Sex Slavery Advantage

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# **Sex Slavery 1AC Advantage**

1. **US presence bad – prolongs prostitution in South Korea**

**Zimelis 09**

(Andris, The Department of Political Science, “Human Rights, the Sex Industry and Foreign Troops: Feminist Analysis of Nationalism in Japan, South Korea and the Philippines”, Cooperation and Conflict, Vol. 44, No. 1, 51-71 ; 2009 Accessed 6/22/10 AW GW)

**Prostitution practices around US military bases in South Korea** also **reinforce Nagel’s connection between female sexuality and male honour**. Similar to Japan, **prostitution was seen as a small sacrifice** to protect the majority of Korean women from the US **military**. Many Koreans believed **that** camptown prostitutes **served to protect ‘normal’ Korean women in the larger society from being raped and sexually assaulted by the US troops**. **There was widespread knowledge of the rape of housewives and young virgins that occurred before the implementation of a prostitution system to accommodate the sexual needs of US soldiers** (Moon, 1997: 155). Just as in Japan, women had to live in fear of the foreign troops.

1. **Korean woman are exposed to an endless cycle of abuse, depression, and poverty through conditions imposed by troops**

**Moon 1997**

(Katharine H.S. Moon, Department of Political Science and Edith Stix Wasserman Chair of Asian Studies at Wellesly College; “**Sex Among Allies – Military Prostitution in US – Korea Relations”** [Volume 31, Number 1](http://www.springerlink.com/content/9gbnr495lkrj/?p=8fe863a3f95c4d46a6ee339aada26a3b&pi=0), pgs 85-86**;** accessed on 6/23/10 FS)

40 who were living in Seoul in 1965, 60% were unemployed." Although women have served as the backbone of South Korea's economic miracle, through their work in light-manufacturing industries, not all women have had luck finding and keeping viable work. **"Hyun Ja," a middle-aged divorcee with children, who had no more than a grade-school education, became a GI prostitute as a last resort—factory jobs catered mostly to young women and were therefore difficult to obtain.' brothel prostitution place women in a club and charge the club owner a fee.** The owner transfers the fee onto the new employee's "account" at usurious rates; Ms. Pak mentions one club owner charging 10%.' Often, women ask the owner for an advance in order to pay off her existing debts to another club, and the cycle of debt continues. Owners also set up a new employee with furniture, stereo equipment, clothing, and cosmet­ics—items deemed necessary for attracting GI customers. These costs get added to the woman's account with interest. In 1988, the left-leaning Mal Magazine (Malchi), reported that on the average, prostitutes' club debts range between one and four million won" ($1,462 and $5,847 respec­tively in 1988 terms). For this reason, **women try to pick up as many GIs as possible night after night, and for this reason, women cannot leave prostitution at will.** Nanhee sums up the debt-ridden plight:

In some American [camptown] clubs, if you have no debt, they see to it that you incur some. If you had no debt, you would have the choice of going to another club, a better club. But **if the woman has debts, she can't leave before she pays up. Escaping from a club isn't easy to do. The women with a conscience stay and work [to pay off the debt] The great majority of women who enter kijich'on prostitution have already experienced severe deprivation and abuse—poverty, rape, repeated beatings** by lovers or husbands. The camp followers of the war era lived off their bodies and fed their family members with their earn­ings. Korean camptown officials who had lived through the war expressed sympathy for the early generations of prostitutes when I inter­viewed them in 1992. Their sentiment was such: "All of us Koreans back then—educated or uneducated—were dirt poor; we were all in the same boat and were forced to do things beneath our dignity to survive."

**Poverty, together with low class status, has remained the primary rea­son for women's entry into camptown prostitution** from the 1950s to the mid-1980s. Stories of growing up with no plot of land or high debts from farming attempts, going hungry amidst eight or nine siblings, barely fin­ishing a few years of schooling, and tending to ill parents resound among kijich'on women. Many of these women were part of the migration flow from the countryside to the cities in the 19605.'8 They left their villages in search of work, believing that they had a 50/50 chance of "making it" in urban areas.' But finding employment, especially one that paid enough to support a woman and her family

How **prostitutes fare physically, financially, and emotionally in the kijich'on environment depends to a great extent on the particular club owner/manager and GI customers** she encounters. As "Nanhee" says, some GIs are mean and nasty, especially when they are drunk; others are nice and gentle. At worst, a woman encounters a GI who beats her and murders her, as Yun Kiimi did in October 1992. Private Kenneth Markle was convicted of killing her; her landlord found her body—"naked, bloody, and covered with bruises and contusions—with laundry deter­gent sprinkled over the crime site. In addition, a coke bottle was embed­ded in Yun's uterus and the trunk of an umbrella driven 27 cm into her rectum."" At best, a GI provides money and other necessities, is faithful and caring and ultimately marries her. "Oon Kyung," who had married "Jack," was one of the lucky ones. He had "scrape[d] and save[d] to pay to get Oon Kyung out of a club."' Afterward, "he work[ed] alongside guys who had slept with her when she was working as a prostitute before they were married."' No club woman I spoke with ever referred to club owners and man­agers as nice, kind, and gentle. Some are not as abusive as those who beat and rape the barwomen, but it is apparent that **the owner/manager is responsible for the bulk of the everyday exploitation of the women.** Ms. Pak states that "**owners usually take advantage of [the women)" by not paying them their share of revenues from drinks and sex**.' Women who move up in the hierarchy of sex work can become club managers, and they do not necessarily treat the prostitutes with compassion. Kim Yonia, who had worked as a madam in Kunsan, recalled how tough she had been on her hostesses; she had scolded them and pushed them to bring in income for the bar.' Thomas Kelly, a former GI and VD officer (he had to help the military track down prostitutes who were alleged to have transmitted the infection), noted how the madams would send out "slicky boys" to "rough up the girls who [didn't] pay [their club debts]. "2'

The "debt bondage system" is the most prominent manifestation of exploitation. **A woman's debt increases each time she borrows money from the owner—to get medical treatment, to send money to her family, to cover an emergency, to bribe police officers and VD clinic workers.** Most women also begin their work at a new club with large amounts of debt, which usually results from the "agency fee" and advance pay.

