#### Consequenaltims most ethical

**Kurasawa, 2004** (Fuyuki. “Cautionary Tales: The Global Culture of Prevention and the Work of Foresight.” *Constellations,* Vol. 11 No 4.)

Rather than bemoaning the contemporary preeminence of a dystopian imaginary, I am claiming that it can enable a novel form of transnational socio-political action, a manifestation of globalization from below that can be termed preventive foresight. We should not reduce the latter to a formal principle regulating international relations or an ensemble of policy prescriptions for official players on the world stage, since it is, just as significantly, a mode of ethico-political practice enacted by participants in the emerging realm of global civil society. In other words, what I want to underscore is the work of farsightedness, the social processes through which civic associations are simultaneously constituting and putting into practice a sense of responsibility for the future by attempting to prevent global catastrophes. Although the labor of preventive foresight takes place in varying political and socio-cultural settings – and with different degrees of institutional support and access to symbolic and material resources – it is underpinned by three distinctive features: dialogism, publicity, and transnationalism. In the first instance, preventive foresight is an intersubjective or dialogical process of address, recognition, and response between two parties in global civil society: the ‘warners,’ who anticipate and send out word of possible perils, and the audiences being warned, those who heed their interlocutors’ messages by demanding that governments and/or international organizations take measures to steer away from disaster. Secondly, the work of farsightedness derives its effectiveness and legitimacy from public debate and deliberation. This is not to say that a fully fledged global public sphere is already in existence, since transnational “strong publics” with decisional power in the formal-institutional realm are currently embryonic at best. Rather, in this context, publicity signifies that “weak publics” with distinct yet occasionally overlapping constituencies are coalescing around struggles to avoid specific global catastrophes.4 Hence, despite having little direct decision-making capacity, the environmental and peace movements, humanitarian NGOs, and other similar globally-oriented civic associations are becoming significant actors involved in public opinion formation. Groups like these are active in disseminating information and alerting citizens about looming catastrophes, lobbying states and multilateral organizations from the ‘inside’ and pressuring them from the ‘outside,’ as well as fostering public participation in debates about the future.

## Fiat Illusory

#### Fiat is good – talking about the political process is good for discussion of consequences and improving critical thinking skills to weigh one action against the other – if we only look at things we can immediately affect in the round it’s a selfish view of the world that turns us into narcissists

#### The Kritik also engages in fiat – the alternative tries to imagine a different world in which people have accepted the mindset of ecofeminism – same way the aff imagines a world of the plan

#### Advocating government action valuable—necessary to overcome ressentiment

Connolly 11

(William E., A World of Becoming, Duke University Press)

A set of pertinent skills and dispositions to the enterprise of theory can be distilled from leading philosophers of time as becoming, particularly if you allow each to be adjusted in the light of considerations advanced by the others. I refer to Priedrich Nietzsche, William James, Alfred North Whitehead, Henri Bergson, and Gilles Deleuze, though, as we have seen, others such as Ilya Prigogine, Smart Kauffman, Marcel Proust, Merleau‑Ponty, and Catherine Keller could be added to the list. I will concentrate here, however, on the first group. Taken together, at least four commendations can be distilled from them: i. To work upon the self and the culture to which you belong, amplifying the feeling of attachment to the most fundamental character of existence as such, as you yourself confess those terms in a theistic or nontheistic vein. 2. To cultivate the capacity to dwell sensitively in historically significant, forking moments. 3. To seek periodically to usher new concepts and experimental actions into the world that show promise of negotiating unexpected situations.. To recoil on those interventions periodically to improve the chance that they do not pose more dangers or losses than the maxims they seek to correct. The first task, to amplify attachment to this world, is important to all five thinkers, but it finds perhaps its most fervent expression in the work of Nietzsche and Deleuze. To them, life in a world of becoming carries the obdurate risk of fomenting cultural formations infused with drives to exis­tential revenge seeking available outlets. Both those who embrace and those who deny this image of time face this risk, however. So it is imperative to overcome resentment of the fundamental terms of existence as such, as you understand them, in order **to marshal the energy and drive to address the specific dangers and injustices you perceive.** Otherwise what starts as a fight in favor of something positive can all too easily be twisted into a crushing demand to punish others for faults you secretly resent about the most fundamental order of being itself (as you understand it). Bergson, James, and Whitehead concur on this point too, though it may find less dramatic expression in their work. Bergson and James embrace a limited God as they cultivate gratitude for being, while Nietzsche and Deleuze, at theft best, exude gratitude for an abundant world of becoming without divinity. Whitehead, whose thought is still relatively new to me, seems to support the idea of an impersonal divinity that absorbs "external objects" and sets limits of the possible in a world of becoming. His stance is perhaps tied to a more beneficent view of the outer reaches of possibility tinn that advanced by Nietzsche, Deleuze, and me. We seek to amplify attachment to the most fundamental character of this world, amidst the tragic possibilities that inhabit a world neither providential in the last instance nor susceptible to consummate human mastery.

