# 1AC

## plan

#### The United States Federal Government should obtain, through alternative financing, electricity from small modular reactors for military facilities in the United States.

## 1ac – adv

#### Contention one is climate

#### SMR-based nuclear power is safe and solves warming—it’s key to a global nuclear renaissance.

Michael Shellenberger 12, founder of the Breakthrough Institute, graduate of Earlham College and holds a masters degree in cultural anthropology from the University of California, Santa Cruz, "New Nukes: Why We Need Radical Innovation to Make New Nuclear Energy Cheap", September 11, http://thebreakthrough.org/index.php/programs/energy-and-climate/new-nukes/

Arguably, the biggest impact of Fukushima on the nuclear debate, ironically, has been to force a growing number of pro-nuclear environmentalists out of the closet, including us. The reaction to the accident by anti-nuclear campaigners and many Western publics put a fine point on the gross misperception of risk that informs so much anti-nuclear fear. Nuclear remains the only proven technology capable of reliably generating zero-carbon energy at a scale that can have any impact on global warming. Climate change -- and, for that matter, the enormous present-day health risks associated with burning coal, oil, and gas -- simply dwarf any legitimate risk associated with the operation of nuclear power plants. About 100,000 people die every year due to exposure to air pollutants from the burning of coal. By contrast, about 4,000 people have died from nuclear energy -- ever -- almost entirely due to Chernobyl. But rather than simply lecturing our fellow environmentalists about their misplaced priorities, and how profoundly inadequate present-day renewables are as substitutes for fossil energy, we would do better to take seriously the real obstacles standing in the way of a serious nuclear renaissance. Many of these obstacles have nothing to do with the fear-mongering of the anti-nuclear movement or, for that matter, the regulatory hurdles imposed by the U.S. Nuclear Regulatory Commission and similar agencies around the world. As long as nuclear technology is characterized by enormous upfront capital costs, it is likely to remain just a hedge against overdependence on lower-cost coal and gas, not the wholesale replacement it needs to be to make a serious dent in climate change. Developing countries need large plants capable of bringing large amounts of new power to their fast-growing economies. But they also need power to be cheap. So long as coal remains the cheapest source of electricity in the developing world, it is likely to remain king. The most worrying threat to the future of nuclear isn't the political fallout from Fukushima -- it's economic reality. Even as new nuclear plants are built in the developing world, old plants are being retired in the developed world. For example, Germany's plan to phase-out nuclear simply relies on allowing existing plants to be shut down when they reach the ends of their lifetime. Given the size and cost of new conventional plants today, those plants are unlikely to be replaced with new ones. As such, the combined political and economic constraints associated with current nuclear energy technologies mean that nuclear energy's share of global energy generation is unlikely to grow in the coming decades, as global energy demand is likely to increase faster than new plants can be deployed. To move the needle on nuclear energy to the point that it might actually be capable of displacing fossil fuels, we'll need new nuclear technologies that are cheaper and smaller. Today, there are a range of nascent, smaller nuclear power plant designs, some of them modifications of the current light-water reactor technologies used on submarines, and others, like thorium fuel and fast breeder reactors, which are based on entirely different nuclear fission technologies. Smaller, modular reactors can be built much faster and cheaper than traditional large-scale nuclear power plants. Next-generation nuclear reactors are designed to be incapable of melting down, produce drastically less radioactive waste, make it very difficult or impossible to produce weapons grade material, use less water, and require less maintenance. Most of these designs still face substantial technical hurdles before they will be ready for commercial demonstration. That means a great deal of research and innovation will be necessary to make these next generation plants viable and capable of displacing coal and gas. The United States could be a leader on developing these technologies, but unfortunately U.S. nuclear policy remains mostly stuck in the past. Rather than creating new solutions, efforts to restart the U.S. nuclear industry have mostly focused on encouraging utilities to build the next generation of large, light-water reactors with loan guarantees and various other subsidies and regulatory fixes. With a few exceptions, this is largely true elsewhere around the world as well. Nuclear has enjoyed bipartisan support in Congress for more than 60 years, but the enthusiasm is running out. The Obama administration deserves credit for authorizing funding for two small modular reactors, which will be built at the Savannah River site in South Carolina. But a much more sweeping reform of U.S. nuclear energy policy is required. At present, the Nuclear Regulatory Commission has little institutional knowledge of anything other than light-water reactors and virtually no capability to review or regulate alternative designs. This affects nuclear innovation in other countries as well, since the NRC remains, despite its many critics, the global gold standard for thorough regulation of nuclear energy. Most other countries follow the NRC's lead when it comes to establishing new technical and operational standards for the design, construction, and operation of nuclear plants. What's needed now is a new national commitment to the development, testing, demonstration, and early stage commercialization of a broad range of new nuclear technologies -- from much smaller light-water reactors to next generation ones -- in search of a few designs that can be mass produced and deployed at a significantly lower cost than current designs. This will require both greater public support for nuclear innovation and an entirely different regulatory framework to review and approve new commercial designs. In the meantime, developing countries will continue to build traditional, large nuclear power plants. But time is of the essence. With the lion's share of future carbon emissions coming from those emerging economic powerhouses, the need to develop smaller and cheaper designs that can scale faster is all the more important. A true nuclear renaissance can't happen overnight. And it won't happen so long as large and expensive light-water reactors remain our only option. But in the end, there is no credible path to mitigating climate change without a massive global expansion of nuclear energy. If you care about climate change, nothing is more important than developing the nuclear technologies we will need to get that job done.

#### Plan results in global SMR exports – massively reduces emissions.

Rosner 11

Robert Rosner, Stephen Goldberg, Energy Policy Institute at Chicago, The Harris School of Public Policy Studies, November 2011, SMALL MODULAR REACTORS –KEY TO FUTURE NUCLEAR POWER GENERATION IN THE U.S., <https://epic.sites.uchicago.edu/sites/epic.uchicago.edu/files/uploads/EPICSMRWhitePaperFinalcopy.pdf>

As stated earlier, **SMRs have the potential to achieve significant greenhouse gas emission reductions**. They could provide alternative baseload power generation to **facilitate the retirement of older,** smaller, and less efficient **coal generation plants** that would, otherwise, not be good candidates for retrofitting carbon capture and storage technology. **They could be deployed in regions of the U.S. and the world that have less potential for other forms of carbon-free electricity**, such as solar or wind energy. There may be technical or market constraints, such as projected electricity demand growth and transmission capacity, which would support SMR deployment but not GW-scale LWRs. From the on-shore manufacturing perspective, a key point is that the manufacturing base needed for **SMRs can be developed domestically**. Thus, while the large commercial LWR industry is seeking to transplant portions of its supply chain from current foreign sources to the U.S., the SMR industry offers the potential to establish a large domestic manufacturing base building upon already existing U.S. manufacturing infrastructure and capability, **including the Naval shipbuilding and underutilized domestic nuclear component and equipment plants**. The study team learned that a number of sustainable domestic jobs could be created – that is, the full panoply of design, manufacturing, supplier, and construction activities – if the U.S. can establish itself as a credible and substantial designer and manufacturer of SMRs. While many SMR technologies are being studied around the world, **a strong U.S. commercialization program can enable U.S. industry to be first to market SMRs, thereby serving as a fulcrum for export growth as well as a lever in influencing international decisions on deploying both nuclear reactor and nuclear fuel cycle technology. A viable U.S.-centric SMR industry would enable the U.S. to recapture technological leadership in commercial nuclear technology, which has been lost to suppliers** in France, Japan, Korea, Russia, and, now rapidly emerging, China.

#### DOD is critical to mass adoption and commercialization

Andres and Breetz 11

Richard Andres, Professor of National Security Strategy at the National War College and a Senior Fellow and Energy and Environmental Security and Policy Chair in the Center for Strategic Research, Institute for National Strategic Studies, at the National Defense University, and Hanna Breetz, doctoral candidate in the Department of Political Science at The Massachusetts Institute of Technology, Small Nuclear Reactorsfor Military Installations:Capabilities, Costs, andTechnological Implications, [www.ndu.edu/press/lib/pdf/StrForum/SF-262.pdf](http://www.ndu.edu/press/lib/pdf/StrForum/SF-262.pdf)

Thus far, this paper has reviewed two of DOD’s most pressing energy vulnerabilities—grid insecurity and fuel convoys—and explored how they could be addressed by small reactors. We acknowledge that there are many uncertainties and risks associated with these reactors. On the other hand, failing to pursue these technologies raises its own set of risks for DOD, which we review in this section: first, small reactors may fail to be commercialized in the United States; second, the designs that get locked in by the private market may not be optimal for DOD’s needs; and third, expertise on small reactors may become concentrated in foreign countries. By taking an early “first mover” role in the small reactor market, DOD could mitigate these risks and secure the long-term availability and appropriateness of these technologies for U.S. military applications. The “Valley of Death.” Given the promise that small reactors hold for military installations and mobility, DOD has a compelling interest in ensuring that they make the leap from paper to production. However, if DOD does not provide an initial demonstration and market, there is a chance that the U.S. small reactor industry may never get off the ground. The leap from the laboratory to the marketplace is so difficult to bridge that it is widely referred to as the “Valley of Death.” Many promising technologies are never commercialized due to a variety of market failures— including technical and financial uncertainties, information asymmetries, capital market imperfections, transaction costs, and environmental and security externalities— that impede financing and early adoption and can lock innovative technologies out of the marketplace. 28 In such cases, the Government can help a worthy technology to bridge the Valley of Death by accepting the first mover costs and demonstrating the technology’s scientific and economic viability.29 [FOOTNOTE 29: There are numerous actions that the Federal Government could take, such as conducting or funding research and development, stimulating private investment, demonstrating technology, mandating adoption, and guaranteeing markets. Military procurement is thus only one option, but it has often played a decisive role in technology development and is likely to be the catalyst for the U.S. small reactor industry. See Vernon W. Ruttan, Is War Necessary for Economic Growth? (New York: Oxford University Press, 2006); Kira R. Fabrizio and David C. Mowery, “The Federal Role in Financing Major Inventions: Information Technology during the Postwar Period,” in Financing Innovation in the United States, 1870 to the Present, ed. Naomi R. Lamoreaux and Kenneth L. Sokoloff (Cambridge, MA: The MIT Press, 2007), 283–316.] Historically, nuclear power has been “the most clear-cut example . . . of an important general-purpose technology that in the absence of military and defense related procurement would not have been developed at all.”30 **Government involvement is likely to be crucial for innovative, next-generation nuclear technology** as well. Despite the widespread revival of interest in nuclear energy, Daniel Ingersoll has argued that radically innovative designs face an uphill battle, as “the high capital cost of nuclear plants and the painful lessons learned during the first nuclear era have created a prevailing fear of first-of-a-kind designs.”31 In addition, Massachusetts Institute of Technology reports on the Future of Nuclear Power called for the Government to provide modest “first mover” assistance to the private sector due to several barriers that have hindered the nuclear renaissance, such as securing high up-front costs of site-banking, gaining NRC certification for new technologies, and demonstrating technical viability.32 It is possible, of course, that small reactors will achieve commercialization without DOD assistance. As discussed above, they have garnered increasing attention in the energy community. Several analysts have even argued that small reactors could play a key role in the second nuclear era, given that they may be the only reactors within the means of many U.S. utilities and developing countries.33 However, given the tremendous regulatory hurdles and technical and financial uncertainties, it appears far from certain that the U.S. small reactor industry will take off. If DOD wants to ensure that small reactors are available in the future, then it should pursue a leadership role now. Technological Lock-in. A second risk is that if small reactors do reach the market without DOD assistance, the designs that succeed may not be optimal for DOD’s applications. Due to a variety of positive feedback and increasing returns to adoption (including demonstration effects, technological interdependence, network and learning effects, and economies of scale), the designs that are initially developed can become “locked in.”34 Competing designs—even if they are superior in some respects or better for certain market segments— can face barriers to entry that lock them out of the market. If DOD wants to ensure that its preferred designs are not locked out, then it should take a first mover role on small reactors. It is far too early to gauge whether the private market and DOD have aligned interests in reactor designs. On one hand, Matthew Bunn and Martin Malin argue that what the world needs is cheaper, safer, more secure, and more proliferation-resistant nuclear reactors; presumably, many of the same broad qualities would be favored by DOD.35 There are many varied market niches that could be filled by small reactors, because there are many different applications and settings in which they can be used, and it is quite possible that some of those niches will be compatible with DOD’s interests.36 On the other hand, DOD may have specific needs (transportability, for instance) that would not be a high priority for any other market segment. Moreover, while DOD has unique technical and organizational capabilities that could enable it to pursue more radically innovative reactor lines, DOE has indicated that it will focus its initial small reactor deployment efforts on LWR designs.37 **If DOD wants to ensure that its preferred reactors are developed and available in the future, it should take a leadership role now**. Taking a first mover role does not necessarily mean that DOD would be “picking a winner” among small reactors, as the market will probably pursue multiple types of small reactors. Nevertheless, **DOD leadership would likely have a profound effect on the industry’s timeline and trajectory.** Domestic Nuclear Expertise. From the perspective of larger national security issues, if DOD does not catalyze the small reactor industry, there is a risk that expertise in small reactors could become dominated by foreign companies. A 2008 Defense Intelligence Agency report warned that the United States will become totally dependent on foreign governments for future commercial nuclear power unless the military acts as the prime mover to reinvigorate this critical energy technology with small, distributed power reactors.38 Several of the most prominent small reactor concepts rely on technologies perfected at Federally funded laboratories and research programs, including the Hyperion Power Module (Los Alamos National Laboratory), NuScale (DOE-sponsored research at Oregon State University), IRIS (initiated as a DOE-sponsored project), Small and Transportable Reactor (Lawrence Livermore National Laboratory), and Small, Sealed, Transportable, Autonomous Reactor (developed by a team including the Argonne, Lawrence Livermore, and Los Alamos National Laboratories). However, there are scores of competing designs under development from over a dozen countries. If DOD does not act early to support the U.S. small reactor industry, there is a chance that the industry could be dominated by foreign companies. Along with other negative consequences, the decline of the U.S. nuclear industry decreases the NRC’s influence on the technology that supplies the world’s rapidly expanding demand for nuclear energy. Unless U.S. companies begin to retake global market share, in coming decades France, China, South Korea, and Russia will dictate standards on nuclear reactor reliability, performance, and **proliferation resistance**.

#### Warming is real, anthropogenic, and causes mass death

Deibel 7(Terry L, Professor of IR @ National War College, “Foreign Affairs Strategy: Logic for American Statecraft”, Conclusion: American Foreign Affairs Strategy Today)

Finally, there is one major existential threat to American security (as well as prosperity) of a nonviolent nature, which, though far in the future, demands urgent action. It is the threat of global warming to the stability of the climate upon which all earthly life depends. Scientists worldwide have been observing the gathering of this threat for three decades now, and what was once a mere possibility has passed through probability to near certainty. Indeed not one of more than 900 articles on climate change published in refereed scientific journals from 1993 to 2003 doubted that anthropogenic warming is occurring. “In legitimate scientific circles,” writes Elizabeth Kolbert, “it is virtually impossible to find evidence of disagreement over the fundamentals of global warming.” Evidence from a vast international scientific monitoring effort accumulates almost weekly, as this sample of newspaper reports shows: an international panel predicts “brutal droughts, floods and violent storms across the planet over the next century”; climate change could “literally alter ocean currents, wipe away huge portions of Alpine Snowcaps and aid the spread of cholera and malaria”; “glaciers in the Antarctic and in Greenland are melting much faster than expected, and…worldwide, plants are blooming several days earlier than a decade ago”; “rising sea temperatures have been accompanied by a significant global increase in the most destructive hurricanes”; “NASA scientists have concluded from direct temperature measurements that 2005 was the hottest year on record, with 1998 a close second”; “Earth’s warming climate is estimated to contribute to more than 150,000 deaths and 5 million illnesses each year” as disease spreads; “widespread bleaching from Texas to Trinidad…killed broad swaths of corals” due to a 2-degree rise in sea temperatures. “The world is slowly disintegrating,” concluded Inuit hunter Noah Metuq, who lives 30 miles from the Arctic Circle. “They call it climate change…but we just call it breaking up.” From the founding of the first cities some 6,000 years ago until the beginning of the industrial revolution, carbon dioxide levels in the atmosphere remained relatively constant at about 280 parts per million (ppm). At present they are accelerating toward 400 ppm, and by 2050 they will reach 500 ppm, about double pre-industrial levels. Unfortunately, atmospheric CO2 lasts about a century, so there is no way immediately to reduce levels, only to slow their increase, we are thus in for significant global warming; the only debate is how much and how serious the effects will be. As the newspaper stories quoted above show, we are already experiencing the effects of 1-2 degree warming in more violent storms, spread of disease, mass die offs of plants and animals, species extinction, and threatened inundation of low-lying countries like the Pacific nation of Kiribati and the Netherlands at a warming of 5 degrees or less the Greenland and West Antarctic ice sheets could disintegrate, leading to a sea level of rise of 20 feet that would cover North Carolina’s outer banks, swamp the southern third of Florida, and inundate Manhattan up to the middle of Greenwich Village. Another catastrophic effect would be the collapse of the Atlantic thermohaline circulation that keeps the winter weather in Europe far warmer than its latitude would otherwise allow. Economist William Cline once estimated the damage to the United States alone from moderate levels of warming at 1-6 percent of GDP annually; severe warming could cost 13-26 percent of GDP. But the most frightening scenario is runaway greenhouse warming, based on positive feedback from the buildup of water vapor in the atmosphere that is both caused by and causes hotter surface temperatures. Past ice age transitions, associated with only 5-10 degree changes in average global temperatures, took place in just decades, even though no one was then pouring ever-increasing amounts of carbon into the atmosphere. Faced with this specter, the best one can conclude is that “humankind’s continuing enhancement of the natural greenhouse effect is akin to playing Russian roulette with the earth’s climate and humanity’s life support system. At worst, says physics professor Marty Hoffert of New York University, “we’re just going to burn everything up; we’re going to heat the atmosphere to the temperature it was in the Cretaceous when there were crocodiles at the poles, and then everything will collapse.” During the Cold War, astronomer Carl Sagan popularized a theory of nuclear winter to describe how a thermonuclear war between the Untied States and the Soviet Union would not only destroy both countries but possibly end life on this planet. Global warming is the post-Cold War era’s equivalent of nuclear winter at least as serious and considerably better supported scientifically. Over the long run it puts dangers from terrorism and traditional military challenges to shame. It is a threat not only to the security and prosperity to the United States, but potentially to the continued existence of life on this planet.

#### Positive feedbacks will overwhelm natural carbon sinks

James w. **Kirchner 2**, professor of Earth and Planetary Science at Berkeley, “The Gaia Hypothesis: Fact, Theory, And Wishful Thinking”, <http://seismo.berkeley.edu/~kirchner/reprints/2002_55_Kirchner_gaia.pdf>

Do biological feedbacks stabilize, or destabilize, the global environment? That is, is the ‘Homeostatic Gaia’ hypothesis correct? This is not just a matter for theoretical speculation; there is a large and growing body of information that provides an empirical basis for evaluating this question. Biogeochemists have documented and quantified many important atmosphere-biosphere linkages (particularly those associated with greenhouse gas emissions and global warming), with the result that one can estimate the sign, and sometimes the magnitude, of the resulting feedbacks. Such analyses are based on three types of evidence: biological responses to plotscale experimental manipulations of temperature and/or CO2 concentrations (e.g., Saleska et al., 1999), computer simulations of changes in vegetation community structure (e.g., Woodward et al., 1998), and correlations between temperature and atmospheric concentrations in long-term data sets (e.g., Tans et al., 1990; Keeling et al., 1996a; Petit et al., 1999). Below, I briefly summarize some of the relevant biological feedbacks affecting global warming; more detailed explanations, with references to the primary literature, can be found in reviews by Lashof (1989), Lashof et al. (1997) and Woodwell et al. (1998): Increased atmospheric CO2 concentrations stimulate increased photosynthesis, leading to carbon sequestration in biomass (negative feedback). Warmer temperatures increase soil respiration rates, releasing organic carbon stored in soils (positive feedback). Warmer temperatures increase fire frequency, leading to net replacement of older, larger trees with younger, smaller ones, resulting in net release of carbon from forest biomass (positive feedback). Warming may lead to drying, and thus sparser vegetation and increased desertification, in mid-latitudes, increasing planetary albedo and atmospheric dust concentrations (negative feedback). Conversely, higher atmospheric CO2 concentrations may increase drought tolerance in plants, potentially leading to expansion of shrublands into deserts, thus reducing planetary albedo and atmospheric dust concentrations (positive feedback). Warming leads to replacement of tundra by boreal forest, decreasing planetary albedo (positive feedback). Warming of soils accelerates methane production more than methane consumption, leading to net methane release (positive feedback). Warming of soils accelerates N20 production rates (positive feedback). Warmer temperatures lead to release of CO2 and methane from high-latitude peatlands (positive, potentially large, feedback). This list of feedbacks is not comprehensive, but I think it is sufficient to cast considerable doubt on the notion that biologically mediated feedbacks are necessarily (or even typically) stabilizing. As Lashof et al. (1997) conclude, ‘While the processes involved are complex and there are both positive and negative feedback loops, it appears likely that the combined effect of the feedback mechanisms reviewed here will be to amplify climate change relative to current projections, perhaps substantially. . . The risk that biogeochemical feedbacks could substantially amplify global warming has not been adequately considered by the scientific or the policymaking communities’. Most of the work to date on biological climate feedbacks has focused on terrestrial ecosystems and soils; less is known about potential biological feedbacks in the oceans. One outgrowth of the Gaia hypothesis has been the suggestion that oceanic phytoplankton might serve as a planetary thermostat by producing dimethyl sulfide (DMS), a precursor for cloud condensation nuclei, in response to warming (Charlson et al., 1987). Contrary to this hypothesis, paleoclimate data now indicate that to the extent that there is such a marine biological thermostat, it is hooked up backwards, making the planet colder when it is cold and warmer when it is warm (Legrand et al., 1988; Kirchner, 1990; Legrand et al., 1991). It now appears that DMS production in the Southern Ocean may be controlled by atmospheric dust, which supplies iron, a limiting nutrient (Watson et al., 2000). The Antarctic ice core record is consistent with this view, showing greater deposition of atmospheric dust during glacial periods, along with higher levels of DMS proxy compounds, lower concentrations of CO2 and CH4, and lower temperatures (Figure 1). Watson and Liss (1998) conclude, ‘It therefore seems very likely that, both with respect to CO2 and DMS interactions, the marine biological changes which occurred across the last glacial-interglacial transition were both positive feedbacks’. This example illustrates how the Gaia hypothesis can motivate interesting and potentially important research, even if, as in this case, the hypothesis itself turns out to be incorrect. But it is one thing to view Gaia as just a stimulus for research, and quite another to view it as ‘the essential theoretical basis for the putative profession of planetary medicine’ (Lovelock, 1986). To the extent that the Gaia hypothesis posits that biological feedbacks are typically stabilizing, it is contradicted both by the ice core records and by the great majority of the climate feedback research summarized above. Given the available evidence that biological feedbacks are often destabilizing, it would be scientifically unsound – and unwise as a matter of public policy – to assume that biological feedbacks will limit the impact of anthropogenic climate change. As Woodwell et al. (1998) have put it, ‘The biotic feedback issue, critical as it is, has been commonly assumed to reduce the accumulation of heat trapping gases in the atmosphere, not to amplify the trend. The assumption is serious in that the margin of safety in allowing a warming to proceed may be substantially less than has been widely believed’.