1. **Woman in South Korea are only viewed as tools for pleasure creating a sexist dichotomy of human and sub-human allowing for their frivolous abuse to become shrouded**

**Moon 1997**

(Katharine H.S. Moon, Department of Political Science and Edith Stix Wasserman Chair of Asian Studies at Wellesly College; “**Sex Among Allies – Military Prostitution in US – Korea Relations”;** accessed on 6/23/10 FS)

In the middle of rice paddies, a conspicuous road sign announces in English, "American Town." American Town is **in Korea**, in the city of Kunsan, in the province of North Cholla. My first view of it in the spring of 1992 was from the rice fields. I had to look up to catch a limited view of the "town" upon a hill; with store signs written in English along the perimeter of the walled compound, it looked more like a commercial fortress than a village in the countryside. It is an enclave that people can enter by invitation only. A U.S. soldier's uniform serves as his invitation, and a Korean prostitute's registration card serves as hers. Together, the soldier and prostitute drink, dance, have sex. **For the soldier, this is rest and relaxation (R&R). It is a place of work for the woman.** **American Town is like many of the other numerous camptowns near or adjoined to major U.S. military camps in South Korea**. Like no other places in Korea, Americans and Koreans together make up the residents of the kijich'on. All the businesses in these areas cater to the lifestyle and consumer needs of the U.S. GI and the women who sexually service them. The bars, or clubs, where the soldiers go off duty to drink beer, relax and pick up women, are the centers of kijich'on life. **The club owners "gain financially from the sale of liquor and food and, of course, from the women's sexual labor.** The grocery, liquor, and Mom-and-Pop stores in the area are also dependent on the bar traffic" as are the hairdressers, cos­metics shops, and clothing stores "that cater to the women, who must. 18 **Partners in Prostitution dress up for work to attract the guys."**'

1. **The patriarchy over women causes violence and nuclear war—impact is extinction.**

**Warren and Cady ‘94** (Karen and Duane, Professors of Philosophy at Malacaster College and Hamline University, Hypatia, Spring)

The notion of patriarchy as a socially dysfunctional system enables feminist philosophers to show why conceptual connections are so important and how conceptual connections are linked to the variety of other sorts of woman-nature-peace connections. In addition, the claim that patriarchy is a dysfunctional social system locates what ecofeminists see as various "dysfunctionalities" of patriarchy-the empirical invisibility of what women do, sexist-warist-naturist language, violence toward women, other cultures, and nature-in a historical, socioeconomic, cultural, and political context.(10) To say that patriarchy is a dysfunctional system is to say that the fundamental beliefs, values, attitudes and assumptions (conceptual framework) of patriarchy give rise to impaired thinking, behaviors, and institutions which are unhealthy for humans, especially women, and the planet. The following diagram represents the features of patriarchy as a dysfunctional social system: **Patriarchy, as a**n Up-Down **system of power-over relationships of domination of women by men**, **is** conceptually grounded in **a** faulty **patriarchal belief** and value system, (a), according to which (some) men are rational and women are not rational, or at least not rational in the more highly valued way (some) men are rational; reason and mind are more important than emotion and body; that humans are justified in using female nature simply to satisfy human consumptive needs. The discussion above of patriarchal conceptual frameworks describes the characteristics of this faulty belief system. **Patriarchal conceptual frameworks sanction, maintain, and perpetuate impaired thinking**, (b): For example, that men can control women's inner lives, that it is men's role to determine women's choices, that human superiority over nature justifies human exploitation of nature, that women are closer to nature than men because they are less rational, more emotional, and respond in more instinctual ways than (dominant) men. The discussions above at (4) and (5), are examples of the linguistic and psychological forms such impaired thinking can take. Operationalized, the evidence of patriarchy as a dysfunctional system is found in the behaviors to which it gives rise, (c), and the unmanageability, (d), which results. For example, in the United States, current estimates are that one out of every three or four women will be raped by someone she knows; globally, **rape, sexual harassment**, spouse-beating, and sado-masochistic pornography **are examples of behaviors practiced, sanctioned, or tolerated within patriarchy.** In the realm of environmentally destructive behaviors, strip-mining, factory farming, and pollution of the air, water, and soil are instances of behaviors maintained and sanctioned within patriarchy. They, too, rest on the faulty beliefs that it is okay to "rape the earth," that it is "man's God-given right" to have dominion (that is, domination) over the earth, that nature has only instrumental value, that environmental destruction is the acceptable price we pay for "progress." And the presumption of warism, that war is a natural, righteous, and ordinary way to impose dominion on a people or nation, goes hand in hand with patriarchy and leads to dysfunctional behaviors of nations and ultimately to international unmanageability. Much of the current "unmanageability" of contemporary life in patriarchal societies, (d), is then viewed as a consequence of a patriarchal preoccupation with activities, events, and experiences that reflect historically male-gender-identified beliefs, values, attitudes, and assumptions. Included among these **real-life consequences are** precisely those concerns with **nuclear proliferation, war, environmental destruction, and violence toward women**, which many feminists see **as the logical outgrowth of patriarchal thinking**. In fact, it is often only through observing these dysfunctional behaviors--the symptoms of dysfunctionality--that one can truly see that and how patriarchy serves to maintain and perpetuate them. When patriarchy is understood as a dysfunctional system, this "unmanageability" can be seen for what it is--as a predictable and thus logical consequence of patriarchy.(11) The theme that global environmental crises, war, and violence generally are predictable and logical consequences of sexism and patriarchal culture is pervasive in ecofeminist literature (see Russell 1989, 2). Ecofeminist Charlene Spretnak, for instance, argues that "a militarism and warfare are continual features of a patriarchal society because they reflect and instill patriarchal values and fulfill needs of such a system. **Acknowledging the context of patriarchal conceptualizations that feed militarism is a first step toward reducing their impact and preserving life** on Earth" (Spretnak 1989, 54). Stated in terms of the foregoing model of patriarchy as a dysfunctional social system, the claims by Spretnak and other feminists take on a clearer meaning: **Patriarchal conceptual frameworks legitimate impaired thinking (about women**, national and regional conflict, the environment) which is manifested in behaviors **which, if continued, will make life on earth difficult, if not impossible**. It is a stark message, but it is plausible. Its plausibility lies in understanding the conceptual roots of various woman-nature-peace connections in regional, national, and global.