#### Even if predictions aren’t perfect, we can still reach some conclusion about human behavior.

Miller 2 (Katherine Miller, Prof. of Communication at Texas A&M, Communication theories: Perspectives, processes, and contexts, 2002, p 35-36)

If positivism, in its classical and logical forms, is largely rejected, what philosophical foundation should take its place as a framework for social research? Very different answers to this question have been proposed. Some social researchers argue that flaws in the positivist foundation require a radically different philosophy of sci- encee, one in which the realist ontology, objec- ive epistemology, and value-free axiology of positivism are vehemently rejected and replaced with forms of inquiry that honor nominalism, subjectivism, and omnipresent values. The posi- tions of these scholars are discussed in great detail in Chapters 4 and 5 as we consider interpretive and critical petspectives on communication theory. However, some scholars believe that a rejection of positivism does not require a total rejection of realism, objectivity, and the scientific goal of value-free inquiry. However, these scholars reject the notion of absolute truth, reject the unassailable foundation of observation, and reject the assumption of an always steady and upward accumulation of knowledge. In these rejections, scholars have forged a new philosophy of science that D. C. Phillips (1987, 1990, 1992) has called post-positivism. The metatheoretical tenets of this position are discussed in the next section. Metatheoretical Commitments Ontology In Chapter 2, we discussed three ontological positions: the realist, the nominalist, and the social constructionist. To summarize, a realist believes in a hard and solid reality of physical and social objects, a nominalist proposes that the reality of social entities exists only in the names and labels we provide for them, and a social constructionist emphasizes the ways in which social meanings are created through historical and contemporary interaction. Both the realist and the social constructionist positions make contributions to the ontology of post-positivist researchers in the communication discipline. Researchers in the post-positivist tradition can be seen as realists in that they support the position that phenomena exist independent of our perceptions and theories about them (Phillips, 1987). However, this realism is tempered by the argument that humans cannot fully apprehend that reality and that the driving mechanisms in the social and physical world cannot be fully understood. As J. D. Smith (1990, p. 171) states, "Realism is essential . . . because it poses 'at least in principle, a standard by which all human societies and their beliefs can be judged: they can all have beliefs about the world which turn out to be mistaken'" (Trigg, 1985, p. 22). Phillips argues, however, that a post-positivist ontology does not deny the notions inherent in approaches advocating a "social construction of reality" (Berger & Luckmann, 1967). Rather, Phillips (1990) draws the distinction between beliefs about the reality and the objective reality (pp. 42-43). Making this distinction allows a post-positivist scholar to appreciate (and investigate) multiple realities that are constructed by social collectives through communicative inter-action. For example, a post-positivist scholar could study the ways that beliefs about the imminent end of the world influence the behaviors of mountain survivalists, members of cults, and fundamental religious groups. However, the fact that a social group has arrived at certain beliefs about the world does not make those beliefs about the social or physical world necessarily true. As Phillips (1990) notes, "It is clear that Freudians believe in the reality of the id and superego and the rest, and they act as if these are realities; but their believing in these things does not make them real" (p. 43). It could be further argued that post-positivism is consistent with social constructionist views in two important ways. First, many post-positivists would argue that the process of social construction occurs in relatively patterned ways that are amenable to the type of social scientific investigation undertaken by post-positivists. Individuals have free will and creativity but they exercise that creativity in ways that are often (though not always, certainly) patterned and predictable. In the field of mass communication, Barbara Wilson (1994) argues convincingly for this point regarding her own study of children's responses to the mass media: I believe that children's interpretations and responses are as richly individualistic as snow-flakes. However, I also believe that there are common patterns that characterize a majority of young viewers and that those patterns are as predictable and explainable as the basic process by which all those unique snowflakes are formed from water, (p. 25) Second, many post-positivists would argue that social constructions are regularly reified and treated as objective by actors in the social world. Thus, it is reasonable to study the impact of these reified constructions on our communicative lives. Tompkins (1997) has made this argument with regard to his organizational communication research with the National Aeronautics and Space Administration (NASA): The engineers, scientists, managers, bureau-crats, and other kinds of members did not believe in a socially constructed world. They believed the rockets they made did in fact go to the moon. Moreover, they believed that NASA and the contractor firms who worked for them were real. They believed that these organizations could succeed or fail by objective criteria and that their bosses could hire or fire, reward or penalize individuals—actions with real consequences, (p. 369) Thus, a social constructionist ontology is consistent with a post-positivist position that emphasizes both the patterned nature of the social construction process and the regular and predictable effects that reified social constructions have on social actors. Thus, the ontology of post-positivism is not necessarily the belief in a hard, immutable, and unchanging social world implied in a strict realist stance. Rather, a post-positivist ontology entails a belief in regularity and pattern in our interactions with others. The ways in which these regularities and patterns are studied within post-positivist theory are considered in the next section.