#### Adopting a mindset of scientific inquiry for climate change makes sense because it’s a phenomenon uniquely suited to an empiricist methodology

Jean **Bricmont 1**, professor of theoretical physics at the University of Louvain, “Defense of a Modest Scientific Realism”, September 23, <http://www.physics.nyu.edu/faculty/sokal/bielefeld_final.pdf>

Given that instrumentalism is not defensible when it is formulated as a rigid doctrine, and since redefining truth leads us from bad to worse, what should one do? A hint of one sensible response is provided by the following comment of Einstein: Science without epistemology is insofar as it is thinkable at all primitive and muddled. However, no sooner has the epistemologist, who is seeking a clear system, fought his way through such a system, than he is inclined to interpret the thought-content of science in the sense of his system and to reject whatever does not fit into his system. The scientist, however, cannot afford to carry his striving epistemological systematic that far. ... He therefore must appeal to the systematic epistemologist as an unscrupulous opportunist.'1'1 So let us try epistemological opportunism. We are, in some sense, "screened'' from reality (we have no immediate access to it, radical skepticism cannot be refuted, etc.). There are no absolutely secure foundations on which to base our knowledge. Nevertheless, we all assume implicitly that we can obtain some reasonably reliable knowledge of reality, at least in everyday life. Let us try to go farther, putting to work all the resources of our fallible and finite minds: observations, experiments, reasoning. And then let us see how far we can go. In fact, the most surprising thing, shown by the development of modern science, is how far we seem to be able to go. Unless one is a solipsism or a radical skeptic which nobody really is one has to be a realist about something: about objects in everyday life, or about the past, dinosaurs, stars, viruses, whatever. But there is no natural border where one could somehow radically change one's basic attitude and become thoroughly instrumentalist or pragmatist (say. about atoms or quarks or whatever). There are many differences between quarks and chairs, both in the nature of the evidence supporting their existence and in the way we give meaning to those words, but they are basically differences of degree. Instrumentalists are right to point out that the meaning of statements involving unobservable entities (like "quark'') is in part related to the implications of such statements for direct observations. But only in part: though it is difficult to say exactly how we give meaning to scientific expressions, it seems plausible that we do it by combining direct observations with mental pictures and mathematical formulations, and there is no good reason to restrict oneself to only one of these. Likewise, conventionalists like Poincare are right to observe that some scientific "choices", like the preference for inertial over noninertial reference frames, are made for pragmatic rather than objective reasons. In all these senses, we have to be epistemological "opportunists". But a problem worse than the disease arises when any of these ideas are taken as rigid doctrines replacing 'realism". A friend of ours once said: "I am a naive realist. But I admit that knowledge is difficult." This is the root of the problem. Knowing how things really are is the goal of science; this goal is difficult to reach, but not impossible (at least for some parts of reality and to some degrees of approximation). If we change the goal if, for example, we seek instead a consensus, or (less radically) aim only at empirical adequacy then of course things become much easier; but as Bert rand Russell observed in a similar context, this has all the advantages of theft over honest toil. Moreover, the underdetermination thesis, far from undermining scientific objectivity, actually makes the success of science all the more remarkable. Indeed, what is difficult is not to find a story that "fits the data'\*, but to find even one non-crazy such story. How does one know that it is non-crazy7 A combination of factors: its predictive power, its explanatory value, its breadth and simplicity, etc. Nothing in the (Quinean) underdetermiiiation thesis tells us how to find inequivalent theories with some or all of these properties. In fact, there are vast domains in physics, chemistry and biology where there is only one"18 known non-crazy theory that accounts for Unknown facts and where many alternative theories have been tried and failed because their predictions contradicted experiments. In those domains, one can reasonably think that our present-day theories are at least approximately true, in some sense or other. An important (and difficult) problem for the philosophy of science is to clarify the meaning of “approximately true'" and its implications for the ontological status of unobservable theoretical entities. We do not claim to have a solution to this problem, but we would like to offer a few ideas that might prove useful.

#### We are not science, we use science – our method is the same one everyone inevitably uses on a day-to-day basis, just more rigorous

Jean **Bricmont 1**, professor of theoretical physics at the University of Louvain, “Defense of a Modest Scientific Realism”, September 23, <http://www.physics.nyu.edu/faculty/sokal/bielefeld_final.pdf>

So, how does one obtain evidence concerning the truth or falsity of scientific assertions? By the same imperfect methods that we use to obtain evidence about empirical assertions generally. Modern science, in our view, is nothing more or less than the deepest (to date) refinement of the rational attitude toward investigating any question about the world, be it atomic spectra, the etiology of smallpox, or the Bielefeld bus routes. Historians, detectives and plumbers indeed, all human beings use the same basic methods of induction, deduction and assessment of evidence as do physicists or biochemists.18 Modern science tries to carry out these operations in a more careful and systematic way, by using controls and statistical tests, insisting on replication, and so forth. Moreover, scientific measurements are often much more precise than everyday observations; they allow us to discover hitherto unknown phenomena; and scientific theories often conflict with "common sense'\*. But [he con f I id is al the level of conclusions, nol (he basic approach. As Susan Haack lucidly observes: Our standards of what constitutes good, honest, thorough inquiry and what constitutes good, strong, supportive evidence are not internal to science. In judging where science has succeeded and where it has failed, in what areas and at what times it has done better and in what worse, we are appealing to the standards by which we judge the solidity of empirical beliefs, or the rigor and thoroughness of empirical inquiry, generally.1'1 Scientists' spontaneous epistemology the one that animates their work, regardless of what they may say when philosophizing is thus a rough-and-ready realism: the goal of science is to discover (some aspects of) how things really are. More The aim of science is to give a true (or approximately true) description of reality. I'll is goal is realizable, because: 1. Scientific theories are either true or false. Their truth (or falsity) is literal, not metaphorical; it does not depend in any way on us, or on how we test those theories, or on the structure of our minds, or on the society within which we live, and so on. 2. It is possible to have evidence for the truth (or falsity) of a theory. (Tt remains possible, however, that all the evidence supports some theory T, yet T is false.)20 Tin- most powerful objections to the viability of scientific realism consist in various theses showing that theories are underdetermined by data.21 In its most common formulation, the underdetermination thesis says that, for any finite (or even infinite) set of data, there are infinitely many mutually incompatible theories that are "compatible'' with those data. This thesis, if not properly understood22, can easily lead to radical conclusions. The biologist who believes that a disease is caused by a virus presumably does so on the basis of some "evidence" or some "data'\*. Saying that a disease is caused by a virus presumably counts as a "theory'' (e.g. it involves, implicitly, many counlerfactual statements). But if there are really infinitely many distinct theories that are compatible with those "data", then we may legitimately wonder on what basis one can rationally choose between those theories. In order to clarify the situation, it is important to understand how the underdetermination thesis is established; then its meaning and its limitations become much clearer. Here are some examples of how underdeterminatiou works; one may claim that: The past did not exist: the universe was created five minutes ago along with all the documents and all our memories referring to the alleged past in their present state. Alternatively, it could have been created 100 or 1000 years ago. The stars do not exist: instead, there are spots on a distant sky that emit exactly the same signals as those we receive. All criminals ever put in jail were innocent. For each alleged criminal, explain away all testimony by a deliberate desire to harm the accused; declare that all evidence was fabricated by the police and that all confessions were obtained bv force.2'1 Of course, all these "theses'1 may have to be elaborated, but the basic idea is clear: given any set of facts, just make up a story, no matter how ad hoc, to "account" for the facts without running into contradictions.2,1 It is important to realize that this is all there is to the general (Quinean) underdetermination thesis. Moreover, this thesis, although it played an important role in the refutation of the most extreme versions of logical positivism, is not very different from the observation that radical skepticism or even solipsism cannot be refuted: all our knowledge about the world is based on some sort of inference from the observed to the unobserved, and no such inference can be justified by deductive logic alone. However, it is clear that, in practice, nobody ever takes seriously such "theories" as those mentioned above, any more than they take seriously solipsism or radical skepticism. Let us call these "crazy theories'\*2'1 (of course, it is not easy to say exactly what it means for a theory to be non-crazy). Xote that these theories require no work: they can be formulated entirely a priori. On the other hand, the difficult problem, given some set of data, is to find even one non-crazy theory that accounts for them. Consider, for example, a police enquiry about some crime: it is easy enough to invent a story that "accounts for the facts'" in an ad hoc fashion (sometimes lawyers do just that); what is hard is to discover who really committed the crime and to obtain evidence demonstrating that beyond a reasonable doubt. Reflecting on this elementary example clarifies the meaning of the underdelermination thesis. Despite the existence of innumerable "crazy theories'\* concerning any given crime, it sometimes happens in practice that there is a unique theory (i.e. a unique story about who committed the crime and how) that is plausible and compatible with the known facts; in that case, one will say that the criminal has been discovered (with a high degree of confidence, albeit not with certainty). It may also happen that no plausible theory is found, or that we are unable to decide which one among several suspects is really guilty: in these cases, the underdetermination is real.-'' One might next ask whether there exist more subtle forms of underdetermination than the one revealed by a Duhem Quine type of argument. In order to analyze this question, let us consider the example of classical electromagnetism. This is a theory that describes how particles possessing a quantifiable property called "electric charge" produce "electromagnetic fields" that "propagate in vacuum" in a certain precise fashion and then "guide" the motion of charged particles when they encounter them.2' Of course, no one ever "sees" directly an electromagnetic field or an electric charge. So, should one interpret this theory "realistically'', and if so, what should it be taken to mean? Classical electromagnetic theory is immensely well supported by precise experiments and forms the basis for a large part of modern technology. It is "confirmed'' every time one of us switches on his or her computer and finds that it works as designed.'8 Does this overwhelming empirical support imply that there are "really"' electric and magnetic fields propagating in vacuum? In support of the idea that thenare, one could argue that electromagnetic theory postulates the existence of those fields and that there is no known non-crazy theory that accounts equally well for the same data; therefore it is reasonable to believe that electric and magnetic fields really exist. But is it in fact true that there are no alternative non-crazy theories? Here is one possibility: Let us claim that there are no fields propagating "in vacuum", but that, rather, there are only "forces" acting directly between charged particles.29 Of course, in order to preserve the empirical adequacy of the theory, one lias to use exactly the same Maxwell Lorentz system of equations as before (or a mathematically equivalent system). But one may interpret the fields as a mere "calculational device" allowing us to compute more easily the net effect of the "real" forces acting between charged particles.30 Almost every physicist reading these lines will say that this is some kind of metaphysics or maybe even a play on words that this "alternative theory" is really just standard electromagnetic theory in disguise. Xow, although the precise meaning of "metaphysics" is hard to pin down 31, there is a vague sense in which, if we use exactly the same equations (or a mathematically equivalent set of equations) and make exactly the same predictions in the two theories, then they are really the same theory as far as "physics" is concerned, and the distinction between the two if any lies outside of its scope. The same kind of observation can be made about most physical theories: In classical mechanics, are there really forces acting on particles, or are the particles instead following trajectories defined by variational principles? In general relativity, is space-time really curved, or are there, rather, fields that cause particles to move as if space-time were curved?'2 Let us call this kind of underdetermination "genuine'\*, as opposed to the "crazy" underdeterminations of the usual Duhem Quine thesis. By "genuine'\*, we do not mean that these underdeterminations are necessarily worth losing sleep over, but simply that there is no rational way to choose (at least on empirical grounds alone) between the alternative theories if indeed they should be regarded as different theories.

#### Reality exists independent of signifiers

Wendt 99

Alexander Wendt, Professor of International Security at Ohio State University, 1999, “Social theory of international politics,” gbooks

The effects of holding a relational theory of meaning on theorizing about world politics are apparent in David Campbell's provocative study of US foreign policy, which shows how the threats posed by the Soviets, immigration, drugs, and so on, were constructed out of US national security discourse.29 The book clearly shows that material things in the world did not force US decision-makers to have particular representations of them - the picture theory of reference does not hold. In so doing it highlights the discursive aspects of truth and reference, the sense in which objects are relationally "constructed."30 On the other hand, while emphasizing several times that he is not denying the reality of, for example, Soviet actions, he specifically eschews (p. 4) any attempt to assess the extent to which they caused US representations. Thus he cannot address the extent to which US representations of the Soviet threat were accurate or true (questions of correspondence). He can only focus on the nature and consequences of the representations.31 Of course, there is nothing in the social science rule book which requires an interest in causal questions, and the nature and consequences of representations are important questions. In the terms discussed below he is engaging in a constitutive rather than causal inquiry. However, I suspect Campbell thinks that any attempt to assess the correspondence of discourse to reality is inherently pointless. According to the relational theory of reference we simply have no access to what the Soviet threat "really" was, and as such its truth is established entirely within discourse, not by the latter's correspondence to an extra-discursive reality 32 The main problem with the relational theory of reference is that it cannot account for the resistance of the world to certain representations, and thus for representational failures or m/'sinterpretations. Worldly resistance is most obvious in nature: whether our discourse says so or not, pigs can't fly. But examples abound in society too. In 1519 Montezuma faced the same kind of epistemological problem facing social scientists today: how to refer to people who, in his case, called themselves Spaniards. Many representations were conceivable, and no doubt the one he chose - that they were gods - drew on the discursive materials available to him. So why was he killed and his empire destroyed by an army hundreds of times smaller than his own? The realist answer is that Montezuma was simply wrong: the Spaniards were not gods, and had come instead to conquer his empire. Had Montezuma adopted this alternative representation of what the Spanish were, he might have prevented this outcome because that representation would have corresponded more to reality. The reality of the conquistadores did not force him to have a true representation, as the picture theory of reference would claim, but it did have certain effects - whether his discourse allowed them or not. The external world to which we ostensibly lack access, in other words. often frustrates or penalizes representations. Postmodernism gives us no insight into why this is so, and indeed, rejects the question altogether.33 The description theory of reference favored by empiricists focuses on sense-data in the mind while the relational theory of the postmoderns emphasizes relations among words, but they are similar in at least one crucial respect: neither grounds meaning and truth in an external world that regulates their content.34 Both privilege epistemology over ontology. What is needed is a theory of reference that takes account of the contribution of mind and language yet is anchored to external reality. The realist answer is the causal theory of reference. According to the causal theory the meaning of terms is determined by a two-stage process.35 First there is a "baptism/' in which some new referent in the environment (say, a previously unknown animal) is given a name; then this connection of thing-to-term is handed down a chain of speakers to contemporary speakers. Both stages are causal, the first because the referent impressed itself upon someone's senses in such a way that they were induced to give it a name, the second because the handing down of meanings is a causal process of imitation and social learning. Both stages allow discourse to affect meaning, and as such do not preclude a role for "difference" as posited by the relational theory. Theory is underdetermined by reality, and as such the causal theory is not a picture theory of reference. However, conceding these points does not mean that meaning is entirely socially or mentally constructed. In the realist view beliefs are determined by discourse and nature.36 This solves the key problems of the description and relational theories: our ability to refer to the same object even if our descriptions are different or change, and the resistance of the world to certain representations. Mind and language help determine meaning, but meaning is also regulated by a mind-independent, extra-linguistic world.

## 1ac – roleplay

#### Contention two: Deliberation

#### Our model of debate is process, not product – decision-making is learned in a safe space of competing thought experiments

Hanghoj 8

http://static.sdu.dk/mediafiles/Files/Information\_til/Studerende\_ved\_SDU/Din\_uddannelse/phd\_hum/afhandlinger/2009/ThorkilHanghoej.pdf

 Thorkild Hanghøj, Copenhagen, 2008

 Since this PhD project began in 2004, the present author has been affiliated with DREAM (Danish

Research Centre on Education and Advanced Media Materials), which is located at the Institute of

Literature, Media and Cultural Studies at the University of Southern Denmark. Research visits have

taken place at the Centre for Learning, Knowledge, and Interactive Technologies (L-KIT), the

Institute of Education at the University of Bristol and the institute formerly known as Learning Lab

Denmark at the School of Education, University of Aarhus, where I currently work as an assistant

professor.

 Joas’ re-interpretation of Dewey’s pragmatism as a “theory of situated creativity” raises a critique of humans as purely rational agents that navigate instrumentally through meansends- schemes (Joas, 1996: 133f). This critique is particularly important when trying to understand how games are enacted and validated within the realm of educational institutions that by definition are inscribed in the great modernistic narrative of “progress” where nation states, teachers and parents expect students to acquire specific skills and competencies (Popkewitz, 1998; cf. chapter 3). However, as Dewey argues, the actual doings of educational gaming cannot be reduced to rational means-ends schemes. Instead, the situated interaction between teachers, students, and learning resources are played out as contingent re-distributions of means, ends and ends in view, which often make classroom contexts seem “messy” from an outsider’s perspective (Barab & Squire, 2004). 4.2.3. Dramatic rehearsal The two preceding sections discussed how Dewey views play as an imaginative activity of educational value, and how his assumptions on creativity and playful actions represent a critique of rational means-end schemes. For now, I will turn to Dewey’s concept of dramatic rehearsal, which assumes that social actors deliberate by projecting and choosing between various scenarios for future action. Dewey uses the concept dramatic rehearsal several times in his work but presents the most extensive elaboration in Human Nature and Conduct: Deliberation is a dramatic rehearsal (in imagination) of various competing possible lines of action… [It] is an experiment in finding out what the various lines of possible action are really like (...) Thought runs ahead and foresees outcomes, and thereby avoids having to await the instruction of actual failure and disaster. An act overtly tried out is irrevocable, its consequences cannot be blotted out. An act tried out in imagination is not final or fatal. It is retrievable (Dewey, 1922: 132-3). This excerpt illustrates how Dewey views the process of decision making (deliberation) through the lens of an imaginative drama metaphor. Thus, decisions are made through the imaginative projection of outcomes, where the “possible competing lines of action” are resolved through a thought experiment. Moreover, Dewey’s compelling use of the drama metaphor also implies that decisions cannot be reduced to utilitarian, rational or mechanical exercises, but that they have emotional, creative and personal qualities as well. Interestingly, there are relatively few discussions within the vast research literature on Dewey of his concept of dramatic rehearsal. A notable exception is the phenomenologist Alfred Schütz, who praises Dewey’s concept as a “fortunate image” for understanding everyday rationality (Schütz, 1943: 140). Other attempts are primarily related to overall discussions on moral or ethical deliberation (Caspary, 1991, 2000, 2006; Fesmire, 1995, 2003; Rönssön, 2003; McVea, 2006). As Fesmire points out, dramatic rehearsal is intended to describe an important phase of deliberation that does not characterise the whole process of making moral decisions, which includes “duties and contractual obligations, short and long-term consequences, traits of character to be affected, and rights” (Fesmire, 2003: 70). Instead, dramatic rehearsal should be seen as the process of “crystallizing possibilities and transforming them into directive hypotheses” (Fesmire, 2003: 70). Thus, deliberation can in no way guarantee that the response of a “thought experiment” will be successful. But what it can do is make the process of choosing more intelligent than would be the case with “blind” trial-and-error (Biesta, 2006: 8). The notion of dramatic rehearsal provides a valuable perspective for understanding educational gaming as a simultaneously real and imagined inquiry into domain-specific scenarios. Dewey defines dramatic rehearsal as the capacity to stage and evaluate “acts”, which implies an “irrevocable” difference between acts that are “tried out in imagination” and acts that are “overtly tried out” with real-life consequences (Dewey, 1922: 132-3). This description shares obvious similarities with games as they require participants to inquire into and resolve scenario-specific problems (cf. chapter 2). On the other hand, there is also a striking difference between moral deliberation and educational game activities in terms of the actual consequences that follow particular actions. Thus, when it comes to educational games, acts are both imagined and tried out, but without all the real-life consequences of the practices, knowledge forms and outcomes that are being simulated in the game world. Simply put, there is a difference in realism between the dramatic rehearsals of everyday life and in games, which only “play at” or simulate the stakes and risks that characterise the “serious” nature of moral deliberation, i.e. a real-life politician trying to win a parliamentary election experiences more personal and emotional risk than students trying to win the election scenario of The Power Game. At the same time, the lack of real-life consequences in educational games makes it possible to design a relatively safe learning environment, where teachers can stage particular game scenarios to be enacted and validated for educational purposes. In this sense, educational games are able to provide a safe but meaningful way of letting teachers and students make mistakes (e.g. by giving a poor political presentation) and dramatically rehearse particular “competing possible lines of action” that are relevant to particular educational goals (Dewey, 1922: 132). Seen from this pragmatist perspective, the educational value of games is not so much a question of learning facts or giving the “right” answers, but more a question of exploring the contingent outcomes and domain-specific processes of problem-based scenarios.