# **Prostitution Advantage Extensions**

**US presence unpopular – continued prostitution increases tension in Korean public**

**Zimelis 09**

(Andris, The Department of Political Science, “Human Rights, the Sex Industry and Foreign Troops: Feminist Analysis of Nationalism in Japan, South Korea and the Philippines”, Cooperation and Conflict, Vol. 44, No. 1, 51-71 ; 2009 Accessed 6/22/10 AW GW)

**Although** it looks like **some attempts have been made to publicly reconcile differences with the Korean protestors**, **it does not appear that either government is** particularly **committed to** making **any real changes in the prostitution system**. The changes in this prostitution system are **necessary in order to appease the disgruntled Korean protestors**. Lieutenant General Daniel Zanini, commander of the 8th US Army, the main US force in Korea since the Korean War, issued a statement to all US units that the command ‘does not condone or support the illegal activities of human trafficking and prostitution’ (Kirk, 2002). Despite this official stance, **undercover news reports suggest that the US military still actively contributes to the prostitution system in South Korea**. For instance, a US television station secretly filmed US military police patrolling bars and brothels, where the officers said women were forced to prostitute themselves. The report suggested that these **military officials seem to be working on behalf of the establishments that service American troops, instead of trying to protect the women** (Koppel, 2002). Obviously, **the US military wants to make sure that troops have plenty of opportunities for sexual recreation**.

**US presence bad - linked to prostitution**

**Zimelis 09**

(Andris, The Department of Political Science, “Human Rights, the Sex Industry and Foreign Troops: Feminist Analysis of Nationalism in Japan, South Korea and the Philippines”, Cooperation and Conflict, Vol. 44, No. 1, 51-71 ; 2009 Accessed 6/22/10 AW GW)

The spokesperson for the IOM states that, given these facts, **there is ‘clearly some linkage’ between the trafficking of women and the presence of US troops** (ibid.). **For instance,** the Philippines government filed a compensation suit against a South Korean brothel owner for forcing 11 Filipino women to work as prostitutes for US soldiers in the country. The **11 young women came into the country legally with E-6 visas, but were forced to sell drinks and sex to US soldiers without being paid**. One of the women was infected with a venereal disease, and another suffered a miscarriage (Lee, 2002a). Hidden charges, employer fines and forced savings often deprived these women of salaried income, virtually turning them into indentured servants. Because the economy in Korea is quite strong, many of the **US troops can no longer afford to buy South Korean prostitutes on their G.I. salary**; the Filipino women are willing to work for less money. These women are especially attractive to American soldiers because they speak English (Koppel, 2002). **As a result, the Korean government has allowed the immigration of many Filipino women by granting them E-6 visas. It appears that the South Korean government has remained in the business of catering to the sexual needs of US soldiers.**

Sexual domination also leads to political domination and invasion of their government

**Zimelis 09**

(Andris, The Department of Political Science, “Human Rights, the Sex Industry and Foreign Troops: Feminist Analysis of Nationalism in Japan, South Korea and the Philippines”, Cooperation and Conflict, Vol. 44, No. 1, 51-71 ; 2009 Accessed 6/22/10 AW GW)

It is apparent that **there is an important link between political and sexual domination**. Japanese leaders were not just trying to avoid the loss of virginity of Japanese women by providing the Allied forces with ‘professional women’. They were also attempting to avoid the humiliation of being feminized themselves by the dominating occupying forces. **Sexual exploitation has a very important effect on the consciousness of a nation; the occupied nation becomes ‘de-masculinized, feminized, and subjugated**’ (ibid., p. 180). As a result, **Japanese government officials attempted to avoid humiliation by sacrificing a small number of prostitutes who were ‘marginal to the nation-state’, but this plan failed miserably, because eventually all of Japan came to be seen by the Allied forces as ‘one big brothel**’ (ibid.). In order to rectify this humiliating situation, popular nationalist slogans resisting US military occupation used expressions that symbolized the purity of the nation.