### Security xtn

#### Permutation do both – either the alt solves our reps or it fails. Even if they win a link those representations don’t cause their *impacts* – instead we say the USFG is wrong and reform should start there – the 1AC justifies ONLY a benevolent action of arms control to solve these problems.

#### Doing the alternative with the plan solves their endless violence impact claims because the alt solves future misuses of the affirmative representations.

#### There is no internal link to their IMPACTS because reducing nuclear weapons is always a good policy – the alternative collapses into a fantasy of the perfect world with no way to achieve it – only the aff has a concrete method to improve the world and nuclear safety– that’s Schulte

#### Severance perms

#### Discourse doesn’t come first

Jill **Taft-Kaufman**, Speech prof @ CMU, 1995, Southern Comm. Journal, Spring, v. 60, Iss. 3, 19**95**, “Other Ways”, p pq

The postmodern passwords of "polyvocality," "Otherness," and "difference," unsupported by substantial analysis of the concrete contexts of subjects, creates a solipsistic quagmire. The political sympathies of the new cultural critics, with their ostensible concern for the lack of power experienced by marginalized people, aligns them with the political left. Yet, despite their adversarial posture and talk of opposition, their discourses on intertextuality and inter-referentiality isolate them from and ignore the conditions that have produced leftist politics--conflict, racism, poverty, and injustice. In short, as Clarke (1991) asserts, postmodern emphasis on new subjects conceals the old subjects, those who have limited access to good jobs, food, housing, health care, and transportation, as well as to the media that depict them. Merod (1987) decries this situation as one which leaves no vision, will, or commitment to activism. He notes that academic lip service to the oppositional is underscored by the absence of focused collective or politically active intellectual communities. Provoked by the academic manifestations of this problem Di Leonardo (1990) echoes Merod and laments: Has there ever been a historical era characterized by as little radical analysis or activism and as much radical-chic writing as ours? Maundering on about Otherness: phallocentrism or Eurocentric tropes has become a lazy academic substitute for actual engagement with the detailed histories and contemporary realities of Western racial minorities, white women, or any Third World population. (p. 530) Clarke's assessment of the postmodern elevation of language to the "sine qua non" of critical discussion is an even stronger indictment against the trend. Clarke examines Lyotard's (1984) The Postmodern Condition in which Lyotard maintains that virtually all social relations are linguistic, and, therefore, it is through the coercion that threatens speech that we enter the "realm of terror" and society falls apart. To this assertion, Clarke replies: I can think of few more striking indicators of the political and intellectual impoverishment of a view of society that can only recognize the discursive. If the worst terror we can envisage is the threat not to be allowed to speak, we are appallingly ignorant of terror in its elaborate contemporary forms. It may be the intellectual's conception of terror (what else do we do but speak?), but its projection onto the rest of the world would be calamitous....(pp. 2-27) The realm of the discursive is derived from the requisites for human life, which are in the physical world, rather than in a world of ideas or symbols.(4) Nutrition, shelter, and protection are basic human needs that require collective activity for their fulfillment. Postmodern emphasis on the discursive without an accompanying analysis of how the discursive emerges from material circumstances hides the complex task of envisioning and working towards concrete social goals (Merod, 1987). Although the material conditions that create the situation of marginality escape the purview of the postmodernist, the situation and its consequences are not overlooked by scholars from marginalized groups. Robinson (1990) for example, argues that "the justice that working people deserve is economic, not just textual" (p. 571). Lopez (1992) states that "the starting point for organizing the program content of education or political action must be the present existential, concrete situation" (