#### Decision-making is a trump impact—it improves all aspects of life regardless of its specific goals

Shulman, president emeritus – Carnegie Foundation for the Advancement of Teaching, ‘9

(Lee S, Education and a Civil Society: Teaching Evidence-Based Decision Making, p. ix-x)

These are the kinds of questions that call for the exercise of practical reason, a form of thought that draws concurrently from theory and practice, from values and experience, and from critical thinking and human empathy. None of these attributes is likely to be thought of no value and thus able to be ignored. Our schools, however, are unlikely to take on all of them as goals of the educational process. The goal of education is not to render practical arguments more theoretical; nor is it to diminish the role of values in practical reason. Indeed, all three sources—theoretical knowledge, practical knowhow and experience, and deeply held values and identity—have legitimate places in practical arguments. An educated person, argue philosophers Thomas Green (1971) and Gary Fenstermacher (1986), is someone who has transformed the premises of her or his practical arguments from being less objectively reasonable to being more objectively reasonable. That is, to the extent that they employ probabilistic reasoning or interpret data from various sources, those judgments and interpretations conform more accurately to well-understood principles and are less susceptible to biases and distortions. To the extent that values, cultural or religious norms, or matters of personal preference or taste are at work, they have been rendered more explicit, conscious, intentional, and reflective. In his essay for this volume, Jerome Kagan reflects the interactions among these positions by arguing: We are more likely to solve our current problem, however, if teachers accept the responsibility of guaranteeing that all adolescents, regardless of class or ethnicity, can read and comprehend the science section of newspapers, solve basic mathematical problems, detect the logical coherence in non-technical verbal arguments or narratives, and insist that all acts of maliciousness, deception, and unregulated self-aggrandizement are morally unacceptable. Whether choosing between a Prius and a Hummer, an Obama or a McCain, installing solar panels or planting taller trees, a well-educated person has learned to combine their values, experience, understandings, and evidence in a thoughtful and responsible manner. Thus do habits of mind, practice, and heart all play a significant role in the lives of citizens.

#### Switch-side debate inculcates skills that empirically improve climate policy outcomes

Mitchell 10

 Gordon R. Mitchell is Associate Professor and Director of Graduate Studies in the Department

of Communication at the University of Pittsburgh, where he also directs the William Pitt Debating

Union. Robert Asen’s patient and thoughtful feedback sharpened this manuscript, which was also

improved by contributions from members of the Schenley Park Debate Authors Working Group

(DAWG), a consortium of public argument scholars at the University of Pittsburgh that strives

to generate rigorous scholarship addressing the role of argumentation and debate in society. SWITCH-SIDE DEBATING MEETS DEMAND-DRIVEN RHETORIC OF SCIENCE. MITCHELL, GORDON R.1 Rhetoric & Public Affairs; Spring2010, Vol. 13 Issue 1, p95-120, 26p

 The watchwords for the intelligence community’s debating initiative— collaboration, critical thinking, collective awareness—resonate with key terms anchoring the study of deliberative democracy. In a major new text, John Gastil defines deliberation as a process whereby people “carefully examine a problem and arrive at a well-reasoned solution aft er a period of inclusive, respectful consideration of diverse points of view.”40 Gastil and his colleagues in organizations such as the Kettering Foundation and the National Coalition for Dialogue and Deliberation are pursuing a research program that foregrounds the democratic telos of deliberative processes. Work in this area features a blend of concrete interventions and studies of citizen empowerment.41 Notably, a key theme in much of this literature concerns the relationship between deliberation and debate, with the latter term often loaded with pejorative baggage and working as a negative foil to highlight the positive qualities of deliberation.42 “Most political discussions, however, are debates. Stories in the media turn politics into a never-ending series of contests. People get swept into taking sides; their energy goes into figuring out who or what they’re for or against,” says Kettering president David Mathews and coauthor Noelle McAfee. “Deliberation is different. It is neither a partisan argument where opposing sides try to win nor a casual conversation conducted with polite civility. Public deliberation is a means by which citizens make tough choices about basic purposes and directions for their communities and their country. It is a way of reasoning and talking together.”43 Mathews and McAfee’s distrust of the debate process is almost paradigmatic amongst theorists and practitioners of Kettering-style deliberative democracy. One conceptual mechanism for reinforcing this debate-deliberation opposition is characterization of debate as a process inimical to deliberative aims, with debaters adopting dogmatic and fixed positions that frustrate the deliberative objective of “choice work.” In this register, Emily Robertson observes, “unlike deliberators, debaters are typically not open to the possibility of being shown wrong. . . . Debaters are not trying to find the best solution by keeping an open mind about the opponent’s point of view.”44 Similarly, founding documents from the University of Houston–Downtown’s Center for Public Deliberation state, “Public deliberation is about choice work, which is different from a dialogue or a debate. In dialogue, people oft en look to relate to each other, to understand each other, and to talk about more informal issues. In debate, there are generally two positions and people are generally looking to ‘win’ their side.”45 Debate, cast here as the theoretical scapegoat, provides a convenient, low-water benchmark for explaining how other forms of deliberative interaction better promote cooperative “choice work.” The Kettering-inspired framework receives support from perversions of the debate process such as vapid presidential debates and verbal pyrotechnics found on Crossfire-style television shows.46 In contrast, the intelligence community’s debating initiative stands as a nettlesome anomaly for these theoretical frameworks, with debate serving, rather than frustrating, the ends of deliberation. The presence of such an anomaly would seem to point to the wisdom of fashioning a theoretical orientation that frames the debate-deliberation connection in contingent, rather than static terms, with the relationship between the categories shift ing along with the various contexts in which they manifest in practice.47 Such an approach gestures toward the importance of rhetorically informed critical work on multiple levels. First, the contingency of situated practice invites analysis geared to assess, in particular cases, the extent to which debate practices enable and/ or constrain deliberative objectives. Regarding the intelligence community’s debating initiative, such an analytical perspective highlights, for example, the tight connection between the deliberative goals established by intelligence officials and the cultural technology manifest in the bridge project’s online debating applications such as Hot Grinds. An additional dimension of nuance emerging from this avenue of analysis pertains to the precise nature of the deliberative goals set by bridge. Program descriptions notably eschew Kettering-style references to democratic citizen empowerment, yet feature deliberation prominently as a key ingredient of strong intelligence tradecraft . Th is caveat is especially salient to consider when it comes to the second category of rhetorically informed critical work invited by the contingent aspect of specific debate initiatives. To grasp this layer it is useful to appreciate how the name of the bridge project constitutes an invitation for those outside the intelligence community to participate in the analytic outreach eff ort. According to Doney, bridge “provides an environment for Analytic Outreach—a place where IC analysts can reach out to expertise elsewhere in federal, state, and local government, in academia, and industry. New communities of interest can form quickly in bridge through the ‘web of trust’ access control model—access to minds outside the intelligence community creates an analytic force multiplier.”48 This presents a moment of choice for academic scholars in a position to respond to Doney’s invitation; it is an opportunity to convert scholarly expertise into an “analytic force multiplier.” In reflexively pondering this invitation, it may be valuable for scholars to read Greene and Hicks’s proposition that switch-side debating should be viewed as a cultural technology in light of Langdon Winner’s maxim that “technological artifacts have politics.”49 In the case of bridge, politics are informed by the history of intelligence community policies and practices. Commenter Th omas Lord puts this point in high relief in a post off ered in response to a news story on the topic: “[W]hy should this thing (‘bridge’) be? . . . [Th e intelligence community] on the one hand sometimes provides useful information to the military or to the civilian branches and on the other hand it is a dangerous, out of control, relic that by all external appearances is not the slightest bit reformed, other than superficially, from such excesses as became exposed in the cointelpro and mkultra hearings of the 1970s.”50 A debate scholar need not agree with Lord’s full-throated criticism of the intelligence community (he goes on to observe that it bears an alarming resemblance to organized crime) to understand that participation in the community’s Analytic Outreach program may serve the ends of deliberation, but not necessarily democracy, or even a defensible politics. Demand-driven rhetoric of science necessarily raises questions about what’s driving the demand, questions that scholars with relevant expertise would do well to ponder carefully before embracing invitations to contribute their argumentative expertise to deliberative projects. By the same token, it would be prudent to bear in mind that the technological determinism about switch-side debate endorsed by Greene and Hicks may tend to flatten reflexive assessments regarding the wisdom of supporting a given debate initiative—as the next section illustrates, manifest differences among initiatives warrant context-sensitive judgments regarding the normative political dimensions featured in each case. Public Debates in the EPA Policy Process Th e preceding analysis of U.S. intelligence community debating initiatives highlighted how analysts are challenged to navigate discursively the heteroglossia of vast amounts of diff erent kinds of data flowing through intelligence streams. Public policy planners are tested in like manner when they attempt to stitch together institutional arguments from various and sundry inputs ranging from expert testimony, to historical precedent, to public comment. Just as intelligence managers find that algorithmic, formal methods of analysis often don’t work when it comes to the task of interpreting and synthesizing copious amounts of disparate data, public-policy planners encounter similar challenges. In fact, the argumentative turn in public-policy planning elaborates an approach to public-policy analysis that foregrounds deliberative interchange and critical thinking as alternatives to “decisionism,” the formulaic application of “objective” decision algorithms to the public policy process. Stating the matter plainly, Majone suggests, “whether in written or oral form, argument is central in all stages of the policy process.” Accordingly, he notes, “we miss a great deal if we try to understand policy-making solely in terms of power, influence, and bargaining, to the exclusion of debate and argument.”51 One can see similar rationales driving Goodwin and Davis’s EPA debating project, where debaters are invited to conduct on-site public debates covering resolutions craft ed to reflect key points of stasis in the EPA decision-making process. For example, in the 2008 Water Wars debates held at EPA headquarters in Washington, D.C., resolutions were craft ed to focus attention on the topic of water pollution, with one resolution focusing on downstream states’ authority to control upstream states’ discharges and sources of pollutants, and a second resolution exploring the policy merits of bottled water and toilet paper taxes as revenue sources to fund water infrastructure projects. In the first debate on interstate river pollution, the team of Seth Gannon and Seungwon Chung from Wake Forest University argued in favor of downstream state control, with the Michigan State University team of Carly Wunderlich and Garrett Abelkop providing opposition. In the second debate on taxation policy, Kevin Kallmyer and Matthew Struth from University of Mary Washington defended taxes on bottled water and toilet paper, while their opponents from Howard University, Dominique Scott and Jarred McKee, argued against this proposal. Reflecting on the project, Goodwin noted how the intercollegiate Switch-Side Debating Meets Demand-Driven Rhetoric of Science 107 debaters’ ability to act as “honest brokers” in the policy arguments contributed positively to internal EPA deliberation on both issues.52 Davis observed that since the invited debaters “didn’t have a dog in the fight,” they were able to give voice to previously buried arguments that some EPA subject matter experts felt reticent to elucidate because of their institutional affiliations.53 Such findings are consistent with the views of policy analysts advocating the argumentative turn in policy planning. As Majone claims, “Dialectical confrontation between generalists and experts often succeeds in bringing out unstated assumptions, conflicting interpretations of the facts, and the risks posed by new projects.”54 Frank Fischer goes even further in this context, explicitly appropriating rhetorical scholar Charles Willard’s concept of argumentative “epistemics” to flesh out his vision for policy studies: Uncovering the epistemic dynamics of public controversies would allow for a more enlightened understanding of what is at stake in a particular dispute, making possible a sophisticated evaluation of the various viewpoints and merits of diff erent policy options. In so doing, the diff ering, oft en tacitly held contextual perspectives and values could be juxtaposed; the viewpoints and demands of experts, special interest groups, and the wider public could be directly compared; and the dynamics among the participants could be scrutizined. This would by no means sideline or even exclude scientific assessment; it would only situate it within the framework of a more comprehensive evaluation.55 As Davis notes, institutional constraints present within the EPA communicative milieu can complicate eff orts to provide a full airing of all relevant arguments pertaining to a given regulatory issue. Thus, intercollegiate debaters can play key roles in retrieving and amplifying positions that might otherwise remain sedimented in the policy process. Th e dynamics entailed in this symbiotic relationship are underscored by deliberative planner John Forester, who observes, “If planners and public administrators are to make democratic political debate and argument possible, they will need strategically located allies to avoid being fully thwarted by the characteristic self-protecting behaviors of the planning organizations and bureaucracies within which they work.”56 Here, an institution’s need for “strategically located allies” to support deliberative practice constitutes the demand for rhetorically informed expertise, setting up what can be considered a demand-driven rhetoric of science. As an instance of rhetoric of science scholarship, this type of “switch-side public 108 Rhetoric & Public Affairs debate” diff ers both from insular contest tournament debating, where the main focus is on the pedagogical benefit for student participants, and first-generation rhetoric of science scholarship, where critics concentrated on unmasking the rhetoricity of scientific artifacts circulating in what many perceived to be purely technical spheres of knowledge production.58 As a form of demand-driven rhetoric of science, switch-side debating connects directly with the communication field’s performative tradition of argumentative engagement in public controversy—a different route of theoretical grounding than rhetorical criticism’s tendency to locate its foundations in the English field’s tradition of literary criticism and textual analysis.59 Given this genealogy, it is not surprising to learn how Davis’s response to the EPA’s institutional need for rhetorical expertise took the form of a public debate proposal, shaped by Davis’s dual background as a practitioner and historian of intercollegiate debate. Davis competed as an undergraduate policy debater for Howard University in the 1970s, and then went on to enjoy substantial success as coach of the Howard team in the new millennium. In an essay reviewing the broad sweep of debating history, Davis notes, “Academic debate began at least 2,400 years ago when the scholar Protagoras of Abdera (481–411 bc), known as the father of debate, conducted debates among his students in Athens.”60 As John Poulakos points out, “older” Sophists such as Protagoras taught Greek students the value of dissoi logoi, or pulling apart complex questions by debating two sides of an issue.61 Th e few surviving fragments of Protagoras’s work suggest that his notion of dissoi logoi stood for the principle that “two accounts [logoi] are present about every ‘thing,’ opposed to each other,” and further, that humans could “measure” the relative soundness of knowledge claims by engaging in give-and-take where parties would make the “weaker argument stronger” to activate the generative aspect of rhetorical practice, a key element of the Sophistical tradition.62 Following in Protagoras’s wake, Isocrates would complement this centrifugal push with the pull of synerchesthe, a centripetal exercise of “coming together” deliberatively to listen, respond, and form common social bonds.63 Isocrates incorporated Protagorean dissoi logoi into synerchesthe, a broader concept that he used flexibly to express interlocking senses of (1) inquiry, as in groups convening to search for answers to common questions through discussion;64 (2) deliberation, with interlocutors gathering in a political setting to deliberate about proposed courses of action;65 and (3) alliance formation, a form of collective action typical at festivals,66 or in the exchange of pledges that deepen social ties.67 Switch-Side Debating Meets Demand-Driven Rhetoric of Science 109 Returning once again to the Kettering-informed sharp distinction between debate and deliberation, one sees in Isocratic synerchesthe, as well as in the EPA debating initiative, a fusion of debate with deliberative functions. Echoing a theme raised in this essay’s earlier discussion of intelligence tradecraft , such a fusion troubles categorical attempts to classify debate and deliberation as fundamentally opposed activities. Th e significance of such a finding is amplified by the frequency of attempts in the deliberative democracy literature to insist on the theoretical bifurcation of debate and deliberation as an article of theoretical faith. Tandem analysis of the EPA and intelligence community debating initiatives also brings to light dimensions of contrast at the third level of Isocratic synerchesthe, alliance formation. Th e intelligence community’s Analytic Outreach initiative invites largely one-way communication flowing from outside experts into the black box of classified intelligence analysis. On the contrary, the EPA debating program gestures toward a more expansive project of deliberative alliance building. In this vein, Howard University’s participation in the 2008 EPA Water Wars debates can be seen as the harbinger of a trend by historically black colleges and universities (hbcus) to catalyze their debate programs in a strategy that evinces Davis’s dual-focus vision. On the one hand, Davis aims to recuperate Wiley College’s tradition of competitive excellence in intercollegiate debate, depicted so powerfully in the feature film The Great Debaters, by starting a wave of new debate programs housed in hbcus across the nation.68 On the other hand, Davis sees potential for these new programs to complement their competitive debate programming with participation in the EPA’s public debating initiative. Th is dual-focus vision recalls Douglas Ehninger’s and Wayne Brockriede’s vision of “total” debate programs that blend switch-side intercollegiate tournament debating with forms of public debate designed to contribute to wider communities beyond the tournament setting.69 Whereas the political telos animating Davis’s dual-focus vision certainly embraces background assumptions that Greene and Hicks would find disconcerting—notions of liberal political agency, the idea of debate using “words as weapons”70—there is little doubt that the project of pursuing environmental protection by tapping the creative energy of hbcu-leveraged dissoi logoi diff ers significantly from the intelligence community’s eff ort to improve its tradecraft through online digital debate programming. Such diff erence is especially evident in light of the EPA’s commitment to extend debates to public realms, with the attendant possible benefits unpacked by Jane Munksgaard and Damien Pfister: 110 Rhetoric & Public Affairs Having a public debater argue against their convictions, or confess their indecision on a subject and subsequent embrace of argument as a way to seek clarity, could shake up the prevailing view of debate as a war of words. Public uptake of the possibility of switch-sides debate may help lessen the polarization of issues inherent in prevailing debate formats because students are no longer seen as wedded to their arguments. This could transform public debate from a tussle between advocates, with each public debater trying to convince the audience in a Manichean struggle about the truth of their side, to a more inviting exchange focused on the content of the other’s argumentation and the process of deliberative exchange.71 Reflection on the EPA debating initiative reveals a striking convergence among (1) the expressed need for dissoi logoi by government agency officials wrestling with the challenges of inverted rhetorical situations, (2) theoretical claims by scholars regarding the centrality of argumentation in the public policy process, and (3) the practical wherewithal of intercollegiate debaters to tailor public switch-side debating performances in specific ways requested by agency collaborators. These points of convergence both underscore previously articulated theoretical assertions regarding the relationship of debate to deliberation, as well as deepen understanding of the political role of deliberation in institutional decision making. But they also suggest how decisions by rhetorical scholars about whether to contribute switch-side debating acumen to meet demand-driven rhetoric of science initiatives ought to involve careful reflection. Such an approach mirrors the way policy planning in the “argumentative turn” is designed to respond to the weaknesses of formal, decisionistic paradigms of policy planning with situated, contingent judgments informed by reflective deliberation. Conclusion Dilip Gaonkar’s criticism of first-generation rhetoric of science scholarship rests on a key claim regarding what he sees as the inherent “thinness” of the ancient Greek rhetorical lexicon.72 That lexicon, by virtue of the fact that it was invented primarily to teach rhetorical performance, is ill equipped in his view to support the kind of nuanced discriminations required for eff ective interpretation and critique of rhetorical texts. Although Gaonkar isolates rhetoric of science as a main target of this critique, his choice of subject matter Switch-Side Debating Meets Demand-Driven Rhetoric of Science 111 positions him to toggle back and forth between specific engagement with rhetoric of science scholarship and discussion of broader themes touching on the metatheoretical controversy over rhetoric’s proper scope as a field of inquiry (the so-called big vs. little rhetoric dispute).73 Gaonkar’s familiar refrain in both contexts is a warning about the dangers of “universalizing” or “globalizing” rhetorical inquiry, especially in attempts that “stretch” the classical Greek rhetorical vocabulary into a hermeneutic metadiscourse, one pressed into service as a master key for interpretation of any and all types of communicative artifacts. In other words, Gaonkar warns against the dangers of rhetoricians pursuing what might be called supply-side epistemology, rhetoric’s project of pushing for greater disciplinary relevance by attempting to extend its reach into far-flung areas of inquiry such as the hard sciences. Yet this essay highlights how rhetorical scholarship’s relevance can be credibly established by outsiders, who seek access to the creative energy flowing from the classical Greek rhetorical lexicon in its native mode, that is, as a tool of invention designed to spur and hone rhetorical performance. Analysis of the intelligence community and EPA debating initiatives shows how this is the case, with government agencies calling for assistance to animate rhetorical processes such as dissoi logoi (debating different sides) and synerchesthe (the performative task of coming together deliberately for the purpose of joint inquiry, collective choice-making, and renewal of communicative bonds).74 Th is demand-driven epistemology is diff erent in kind from the globalization project so roundly criticized by Gaonkar. Rather than rhetoric venturing out from its own academic home to proselytize about its epistemological universality for all knowers, instead here we have actors not formally trained in the rhetorical tradition articulating how their own deliberative objectives call for incorporation of rhetorical practice and even recruitment of “strategically located allies”75 to assist in the process. Since the productivist content in the classical Greek vocabulary serves as a critical resource for joint collaboration in this regard, demand-driven rhetoric of science turns Gaonkar’s original critique on its head. In fairness to Gaonkar, it should be stipulated that his 1993 intervention challenged the way rhetoric of science had been done to date, not the universe of ways rhetoric of science might be done in the future. And to his partial credit, Gaonkar did acknowledge the promise of a performance-oriented rhetoric of science, especially one informed by classical thinkers other than Aristotle.76 In his Ph.D. dissertation on “Aspects of Sophistic Pedagogy,” Gaonkar documents how the ancient sophists were “the greatest champions” 112 Rhetoric & Public Affairs of “socially useful” science,77 and also how the sophists essentially practiced the art of rhetoric in a translational, performative register: Th e sophists could not blithely go about their business of making science useful, while science itself stood still due to lack of communal support and recognition. Besides, sophistic pedagogy was becoming increasingly dependent on the findings of contemporary speculation in philosophy and science. Take for instance, the eminently practical art of rhetoric. As taught by the best of the sophists, it was not simply a handbook of recipes which anyone could mechanically employ to his advantage. On the contrary, the strength and vitality of sophistic rhetoric came from their ability to incorporate the relevant information obtained from the on-going research in other fields.78 Of course, deep trans-historical diff erences make uncritical appropriation of classical Greek rhetoric for contemporary use a fool’s errand. But to gauge from Robert Hariman’s recent reflections on the enduring salience of Isocrates, “timely, suitable, and eloquent appropriations” can help us postmoderns “forge a new political language” suitable for addressing the complex raft of intertwined problems facing global society. Such retrospection is long overdue, says Hariman, as “the history, literature, philosophy, oratory, art, and political thought of Greece and Rome have never been more accessible or less appreciated.”79 Th is essay has explored ways that some of the most venerable elements of the ancient Greek rhetorical tradition—those dealing with debate and deliberation—can be retrieved and adapted to answer calls in the contemporary milieu for cultural technologies capable of dealing with one of our time’s most daunting challenges. This challenge involves finding meaning in inverted rhetorical situations characterized by an endemic surplus of

heterogeneous content.