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**Prostitutes have a great impact on the nationalistic ideology**

**Zimelis 09**

(Andris, The Department of Political Science, “Human Rights, the Sex Industry and Foreign Troops: Feminist Analysis of Nationalism in Japan, South Korea and the Philippines”, Cooperation and Conflict, Vol. 44, No. 1, 51-71 ; 2009 Accessed 6/22/10 AW GW)

**Military** camptown **prostitutes in Korea were also viewed by the government as contributors to the nationalist cause.** In an interview from 1992, the former political secretary in charge of setting up prostitution for the post- 1945 US occupation forces recalls that **during Etiquette and Good Conduct Lectures** sponsored monthly by camptown officials, **the prostitutes’ role in the nationalist project was heavily emphasized**. For instance, the local mayor told the prostitutes: ‘All of you, who cater to the US soldiers, are patriots. All of you are nationalists working to increase the foreign exchange earnings of our country’ (Moon, 1997: 103). In fact, **the Korean government went so far as to label the prostitutes ‘personal ambassadors’ to the US troops, selling their sex as a patriotic service**. The Japanese system of organized prostitution was used as a model for South Korean government officials. One government official reportedly asked a group of prostitutes: ‘**Why did Japan develop from nothing to greatness?**’ (ibid., p. 153). He answered his own question **by emphasizing that the** Korean prostitutes should imitate the spirit of **Japanese prostitutes who serviced the Allied forces during the occupation**: The Japanese prostitute, when she finished with the GI, did not get up to go to the next GI but knelt before him and pleaded with him to help rebuild Japan. The spirit of the Japanese prostitution was concerned with the survival of her fatherland. (Ibid.)

**Prostitutes serving US troops aren’t even considered citizens**

**Zimelis 09**

(Andris, The Department of Political Science, “Human Rights, the Sex Industry and Foreign Troops: Feminist Analysis of Nationalism in Japan, South Korea and the Philippines”, Cooperation and Conflict, Vol. 44, No. 1, 51-71 ; 2009 Accessed 6/22/10 AW GW)

As Jennifer Butler has pointed out, **categorizing some women as ‘bad’ allows others to be ‘good’ so long as they do not step outside the strictly prescribed social roles** (2000: 210).**The ‘bad’ label creates a class of women who are viewed as sexually available commodities outside the protection of the law, so the general health and welfare of** Filipino **prostitutes are completely disregarded by the government.** **The designation of a category of bad women is critical because it creates an incentive to adhere to the image of good women that is central to national identity formation.** The three cases discussed illustrate this distinction into ‘good’ and ‘bad’ women and how it served a crucial role in the national policies.

**Sexual domination also leads to political domination and invasion of their government**

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**The critique of the nationalist system pertaining to the prostitution allowed for the critique of US imperialist control**

**Zimelis 09**

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**It is not a coincidence that new-found public interest in the plight of prostitutes** in the mid to late 1980s and early 1990s **coincided with rising anti- American sentiments in Japan, South Korea and the Philippines.** The Philippines provides an important contrast to the cases of Japan and South Korea, because nationalist Filipinos played a major role — sometimes with an overtly feminist interpretation of nationalism — in bringing about the **US base closings in their country**, which **caused the subsequent demise of the military prostitution industry**. Unlike their counterparts in Japan and South Korea, Filipino **prostitutes were able to organize and work in tandem within the nationalist movement to protest the ‘racist imperialism practiced by the first world**’ (Hilsdon, 1995: 99). The Filipino case illustrates the success and power prostitutes can yield.

Language-based approach eschews a universal causal approach and examines similarities so that similar rules can be used for different scenarios.

Howard 04 (Peter, December 04, Dr. Peter Howard focuses on US foreign policy and international security, “Why Not Invade North Korea? Threats, Language Games, and U.S. Foreign Policy”, International Studies Quarterly, Vol. 48, No. 4, <http://www3.interscience.wiley.com/journal/118754307/abstract?CRETRY=1&SRETRY=0>; Date accessed: 6/22, JH & BH)

A universal theoretical approach such as realism or mainstream constructivism misses this possibility for difference by focusing on universal causal factors, such as material power or international norms to explain international outcomes. As a result, significant policy differences become significant theoretical anomalies. A language-based approach, however, allows for such a possibility by eschewing a universal causal approach in favor of an examination of familial resemblance among the linguistic rules of different games. Thus, an actor, such as the Bush administration, can use a similar set of rules simultaneously to play vastly different security games in two critical regions of the world.

**Traditional realist application flawed. Asian countries significantly differ from Western policies.**

Kang professor at the Tuck school of Business at Dartmouth college 03 (David C., Spring 2003, Associate professor of government and adjunct associate professor at the Tuck school of Business at Dartmouth college, “Getting Asia Wrong: The need for new analytical frameworks” muse.jhu.edu/journals/international\_security/v028/28.3acharya.pd;, International Security, Vol. 27, No. 4, Accessed 5/18/10, JH & BH)

There are two general ways in which Asian international relations might prove different. The first concerns the nature of the state. Although countries in Asia are superficially "Westphalian," they do not share the same process of development as countries in the West, nor are they designed to address the same pressures and issues that drove the development of the European nation-state system.91 Asia has different historical traditions, different geographic and political realities, and different cultural traditions. Thus it should not be sur-prising if nation-states in Asia do not necessarily function like states in the West or if they are preoccupied with issues that European nations for the most part resolved long ago, such as internal conflict or questions of legitimacy. On the one hand, many countries in Northeast Asia (e.g., China, Japan, and Korea) have centuries of experience as formal political units, and their histories as sovereign political entities often predate those in the West. Not only does this mean that their national identities may have deeper roots; it also means that Asian perspectives on nationalism and identity may be different, and that issues of legitimacy or nationalism may not be the most important issues for governments in Northeast Asia. On the other hand, many countries in South-east and South Asia (e.g., Indonesia, Malaysia, and the Philippines) were not as formally organized-even by the mid-twentieth century. For these countries, the creation of modern nation-states has been a different process than it was in Europe, as they have had to establish their political and economic institutions while interacting with states that already have those institutions. These nation-states have been concerned with crafting legitimacy, incorporating ethnic fac-tions, and forging a sense of national identity. A second major difference is the historical path that Asian nations have taken as they became incorporated into the larger international system. The legacy of Western colonialism in Southeast Asia, and Japanese colonialism in East Asia, remains vivid and continues to influence relations between states in Asia and with the West. The Philippines has been indelibly altered because of its relations with the United States, from its political institutions to its passion for basketball. China, Japan, and Korea also have complex pasts that involve war and occupation, while Southeast Asia is one of the great crossroads of the world, where Indian, Muslim, and Chinese civilizations intersect. These coun-tries also have complex relations with their former colonial rulers and with each other. And although Asian countries were incorporated more recently as nation-states, they deal with situations not de novo but rather within a set of existing global alliances, conflicts, and institutions. This may mean that their foreign relations operate differently than those in the West. Given the very dif-ferent historical paths these states have taken, and the different set of issues and circumstances that they have faced, it would be surprising if their foreign relations did not include some differences as well.