p. 299). West (1988) asserts that borrowing French post-structuralist discourses about "Otherness" blinds us to realities of American difference going on in front of us (p. 170). Unlike postmodern "textual radicals" who Rabinow (1986) acknowledges are "fuzzy about power and the realities of socioeconomic constraints" (p. 255), most writers from marginalized groups are clear about how discourse interweaves with the concrete circumstances that create lived experience. People whose lives form the material for postmodern counter-hegemonic discourse do not share the optimism over the new recognition of their discursive subjectivities, because such an acknowledgment does not address sufficiently their collective historical and current struggles against racism, sexism, homophobia, and economic injustice. They do not appreciate being told they are living in a world in which there are no more real subjects. Ideas have consequences. Emphasizing the discursive self when a person is hungry and homeless represents both a cultural and humane failure. The need to look beyond texts to the perception and attainment of concrete social goals keeps writers from marginalized groups ever-mindful of the specifics of how power works through political agendas, institutions, agencies, and the budgets that fuel them.

#### The requirement to have a license to operate is a ban on nuclear production – the aff directly removes a restriction by eliminating the ENTIRE process of acquiring a license – post the plan companies do not have to have a license to operate. Check the plan text – eliminates all NRC requirements. That’s Brailsford

#### Their regulation arguments don’t apply – we don’t streamline or change the procedure, we eliminate the process altogether.

#### Fuel Cycle – We don’t change things related to the cycle itself – we waive restrictions that prevent it

Funding fabrication is an incentive for burning MOX – it reduces the price of fuel

Hanna 12 Autumn Hanna, Taxpayers for Common Sense June 19, 2012 MOX Misses the Mark

<http://www.taxpayer.net/library/article/mox-misses-the-mark>

Despite the ever-increasing price tag, incessant delays in progress, and known safety risks, the Department of Energy continues to pour federal subsidies into the Mixed Oxide Fuel (MOX) program year after year. In 2012 the program received over $500 million toward the development of a $4.8 billion production facility called the Savannah River Site – only the first step in a program that is expected to cost at least $15 billion within 25 years.

Fabrication is contracted – private sector does the work

GELLATLY 13 MIKE GELLATLY February 6, 2013 Aiken Standard (South Carolina) HEADLINE: Six S.C. congressmen ask to Obama to fully fund MOX project lexis

Currently under construction, the MOX project is a National Nuclear Safety Administration facility.

 Shaw Areva MOX Services have been contracted to process 34 tons of weapons grade plutonium, mix it with uranium oxide to make mixed oxide pellets and turn them into fuel assemblies to power nuclear reactors

#### No ban is permanent –drilling on federal lands could be permitted by licensing it, etc

#### Restriction is any limitation

Law.com Dictionary 13 http://dictionary.law.com/Default.aspx?selected=1835

Restriction n. any limitation on activity, by statute, regulation or contract provision.

#### The negative overlimits -- there are hardly any cases that meet their interpretation. A core issue in the literature is NRC licensing requirements

#### Limits are not affected – their ground is the same even if the change is procedural

Neg has ground. There is no abuse. They can just take a position against nuclear energy. They have no right to particular arguments, and that assumption begs the question of what the topic means.

#### Our interpretation is reasonable based on our arguments. Competing interpretations causes a race to the bottom and permits exclusion of just one more case – the one the aff is running.