#### DELIBERATIVE POLICYMAKING through DEBATE is the CRUCIAL internal link to solving warming through public policy and SUBSUMES their critiques of traditional persuasion

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<http://www.thesolutionsjournal.com/node/775>

 Jon Isham

Associate Professor of Economics, Middlebury College

 In the fall of 1999, Jon joined the department of economics and the program in environmental studies at Middlebury College. Jon teaches classes in environmental economics, environmental policy, introductory microeconomics, social capital in Vermont, and global climate change. Jon is co-editing a new book, Ignition: The Birth of the Climate Movement; has co-edited Social Capital, Development, and the Environment (Edward Elgar Publications); has published articles (several forthcoming) in Economic Development and Cultural Change, The Journal of African Economies, The Nonprofit and Voluntary Sector Quarterly, The Quarterly Journal of Economics, Rural Sociology, Society and Natural Resources, The Southern Economic Journal, The Vermont Law Review, and the World Bank Economic Review; and has published book chapters in volumes from Ashgate Press, The New England University Press, Oxford University Press, and Cambridge University Press. His current research focuses on building the new climate movement; the demand for water among poor households in Cambodia; information asymmetries in low-income lending; and the effect of local social capital on environmental outcomes in Vermont.

Herbeck, member of the Rubenstein School of Environment and Natural Resources and the Honors College.

 Getting to 350 parts per million CO2 in the atmosphere will require massive investments in clean-energy infrastructure—investments that can too often be foiled by a combination of special interests and political sclerosis. Take the recent approval of the Cape Wind project by the U.S. Department of the Interior. In some ways, this was great news for clean-energy advocates: the project’s 130 turbines will produce, on average, 170 megawatts of electricity, almost 75 percent of the average electricity demand for Cape Cod and the islands of Martha’s Vineyard and Nantucket.1 But, because of local opposition by well-organized opponents, the approval process was lengthy, costly, and grueling —and all for a project that will produce only 0.04 percent of the total (forecasted) U.S. electricity demand in 2010.2,3 Over the next few decades, the world will need thousands of large-scale, low-carbon electricity projects—wind, solar, and nuclear power will certainly be in the mix. But if each faces Cape Wind–like opposition, getting to 350 is unlikely. How can the decision-making process about such projects be streamlined so that public policy reflects the view of a well-informed majority, provides opportunities for legitimate critiques, but does not permit the opposition to retard the process indefinitely? One answer is **found in** a set of innovative policy-making tools founded on the principle of deliberative democracy, defined as “decision making by discussion among free and equal citizens.”4 Such approaches, which have been developed and led by the Center for Deliberative Democracy (cdd.stanford.edu), America Speaks (www.americaspeaks.org), and the Consensus Building Institute (cbuilding.org), among others, are gaining popularity by promising a new foothold for effective citizen participation in the drive for a clean-energy future. Deliberative democracy stems from the belief that democratic leadership should involve educating constituents about issues at hand, and that citizens may significantly alter their opinions when faced with information about these issues. Advocates of the approach state that democracy should shift away from fixed notions toward a learning process in which people develop defensible positions.5 While the approaches of the Center for Deliberative Democracy, America Speaks, and the Consensus Building Institute do differ, all of these deliberative methodologies involve unbiased sharing of information and public-policy alternatives with a representative set of citizens; a moderated process of deliberation among the selected citizens; and the collection and dissemination of data resulting from this process. For example, in the deliberative polling approach used by the Center for Deliberative Democracy, a random selection of citizens is first polled on a particular issue. Then, members of the poll are invited to gather at a single place to discuss the issue. Participants receive balanced briefing materials to review before the gathering, and at the gathering they engage in dialogue with competing experts and political leaders based on questions they develop in small group discussions. After deliberations, the sample is asked the original poll questions, and the resulting changes in opinion represent the conclusions that the public would reach if everyone were given the opportunity to become more informed on pressing issues.6 If policymakers look at deliberative polls rather than traditional polls, they will be able to utilize results that originate from an informed group of citizens. As with traditional polls, deliberative polls choose people at random to represent U.S. demographics of age, education, gender, and so on. But traditional polls stop there, asking the random sample some brief, simple questions, typically online or over the phone. However, participants of deliberative polls have the opportunity to access expert information and then talk with one another before voting on policy recommendations. The power of this approach is illustrated by the results of a global deliberative process organized by World Wide Views on Global Warming (www.wwviews.org), a citizen’s deliberation organization based in Denmark.7 On September 26, 2009, approximately 4,000 people gathered in 38 countries to consider what should happen at the UN climate change negotiations in Copenhagen (338 Americans met in five major cities). The results derived from this day of deliberation were dramatic and significantly different from results of traditional polls. Overall, citizens showed strong concern about global warming and support for climate-change legislation, contrary to the outcomes of many standard climate-change polls. Based on the polling results from these gatherings, 90 percent of global citizens believe that it is urgent for the UN negotiations to produce a new climate change agreement; 88 percent of global citizens (82 percent of U.S. citizens) favor holding global warming to within 2 degrees Celsius of pre-industrial levels; and 74 percent of global citizens (69 percent of U.S. citizens) favor increasing fossil-fuel prices in developed countries. However, a typical news poll that was conducted two days before 350.org’s International Day of Climate Action on October 24, 2009, found that Americans had an overall declining concern about global warming.7 How can deliberative democracy help to create solutions for the climate-change policy process, to accelerate the kinds of policies and public investments that are so crucial to getting the world on a path to 350? Take again the example of wind in the United States. In the mid-1990s, the Texas Public Utilities Commission (PUC) launched an “integrated resource plan” to develop long-term strategies for energy production, particularly electricity.8 Upon learning about the deliberative polling approach of James Fishkin (then at the University of Texas at Austin), the PUC set up deliberative sessions for several hundred customers in the vicinity of every major utility provider in the state. The results were a surprise: it turned out that participants ranked reliability and stability of electricity supply as more important characteristics than price. In addition, they were open to supporting renewable energy, even if the costs slightly exceeded fossil-fuel sources. Observers considered this a breakthrough: based on these public deliberations, the PUC went on to champion an aggressive renewable portfolio standard, and the state has subsequently experienced little of the opposition to wind-tower siting that has slowed development in other states.8 By 2009, Texas had 9,500 megawatts of installed wind capacity, as much as the next six states (ranked by wind capacity) in the windy lower and upper Midwest (Iowa, Minnesota, Colorado, North Dakota, Kansas, and New Mexico).9 Deliberative democracy has proven effective in a wide range of countries and settings. In the Chinese township of Zeguo, a series of deliberative polls has helped the Local People’s Congress (LPC) to become a more effective decision-making body.10 In February 2008, 175 citizens were randomly selected to scrutinize the town’s budget—and 60 deputies from the LPC observed the process. After the deliberations, support decreased for budgeting for national defense projects, while support rose for infrastructure (e.g., rural road construction) and environmental protection. Subsequently, the LPC increased support for environmental projects by 9 percent.10 In decades to come, China must be at the forefront of the world’s investments in clean-energy infrastructure. The experience of Zeguo, if scaled up and fully supported by Chinese leaders, can help to play an important role. Deliberative democracy offers one solution for determining citizen opinions, including those on pressing issues related to climate change and clean energy.

#### The inclusion of hypothetical impact scenarios supercharges the deliberative process by providing a normative means of assessing consequences

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 a KTH – Royal Institute of Technology, Department of Philosophy and History of Technology, Division of History of Science and Technology, Teknikringen 76, SE-100 44 Stockholm, Sweden

 b KTH – Royal Institute of Technology, Department of Urban Planning and Environment, Division of Environmental Strategies Research, Drottning Kristinas väg 30, SE-100 44 Stockholm, Sweden

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Climate Change and Human Settlements

Climatechange scenarios and citizen-participation: Mitigation and adaptation perspectives in constructing sustainable futures

 In constructing normative scenarios a set of images are generated illustrating future ways of living, travelling and consuming products and services where certain goal such as a reduced climate impact is fulfilled. These are not predictions of the future, but can be used as a way to act in accordance to achieving a desired future development. They can also be a contribution to the general debate or foundations for policy decisions. These scenarios also often include an account of changes in terms of consumption patterns and behavioural change. In this sense, these scenarios are extended beyond socio-economic predictions and relations to environmental load dealt within other field, such as climatechange predictions in the work of IPCC. The scenarios in focus here build on some predictive elements, but in addition the sustainability focus when including behavioural change also includes some normative elements as how to achieve a sustainable society in the future. In essence, this also means that images of behavioural change are included, but not necessary including explanations on how these changes came about (Larsen & Höjer, 2007). The behavioural change is there formulated by describing level of acceptance (of introducing a new environmental tax) or new behaviour in daily travel patterns (new modes of transport). However, even though scenario construction is often a creative process including a range of participants demanding change, trust is built and ideas exchanged, these processes are seldom analyzed as deliberative processes. Deliberation takes places in communicative processes where participants with diverse opinions, but open to preference shifts, are seen as equal (see Hendriks, Dryzek, & Hunold, 2007). Process values such as learning and mutual understanding are created in addition to outputs such as policies. Experiences from exploring transition pathways towards sustainability distinguish between process management aspects of learning (learns how?), learning about policy options and the context in which decisions take place (learns what?), the subjects of learning (who learns?), and the results of learning (Van de Kerkhof & Wieczorek, 2005: 735). Especially questions such as who takes part in the process and whom these participants are to represent become important since the scenarios often expect great behavioural changes. Is it legitimate to expect all people to change even if they did not feel as they were represented? It is important to keep in mind that scenario making processes are not set up only to share ideas and create mutual understanding, they aim at solving specific targets such as minimizing climate change. Some writers (e.g. Hendriks et al., 2007) underline the importance of deliberative processes being open and diverse and do not put as much attention to the outcome. Understanding the importance of legitimacy we see the process as crucial, but aiming for goals such as minimized climatechange both the content and the impact of the output are also critical. Thus, we agree with Connelly and Richardson (in press) seeing effective deliberation as a process where stakeholders are engaged and the primary assessment should be regarding the process' “effectiveness in delivering an intended policy”. They also underline that governance as a whole should be assessed regarding its possibilities to take action and achieve legitimacy, where legitimacy is understood as “the recognised right to make policy” (Connelly & Richardson, in press). There are thus three dimensions Connelly and Richardson (in press) find important: content sustainability, capacity to act and legitimacy. We believe those dimensions are also important for participatory processes generating scenarios aiming at mitigation as well as adaptation to climatechange, otherwise they will not have any strong (and legitimate) impact on development. Hendriks et al. (2007) make an important distinction between partisan and non-partisan forums. We believe this distinction is important also when analysing scenario generating processes since it affects the legitimacy of the outcome. Partisans can be activists or belong to interest groups, organisations or associations, which strive for particular matters. Partisans are thus committed to certain agendas and are therefore often seen as poor deliberators (Hendriks et al., 2007: 362). However, from a democracy perspective they are seen as important since they legitimate processes by making sure that particular stakes are represented. While partisan forums are made up to represent interest groups in society, non-partisan forums consist of randomly selected citizens, which ideally have rather open preferences. When exploring one partisan and one non-partisan process Hendriks et al. (2007) found that contrary to common expectations, partisan forums can have substantial legitimacy and impact problems. They also found that non-partisan forums might be favourable in deliberative capacity but they might fall short in external legitimacy and policy impact. The fact was that partisan participants accepted that deliberation means that you must be willing to adjust preferences, but they failed to do so (Hendriks et al., 2007: 370). Both the partisan and non-partisan forums included participants who stuck to their positions, but non-partisan participants had greater autonomy “so their deliberative capacity can be judged superior to that of partisan forums” (Hendriks et al., 2007: 371). In the study by Hendriks et al. (2007: 372) legitimacy is defined and operationalized as: “the extent to which key-actors, decision-makers and the media accept and support the procedure and its outcomes.” In other words, the legitimacy (as defined in that study) is grounded on actors largely outside the forums active in the deliberation processes. This study also showed (by interviews of experts themselves) that the deliberation by citizens and capacity of lay people was questioned by some experts (Hendriks et al., 2007: 373–374). In addition to this distinction of external legitimacy, the concept of legitimacy is in the literature largely divided in strategic and institutional legitimacy (Suchman, 1995: 572). The strategic tradition stresses the managerial standpoint in how organisations making legitimate strategies resulting in manipulating to gain societal support. Hence, rather than emphasising participatory processes (and the inherent process values), these values and the participatory process can be by-passed by e.g. “astroturfing”1 or other strategic options adopted. The branch of institutional studies of legitimacy, instead, emphasizes the “normative and cognitive forces that constrain, construct, and empower the organizational actors” as described in Suchman (1995: 571) examining the two approaches. The conclusion of this examination of the two parallel domains of research on legitimacy concludes three categories: pragmatic (based on audience self-interest), moral (based on normative approval) and cognitive (based on comprehensibility and taken-for-grantedness). In practical cases one of these categories can be more protruding or legitimacy being a blend of these three. The external legitimacy category, discussed previously, share some common traits with the audience self-interest category (labelled pragmatic) in the sense that actors external to the deliberative process (the audience consisting of experts and media) has a strong saying in the legitimate value of the outcome. The constellations of forums and involvement of stakeholders in governance processes is also featured in studies recognised as communicative planning theory (Healey, 1996) and the question also becomes relevant when implementing future-oriented development in European metropolitan regions (Healey, 2000). Campbell (2006) underlines that conceptualization of justice in contemporary planning theory is much about procedural concerns. However, individual liberties may be in conflict or as Campbell (2006: 95) puts it: “In relation to planning matters, the nature of interests is often complex and problematic; for example, individuals generally both desire clean air and to be able to drive their car(s) freely. Our preferences are therefore often inconsistent and overlapping.” Also the previous work with Swedish futures studies construction in the 1960–1970s having aims at democratic scenario construction by proposing a “particular responsibility to society's weakest groups” (Andersson, 2006: 288). At that time these groups were discussed in terms of the “weakest groups” (including the poor, elderly, unemployed and the disabled). Other examples of relevance when discussing communication among actors can be found in game theory (Sally, 1995). Conditions where reciprocity and trust can help overcome self-interests are built by “cheap talk”. As we will see, content sustainability, capacity to act and legitimacy are intimately connected. Findings from studies of collective actions frequently find that “when the users of a common-pool resource organize themselves to devise and enforce some of their own basic rules, they tend to manage local resources more sustainably than when rules are externally imposed on them” (Ostrom, 2000: 148). Common-pool resources are in this case understood as “natural or humanly created systems that generate a finite flow of benefits where it is costly to exclude beneficiaries and one person's consumption subtracts from the amount of benefits available to others” (Ostrom, 2000: 148). The explanation from game theory is that individuals obtain results that are “better than rational” when they are allowed to communicate, or do “cheap talk” as some economists call it (see e.g. Ostrom, 1998). In other words, communicative approaches can make collaboration work better since people have the possibility to bond with each other. From this reasoning we conclude that in a process where participants are active, open to preference shifts and are allowed to actually influence the result, both the content sustainability and the capacity to act might increase.

#### Our heuristic overcomes disbelief and mobilizes public responses

Romm 12 (Joe Romm is a Fellow at American Progress and is the editor of Climate Progress, which New York Times columnist Tom Friedman called "the indispensable blog" and Time magazine named one of the 25 “Best Blogs of 2010.″ In 2009, Rolling Stone put Romm #88 on its list of 100 “people who are reinventing America.” Time named him a “Hero of the Environment″ and “The Web’s most influential climate-change blogger.” Romm was acting assistant secretary of energy for energy efficiency and renewable energy in 1997, where he oversaw $1 billion in R&D, demonstration, and deployment of low-carbon technology. He is a Senior Fellow at American Progress and holds a Ph.D. in physics from MIT., 2/26/2012, “Apocalypse Not: The Oscars, The Media And The Myth of ‘Constant Repetition of Doomsday Messages’ on Climate”, http://thinkprogress.org/romm/2012/02/26/432546/apocalypse-not-oscars-media-myth-of-repetition-of-doomsday-messages-on-climate/#more-432546)

The two greatest myths about global warming communications are 1) constant repetition of doomsday messages has been a major, ongoing strategy and 2) that strategy doesn’t work and indeed is actually counterproductive! These myths are so deeply ingrained in the environmental and progressive political community that when we finally had a serious shot at a climate bill, the powers that be decided not to focus on the threat posed by climate change in any serious fashion in their $200 million communications effort (see my 6/10 post “Can you solve global warming without talking about global warming?“). These myths are so deeply ingrained in the mainstream media that such messaging, when it is tried, is routinely attacked and denounced — and the flimsiest studies are interpreted exactly backwards to drive the erroneous message home (see “Dire straits: Media blows the story of UC Berkeley study on climate messaging“) The only time anything approximating this kind of messaging — not “doomsday” but what I’d call blunt, science-based messaging that also makes clear the problem is solvable — was in 2006 and 2007 with the release of An Inconvenient Truth (and the 4 assessment reports of the Intergovernmental Panel on Climate Change and media coverage like the April 2006 cover of Time). The data suggest that strategy measurably moved the public to become more concerned about the threat posed by global warming (see recent study here). You’d think it would be pretty obvious that the public is not going to be concerned about an issue unless one explains why they should be concerned about an issue. And the social science literature, including the vast literature on advertising and marketing, could not be clearer that only repeated messages have any chance of sinking in and moving the needle. Because I doubt any serious movement of public opinion or mobilization of political action could possibly occur until these myths are shattered, I’ll do a multipart series on this subject, featuring public opinion analysis, quotes by leading experts, and the latest social science research. Since this is Oscar night, though, it seems appropriate to start by looking at what messages the public are exposed to in popular culture and the media. It ain’t doomsday. Quite the reverse, climate change has been mostly an invisible issue for several years and the message of conspicuous consumption and business-as-usual reigns supreme. The motivation for this post actually came up because I received an e-mail from a journalist commenting that the “constant repetition of doomsday messages” doesn’t work as a messaging strategy. I had to demur, for the reasons noted above. But it did get me thinking about what messages the public are exposed to, especially as I’ve been rushing to see the movies nominated for Best Picture this year. I am a huge movie buff, but as parents of 5-year-olds know, it isn’t easy to stay up with the latest movies. That said, good luck finding a popular movie in recent years that even touches on climate change, let alone one a popular one that would pass for doomsday messaging. Best Picture nominee The Tree of Life has been billed as an environmental movie — and even shown at environmental film festivals — but while it is certainly depressing, climate-related it ain’t. In fact, if that is truly someone’s idea of environmental movie, count me out. The closest to a genuine popular climate movie was the dreadfully unscientific The Day After Tomorrow, which is from 2004 (and arguably set back the messaging effort by putting the absurd “global cooling” notion in people’s heads! Even Avatar, the most successful movie of all time and “the most epic piece of environmental advocacy ever captured on celluloid,” as one producer put it, omits the climate doomsday message. One of my favorite eco-movies, “Wall-E, is an eco-dystopian gem and an anti-consumption movie,” but it isn’t a climate movie. I will be interested to see The Hunger Games, but I’ve read all 3 of the bestselling post-apocalyptic young adult novels — hey, that’s my job! — and they don’t qualify as climate change doomsday messaging (more on that later). So, no, the movies certainly don’t expose the public to constant doomsday messages on climate. Here are the key points about what repeated messages the American public is exposed to: The broad American public is exposed to virtually no doomsday messages, let alone constant ones, on climate change in popular culture (TV and the movies and even online). There is not one single TV show on any network devoted to this subject, which is, arguably, more consequential than any other preventable issue we face. The same goes for the news media, whose coverage of climate change has collapsed (see “Network News Coverage of Climate Change Collapsed in 2011“). When the media do cover climate change in recent years, the overwhelming majority of coverage is devoid of any doomsday messages — and many outlets still feature hard-core deniers. Just imagine what the public’s view of climate would be if it got the same coverage as, say, unemployment, the housing crisis or even the deficit? When was the last time you saw an “employment denier” quoted on TV or in a newspaper? The public is exposed to constant messages promoting business as usual and indeed idolizing conspicuous consumption. See, for instance, “Breaking: The earth is breaking … but how about that Royal Wedding? Our political elite and intelligentsia, including MSM pundits and the supposedly “liberal media” like, say, MSNBC, hardly even talk about climate change and when they do, it isn’t doomsday. Indeed, there isn’t even a single national columnist for a major media outlet who writes primarily on climate. Most “liberal” columnists rarely mention it. At least a quarter of the public chooses media that devote a vast amount of time to the notion that global warming is a hoax and that environmentalists are extremists and that clean energy is a joke. In the MSM, conservative pundits routinely trash climate science and mock clean energy. Just listen to, say, Joe Scarborough on MSNBC’s Morning Joe mock clean energy sometime. The major energy companies bombard the airwaves with millions and millions of dollars of repetitious pro-fossil-fuel ads. The environmentalists spend far, far less money. As noted above, the one time they did run a major campaign to push a climate bill, they and their political allies including the president explicitly did NOT talk much about climate change, particularly doomsday messaging Environmentalists when they do appear in popular culture, especially TV, are routinely mocked. There is very little mass communication of doomsday messages online. Check out the most popular websites. General silence on the subject, and again, what coverage there is ain’t doomsday messaging. Go to the front page of the (moderately trafficked) environmental websites. Where is the doomsday? If you want to find anything approximating even modest, blunt, science-based messaging built around the scientific literature, interviews with actual climate scientists and a clear statement that we can solve this problem — well, you’ve all found it, of course, but the only people who see it are those who go looking for it. Of course, this blog is not even aimed at the general public. Probably 99% of Americans haven’t even seen one of my headlines and 99.7% haven’t read one of my climate science posts. And Climate Progress is probably the most widely read, quoted, and reposted climate science blog in the world. Anyone dropping into America from another country or another planet who started following popular culture and the news the way the overwhelming majority of Americans do would get the distinct impression that nobody who matters is terribly worried about climate change. And, of course, they’d be right — see “The failed presidency of Barack Obama, Part 2.” It is total BS that somehow the American public has been scared and overwhelmed by repeated doomsday messaging into some sort of climate fatigue. If the public’s concern has dropped — and public opinion analysis suggests it has dropped several percent (though is bouncing back a tad) — that is primarily due to the conservative media’s disinformation campaign impact on Tea Party conservatives and to the treatment of this as a nonissue by most of the rest of the media, intelligentsia and popular culture.