Realism assumes a model not applicable to Asian states.

Kang 04

(David C., Winter 03/04, Associate professor of government and adjunct associate professor at the Tuck school of Business at Dartmouth college, “Hierarchy, balancing, and empirical puzzles in Asian international relations”; muse.jhu.edu/journals/international\_security/v028/28.3acharya.pd;, International Security, Vol. 28 No. 3, Accessed 5/18/10, JH & BH)

In explaining his dependent variable--Cold War stability between two nu-clear superpowers-Waltz was correct to restrict his focus to the great powers. Small powers did not matter in the global struggle between the United States and the Soviet Union. A theory designed to explain the Cold War, however, may not explain why Asian states are not necessarily balancing China in the same way that the United States balanced the Soviet Union. Because the world is no longer made up of two superpowers and all the rest, scholars who want to explore other international systems or alternative reasons for state behavior need to move away from Waltz's truncated definition of which countries mat-ter and how anarchy interacts with hierarchy. If Thailand can start a global eco- nomic crisis, and if war in Afghanistan or Taiwan could have a direct impact on the United States, perhaps we should consider incorporating such countries and situations into our theories.

**Realism is a failed theory that doesn’t explain the Asian phenomenon.**

Kang 04

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One response from realists is that differential power does not constitute a hi-erarchy and that the existence of balancing or bandwagoning behavior proves nothing.27 They argue that just because some states are weaker does not mean that they will not strive to maintain their independence, which the great pow- ers are largely able to achieve. If realism cannot predict state behavior, then realists ought to admit as much. Instead, they continue to predict over-whelmingly that states will balance in the face of predominant power. On the other hand, if balancing and bandwagoning are not predictions that derive from a Waltzian approach, then that only buttresses my point that scholars need to be more careful in explaining Asian state behavior. Scholarship that ignores Asian states' history and the role of preferences in favor of a purely structural formulation of international relations also ignores many of the theoretical advances of the past decade by individuals such as Robert Powell and James Fearon, among others.28 The most sophisticated theo-retical treatments of deterrence, spiral models, and power transitions contend that understanding preferences is vital for drawing any conclusions about state behavior. As Haggard notes, "In the absence of information on actors' preferences or a clear sense of the nature of the strategic interaction in ques-tion, we are unlikely to generate defensible expectations about state behavior or the propensity for conflict."29 In sum, the notion of hierarchy is well established in the international relations literature, and balancing should not be the default hypothesis in in-ternational relations theory. Balancing is the expected outcome under certain conditions (i.e., when there is a small number of great powers). Hierarchy and bandwagoning are the expected outcomes when one state is dominant in the system. The question then is, What is happening in Asia?

Realism fails – Six warrants

Kang 04

(David C., Winter 03/04, Associate professor of government and adjunct associate professor at the Tuck school of Business at Dartmouth college, “Hierarchy, balancing, and empirical puzzles in Asian international relations”, International Security, Vol. 28 No. 3, muse.jhu.edu/journals/international\_security/v028/28.3acharya.pd; Accessed 5/18/10, JH & BH)

There are at least six empirical anomalies in contemporary Asian interna-tional relations that realist interpretations cannot explain. First, the main em-pirical anomaly, and the main problem with a theoretical view based on realism, is the focus of attention on the most powerful countries. For Asia, the biggest threats arise not from the most powerful country (the United States) or even the second most powerful country (Japan), but rather from the region's smallest and weakest states (Taiwan and North Korea, respectively).'4 This anomaly cannot be explained without first understanding these states' inter-ests and the nature of their interactions with other countries.42 Writing about different behavior across regions, Bennett and Stam note "It is not that the actors are not rational, even though a universal model may fail. Rather, they simply are not playing the same game with the same preferences."43 A second empirical anomaly concerns the thorny issue of Taiwanese sover-eignty.44 Taiwan is not recognized as a sovereign state, yet many international relations scholars treat it like one because it acts like one. This not only does the field of international relations a disservice, but it is also logically inconsis-tent with the Westphalian view that formal recognition is paramount. Al-though Acharya argues that China uses Westphalian concepts, Chinese scholars point out that when discussing Taiwan, Chinese know exactly when they want to use English words and meanings and when they want to use Chi-nese words and meanings, and so do the Taiwanese.45 Scholars need to con-front such realities, especially because of their such ramifications for both China and Taiwan."4 A third anomaly is the remarkable staying power of Asia's three Leninist states: China, Vietnam, and North Korea have survived despite the collapse of the European communist bloc more than a decade ago. Although China and Vietnam (and, to a lesser extent, North Korea) have engaged in some economic reforms, they remain authoritarian political regimes.47 It also bears mention that all thr ee are products of anti-Western, anticolonial movements. North Ko-rea, in particular, has survived much longer than almost anyone predicted.48 Although minuscule compared with any of its neighbors, North Korea is the country most likely to be at the center of conflict in Northeast Asia. A fourth anomaly concerns the attitude of South Korea and Japan to the Tai-wan-China conflict. A realist would argue that both countries should have much to fear from an aggressive China, and hence they should be eager to help the United States and Taiwan contain it, either through more active measures today or through promises to come to Taiwan's aid in the event of a Chinese at-tack. A liberal would assert that, as democracies, South Korea and Japan should be eager to defend democratic Taiwan against authoritarian China. Yet because of their perception of the Taiwan-China issue as more of an internal than an international matter, both countries have shown a reluctance to get involved. A fifth anomaly involves the ejection of U.S. bases from the Philippines after the Cold War. Given the tremendous security benefits that the Philippines en-joys as a member of the U.S. alliance system in Asia, why would it take such a seemingly self-defeating action?s" The standard realist explanation is that it reflected a surge in Filipino nationalism-an explanation that seems rather exceptionalist. As Yuen Foong Khong writes, "By 1989 it became obvious that the negotiations had become entangled with a fierce domestic political debate within the Philippines. The surge in Filipino nationalism derailed the negotia-tions.""' Realists, however, cannot so easily attribute the ouster of the U.S. bases to domestic politics. A more likely explanation is that the Philippines does not view China as the threat that realists believe it should. Sixth, despite seemingly every reason to be fully incorporated into the U.S. alliance system, South Korea clearly has a different perspective on the role of the United States in Northeast Asia.52 The idea that Seoul might not want to continue its close alliance with Washington was unthinkable even two years ago. But a resurgent Left in South Korea, combined with worries that the United States-not North Korea-is the destabilizing force in the the region has led many in South Korea to view the U.S. presence with some alarm. This has caused much consternation in Washington, which is beginning to take the threat to the alliance more seriously. Chung-min Lee writes, "For the first time since the bilateral alliance [with the United States] was forged more than a half-century ago, more Koreans are at least entertaining the specter of closer political, security, and economic ties with China.""53 There are deep divisions in South Korea concerning the utility of a continued alliance with the United States, U.S. policy toward North Korea, and South Korea's relations with the other powers in the region.54 Although differences over how to deal with North Korea are nothing new, in the past these differences were often tactical, resolved in large part because of the common perception that North Korea rep-resented a serious security threat. In recent years, however, South Korean and U.S. security perceptions have begun to significantly diverge.

**Continual downplaying of women prevents the US from foreseeing how prostitution is a major component in the ideology of national security**

**Zimelis 09**

(Andris, The Department of Political Science, “Human Rights, the Sex Industry and Foreign Troops: Feminist Analysis of Nationalism in Japan, South Korea and the Philippines”, Cooperation and Conflict, Vol. 44, No. 1, 51-71 ; 2009 Accessed 6/22/10 AW GW)

In order **to challenge the hegemonic definitions of national security that** are designed to **include only those who possess substantial resources,** **it is imperative that we expand our concept of national identity to respect a variety of political actors**. After all, the **prostitutes** — seemingly unimportant actors in the eyes of Realists — **have played a major role in the most paramount goal of every sovereign state**, i.e. **national security**. We also saw that states use different groups and classes to pursue national interest. Last, but not least, is the hypocrisy of the states; although prostitution is illegal in Japan, South Korea and the Philippines, the governments of these states have actively been engaged in supporting prostitution geared toward servicing the US troops. **Failure to recognize these women as political actors precludes us from seeing the many complex ways that women are manipulated and used to serve the interests of nationalist projects.`**

**Masculinity is at the root of all impacts.**

**Tickner 92**

[J. Ann, Professor of International Relations at University of South California, "Gender in International Relations: Feminist Perspectives on Achieving Global Security," page 128]

Previous chapters have also called attention to the extent to which these various forms of**military, economic, and ecological insecurity are connected with unequal gender relations**. The relationship between protectors and protected depends on gender inequalities; a militarized version of security privileges masculine characteristics and elevates men to the status of first-class citizens by virtue of their role as providers of security. An analysis of economic insecurities suggests**similar patterns of gender inequality in the world economy,**patterns that **result in** a larger share of the world's wealth and the benefits of economic developing accruing to men. The traditional association of women with nature, which **places** both **in a subordinate position to men**, reflects and provides support for the instrumental and exploitative attitude toward nature characteristic of the modem era, an attitude that contributes to current ecological insecurities. This analysis has also suggested that**attempts to alleviate these military, economic, and ecological insecurities cannot be completely successful until** the hierarchical social relations, including **gender relations**, intrinsic to each of these domains **are recognized and substantially altered.** In other words, the achievement of peace, economic justice, and ecological sustainability is inseparable from overcoming social relations of domination and subordination; **genuine security requires not only the absence of war but also the elimination of** unjust social relations, including **unequal gender relations**.

Dehumanization is violent and leads to war, crimes, and genocide.