#### Our deployment of risk is enabling – we need to visualize climate change to shake up political apathy

Ulrich **Beck 10**, sociology prof at Munich, “Climate for Change, or How to Create a Green Modernity?”, Theory Culture Society 2010 27: 254

Sixth thesis: The political explosiveness of global risks is largely a function of their (re-)presentation in the mass media. When staged in the media, global risks can become ‘cosmopolitan events’. The presentation and visualization of manufactured risk makes the invisible visible. It creates simultaneity, shared involvement and shared suffering, and thereby creates the relevance for a global public. Thus cosmopolitan events are highly mediatized, highly selective, highly variable, highly symbolic local and global, public and private, material and communicative, reflexive experiences and blows of fate. To understand this, we have to draw upon the picture of ‘Mediapolis’ so minutely and sensitively painted by Silverstone (2006) and the picture sketched much earlier by Dewey (1946). There Dewey defends the thesis that it is not actions but their consequences which lie at the heart of politics. Although he was not thinking of global warming, BSE or terrorist attacks, his theory can be applied perfectly to world risk society. A global public discourse does not arise out of a consensus on decisions, but rather out of disagreement over the consequences of decisions. Modern risk crises are constructed out of just such controversies over consequences. Although some insist on seeing an overreaction to risk, risk conflicts do indeed have an enlightening function. They destabilize the existing order but can also be seen as a vital step towards the construction of new institutions. Global risk has the power to confuse the mechanisms of organized irresponsibility and even to open them up for political action. This view of ‘enforced enlightenment’ and ‘cosmopolitan realism’ opens up the possibility that the ‘manufactured uncertainties’ and ‘manufactured insecurities’ produced by world risk society prompt transnational reflexivity, global cooperation, coordinated responses against the background of ‘cosmopolitan communities of risk’, so the same processes may also prompt much else besides. My emphasis on staging follows from the fact that my central concept is not ‘crisis’ but ‘new global risk’. Risks are, essentially, man-made, incalculable, uninsurable threats and catastrophes which are anticipated but which often remain invisible and therefore depend on how they become defined and contested in ‘knowledge’. As a result their ‘reality’ can be dramatized or minimized, transformed or simply denied, according to the norms which decide what is known and what is not. They are, to repeat myself, products of struggles and conflicts over definitions within the context of specific relations of definitional power and the (in varying degrees successful) results of staging. If this is the core understanding of risk, then this means that we must attach major significance to media staging and acknowledge the potential political explosiveness of the media. How does this correspond to empirical facts? As Cottle (2009) argues, the release in early 2007 of the latest International Panel on Climate Change report proved to be a transformative moment in the news career of climate change (IPCC, 2007). At first climate change featured relatively in frequently in scientifically framed news reports, then it was contested by a small group of news-privileged climate change sceptics, and finally it came of age as a widely recognized ‘global risk’ demanding responses from all the world’s nations. If IPCC predictions and those of more recent scientific modelling come to pass over the next couple of decades, then climate change may yet prove to be the most powerful of forces summoning a civilizational community of fate into existence. The Western news media’s spectacular visualization of climate change, presenting dramatic and symbolic scenes collected from around the world, has undoubtedly helped to establish the latter’s status as a widely recognized global challenge and serves to illuminate a third-generational modernity staged as global spectacle. Here the news media do not only function in terms of a global focusing of events; rather, the news media adopt a more performative stand, actively enacting certain issues as ‘global risks’. Images which function in a more indexical sense to stand in for global processes of climate change now regularly feature across the news landscape. And here some sections of the news media have sought to champion climate change awareness, often through visually arresting images which aim to register the full force and threat produced by global warming around the world. In images such as these, the abstract science of climate change is rendered culturally meaningful and politically consequential; geographically remote spaces become literally perceptible, ‘knowable’ places of possible concern and action. This performative use of visual environmental rhetoric is not confined to selected newspapers; interestingly enough, it has become mainstream. In this way the threat and reality of global climate change has been ‘brought home’, especially in the West, as possibly ‘the’ global risk of the age. On the other hand, the continuing pull of the national within the world’s news formations and discourses cannot be underestimated. This is, of course, true in the case of wars. Wars continue to be reported through spectacles tinted by national interests. However, as climate change moves into a new phase of national and international contention, countries, corporations and citizens are also negotiating their respective roles and responsibilities, whether in respect of national policies of mitigation and adoption, or through governmental support of developing countries confronting the worst effects of global warming. Here, too, actions and reactions are often reported in and through national news prisms and frames of reference. However, the narrative of global risk is misinterpreted as a narrative of the Western ‘emergency imaginary’ (Calhoun, 2004). It is not a ‘singing into the apocalypse’, and it is not simply a ‘wake-up call to reality’. Rather it is about expectation and anticipation, it is about a narrative to dream differently. ‘Emancipation’ is the key word. Either the ecological concern manages to be at least as powerful as this hunger for modernization or it is condemned to repeated failure.

#### Predictions and scenario building are valuable for decision-making, even if they’re not perfect

Garrett 12

Banning, In Search of Sand Piles and Butterflies, director of the Asia Program and Strategic Foresight Initiative at the Atlantic Council.

http://www.acus.org/disruptive\_change/search-sand-piles-and-butterflies

 “Disruptive change” that produces “strategic shocks” has become an increasing concern for policymakers, shaken by momentous events of the last couple of decades that were not on their radar screens – from the fall of the Berlin Wall and the 9/11 terrorist attacks to the 2008 financial crisis and the “Arab Spring.” These were all shocks to the international system, predictable perhaps in retrospect but predicted by very few experts or officials on the eve of their occurrence. This “failure” to predict specific strategic shocks does not mean we should abandon efforts to foresee disruptive change or look at all possible shocks as equally plausible. Most strategic shocks do not “come out of the blue.” We can understand and project long-term global trends and foresee at least some of their potential effects, including potential shocks and disruptive change. We can construct alternative futures scenarios to envision potential change, including strategic shocks. Based on trends and scenarios, we can take actions to avert possible undesirable outcomes or limit the damage should they occur. We can also identify potential opportunities or at least more desirable futures that we seek to seize through policy course corrections. We should distinguish “strategic shocks” that are developments that could happen at any time and yet may never occur. This would include such plausible possibilities as use of a nuclear device by terrorists or the emergence of an airborne human-to-human virus that could kill millions. Such possible but not inevitable developments would not necessarily be the result of worsening long-term trends. Like possible terrorist attacks, governments need to try to prepare for such possible catastrophes though they may never happen. But there are other potential disruptive changes, including those that create strategic shocks to the international system, that can result from identifiable trends that make them more likely in the future—for example, growing demand for food, water, energy and other resources with supplies failing to keep pace. We need to look for the “sand piles” that the trends are building and are subject to collapse at some point with an additional but indeterminable additional “grain of sand” and identify the potential for the sudden appearance of “butterflies” that might flap their wings and set off hurricanes. Mohamed Bouazizi, who immolated himself December 17, 2010 in Sidi Bouzid, Tunisia, was the butterfly who flapped his wings and (with the “force multiplier” of social media) set off a hurricane that is still blowing throughout the Middle East. Perhaps the metaphors are mixed, but the butterfly’s delicate flapping destabilized the sand piles (of rising food prices, unemployed students, corrupt government, etc.) that had been building in Tunisia, Egypt, and much of the region. The result was a sudden collapse and disruptive change that has created a strategic shock that is still producing tremors throughout the region. But the collapse was due to cumulative effects of identifiable and converging trends. When and what form change will take may be difficult if not impossible to foresee, but the likelihood of a tipping point being reached—that linear continuation of the present into the future is increasingly unlikely—can be foreseen. Foreseeing the direction of change and the likelihood of discontinuities, both sudden and protracted, is thus not beyond our capabilities. While efforts to understand and project long-term global trends cannot provide accurate predictions, for example, of the GDPs of China, India, and the United States in 2030, looking at economic and GDP growth trends, can provide insights into a wide range of possible outcomes. For example, it is a useful to assess the implications if the GDPs of these three countries each grew at currently projected average rates – even if one understands that there are many factors that can and likely will alter their trajectories. The projected growth trends of the three countries suggest that at some point in the next few decades, perhaps between 2015 and 2030, China’s GDP will surpass that of the United States. And by adding consideration of the economic impact of demographic trends (China’s aging and India’s youth bulge), there is a possibility that India will surpass both China and the US, perhaps by 2040 or 2050, to become the world’s largest economy. These potential shifts of economic power from the United States to China then to India would likely prove strategically disruptive on a global scale. Although slowly developing, such disruptive change would likely have an even greater strategic impact than the Arab Spring. The “rise” of China has already proved strategically disruptive, creating a potential China-United States regional rivalry in Asia two decades after Americans fretted about an emerging US conflict with a then-rising Japan challenging American economic supremacy. Despite uncertainty surrounding projections, foreseeing the possibility (some would say high likelihood) that China and then India will replace the United States as the largest global economy has near-term policy implications for the US and Europe. The potential long-term shift in economic clout and concomitant shift in political power and strategic position away from the US and the West and toward the East has implications for near-term policy choices. Policymakers could conclude, for example, that the West should make greater efforts to bring the emerging (or re-emerging) great powers into close consultation on the “rules of the game” and global governance as the West’s influence in shaping institutions and behavior is likely to significantly diminish over the next few decades. The alternative to finding such a near-term accommodation could be increasing mutual suspicions and hostility rather than trust and growing cooperation between rising and established powers—especially between China and the United States—leading to a fragmented, zero-sum world in which major global challenges like climate change and resource scarcities are not addressed and conflict over dwindling resources and markets intensifies and even bleeds into the military realm among the major actors. Neither of these scenarios may play out, of course. Other global trends suggest that sometime in the next several decades, the world could encounter a “hard ceiling” on resources availability and that climate change could throw the global economy into a tailspin, harming China and India even more than the United States. In this case, perhaps India and China would falter economically leading to internal instability and crises of governance, significantly reducing their rates of economic growth and their ability to project power and play a significant international role than might otherwise have been expected. But this scenario has other implications for policymakers, including dangers posed to Western interests from “failure” of China and/or India, which could produce huge strategic shocks to the global system, including a prolonged economic downturn in the West as well as the East. Thus, looking at relatively slowly developing trends can provide foresight for necessary course corrections now to avert catastrophic disruptive change or prepare to be more resilient if foreseeable but unavoidable shocks occur. Policymakers and the public will press for predictions and criticize government officials and intelligence agencies when momentous events “catch us by surprise.” But unfortunately, as both Yogi Berra and Neils Bohr are credited with saying, “prediction is very hard, especially about the future.” One can predict with great accuracy many natural events such as sunrise and the boiling point of water at sea level. We can rely on the infallible predictability of the laws of physics to build airplanes and automobiles and iPhones. And we can calculate with great precision the destruction footprint of a given nuclear weapon. Yet even physical systems like the weather as they become more complex, become increasingly difficult and even inherently impossible to predict with precision. With human behavior, specific predictions are not just hard, but impossible as uncertainty is inherent in the human universe. As futurist Paul Saffo wrote in the Harvard Business Review in 2007, “prediction is possible only in a world in which events are preordained and no amount of actions in the present can influence the future outcome.” One cannot know for certain what actions he or she will take in the future much less the actions of another person, a group of people or a nation state. This obvious point is made to dismiss any idea of trying to “predict” what will occur in the future with accuracy, especially the outcomes of the interplay of many complex factors, including the interaction of human and natural systems. More broadly, the human future is not predetermined but rather depends on human choices at every turning point, cumulatively leading to different alternative outcomes. This uncertainty about the future also means the future is amenable to human choice and leadership. Trends analyses—including foreseeing trends leading to disruptive change—are thus essential to provide individuals, organizations and political leaders with the strategic foresight to take steps mitigate the dangers ahead and seize the opportunities for shaping the human destiny. Peter Schwartz nearly a decade ago characterized the convergence of trends and disruptive change as “inevitable surprises.” He wrote in Inevitable Surprises that “in the coming decades we face many more inevitable surprises: major discontinuities in the economic, political and social spheres of our world, each one changing the ‘rules of the game’ as its played today. If anything, there will be more, no fewer, surprises in the future, and they will all be interconnected. Together, they will lead us into a world, ten to fifteen years hence, that is fundamentally different from the one we know today. Understanding these inevitable surprises in our future is critical for the decisions we have to make today …. We may not be able to prevent catastrophe (although sometimes we can), but we can certainly increase our ability to respond, and our ability to see opportunities that we would otherwise miss.

#### No risk of lashout

**Kaufman**, Prof Poli Sci and IR – U Delaware, **‘9**

(Stuart J, “Narratives and Symbols in Violent Mobilization: The Palestinian-Israeli Case,” *Security Studies* 18:3, 400 – 434)

Even when hostile narratives, group fears, and opportunity are strongly present, war occurs **only if these factors are harnessed.** Ethnic narratives and fears must combine to create significant ethnic hostility among mass publics. Politicians must also seize the opportunity to manipulate that hostility, evoking hostile narratives and symbols to gain or hold power by riding a wave of chauvinist mobilization. Such mobilization is often spurred by prominent events (for example, episodes of violence) that increase feelings of hostility and make chauvinist appeals seem timely. If the other group also mobilizes and if each side's felt security needs threaten the security of the other side, the result is a security dilemma spiral of rising fear, hostility, and mutual threat that results in violence. **A virtue of** this **symbolist theory is that symbolist logic explains why** ethnic **peace is more common than ethnonationalist war.** Even if hostile narratives, fears, and opportunity exist, severe violence usually can still be avoided if ethnic elites skillfully define group needs in moderate ways and collaborate across group lines to prevent violence: this is consociationalism.17 War is likely only if hostile narratives, fears, and opportunity spur hostile attitudes, chauvinist mobilization, and a security dilemma.

#### Engagement with nuclear technocracy is critical to solve

Nordhaus 11, chairman – Breakthrough Instiute, and Shellenberger, president – Breakthrough Insitute, MA cultural anthropology – University of California, Santa Cruz, 2/25/‘11

(Ted and Michael, <http://thebreakthrough.org/archive/the_long_death_of_environmenta>)

Tenth, we are going to have to get over our suspicion of technology, especially nuclear power. There is **no credible path** to reducing global carbon emissions without an enormous expansion of nuclear power. It is the only low carbon technology we have today with the demonstrated capability to generate large quantities of centrally generated electrtic power. It is the low carbon of technology of choice for much of the rest of the world. Even uber-green nations, like Germany and Sweden, have reversed plans to phase out nuclear power as they have begun to reconcile their energy needs with their climate commitments. Eleventh, we will need to embrace again the role of the state as a direct provider of public goods. The modern environmental movement, borne of the new left rejection of social authority of all sorts, has embraced the notion of state regulation and even creation of private markets while largely rejecting the generative role of the state. In the modern environmental imagination, government promotion of technology - whether nuclear power, the green revolution, synfuels, or ethanol - almost always ends badly. Never mind that virtually the entire history of American industrialization and technological innovation is the story of government investments in the development and commercialization of new technologies. Think of a transformative technology over the last century - computers, the Internet, pharmaceutical drugs, jet turbines, cellular telephones, nuclear power - and what you will find is government investing in those technologies at a scale that private firms simply cannot replicate. Twelveth, big is beautiful. The rising economies of the developing world will continue to develop whether we want them to or not. The solution to the ecological crises wrought by modernity, technology, and progress will be more modernity, technology, and progress. The solutions to the ecological challenges faced by a planet of 6 billion going on 9 billion will not be decentralized energy technologies like solar panels, small scale organic agriculture, and a drawing of unenforceable boundaries around what remains of our ecological inheritance, be it the rainforests of the Amazon or the chemical composition of the atmosphere. Rather, these solutions will be: large central station power technologies that can meet the energy needs of billions of people increasingly living in the dense mega-cities of the global south without emitting carbon dioxide, further intensification of industrial scale agriculture to meet the nutritional needs of a population that is not only growing but eating higher up the food chain, and a whole suite of new agricultural, desalinization and other technologies for gardening planet Earth that might allow us not only to pull back from forests and other threatened ecosystems but also to create new ones. The New Ecological Politics The great ecological challenges that our generation faces demands an ecological politics that is **generative, not restrictive.** An ecological politics capable of addressing global warming will require us to reexamine virtually every prominent strand of post-war green ideology. From Paul Erlich's warnings of a population bomb to The Club of Rome's "Limits to Growth," contemporary ecological politics have consistently embraced green Malthusianism despite the fact that the Malthusian premise has persistently failed for the better part of three centuries. Indeed, the green revolution was exponentially increasing agricultural yields at the very moment that Erlich was predicting mass starvation and the serial predictions of peak oil and various others resource collapses that have followed have continue to fail. This does not mean that Malthusian outcomes are impossible, but neither are they inevitable. **We do have a choice** in the matter, but it is not the choice that greens have long imagined. The choice that humanity faces is not whether to constrain our growth, development, and aspirations or die. It is whether we will continue to innovate and accelerate technological progress in order to thrive. Human technology and ingenuity have repeatedly confounded Malthusian predictions yet green ideology continues to cast a suspect eye towards the very technologies that have allowed us to avoid resource and ecological catastrophes. But such solutions will require environmentalists to abandon the "small is beautiful" ethic that has also characterized environmental thought since the 1960's. We, the most secure, affluent, and thoroughly modern human beings to have ever lived upon the planet, must abandon both the dark, zero-sum Malthusian visions and the idealized and nostalgic fantasies for a simpler, more bucolic past in which humans lived in harmony with Nature.

#### Simulation allows us to influence state policy AND is key to agency

**Eijkman 12**

The role of simulations in the authentic learning for national security policy development: Implications for Practice / Dr. Henk Simon Eijkman. [electronic resource] <http://nsc.anu.edu.au/test/documents/Sims_in_authentic_learning_report.pdf>. Dr Henk Eijkman is currently an independent consultant as well as visiting fellow at the University of New South Wales at the Australian Defence Force Academy and is Visiting Professor of Academic Development, Annasaheb Dange College of Engineering and Technology in India. As a sociologist he developed an active interest in tertiary learning and teaching with a focus on socially inclusive innovation and culture change. He has taught at various institutions in the social sciences and his work as an adult learning specialist has taken him to South Africa, Malaysia, Palestine, and India. He publishes widely in international journals, serves on Conference Committees and editorial boards of edited books and international journal

However, whether as an approach to learning, innovation, persuasion or culture shift, policy simulations derive their power from two central features: their combination of simulation and gaming (Geurts et al. 2007). 1. The simulation element: the unique combination of simulation with role-playing.The unique simulation/role-play mix enables participants to create **possible futures** relevant to the topic being studied. This is diametrically opposed to the more traditional, teacher-centric approaches in which a future is produced for them. In policy simulations, possible futures are much more than an object of tabletop discussion and verbal speculation. ‘**No other technique** allows a group of participants to engage in collective action in a safe environment to create and analyse the futures they want to explore’ (Geurts et al. 2007: 536). 2. **The game element:** the interactive and tailor-made modelling and design of the policy game. The actual run of the policy simulation is only one step, though a most important and visible one, in a collective process of investigation, communication, and evaluation of performance. In the context of a post-graduate course in public policy development, for example, a policy simulation is a dedicated game constructed in collaboration with practitioners to achieve a high level of proficiency in relevant aspects of the policy development process. To drill down to a level of finer detail, **policy** development simulations—as forms of interactive or participatory modelling— are particularly effective in developing participant knowledge and skills in the five key areas of the policy development process (and success criteria), namely: Complexity, Communication, Creativity, Consensus, and Commitment to action (‘the five Cs’). The capacity to provide effective learning support in these five categories has proved to be particularly helpful in strategic decision-making (Geurts et al. 2007). Annexure 2.5 contains a detailed description, in table format, of the synopsis below.

#### Best data confirms our argument

**Eijkman 12**

The role of simulations in the authentic learning for national security policy development: Implications for Practice / Dr. Henk Simon Eijkman. [electronic resource] <http://nsc.anu.edu.au/test/documents/Sims_in_authentic_learning_report.pdf>. Dr Henk Eijkman is currently an independent consultant as well as visiting fellow at the University of New South Wales at the Australian Defence Force Academy and is Visiting Professor of Academic Development, Annasaheb Dange College of Engineering and Technology in India. As a sociologist he developed an active interest in tertiary learning and teaching with a focus on socially inclusive innovation and culture change. He has taught at various institutions in the social sciences and his work as an adult learning specialist has taken him to South Africa, Malaysia, Palestine, and India. He publishes widely in international journals, serves on Conference Committees and editorial boards of edited books and international journal

This is where simulations have come into their own. The operative word is ‘have’, as there is a substantive record of success, which will be shown below. The point is that simulations have demonstrated the capacity either singularly, or in combination with other learning methods, for dealing effectively with the learning demands posed by public policy development; and this is not just at post-graduate level in universities, but at the highest echelons of American military leaders and policymakers (see for example Brewer, 1984; Beriker & Druckman, 1996; Babus, Hodges & Kjonnerod, 1997; Andreozzi, 2002McCown, 2005 and attached reading list in Annexure 2.10). Policy development simulations are effective in meeting the learning needs of both early career and highly experienced practitioners. Simulations help them to deal more proficiently with a complex mix of highly adaptive, interdependent, and interactive socio-technical, political, and economic systems; their often uncertain systemic reactions; and their unpredictable unexpected and undesired effects (Glouberman & Zimmerman, 2002; Jacobsen, & Wilensky, 2006; Bekebrede, 2010; van Bilsen, Bekerede & Mayer, 2010)

# 2AC

## value to life

#### Lift is always valuable

**Torchia 2**, Professor of Philosophy, Providence College, Phd in Philosophy, Fordham College (Joseph, “Postmodernism and the Persistent Vegetative State,” The National Catholic Bioethics Quarterly Summer 2002, Vol. 2, No. 2, <http://www.lifeissues.net/writers/torc/torc_01postmodernismandpvs1.html>)

Ultimately, Aquinas' theory of personhood requires a metaphysical explanation that is rooted in an understanding of the primacy of the existence or esse of the human person. For humans beings, the upshot of this position is clear: while human personhood is intimately connected with a broad range of actions (including consciousness of oneself and others), the definition of personhood is not based upon any specific activity or capacity for action, but upon the primacy of esse. Indeed, human actions would have neither a cause nor any referent in the absence of a stable, abiding self that is rooted in the person's very being. A commitment to the primacy of esse, then, allows for an adequate recognition of the importance of actions in human life, while providing a principle for the unification and stabilizing of these behavioral features. In this respect, the human person is defined as a dynamic being which actualizes the potentiality for certain behavior or operations unique to his or her own existence. Esse thereby embraces all that the person is and is capable of doing.