Maiese 03 (Michelle, graduate student of Philosophy at the University of Colorado, Dehumanization, http://www.beyondintractability.org/essay/dehumanization/, July 2003, AD: 6/7/09) JC

What it Means to Dehumanize Dehumanization is a psychological process whereby opponents view each other as less than human and thus not deserving of moral consideration. Jews in the eyes of Nazis and Tutsis in the eyes of Hutus (in the Rwandan genocide) are but two examples. Protracted conflict strains relationships and makes it difficult for parties to recognize that they are part of a shared human community. Such conditions often lead to feelings of intense hatred and alienation among conflicting parties. The more severe the conflict, the more the psychological distance between groups will widen. Eventually, this can result in moral exclusion. Those excluded are typically viewed as inferior, evil, or criminal.[1] We typically think that all people have some basic human rights that should not be violated. Innocent people should not be murdered, raped, or tortured. Rather, international law suggests that **they should be treated justly and fairly, with dignity and respect.** They deserve to have their basic needs met, and to have some freedom to make autonomous decisions. In times of war, parties must take care to protect the lives of innocent civilians on the opposing side. Even those guilty of breaking the law should receive a fair trial, and should not be subject to any sort of cruel or unusual punishment. However, for individuals viewed as outside the scope of morality and justice, "the concepts of deserving basic needs and fair treatment do not apply and can seem irrelevant."[**2]** Any harm that befalls such individuals seems warranted, and perhaps even morally justified.Those excluded from the scope of morality are typically perceived as psychologically distant, expendable, and deserving of treatment that would not be acceptable for those included in one's moral community.Common criteria for exclusion include ideology, skin color, and cognitive capacity. We typically dehumanize those whom we perceive as a threat to our well-being or values.[3]Psychologically, it is necessary to categorize one's enemy as sub-human in order to legitimize increased violence or justify the violation of basic human rights. Moral exclusion reduces restraints against harming or exploiting certain groups of people. In severe cases**,** dehumanization makes the violation of generally accepted norms of behavior regarding one's fellow man seem reasonable, or even necessary. The Psychology of Dehumanization Dehumanization is actually an extension of a less intense process of developing an "enemy image" of the opponent. During the course of protracted conflict, feelings of anger, fear, and distrust shape the way that the parties perceive each other. Adversarial attitudes and perceptions develop and parties begin to attribute negative traits to their opponent. They may come to view the opponent as an evil enemy, deficient in moral virtue, or as a dangerous, warlike monster. An enemy image is a negative stereotype through which the opposing group is viewed as evil, in contrast to one's own side, which is seen as good. Such images can stem from a desire for group identity and a need to contrast the distinctive attributes and virtues of one's own group with the vices of the "outside" group.[4] In some cases, evil-ruler enemy images form. While ordinary group members are regarded as neutral, or perhaps even innocent, their leaders are viewed as hideous monsters.[5] Enemy images are usually black and white. The negative actions of one's opponent are thought to reflect their fundamental evil nature, traits, or motives.[6] One's own faults, as well as the values and motivations behind the actions of one's opponent, are usually discounted, denied, or ignored. It becomes difficult to empathize or see where one's opponent is coming from. Meaningful communication is unlikely, and it becomes difficult to perceive any common ground. Once formed, enemy images tend to resist change, and serve to perpetuate and intensify the conflict. Because the adversary has come to be viewed as a "diabolical enemy," the conflict is framed as a war between good and evil.[7] Once the parties have framed the conflict in this way, their positions become more rigid. In some cases, zero-sum thinking develops as parties come to believe that they must either secure their own victory, or face defeat. New goals to punish or destroy the opponent arise, and in some cases more militant leadership comes into power. Enemy images are accentuated, according to psychologists, by the process of "projection," in which people "project" their own faults onto their opponents. This means that people or groups who tend to be aggressive or selfish are likely to attribute those traits to their opponents, but not to themselves. This improves one's own self-image and increases group cohesion, but it also escalates the conflict and makes it easier to dehumanize the other side. Deindividuation facilitates dehumanization as well. This is the psychological process whereby a person is seen as a member of a category or group rather than as an individual. Because people who are deindividuated seem less than fully human, they are viewed as less protected by social norms against aggression than those who are individuated.[8] It then becomes easier to rationalize contentious moves or severe actions taken against one's opponents. Dangers of Dehumanization While deindividuation and the formation of enemy images are very common, they form a dangerous process that becomes especially damaging when it reaches the level of dehumanization. Once certain groups are stigmatized as evil, morally inferior, and not fully human, the persecution of those groups becomes more psychologically acceptable. Restraints against aggression and violence begin to disappear.Not surprisingly**,** dehumanization increases the likelihood of violence and may cause a conflict to escalate out of control. Once a violence break over has occurred, it may seem even more acceptable for people to do things that they would have regarded as morally unthinkable before. Parties may come to believe that destruction of the other side is necessary, and pursue an overwhelming victory that will cause one's opponent to simply disappear. This sort of into-the-sea framing can cause lasting damage to relationships between the conflicting parties, making it more difficult to solve their underlying problems and leading to the loss of more innocent lives. Indeed, dehumanization often paves the way for human rights violations, war crimes, and genocide. For example, in WWII, the dehumanization of the Jews ultimately led to the destruction of millions of people.[9] Similar atrocities have occurred in Rwanda, Cambodia, and the former Yugoslavia. It is thought thatthe psychological process of dehumanization might be mitigated or reversed through humanization efforts, the development of empathy, the establishment of personal relationships between conflicting parties, and the pursuit of common goal.

**Sexual violence cannot be ignored-- makes global violence and nuclear war inevitable.**

**New York Times ‘83** (December 29, p. C7, Sonia Johnson, who is an American feminist activist and writer and outspoken supporter of the Equal Rights Amendment, is quoted)

She argues, for example, that **violence against women is a** fundamental **political issue. As long as a society casually tolerates the crime of rape**, she says, **it will tolerate all other forms of violence, including nuclear war.** “**We don’t even know what peace is**,” she says. “**Women are being waged war upon. In** our **most intimate lives**, we are **at war**. **Peace has got to begin with peace between the sexes**.”

**Sex Slavery 2AC Framework**

1. **Prostitutes serving US troops aren’t even considered citizens**

**Zimelis 09**

(Andris, The Department of Political Science, “Human Rights, the Sex Industry and Foreign Troops: Feminist Analysis of Nationalism in Japan, South Korea and the Philippines”, Cooperation and Conflict, Vol. 44, No. 1, 51-71 ; 2009 Accessed 6/22/10 AW GW)

As Jennifer Butler has pointed out, **categorizing some women as ‘bad’ allows others to be ‘good’ so long as they do not step outside the strictly prescribed social roles** (2000: 210).**The ‘bad’ label creates a class of women who are viewed as sexually available commodities outside the protection of the law, so the general health and welfare of** Filipino **prostitutes are completely disregarded by the government.** **The designation of a category of bad women is critical because it creates an incentive to adhere to the image of good women that is central to national identity formation.** The three cases discussed illustrate this distinction into ‘good’ and ‘bad’ women and how it served a crucial role in the national policies.

1. **Sexual domination also leads to political domination and invasion of their government**

**Zimelis 09**

(Andris, The Department of Political Science, “Human Rights, the Sex Industry and Foreign Troops: Feminist Analysis of Nationalism in Japan, South Korea and the Philippines”, Cooperation and Conflict, Vol. 44, No. 1, 51-71 ; 2009 Accessed 6/22/10 AW GW)

It is apparent that **there is an important link between political and sexual domination**. Japanese leaders were not just trying to avoid the loss of virginity of Japanese women by providing the Allied forces with ‘professional women’. They were also attempting to avoid the humiliation of being feminized themselves by the dominating occupying forces. **Sexual exploitation has a very important effect on the consciousness of a nation; the occupied nation becomes ‘de-masculinized, feminized, and subjugated**’ (ibid., p. 180). As a result, **Japanese government officials attempted to avoid humiliation by sacrificing a small number of prostitutes who were ‘marginal to the nation-state’, but this plan failed miserably, because eventually all of Japan came to be seen by the Allied forces as ‘one big brothel**’ (ibid.). In order to rectify this humiliating situation, popular nationalist slogans resisting US military occupation used expressions that symbolized the purity of the nation.

1. **Without any control of their governmental system, due to the US troop presence, there is no way that the eminent realism embedded in the Korea society’s structure can be reassessed. The presence of the troops creates the dichotomy between the realist and moral thought, with all the focus solely directed towards the realist views.**
2. **The critique of the nationalist system pertaining to the prostitution allowed for the critique of US imperialist control**

**Zimelis 09**

(Andris, The Department of Political Science, “Human Rights, the Sex Industry and Foreign Troops: Feminist Analysis of Nationalism in Japan, South Korea and the Philippines”, Cooperation and Conflict, Vol. 44, No. 1, 51-71 ; 2009 Accessed 6/22/10 AW GW)

**It is not a coincidence that new-found public interest in the plight of prostitutes** in the mid to late 1980s and early 1990s **coincided with rising anti- American sentiments in Japan, South Korea and the Philippines.** The Philippines provides an important contrast to the cases of Japan and South Korea, because nationalist Filipinos played a major role — sometimes with an overtly feminist interpretation of nationalism — in bringing about the **US base closings in their country**, which **caused the subsequent demise of the military prostitution industry**. Unlike their counterparts in Japan and South Korea, Filipino **prostitutes were able to organize and work in tandem within the nationalist movement to protest the ‘racist imperialism practiced by the first world**’ (Hilsdon, 1995: 99). The Filipino case illustrates the success and power prostitutes can yield.

1. **Ext the Moon ’97 evidence from the 1AC, in which it elaborates on how Korean women in particular, is the group that is allowed to be dehumanized under the realist ideology of dealing with politics. He describes how the women are basically forgotten in their cycle of prostitution to support the troops supposed need for “comfort women”.**
2. **Objective reality in North Korea doesn’t exist – “realism” is the US military realism.**

**Bleiker, 05.**

(Roland, Ph.D. in International Relations from the Australian National University, “Divided Korea: Toward A Culture of Reconciliation” [**Korean Studies**, Volume 32, 2008](http://muse.jhu.edu/journals/korean_studies/toc/ks.32.html), pp. 193-195, 2005, Date Accessed: 06/24/10, CC/LF)

**There is no such thing as an "objective reality**," especially not **in the domain of security policy**, which revolves not only around fac­tual occurrences but also, and above all, around the projection and evaluation of threats. The latter are inevitably matters of perception and judgment. **This is particularly the case in Korea, where there has been far too much destruction and antagonistic rhetoric to allow for observations that are even remotely objective**. Several prominent authors have indeed acknowledged that it is impossible to advance value-free judgments on Korean politics and history.25 An extensive empirical survey of newspaper articles in South Korea confirms this impression. It demonstrated that explicit "value-oriented" report­ing is much more frequent in coverage of North Korea than any other topic. Basing their analyses on a survey of two "conservative" (Donga Ilbo and Seoul Sinmun) and one "progressive" (Hankyorae Sinmun) newspaper, the researchers categorized stories as being "fac­tual," "value-oriented," or "normative." They considered the vast majority of reports to be factual, but value-oriented and normative attitudes were most common in stories relating to North Korean politics. The authors also stress how much this form of reporting, which is mostly negative, has influenced public perceptions over the past decades.26

**Strategic "reality" in Korea is the reality seen through the lenses of the strategic studies paradigm. This paradigm filters or selects information in a way that sets limits on what can and cannot be rec­ ognized as "real" and "realistic." The policy perspectives that are based on realist ideology can thus be presented as "hard-headed" understandings of "military realities," even though** (or, precisely because) **next to nothing is known** (or being acknowledged) **about the actual realities of North Korea. But because the realist ideology is articulated from the privileged position of the state, any oppos­ing perspective can relatively easily be dismissed as unreasonable** or unrealistic.