In the final analysis, **any attempt to define the person in terms of a single attribute, activity, or capability** (e.g., consciousness) flies in the face of the depth and multi-dimensionality which is part and parcel of personhood itself. To do so **would abdicate the ontological core of the person and the very center which renders human activities intelligible**. And Aquinas' anthropology, I submit, provides an effective philosophical lens through which the depth and profundity of the human reality comes into sharp focus. In this respect, Kenneth Schmitz draws an illuminating distinction between "person" (a term which conveys such hidden depth and profundity) and "personality" (a term which pertains to surface impressions and one's public image).40 The preoccupation with the latter term, he shows, is very much an outgrowth of the eighteenth century emphasis upon a human individuality that is understood in terms of autonomy and privacy. This notion of the isolated, atomistic individual was closely linked with a subjective focus whereby the "self" became the ultimate referent for judging reality. By extension, such a presupposition led to the conviction that only self-consciousness provides a means of validating any claims to personhood and membership in a community of free moral agents capable of responsibilities and worthy of rights.

In contrast to such an isolated and enclosed conception (i.e., whereby one is a person by virtue of being "set apart" from others as a privatized entity), Schmitz focuses upon an intimacy which presupposes a certain relation between persons. From this standpoint, intimacy is only possible through genuine self-disclosure, and the sharing of self-disclosure that allows for an intimate knowledge of the other.41 For Schmitz, such a revelation of one's inner self transcends any specific attributes or any overt capacity the individual might possess.42 Ultimately, Schmitz argues, intimacy is rooted in the unique act of presencing, whereby the person reveals his or her personal existence. But such a mystery only admits of a metphysical explanation, rather than an epistemological theory of meaning which confines itself to what is observable on the basis of perception or sense experience. Intimacy, then, discloses a level of being that transcends any distinctive properties. Because intimacy has a unique capacity to disclose being, it places us in touch with the very core of personhood. Metaphysically speaking, intimacy is not grounded in the recognition of this or that characteristic a person has, but rather in the simple unqualified presence the person is.43

## psychoanalysis

#### Psychoanalysis can’t explain international politics

Sharpe, lecturer, philosophy and psychoanalytic studies, and Goucher, senior lecturer, literary and psychoanalytic studies – Deakin University, ‘10

(Matthew and Geoff, Žižek and Politics: An Introduction, p. 182 – 185, Figure 1.5 included)

Can we bring some order to this host of criticisms? It is remarkable that, for all the criticisms of Žižek’s political Romanticism, no one has argued that the ultra- extremism of Žižek’s political position might reflect his untenable attempt to shape his model for political action on the curative final moment in clinical psychoanalysis. The differences between these two realms, listed in Figure 5.1, are nearly too many and too great to restate – which has perhaps caused the theoretical oversight. The key thing is this. Lacan’s notion of traversing the fantasy involves the radical transformation of people’s subjective structure: a refounding of their most elementary beliefs about themselves, the world, and sexual difference. This is undertaken in the security of the clinic, on the basis of the analysands’ voluntary desire to overcome their inhibitions, symptoms and anxieties.

As a clinical and existential process, it has its own independent importance and authenticity. The analysands, in transforming their subjective world, change the way they regard the objective, shared social reality outside the clinic. But they do not transform the world. The political relevance of the clinic can only be (a) as a supporting moment in ideology critique or (b) as a fully- fl edged model of politics, provided that the political subject and its social object are ultimately identical. Option (*b*), Žižek’s option, rests on the idea, not only of a subject who becomes who he is only through his (mis) recognition of the objective sociopolitical order, but whose ‘traversal of the fantasy’ is immediately identical with his transformation of the socio- political system or Other. Hence, according to Žižek, we can analyse the institutional embodiments of this Other using psychoanalytic categories. In Chapter 4, we saw Žižek’s resulting elision of the distinction between the (subjective) Ego Ideal and the (objective) Symbolic Order. This leads him to analyse our entire culture as a single subject–object, whose perverse (or perhaps even psychotic) structure is expressed in every manifestation of contemporary life. Žižek’s decisive political- theoretic errors, one substantive and the other methodological, are different (see Figure 5.1)

The *substantive problem* is to equate any political change worth the name with the total change of the subject–object that is, today, global capitalism. This is a type of change that can only mean equating politics with violent regime change, and ultimately embracing dictatorial government, as Žižek now frankly avows (*IDLC* 412–19). We have seen that the ultra- political form of Žižek’s criticism of everyone else, the theoretical Left and the wider politics, is that no one is sufficiently radical for him – even, we will discover, Chairman Mao. We now see that this is because Žižek’s model of politics proper is modelled on a pre- critical analogy with the total transformation of a subject’s entire subjective structure, at the end of the talking cure. For what could the concrete consequences of this governing analogy be?

We have seen that Žižek equates the individual fantasy with the collective identity of an entire people. The social fantasy, he says, structures the regime’s ‘inherent transgressions’: at once subjects’ habitual ways of living the letter of the law, and the regime’s myths of origin and of identity. If political action is modelled on the Lacanian cure, it must involve the complete ‘traversal’ – in Hegel’s terms, the abstract versus the determinate negation – of all these lived myths, practices and habits. Politics must involve the periodic founding of



entire new subject–objects. Providing the model for this set of ideas, the fi rst Žižekian political subject was Schelling’s divided God, who gave birth to the entire Symbolic Order before the beginning of time (*IDLC* 153; *OB* 144–8).

But can the political theorist reasonably hope or expect that subjects will simply give up on all their inherited ways, myths and beliefs, all in one world- creating moment? And can they be legitimately asked or expected to, on the basis of a set of ideals whose legitimacy they will only retrospectively see, after they have acceded to the Great Leap Forward? And if they do not – for Žižek laments that today subjects are politically disengaged in unprecedented ways – what means can the theorist and his allies use to move them to do so?

#### No empirical basis for applying psychology to state action

Epstein, senior lecturer in government and IR – University of Sydney, ‘10

(Charlotte, “Who speaks? Discourse, the subject and the study of identity in international politics,” European Journal of International Relations XX(X) 1–24)

One key advantage of the Wendtian move, granted even by his critics (see Flockhart, 2006), is that it simply does away with the level-of-analysis problem altogether. If states really are persons, then we can apply everything we know about people to understand how they behave. The study of individual identity is not only theoretically justified but it is warranted. This cohesive self borrowed from social psychology is what allows Wendt to bridge the different levels of analysis and travel between the self of the individual and that of the state, by way of a third term, ‘group self’, which is simply an aggregate of individual selves. Thus for Wendt (1999: 225) ‘the state is simply a “group Self” capable of group level cognition’. Yet that the individual possesses a self does not logically entail that the state possesses one too. It is in this leap, from the individual to the state, that IR’s fallacy of composition surfaces most clearly.

Moving beyond Wendt but maintaining the psychological self as the basis for theorizing the state

Wendt’s bold ontological claim is far from having attracted unanimous support (see nota­bly, Flockhart, 2006; Jackson, 2004; Neumann, 2004; Schiff, 2008; Wight, 2004). One line of critique of the states-as-persons thesis has taken shape around the resort to psy­chological theories, specifically, around the respective merits of Identity Theory (Wendt) and SIT (Flockhart, 2006; Greenhill, 2008; Mercer, 2005) for understanding state behav­iour.9 Importantly for my argument, that the state has a self, and that this self is pre-social, remains unquestioned in this further entrenching of the psychological turn. Instead questions have revolved around how this pre-social self (Wendt’s ‘Ego’) behaves once it encounters the other (Alter): whether, at that point (and not before), it takes on roles prescribed by pre-existing cultures (whether Hobbessian, Lockean or Kantian) or whether instead other, less culturally specific, dynamics rooted in more universally human char­acteristics better explain state interactions. SIT in particular emphasizes the individual’s basic need to belong, and it highlights the dynamics of in-/out-group categorizations as a key determinant of behaviour (Billig, 2004). SIT seems to have attracted increasing interest from IR scholars, interestingly, for both critiquing (Greenhill, 2008; Mercer, 1995) and rescuing constructivism (Flockhart, 2006).

For Trine Flockart (2006: 89–91), SIT can provide constructivism with a different basis for developing a theory of agency that steers clear of the states-as-persons thesis while filling an important gap in the socialization literature, which has tended to focus on norms rather than the actors adopting them. She shows that a state’s adherence to a new norm is best understood as the act of joining a group that shares a set of norms and val­ues, for example the North Atlantic Treaty Organization (NATO). What SIT draws out are the benefits that accrue to the actor from belonging to a group, namely increased self-esteem and a clear cognitive map for categorizing other states as ‘in-’ or ‘out-group’ members and, from there, for orientating states’ self–other relationships.

Whilst coming at it from a stance explicitly critical of constructivism, for Jonathan Mercer (2005: 1995) the use of psychology remains key to correcting the systematic evacuation of the role of emotion and other ‘non-rational’ phenomena in rational choice and behaviourist analyses, which has significantly impaired the understanding of inter­national politics. SIT serves to draw out the emotional component of some of the key drivers of international politics, such as trust, reputation and even choice (Mercer, 2005: 90–95; see also Mercer, 1995). Brian Greenhill (2008) for his part uses SIT amongst a broader array of psychological theories to analyse the phenomenon of self–other recog­nition and, from there, to take issue with the late Wendtian assumption that mutual recognition can provide an adequate basis for the formation of a collective identity amongst states.

The main problem with this psychological turn is the very utilitarian, almost mecha­nistic, approach to non-rational phenomena it proposes, which tends to evacuate the role of meaning. In other words, it further shores up the pre-social dimension of the concept of self that is at issue here. Indeed norms (Flockhart, 2006), emotions (Mercer, 2005) and recognition (Greenhill, 2008) are hardly appraised as symbolic phenomena. In fact, in the dynamics of in- versus out-group categorization emphasized by SIT, language counts for very little. Significantly, in the design of the original experiments upon which this approach was founded (Tajfel, 1978), whether two group members communicate at all, let alone share the same language, is non-pertinent. It is enough that two individuals should know (say because they have been told so in their respec­tive languages for the purposes of the experiment) that they belong to the same group for them to favour one another over a third individual. The primary determinant of individual behaviour thus emphasized is a pre-verbal, primordial desire to belong, which seems closer to pack animal behaviour than to anything distinctly human. What the group stands for, what specific set of meanings and values binds it together, is unimportant. What matters primarily is that the group is valued positively, since posi­tive valuation is what returns accrued self-esteem to the individual. In IR Jonathan Mercer’s (2005) account of the relationship between identity, emotion and behaviour reads more like a series of buttons mechanically pushed in a sequence of the sort: posi­tive identification produces emotion (such as trust), which in turn generates specific patterns of in-/out-group discrimination.

Similarly, Trine Flockhart (2006: 96) approaches the socializee’s ‘desire to belong’ in terms of the psychological (and ultimately social) benefits and the feel-good factor that accrues from increased self-esteem. At the far opposite of Lacan, the concept of desire here is reduced to a Benthamite type of pleasure- or utility-maximization where mean­ing is nowhere to be seen. More telling still is the need to downplay the role of the Other in justifying her initial resort to SIT. For Flockhart (2006: 94), in a post-Cold War con­text, ‘identities cannot be constructed purely in relation to the “Other”’. Perhaps so; but not if what ‘the other’ refers to is the generic, dynamic scheme undergirding the very concept of identity. At issue here is the confusion between the reference to a specific other, for which Lacan coined the concept of *le petit autre*, and the reference to *l’Autre*, or Other, which is that symbolic instance that is essential to the making of *all* selves. As such it is not clear what meaning Flockhart’s (2006: 94) capitalization of the ‘Other’ actually holds.

The individual self as a proxy for the state’s self

Another way in which the concept of self has been centrally involved in circumventing the level-of-analysis problem in IR has been to treat the self of the individual as a proxy for the self of the state. The literature on norms in particular has highlighted the role of individuals in orchestrating norm shifts, in both the positions of socializer (norm entre­preneurs) and socializee. It has shown for example how some state leaders are more sus­ceptible than others to concerns about reputation and legitimacy and thus more amenable to being convinced of the need to adopt a new norm, of human rights or democratization, for example (Finnemore and Sikkink, 1998; Keck and Sikkink, 1998; Risse, 2001). It is these specific psychological qualities pertaining to their selves (for example, those of Gorbachev; Risse, 2001) that ultimately enable the norm shift to occur. Once again the individual self ultimately remains the basis for explaining the change in state behaviour.

To summarize the points made so far, whether the state is literally considered as a person by ontological overreach, whether so only by analogy, or whether the person stands as a proxy for the state, the ‘self’ of that person has been consistently taken as the reference point for studying state identities. Both in Wendt’s states-as-persons thesis, and in the broader psychological turn within constructivism and beyond, the debate has con­sistently revolved around the need to evaluate which of the essentialist assumptions about human nature are the most useful for explaining state behaviour. It has never ques­tioned the validity of starting from these assumptions in the first place. That is, what is left unexamined is this assumption is that what works for individuals will work for states too. This is IR’s central fallacy of composition, by which it has persistently eschewed rather than resolved the level-of-analysis problem. Indeed, in the absence of a clear dem­onstration of a logical identity (of the type A=A) between states and individuals, the assumption that individual interactions will explain what states do rests on little more than a leap of faith, or indeed an analogy.

## at: death

#### The aff’s relationship to death is one of up-front recognition and humility. By banishing the specter of death, they just make the sarcophagus invisible, turning confrontation into obsession

Dollimore, Sociology – U Sussex, ’98

(Jonathan, Death, Desire and Loss in Western Culture, pg. 221)

Jean Baudrillard presents the argument for the existence of a denial of death in its most extreme form. For him, this denial is not only deeply symptomatic of contemporary reality, but represents an insidious and pervasive form of ideological control. His account depends heavily upon a familiar critique of the Enlightenment's intellectual, cultural and political legacy. This critique has become influential in recent cultural theory, though Baudrillard's version of it is characteristically uncompromising and sweeping, and more reductive than most. The main claim is that Enlightenment rationality is an instrument not of freedom and democratic empowerment but, on the contrary, of repression and violence. Likewise with the Enlightenment's secular emphasis upon a common humanity; for Baudrillard this resulted in what he calls 'the cancer of the Human' - far from being an inclusive category of emancipation, the idea of a universal humanity made possible the demonizing of difference and the repressive privileging of the normal: the 'Human' is from the outset the institution of its structural double, the 'Inhuman\*. This is all it is: the progress of Humanity and Culture are simply the chain of discriminations with which to brand 'Others' with inhumanity, and therefore with nullity, {p. 125) Baudrillard acknowledges here the influence of Michel Foucault, but goes on to identify something more fundamental and determining than anything identified by Foucault: at the very core of the 'rationality' of our culture, however, is an exclusion that precedes every other, more radical than the exclusion of madmen, children or inferior races, an exclusion preceding all these and serving as their model: the exclusion of the dead and of death, (p. 12.6) So total is this exclusion that, 'today, it is not normal to be dead, and this is new. To be dead is an unthinkable anomaly; nothing else is as offensive as this. Death is a delinquency, and an incurable deviancy' (p. 126). He insists that the attempt to abolish death (especially through capitalist accumulation), to separate it from life, leads only to a culture permeated by death - 'quite simply, ours is a culture of death' (p. 127). Moreover, it is the repression of death which facilitates 'the repressive socialization of life'; all existing agencies of repression and control take root in the disastrous separation of death from life (p. 130). And, as if that were not enough, our very concept of reality has its origin in the same separation or disjunction (pp. 130-33). Modern culture is contrasted with that of the primitive and the savage, in which, allegedly, life and death were not separated; also with that of the Middle Ages, where, allegedly, there was still a collectivist, 'folkloric and joyous' conception of death. This and many other aspects of the argument are questionable, but perhaps the main objection to Baudrillard's case is his view of culture as a macro-conspiracy conducted by an insidious ideological prime-mover whose agency is always invisibly at work (rather like God). Thus (from just one page), the political economy supposedly ^intends\* to eliminate death through accumulation; and 'our whole culture is just one huge effort to dissociate life and death' {p. 147; my emphases). What those like Baudrillard find interesting about death is not the old conception of it as a pre-cultural constant which diminishes the significance of all cultural achievement, but, on the contrary, its function as a culturally relative - which is to say culturally formative - construct. And, if cultural relativism is on the one hand about relinquishing the comfort of the absolute, for those like Baudrillard it is also about the new strategies of intellectual mastery made possible by the very disappearance of the absolute. Such modern accounts of how death is allegedly denied, of how death is the supreme ideological fix, entail a new intensity and complexity of interpretation and decipherment, a kind of hermeneutics of death. To reinterpret death as a deep effect of ideology, even to the extent of regarding it as the most fundamental ideological adhesive of modern political repression and social control, is simultaneously to denounce it as in some sense a deception or an illusion, and to bring it within the domain of knowledge and analysis as never before. Death, for so long regarded as the ultimate reality - that which disempowers the human and obliterates all human achievement, including the achievements of knowledge - now becomes the object of a hugely empowering knowledge. Like omniscient seers, intellectuals like Baudrillard and Bauman relentlessly anatomize and diagnose the modern (or post-modern) human condition in relation to an ideology of death which becomes the key with which to unlock the secret workings of Western culture in all its insidiousness. Baudrillard in particular applies his theory relentlessly, steamrollering across the cultural significance of the quotidian and the contingent. His is an imperialist, omniscient analytic, a perpetual act of reductive generalization, a self-empowering intellectual performance which proceeds without qualification and without any sense that something might be mysterious or inexplicable. As such it constitutes a kind of interpretative, theoretical violence, an extreme but still representative instance of how the relentless anatomizing and diagnosis of death in the modern world has become a struggle for empowerment through masterful -i.e. reductive - critique. Occasionally one wonders if the advocates of the denial-of-death argument are not themselves in denial. They speak about death endlessly yet indirectly, analysing not death so much as our culture's attitude towards it. To that extent it is not the truth of death but the truth of our culture that they seek. But, even as they make death signify in this indirect way, it is still death that is compelling them to speak. And those like Baudrillard and Bauman speak urgently, performing intellectually a desperate mimicry of the omniscience which death denies. One senses that the entire modern enterprise of relativizing death, of understanding it culturally and socially, may be an attempt to disavow it in the very act of analysing and demystifying it. Ironically then, for all its rejection of the Enlightenment's arrogant belief in the power of rationality, this analysis of death remains indebted to a fundamental Enlightenment aspiration to mastery through knowledge. Nothing could be more 'Enlightenment', in the pejorative sense that Baudrillard describes, than his own almost megalomaniac wish to penetrate the truth of death, and the masterful controlling intellectual subject which that attempt presupposes. And this may be true to an extent for all of us more or less involved in the anthropological or quasi-anthropological accounts of death which assume that, by looking at how a culture handles death, we disclose things about a culture which it does not know about itself. So what has been said of sex in the nineteenth century may also be true of death in the twentieth: it has not been repressed so much as resignified in new, complex and productive ways which then legitimate a never-ending analysis of it. It is questionable whether the denial of death has ever really figured in our culture in the way that Baudrillard and Bauman suggest. Of course, the ways of dealing with and speaking about death have changed hugely, and have in some respects involved something like denial. But in philosophical and literary terms there has never been a denial of death.2 Moreover, however understood, the pre-modern period can hardly be said to have been characterized by the 'healthy\* attitude that advocates of the denial argument often claim, imply or assume. In fact it could be said that we can begin to understand the vital role of death in Western culture only when we accept death as profoundly, compellingly and irreducibly traumatic.

#### Our aff may contain an element of fear, but that’s not really the point – it’s about embracing freedom – their search for an authentic relationship to mortality recreates the worst kind of solipsism

Dollimore, Sociology – U Sussex, ’98

(Jonathan, Death, Desire and Loss in Western Culture, pg. 221)

But freedom cannot embrace death. Despite taking so much from modern philosophers of death like Heidegger and Kojeve, Sartre finally has to eliminate death from the finitude of being. He takes Heideggerian nothingness into self, making it the basis of freedom, but he also privileges selfhood in a way which Heidegger emphatically did not, and resists Heidegger's embrace of death. Sartre knows that to take death so profoundly into being, as did Heidegger and Kojeve, threatens the entire project of human freedom as praxis, which is the most important aspect of Sartre's existentialism. Certainly, for Heidegger, authenticity did not entail praxis, and in his Letter on Humanism' he actually repudiated Sartre's attempt to derive from his work a philosophical rationale for existential engagement; so far as Heidegger was concerned, such engagement was only another version of inauthentic 'social' existence, a social evasion of the truth of Being. But was Heidegger's own truth of Being ever more than a state of authenticity whose main objective is obsessively to know or insist on itself as authentic? For all his talk of freedom, there remains in Heidegger a sense in which authenticity remains a petrified sense of self, paralysed by the very effort of concentrating on the profundity of Being, which always seems to be also a condition of mystical impossibility: 'Death is the possibility of the absolute impossibility of Dasein\* (Being and Time, p. 294). Not so for Sartre. He recognizes the modern project whereby death is Snteriorizcd . . . humanized (and] individualized\*, and that Heidegger gave philosophical form to this process. On the face of it, this is an attractive development, since death as apparent limit on our freedom is reconceptualized as a support of freedom {Being and Nothingness, pp. 532-3). But, against Heidegger, Sartre argues that death, far from being the profound source of being and existential authenticity, is just a contingent fact like birth, and this, far from being a limit, is what guarantees one's freedom. Heidegger's entire account of death rests on an erroneous conflation of death and finitude; finitude is essentially internal to life and the grounds of our freedom - 'the very act of freedom is therefore the assumption and creation of finitude. If I make myself, I make myself finite and hence my life is unique' - whereas death is simply an external and factual limit of my subjectivity (pp. 546-7). Quite simply, 'It is absurd that we are born; it is absurd that we die' (p. 547). This perhaps entails a fear of death, since 'to be dead is to be a prey for the living': one is no longer in charge of one's own life; it is now in the hands of others, of the living (p. 543). It is true that death haunts me at the very heart of each of my human projects, as their inevitable reverse side. But this reverse side of death is just the end of my possibilities and, as such, 'it does not penetrate me. The freedom which is my freedom remains total and infinite . . . Since death is always beyond my subjectivity, there is no place for it in my subjectivity' (pp. 547-8).

#### The search for an authentic relationship to death devalues life

Theresa **Sanders 6**, theology prof at Georgetown, Tenebrae: Holy Week after the Holocaust, googlebooks

In her book Spirit of Ashes: Hegel, Heidegger, and Man-Made Mass Death, Edith Wyschogrod presents a history of how Western philosophers have thought of the meaning of death and its relation to life. She explains that for the most part, death has been viewed according to what she calls the “authenticity paradigm.” This paradigm is governed by “the assumption that a good death, even if not free of pain, is the measure of a good life.” The ultimate test of one’s life, according to this model, is whether one meets the inevitability of death with unflinching acceptance or with terror before the unknown. Wyschogrod offers two examples of the authenticity paradigm, one ancient and one more modern. The first comes from Plato’s Phaedo, which records the death of Socrates. According to the Phaedo, Socrates met his death not only with calm but with positive good cheer, taking time to instruct his disciples and to offer them words of encouragement even as the hemlock neared his lips. Because he had so thoroughly examined the nature of death while still alive, for him death held neither surprise nor sting. Socrates was able to accept the possibility that death would mean sinking into non-existence, even as he hoped that it might lead him to the freedom of the unimpaired soul, and the truth that is the goal of all philosophers. He underwent a “good death” because of the thoughtfulness and courageous quality of his life. Wyschogrod’s second example comes from the poetry of Rainer Maria Rilke. For Rilke, she says, death is not so much a future event as it is a dimension of the present. She explains that for the poet, “Only by integrating death into the texture of life is an authentic living and dying possible.” In this view, life can only be experienced in its depths if death is not only accepted but is allowed to illuminate each moment. And yet death does not thereby become the victor over life. Instead, death is the very condition of life; it is what makes the intensity of each moment possible and what makes each moment worth living. This point is crucial to Wyschogrod’s argument, as she believes that it is what differentiates Rilke’s situation from our own. For Rilke, she explains, there is a continuity that binds the present and the future together. She cites the first of Rilke’s Duino Elegies: “True it is strange to inhabit the earth no longer, / to use no longer customs scarcely required, / not to interpret roses, and other things / that promise so much, in terms of a human future…and to lay aside / even one’s proper name like a broken toy.” Even as the poem contemplates the disruption between the cares of the living and the concerns of the dead, it asserts a continuity between them. Explains Wyschogrod, “For this reason the fundamental assumption, the hidden premise, which undergirds this verse is the indestructability of an accustomed field of reference – “the things that promise so much,’ ‘customs scarcely acquired,’ ‘roses,’ ‘the name laid aside’ – since these are the stuff through which any meaningful grasp of the future comes about.” However, says Wyschogrod, the possibility of anticipation, of “looking forward to,” is precisely what has been called into question by the twentieth century and the advent of mass death. The threat of annihilation made possible by nuclear holocaust overwhelms any poetic holding-in-balance of life and death. We face, she observes, the prospect of wiping not only ourselves but all earthly being out of existence. This possibility of pure annihilation opens up a breach between our present and our future. In contemplation of mass destruction, we can no longer imagine, as Rilke did, the dead gently laying aside their customs, their roses, and their names like so many broken toys. We do not have the luxury of imagining individual souls parting reluctantly from those whom they leave behind, and thus no one to weight the meaning of death with a counterbalancing intensity of life. Concludes Wyschogrod, “By destroying the system of meanings which rendered death-accepting behavior possible, the effect of man-made mass death has undercut the power of the authenticity paradigm which permitted mastery over death.” What can we say, then, about the Catholic admonition to remember that we are dust and that we will return to dust? Let us begin with what we cannot say. We cannot simply comfort ourselves with the idea that death is a part of life, that is always has been and always will be, and that our deaths will clear the way for the generation of new life. Not only has the projection towards “always” been called into question, but the notion that death contributes to life has been overshadowed by the possibility of the complete annihilation of all life. Moreover, death as the origin of life has been given sinister meaning by the calculations of Nazism: the use of human remains as fertilizer and stuffing for mattresses, among other things. Such economics turn imagery of the “cycle of life” into mockery.

## flux

#### Their ABSOLUTIST reading of flux destroys our relationship to ALTERITY

Nevo 92

 Professor Isaac Nevo of Ben Gurion University of the Negev.

 Difference without the flux: Pragmatic vs. romantic conceptions of alterity

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A difficult problem for the possibility of inter-cultural understanding, including the social-scientific understanding of remote cultural systems, is raised by the concept of alterity. The term "alterity" suggests differences in personal or cultural perspective that defy translation, or commensuration, and the difficulty such differences pose is one of interpreting their significance while preserving their quality of "otherness." Discussions of alterity tend to be polarized between theorists of interpretation who dismiss the whole notion as incoherent, and advocates of cultural diversity who, on account of alterity, make pleas for a radical departure from received canons of rationality. Davidson (1984), for example, argues that since concepts are attributable only in relation to holistic interpretations, the attribution of uninterpretable concepts would make little sense. At the other extreme, Derrida's notion of "differance," with its play on the cognates of "to differ" and "to defer," introduces a radical, logic-defying notion of temporality on behalf of alterity and difference. My aim in this paper is to uncover a common assumption underlying this polarity of opinion, namely, that conceptual alterity is best articulated as an absolute feature of languages or cultures, e.g., untranslatability, rather than a secondary feature of such systems, relative to the position taken towards them by an observer or translator. I propose an alternative to this constraining assumption within a theory of interpretation which stays clear of any degree of incommensurability, but which incorporates a modest notion of alterity by varying on the translational positions, or stances, available to a translator. In the first part of this paper, I shall consider Derrida's attempt to secure the possibility of alterity by means of a Nietzschean-Heraclitean conception of linguistic temporality as it affects signs and "writing." Derrida's views on this issue are representative of a romantic tradition in philosophy that prioritizes the perspectival difference of an Other over the unifying demands of any explanatory theory. Den-ida's views are indicated, if somewhat obliquely, in the following passage: My "written communication" must, if you will, remain legible despite the absolute disappearance of every determined addressee in general for it to function as writing, that is, for it to be legible. It must be repeatable - iterable - in the absolute absence of the addressee or of the empirically determinable set of addressees. This iterability (iter, once again, comes from itara, other in Sanskrit, and everything that follows may be read as the exploitation of the logic that links repetition to alterity), structures the mark of writing itself, and does so moreover for no matter what type of writing (pictographic, hieroglyphic, ideographic, phonetic, alphabetic, to use the old categories). (Derrida, 1982) How is the reference to alterity in this passage to be interpreted? As in the "differance" neologism, a link is promised here between repetition and alterity, i.e., between temporal sequencing and differences of a perspectival nature. Moroever, this link is claimed to be one of logic, not merely of contingent association or alliterative quality (as in "differance"). Unfortunately, Derrida's rhetoric leaves us in the dark as to the nature of this link. Etymological evidence is cited, but such evidence does not suffice to settle the issue, nor even to clarify the kind of reasoning that would be needed to support the claim about temporal and perspectival differences being in any way connected. Derrida's suggestions are to be understood against the background of a Nietzschean-Heraclitean tradition of argument concerning logic and its presuppositions. The logic that links repetition to alterity is the Nietzschean-Heraclitean argument that links logic, or the application of it, to objective identities across time. The bare bones of this traditional argument consist in a major premise that asserts that logic, e.g., the principle of non-contradiction, is applicable only if there are, in fact, timeless, self-same, logical forms, i.e., only if the identity across time of tokens of such forms is an objective matter or fact. The minor premise of the argument denies that there are such objective identities - the world is but a river into which one cannot jump the second time. It follows, and the conclusion is embraced, that logic is inapplicable, or unjustifiable. A similar conclusion follows with respect to truth, since there would seem to be no unchanging reality to which a sentence is to correspond. Logic and truth are thus made to appear as the biases of a culture that favors identity, the expressions of a will to control the world by arresting its constant changing. As we shall see below, Derrida makes two contributions to this tradition of reasoning, both of which are indicated in the passage quoted above. In the first place, Derrida's understanding of the flux argument is metalinguistic ("This interability ... structures the mark of writing itself"). Under this interpretation, jumping twice into the same river is a metaphor for reference and predication, taken as temporally extended acts. The import of the metaphor is that sameness of reference between temporally separated signs is impossible. Secondly, Derrida applies the flux argument directly to the question of alterity, going beyond the mere relativization of logic and truth to the perspectives of "identity" to actually affirm cultural "Others." The two points are linked, as the comment on the etymology of "iter" and "other" suggests. Presumably, the othemess projected in relation to the biases of logic is given expression by a language that breaks with identity and its logic, namely, the language of "differance." The meta-linguistic application of the flux argument involves an unexpected logical strength. As a condition that affects language, Heraclitean flux makes logical truths, as well as their denials, unformulable, 'p&-la', to take the crucial example, expresses an impossible state of affairs only on the assumption that some value of the sentential variable 'p' expresses the same proposition in two of its token occurrences. To deny the assumption, as the flux metaphor suggests, is to deny that the principle of non contradiction is formulable, not - absurdly - that it is true. Hence, in its metalinguistic application the conclusion of the flux argument need not be taken to affirm the illogical. If there is an absurdity in the proposed rejection of logic, it is not the absurdity of self contradictions. Rather, it lies in the attempt to reject logic on the strength of a logical argument. It is a practical, not a cognitive, absurdity. For the flux argument clearly has force only if one accepts the logic it involves. Another, more important, weakness of the argument is that its premises are unfounded. In particular, the assumption that logic requires absolute, rather than merely relative, identities is made without further justification. Ironically, the assumption in question is logocentric with a vengeance. It is, in particular, logocentric with respect to logic, for it needlessly ties the application of logic to a notion of timeless forms. That such an assumption is made is clear if we look at the minor premise of the flux argument, namely, that there are no "identities." The only plausible reading of that premise is that identities across time are not absolute identities, i.e., they are not identities in every respect. No two objects, in other words, are identical in every respect, if they are also temporally distanced from one another. Alternatively, the minor premise could be read as the assertion that there are not even relative identities between temporally distanced objects, i.e., that no two such objects can be identified in any respect whatsoever. The latter reading, however, renders the minor premise highly implausible, and it is hard to see what arguments could be made in its favor. Thus to avoid equivocation, the major premise of the flux argument should also be read in terms of absolute, rather than relative, identifies. But then, of course, it is vulnerable to the criticism mentioned above. Indeed, why should the application of logic require temporally distanced objects that are absolutely identical, i.e., identical in every respect? The requirement is, of course, logicaUy unsatisfiable, but it is also unnecessary. The token occurrences of 'p', to revert to our previous example, need only be identical in some respects for the principle of non-contradiction to be formulated. The requirement of absolute identity exemplifies what in a similar context, Putnam (1990) has called "the craving for absolutes." It has, however, little else to recommend it. In the second part of the paper, I move on to discuss the issue of alterity independently of the flux argument. I offer an account of alterity that is in agreement with Clifford Geertz's comment that one "need not accept hermetic views of ecriture as so many signs signing signs ... to see that there has come into our view ... a distinctly democrational temper." (Geertz, 1983). In the account I offer, conceptual alterity is construed as a relative trait of another's language that depends on the translational stance selectively adopted towards it by an interpreter. 1 No absolute notion of incommensurability is thereby accepted. Thus, alternative conceptual schemes are conceptual schemes under alternative translational stances, the choice of which, being under-determined, is subject to practical rather than theoretical considerations. It is thus in the theory of interpretation that alterity can be discussed most fruitfully, for the availability of alternative translational stances can only be shown in that framework.

## entropy

life is the only way to fight entropy – structural complexity makes human life **unique**

**Coon 1/2/11**

My name is Carleton Coon. I am the author of these essays, except as otherwise noted, and the owner/manager of this website. I am a retired US diplomat living in Washington Virginia, and in Washington DC. I was born in 1927, graduated from Harvard in 1949 (after serving briefly in the US Army at the end of World War II), and joined the US Foreign Service that same year. 37 years of government service saw me posted in a variety of countries stretching from Morocco to Nepal. From 1981-1984 I was US Ambassador to Nepal. I retired in 1985. After retirement I rediscovered some old interests that I had had little time to pursue during my diplomatic career. Music was one, mostly western classical but also non-western. With the help of rapidly evolving computer programs I composed a number of works, mostly chamber and piano. Meanwhile I renewed an old interest in human evolution, which I had inherited from my anthropologist father, and traveled widely in parts of the world I had not previously visited. I wrote essays on the human condition and several books. My interests increasingly focused on humanism and I became involved with the American Humanist Association. In 2004 I was elected to the AHA Board and shortly afterwards became AHA’s Vice President. I served as VP for five years, then retired (for the second time) and turned to family, writing, and further reflection on the human condition.

<http://www.progressivehumanism.com/progressive-humanism/entropy-and-life/>

It is based on a simple proposition: **life is the reverse of entropy,** and vice versa.

When you hear the word “life” you are likely to think of it as describing a category of things, that is, **things alive versus things that are inanimate.** (“Is there life on other planets?”… “What do we know about life in the deepest parts of the sea?” and so forth.) But **it** **is useful to think of the word as describing a process**. When we turn the word around to this use, we think not of things but of replication (meiosis), change through selection, and evolution.

**Entropy reduces complexity while life,** in this sense, **produces it.** **The two are twinned** in that they are the basic agents of change in the universe we inhabit and are trying to understand. They can be simple forces or extremely complex ones, but in their essences they operate in opposite directions. Push and pull, up and down, **between them they are responsible for all the changes that happen in the world** we know.

**There are**, of course**, ways of reversing entropy** that do not involve life as we know it. Tectonic shifts in the continents, for example, are agents of change that produce new complexities. **But scale matters**. Seen as a part of the entire life cycle of the planet, they are part of a long process of winding down toward ultimate disintegration. Likewise, there are advances in the complexity of life that lead to entropy. Our national legislature is a good example, at least judging from the headlines. But this too is part of a larger picture. In this case, the attempt to merge a variety of distinctive communities into a larger entity has thrown up problems which are taking time to resolve. Here again look at the time frame. If you take a long enough view, there may even be some hope for our Congress, or at least for the hope of replacing it with something that more effectively meets its purposes, if you wait long enough.

Of course **it is possible that all life will end when the universe collapse**s. I am not a cosmologist and will never become one, so I take the fifth on that question. Within any reasonable time frame, however, **the principle of life provides living things with a capacity to cope with the challenges that entropy visits upon** **them**. It may take weeks, or generations, or even a couple of geological eras, but unless life is snuffed out completely it will find a way to overcome. **The key concept here**, of course**, is evolution.**

I believe that **an ethical system based on advocacy of life as opposed to entropy can provide a rational foundation for the individual who wants to construct an ethical basis for his life.**

That turns the K – the fight against entropy generates **momentum** which makes life more meaningful and easier

John David **Garcia**, Philosopher. **1971**. “The Moral Society: A Rational Alternative to Death.” <http://www.see.org/e-ms-dex.htm>

Entropy is an inexorable force which destroys any life form which submits to it for even a short time. Only by submitting to entropy can man rest and be assured of illusions of awareness. The temptation to sink into matter, to rest, to seek happiness, is overwhelming for any person not subject to the immediate pressure of self-preservation. No individual Will, in the presence of affluence, can long resist the entropic force. Resistance to entropy is only possible when the Will is amplified by a progressive culture or the need to survive. Throughout almost all of his history, man avoided entropy by living under maximum tension. He was subjected continuously to the testing pressure of the evolutionary force. Man has for millions of years been in immediate danger of starving or being killed by other animals. This produced the creative tension which forced him to evolve. Today this is no longer the case. Socialism and bureaucratization have eliminated all vestiges of vital competition within nations. The testing between the major nations can only lead to annihilation. Man must now deliberately test himself for no other purpose than to improve himself. The only motivation for this action is a desire to play the Game of Life. However, a person must believe that his efforts will have some effect and lead to more than awareness for himself. He must feel himself a part of something greater than himself. Otherwise the direct pursuit of happiness is a much more attractive goal. In a bureaucratized society such as permeates the entire world, it is much easier, indeed logical, to forget about future generations which seem doomed anyway, and to think only about our individual happiness. Only the constant creative tension and purpose of an Ethical State can reverse this trend. There is no logical reason for playing the Game of Life. It is just as "natural" to sink into matter as to rise to greater mind. Both entropy and evolution are natural forces. The Game of Life will only be played by those in whom the evolutionary force is stronger than the entropic force. At first the effectiveness of the deliberate players of the Game will be attenuated by being immersed in the entropy of a bureaucratized, hedonistic miasma of humanity. However, as more and more persons become players, they will amplify the Will and Imagination of one another and the playing of the Game will become increasingly easy. The entropy will decrease. Eventually, the vast majority of humanity will be players and no one will wish to stop the Game. Human evolution will become irreversible. In order for this to happen, it will be necessary to test each person and select against those who would attenuate the effectiveness of the players. This will, of course, produce constant tension and a type of insecurity in an Ethical State. But it is essential for man's continued creative evolution. The Ethical State, unlike our currently-bureaucratized society, does not diffuse responsibility. Each person is made clearly responsible for his actions. The Presidency is entirely responsible for the effectiveness of the government, the development of the Ethical State and the creation of a Moral Society. The Senate is responsible for the effectiveness of the Presidency and other officials. The electorate is responsible for all. Bureaucracies are replaced by competitive teams with high feedback and are subject to Darwinian natural selection. The most effective teams multiply. The least effective perish, i.e., are disbanded. Most of all, each person is directly responsible for his own intellectual development. He has at his disposal a completely-subsidized, highly flexible, personalized educational system with high feedback which will enable him to expand his total awareness in his own way every day of his life if he has the Will to do so. Each person is guaranteed feedback by being continuously shown his increase in total awareness relative to the rest of the population. No one will be able to blame anyone but himself for his shortcomings. No one will be able to avoid negative feedback. So it will be with everyone in an Ethical State. This is creative tension. An Ethical State is not the tranquil, harmonious paradise that is usually portrayed by revolutionaries to delude their followers into supporting their objectives. An Ethical State is the direct manifestation of the evolutionary force. Its sole purpose is to expand man's total awareness. There will be many, at first, who will find an Ethical State's forcing them to face reality, which includes what they can neither predict nor control, unbearable. They will try to destroy the Ethical State. Only moral men will find joy in the infinitely-expanding total awareness of humanity. Man must make the choice now whether to give up apathy and self-delusion and commit himself to evolving forever toward total awareness, or to descend into matter where the entropic peace and tranquillity of bureaucratic security and ideological delusion eventually become absolute. If man is to survive and evolve toward total awareness, there can be no rest or relaxation of maximum creative tension. There is no other way. It is the universe or nothing. Man must decide soon which it shall be.

## lanza

#### People aren’t particles – death is real

Morris **Myers 9**, biologist and associate professor at the University of Minnesota, 12-10-2009, “The dead are dead”, Pharyngula,http://scienceblogs.com/pharyngula/2009/12/the\_dead\_are\_dead.php

But then **Lanza goes on to babble about quantum physics and many-worlds theory**. Although individual bodies are destined to self-destruct, the alive feeling - the 'Who am I?'- is just a 20-watt fountain of energy operating in the brain. But this **energy doesn't go away at death**. One of the surest axioms of science is that energy never dies; it can neither be created nor destroyed. But does this energy transcend from one world to the other? Consider an experiment that was recently published in the journal Science showing that scientists could retroactively change something that had happened in the past. Particles had to decide how to behave when they hit a beam splitter. Later on, the experimenter could turn a second switch on or off. It turns out that what the observer decided at that point, determined what the particle did in the past. Regardless of the choice you, the observer, make, it is you who will experience the outcomes that will result. The linkages between these various histories and universes transcend our ordinary classical ideas of space and time. Think of the 20-watts of energy as simply holo-projecting either this or that result onto a screen. Whether you turn the second beam splitter on or off, it's still the same battery or agent responsible for the projection. I have heard that first argument so many times, and it is facile and dishonest. **We are not just "energy".** **We are a pattern of energy and matter,** **a very specific** and precise **arrangement** of molecules in movement. **That can be destroyed**. **When you've built a** pretty **sand castle and the tide** comes in and **washes it away**, **the grains of sand are still** all **there, but** what **you've lost is the arrangement** that you worked to generate, and **which you appreciated**. **Reducing a complex** functional **order to nothing but the constituent parts is an insult to the work**. **If I were to** walk into the Louvre and **set fire to the Mona Lisa**, and afterwards take a drive down to Chartres and blow up the cathedral, **would anyone defend my actions** by **saying**, "well, **science says** matter and **energy cannot be** created or **destroyed**, therefore, Rabid Myers did no harm, **and we'll** all **just enjoy viewing the ashes** and rubble from now on"? No. That's crazy talk. We also wouldn't be arguing that the painting and the architecture have transcended this universe to enter another, nor would such a pointless claim ameliorate our loss in this universe. **The rest of his argument is quantum gobbledy-gook.** **The behavior of** subatomic **particles is not a good guide to what to expect of the behavior of large bodies**. **A photon may have no rest mass, but I can't use this** fact **to justify my** grand **new weight loss plan; quantum tunnelling does not imply that I can ignore doors** when I amble about my house. **People are not particles!** **We are the product of the aggregate behavior** **of** the **many particles** that constitute our bodies, and **you cannot ignore the importance of these higher-order relationships** when talking about our fate.

## suicide

Even if **we** should adopt a **personal stance** of nihilism, refusing to **allow others** to **embrace their lives** is worse than the embrace itself

Alex **Scott**, MD, Rush Medical College, Author, **2008**, Schopenhauer’s The World as Will and Idea <http://www.angelfire.com/md2/timewarp/schopenhauer.html>

**Schopenhauer** also **argues that the voluntary renunciation of egoism is achieved by a denial of the will-to-live. Morally right action may consist of denying one's own will-to-live, and may consist of not denying the will-to-live which is affirmed by other individuals**. Morally right action may also consist of **not forcing other individuals to submit to one's own will-to-live, and** may consist of **not forcing other individuals to deny their own will-to-live**. Justice may be achieved when the affirmation of the will-to-live by one individual does not conflict with the will-to-live of any other individual. According to Schopenhauer, justice is merely the negation of injustice. I**f an action by one individual does not deny the affirmation of the will-to-live by any other individual, then that action is not morally wrong.**

#### And that requires minimizing suffering

Edelglass 6 William Edelglass is Assistant Professor of Philosophy at Marlboro College, “LEVINAS ON SUFFERING AND COMPASSION” Sophia, Vol. 45, No. 2, October 2006

Because suffering is a pure passivity, lived as the breach of the totality we constitute through intending acts, Levinas argues, even suffering that is chosen cannot be meaningfully systematized within a coherent whole. Suffering is a rupture and disturbance of meaning because it suffocates the subject and destroys the capacity for systematically assimilating the world. 9 Pain isolates itself in consciousness, overwhelming consciousness with its insistence. Suffering, then, is an absurdity, 'an absurdity breaking out on the ground of signification.'1~ This absurdity is the eidetic character of suffering Levinas seeks to draw out in his phenomenology. Suffering often appears justified, from the biological need for sensibility to pain, to the various ways in which suffering is employed in character formation, the concerns of practical life, a community's desire for justice, and the needs of the state. Implicit in Levinas's texts is the insistence that the analysis of these sufferings calls for a distinction between the use of pain as a tool, a practice performed on the Other's body for a particular end, and the acknowledgement of the Other's lived pain. A consequence of Levinas's phenomenology is the idea that instrumental justifications of extreme suffering necessarily are insensible to the unbearable pain theyseek to legitimize. Strictly speaking, then, suffering is meaningless and cannot be comprehended or justified by rational argument. Meaningless, and therefore unjustifiable, Levinas insists, suffering is evil. Suffering, according to Levinas's phenomenology, is an exception to the subject's mastery of being; in suffering the subject endures the overwhelming of freedom by alterity. The will that revels in the autonomous grasping of the world, in suffering finds itself grasped by the world. The in-itself of the will loses its capacity to exert itself and submits to the will of what is beyond its grasp. Contrary to Heidegger, it is not the anxiety before my own death which threatens the will and the self. For, Levinas argues, death, announced in suffering, is in a future always beyond the present. Instead of death, it is the pure passivity of suffering that menaces the freedom of the will. The will endures pain 'as a tyranny,' the work of a 'You,' a malicious other who perpetrates violence (TI239). This tyranny, Levinas argues, 'is more radical than sin, for it threatens the will in its very structure as a will, in its dignity as origin and identity' (TI237). Because suffering is unjustifiable, it is a tyranny breaking open my world of totality and meaning 'for nothing.' The gratuitous and extreme suffering that destroys the capacity for flourishing human activity is generally addressed by thinkers in European traditions in the context of metaphysical questions of evil (is evil a positive substance or deviation from the Good?), or problems of philosophical anthropology (is evil chosen or is it a result of ignorance?). For these traditions it is evil, not suffering, that is the great scandal, for they consider suffering to be evil only when it is both severe and unjustified. II But for Levinas suffering is essentially without meaning and thus cannot be legitimized; all suffering is evil. As he subsumes the question of death into the problem of pain, 12 so also Levinas understands evil in the context of the unassumability and meaninglessness of suffering. 13 The suffering of singular beings is not incidental to an evil characterized primarily by the subordination of the categorical imperative to self-interest, or by neglect of the commands of a Divine Being. Indeed, for Levinas, evil is understood through suffering: 'All evil relates back to suffering' (US92). No explanation can redeem the suffering of the other and thereby remove its evil while leaving the tyranny of a pain that overwhelms subjectivity.

#### Their own ethics demands an evaluation of bodily harm

Nussbaum 94

Martha Nussbaum (born Martha Craven on May 6, 1947) is an American philosopher with a particular interest in ancient Greek and Roman philosophy, political philosophy and ethics.

Nussbaum is currently Ernst Freund Distinguished Service Professor of Law and Ethics at the University of Chicago, a chair that includes appointments in the Philosophy Department, the Law School, and the Divinity School. She also holds Associate appointments in Classics and Political Science, is a member of the Committee on Southern Asian Studies, and a Board Member of the Human Rights Program. She previously taught at Harvard and Brown where she held the rank of university professor.Nietzsche, Genealogy, Morality, By Richard

 We now turn to the heart of the matter, the role of "external goods" in the good human life. And here we encounter a rather large surprise. There is no philosopher in the modern Western tradition who is more emphatic than Nietzsche is about the central importance of the body, and about the fact that we are bodily creatures. Again and again he charges Christian and Platonist moralities with making a false separation between our spiritual and our physical nature; against them, he insists that we are physical through and through. The surprise is that, having said so much and with such urgency, he really is very loathe to draw the conclusion that is naturally suggested by his position: that human beings need worldly goods in order to function. In all of Nietzsche's rather abstract and romantic praise of solitude and asceticism, we find no grasp of the simple truth that a hungry person cannot think well; that a person who lacks shelter, basic health care, and the basic necessities of life, is not likely to become a great philosopher or artist, no matter what her innate equipment. The solitude Nietzsche describes is comfortable bourgeois solitude, whatever its pains and loneli- ness. Who are his ascetic philosophers? "Heraclitus, Plato. Descartes, Spi- noza, Leibniz, Kant, Schopenhauer"—none a poor person, none a person who had to perform menial labor in order to survive. And because Nietzsche does not grasp the simple fact that if our abilities are physical abilities they have physical necessary conditions, he does not understand what the democratic and socialist movements of his day were all about. The pro-pity tradition, from Homer on, understood that one functions badly if one is hungry, that one thinks badly if one has to labor all day in work that does not involve the fully human use of one's faculties. I have suggested that such thoughts were made by Rousseau the basis for the modern development of democratic-socialist thinking. Since Nietzsche does not get the basic idea, he docs not see what socialism is trying to do. Since he probably never saw or knew an acutely hungry person, or a person performing hard physical labor, he never asked how human self-command is affected by such forms of life. And thus he can proceed as if it does not matter how people live front day to day, how they get their food. Who provides basic welfare support for Zarathustra? What are the "higher men" doing all the day long? The reader docs not know and the author does not seem to care. Now Nietzsche himself obviously was not a happy man. He was lonely, in bad health, scorned by many of his contemporaries. And yet, there still is a distinction to be drawn between the sort of vulnerability that Nietzsche's life contained and the sort we find if we examine the lives of truly impov- erished and hungry people. We might say. simplifying things a bit, that there are two sorts of vulnerability: what we might call bourgeois vulnerabil- ity—for example, the pains of solitude, loneliness, bad reputation, some ill health, pains that are painful enough but still compatible with thinking and doing philosophy—and what we might call basic vulnerability, which is a deprivation of resources so central to human functioning that thought and character are themselves impaired or not developed. Nietzsche, focuv ing on the first son of vulnerability, holds that it is not so bad; it may even be good for the philosopher.\*® The second sort. I claim, he simply ne- glects—believing, apparently, that even a beggar can be a Stoic hero, if only socialism does not inspire him with weakness.5"

## at: aesthetics

#### Aesthetics in politics translate into an explosion of violent biopower, as the State considers the people its canvas

Castronovo, 3

Jean Wall Bennett Professor of English and American Studies at the University of Wisconsin–Madison, 2003 Russ

boundary 2 30.3 (2003) 157-184, Geo-Aesthetics: Fascism, Globalism, and Frank Norris

When aesthetic criteria determine the course of political action, violence often ensues. Yet violence can be reshaped into beautiful forms: the freedom that seemed so threatening in revolutionary France is channeled into art, where it acquires order and predictability. As Lutz Koepnick argues, "Aesthetics are meant to give a differentiated apparatus of domination the look of unified and resolute action." 23 But not only does art clean up the traces of domination; it also acts as domination. Coherence, unity, and beauty contribute to an artwork's perfection, but these same qualities invite authoritarian control when translated to a political register. Schiller uses the analogy of a sculptor and a block of stone to suggest the dangers of conducting politics with an eye toward the overarching unity of form. To lend form to the "formless block," the sculptor resorts to violence, splintering and chipping away at parts of the stone deemed incongruent with the ideal design housed in the artist's brain (AE, 32). At a governmental level, this concern with form sacrifices the citizen to the ideal of the State. In order to achieve perfect functionality and unity, the State "must ruthlessly trample underfoot any such hostile individuality" (AE, 33). The annihilation of particularity is the trade-off for political unity.

Once the final product—either in the form of artwork or the State—is unveiled, all traces of violence disappear. The sculptor who chisels the [End Page 166] block "only forbears to show" his attack upon formlessness (AE, 32). Gentle lines and polished curves erase memory of the fragments cut away from the marble, shards swept up as so much trash. The State, in turn, forgets its trampling of individuality by celebrating the aftereffects of the struggle for social order, taking pleasure in the sight of a regulated and coordinated citizenry. The State behaves as ruthlessly as the sculptor insofar as each metonymically represents the whole at the expense of the part. Unlike Schiller's mechanical artist who labors without an idea of the total artwork and cannot see beyond the individual parts, the fine artist ignores the broken parts scattered on the floor and instead concentrates on the whole. So, too, the State is "able to produce unity only by suppressing variety": aesthetics and politics are incommensurate, and permitting them to appear as equivalent expressions is to court violence and then to destroy all evidence of that trespass (AE, 32).

# 1AR

## sharpe

#### You should reject totalizing accounts of why violence happens—they have no racism, sexism, etc. impact

**Sharpe**, lecturer, philosophy and psychoanalytic studies, and Goucher, senior lecturer, literary and psychoanalytic studies – Deakin University, **‘10**

(Matthew and Geoff, Žižek and Politics: An Introduction, p. 231 – 233)

We realise that this argument, which we propose as a new ‘quilting’ framework to explain Žižek’s theoretical oscillations and political prescriptions, raises some large issues of its own. While this is not the place to further that discussion, we think its analytic force leads into a much wider critique of ‘Theory’ in parts of the latertwentieth- century academy, which emerged following the ‘cultural turn’ of the 1960s and 1970s in the wake of the collapse of Marxism. Žižek’s paradigm to try to generate all his theory of culture, subjectivity, ideology, politics and religion is psychoanalysis. But a similar criticism would apply, for instance, to theorists who feel that the method Jacques Derrida developed for criticising philosophical texts can meaningfully supplant the methodologies of political science, philosophy, economics, sociology and so forth, when it comes to thinking about ‘the political’. Or, differently, thinkers who opt for Deleuze (or Deleuze’s and Guattari’s) Nietzschean Spinozism as a new metaphysics to explain ethics, politics, aesthetics, ontology and so forth, seem to us candidates for the same type of **criticism, as a reductive passing over** the **empirical and analytic distinctness of** the **different** object **fields in complex societies.**

In truth, we feel that Theory, and the continuing line of ‘master thinkers’ who regularly appear particularly in the English- speaking world, is the last gasp of what used to be called First Philosophy. The philosopher ascends out of the city, Plato tells us, from whence she can espie the Higher Truth, which she must then bring back down to political earth. From outside the city, we can well imagine that she can see much more widely than her benighted political contemporaries. But from these philosophical heights, we can equally suspect that the ‘master thinker’ is also **always in danger of passing over** the **salient differences** and features of political life – differences only too evident to people ‘on the ground’. Political life, after all, is always a more complex affair than a bunch of ideologically duped fools staring at and enacting a wall (or ‘politically correct screen’) of ideologically produced illusions, from Plato’s timeless cave allegory to Žižek’s theory of ideology.

We know that Theory largely understands itself as avowedly ‘post- metaphysical’. It aims to erect its new claims on the gravestone of First Philosophy as the West has known it. But it also tells us that people very often do not know what they do. And so it seems to us that too many of its proponents and their followers are mourners who remain in the graveyard, propping up the gravestone of Western philosophy under the sign of some totalising account of absolutely everything – enjoyment, différance, biopower . . . Perhaps the time has come, we would argue, less for one more would- be global, allpurpose existential and political Theory than for a **multi- dimensional and interdisciplinary** critical **theory** that would challenge the chaotic specialisation neoliberalism speeds up in academe, which mirrors and accelerates the splintering of the Left over the last four decades. This would mean that we would have to shun the hope that one method, one perspective, or one master thinker could single- handedly decipher all the complexity of socio- political life, the concerns of really existing social movements – which specifi cally does not mean mindlessly celebrating difference, marginalisation and multiplicity as if they could be suffi cient ends for a new politics. **It would be to reopen critical theory and non- analytic philosophy to the other intellectual disciplines**, most of **whom** today **pointedly reject Theory’s legitimacy,** neither reading it nor taking it seriously.

## managerialism

#### The desire to ‘leave nature alone’ is part of a nostalgic longing for a mythic past without human interference

Chaia **Heller 99**, faculty member of the Institute for Social Ecology, Ecology of Everyday Life, googlebooks

Ecological awareness of the planet peaked in 1972 when astronauts first photographed the planet, revealing thick furrows of smog encasing a blue and green ball. The world is dying', became the common cry as the planet, personified as 'Mother Earth', captured national, sentimental attention. Nature became rendered as a victimized woman, a Madonna-like angel to be idealized, protected, and 'saved' from society's inability to restrain itself. Decades later, we still witness popular expressions of the desire to protect 'nature'. As we observe each April on Earth Day, politicians, corporate agents, and environmentalists take their annual leap into the romantic, ecological drama, becoming 'eco-knights' ready to save helpless "lady nature' from the dragon of human irresponsibility. The cult of romantic love, which emerged first in the twelfth century poetry of the French troubadours of Longuedoc, still provides a cauldron of images and metaphors for today's depictions of nature.1 Contemporary Western representations of 'mother nature' emerged out of this "cult of the romantic" tradition based on a dialectic between an heroic savior and an ideal lover. Indeed, the metaphors and myths used to discuss ecological problems often find their origins within romantic literature. Yet despite its association with love, romanticism often shows its cool side when it surfaces within ecological discourse. While often expressing a desire to protect 'mother nature', it may ignore the social and political struggles of marginalized peoples. In particular, romantic ecology fails to challenge the ideologies and institutions of social domination that legitimize social injustice. Instead of challenging institutions and ideologies of domination within society in general, romantic ecology too often points its sword toward abstract dragons such as 'human nature', 'technology', or 'western civilization', all of which are held responsible for slaying "Lady Nature.\*' In turn, romantic ecology often veils a theme of animosity toward marginalized groups under a silk cloak of idealism, protection, and a promise of self-constraint. It not only refuses to make social liberation a priority, but in some cases, actually holds the oppressed responsible for the destruction of the natural world.

## lanza

#### Lanza’s hypothesis of quantum consciousness is nonsensical

Stenger 92 – Victor J. Stenger, Adjunct Professor of Philosophy, University of Colorado, 1992, “The Myth of Quantum Consciousness,” online: <http://www.colorado.edu/philosophy/vstenger/Quantum/QuantumConsciousness.pdf>

Quantum mechanics is called on further to argue that the cosmic field, like Newton’s aether, couples to the human mind itself. In Robert Lanza’s view, that field is the universal mind of all humanity - living, dead, and unborn. Ironically, this seemingly profound association between quantum and mind is an artifact, the consequence of unfortunate language used by Bohr, Heisenberg and the others who originally formulated quantum mechanics. In describing the necessary interaction between the observer and what is being observed, and how the state of a system is determined by the act of its measurement, they inadvertently left the impression that human consciousness enters the picture to cause that state come into being. This led many who did not understand the physics, but liked the sound of the words used to describe it, to infer a fundamental human role in what was previously a universe that seemed to have need for neither gods nor humanity.

If Bohr and Heisenberg had spoken of measurements made by inanimate instruments rather than “observers,” perhaps this strained relationship between quantum and mind would not have been drawn. For, nothing in quantum mechanics requires human involvement.

Quantum mechanics does not violate the Copernican principle that the universe cares not a whit about the human race. Long after humanity has disappeared from the scene, matter will still undergo the transitions that we call quantum events. The atoms in stars will radiate photons, and these photons will be absorbed by materials that react to them. Perhaps, after we are gone, some of our machines will remain to analyze these photons. If so, they will do so under the same rules of quantum mechanics that operate today.

## killing good

#### Their impact, rape, etc. is non-falsifiable

Lisa **Schwartz** [et al.], Medical Ethicist, **‘2** ([www.fleshandbones.com/readingroom/pdf/399.pdf](http://www.fleshandbones.com/readingroom/pdf/399.pdf))

The first criterion that springs to mind regarding the value of life is usually the quality of the life or lives in question: The quality of life ethic puts the emphasis on the type of life being lived, not upon the fact of life. Lives are not all of one kind; some lives are of great value to the person himself and to others while others are not. What the life means to someone is what is important. Keeping this in mind it is not inappropriate to say that some lives are of greater value than others, that the condition or meaning of life does have much to do with the justification for terminating that life.1 Those who choose to reason on this basis hope that if the quality of a life can be measured then the answer to whether that life has value to the individual can be determined easily. This raises special problems, however, because the idea of quality involves a value judgment, and value judgments are, by their essence, subject to indeterminate relative factors such as preferences and dislikes. Hence, quality of life is difficult to measure and will vary according to individual tastes, preferences and aspirations. As a result, **no general rules or principles can be asserted that would simplify decisions about the value of a life based on its quality.**

#### Entropy DA outweighs – structural complexity is a sufficient condition to justify human survival

**Scaruffi 6**

<http://www.scaruffi.com/nature/biology.html>

**piero** received a degree in Mathematics (summa cum laude) in 1982 from University of Turin, where he did work in General Theory of **Relativity**. For a number of years he was the head of the **Artificial Intelligence** Center at Olivetti, based in Cupertino, California. He has been a visiting scholar at Harvard Univ. and [Stanford Univ.](http://www-ksl.stanford.edu/people/scaruffi/) (conducting research on Artificial Intelligence and Cognitive Science), has lectured in three continents on ["The Nature of Mind"](http://www.scaruffi.com/univ/index.html) and ["History of Knowledge"](http://www.scaruffi.com/know/index.html) (most recently at U.C. Berkeley), and has published a number of **books** as well as hundreds of articles for magazines both in Italy and the U.S. ["Thinking About Thought"](http://www.scaruffi.com/tat) (2003) and ["The Nature of Consciousness"](http://www.scaruffi.com/nature) (2006) are his most recent books on these subjects.

**A** different but similar **non-biological approach** **to life is based on information,** and directly influenced by Cybernetics and Information Theory. **Life is viewed as information capable of replicating and modifying itself.** The American anthropologist Gregory Bateson believed that the substance of the biological world is "pattern" (not this or that chemical compost), a position that allowed him to seek a unified view of cognitive and biological (and cybernetic) phenomena. His definition of information stretched beyond mere computation: a bit of information is a difference that makes a difference. Thereby implying that, in order to be information, a pattern must affect something. (Also, information is not a thing, it is a relation). The pioneering work of the Spanish ecologist Ramon Margalef in the 1960's set the stage. He viewed an ecosystem as a cybernetic system driven by the second law of Thermodynamics. Succession (the process of replacing old species with new species in an ecosystem) is then a self-organizing process, one whereby an element of the system is replaced with a new element so as to store more information at less energetic cost. For example, the German biophysicist Bernd-Olaf Kuppers found an elegant way to reconcile the paradox of increasing information. **Life is biological informat****ion**, and **the origin of life is the origin of biological information**. Information has different aspects: syntactic (as in information theory), semantic (function and meaning of information for an organism's survival), and pragmatic (following the German physicist Carl-Friedrich Von Weizsacker, "information is only that which produces information"). Since **evolution depends on the semantic aspect of information, there is no contradiction with the second law of** Thermodynamics, which only deals with the structural aspect of matter (i.e., the syntactic aspect of information). The origin of syntactic information relates to the prebiotic synthesis of biological macromolecules. The origin of semantic information relates to the self-organization of macromolecules. The American biologist Christopher Langton has emphasized that living organisms use information, besides matter and energy, in order to grow and reproduce. In living systems the manipulation of information prevails over the manipulation of energy. Life depends on a balance of information: **too little information is not enough to produce life**, too much can actually be too difficult to deal with. **Life is due to a reasonable amount of information that can move** and be stored. **Life happens at the edge of chaos**. Ultimately, **life is a property of the organization of matter**. As the Canadian biologist Lionel Johnson put it, a bio-system can be compared to an information processor, whose job is to continuously extract, store and transmit information. Two fundamental and opposed forces compete, one leading towards increased **uniformity (and lower information**) over "ecological" time **and one leading towards increased diversity (and greater information**) over "evolutionary" time. This results in a hierarchy of living organisms, which has at the top the one species that developed the best strategy of energy extraction and storage, the highest resource utilization and the least dissipation (this is a reworking of a principle due to Alfred Lotka in the 1920s). Extracting information requires an energy flow, which in turns causes production of entropy. This can also be viewed from the point of view of communication: dissipative structures can exist only if there is communication among their components, whether in the form of genetic code (communication over stime) or societies (communication over space). The biosystem is, ultimately, an information processor and a communication network. At the same time, the Hungarian chemist Tibor Ganti views life as the combination of of two systems: metabolism and information control. The simplest form of life, in practice, is the "chemoton": an autocatalytic cycle coupled with an information molecule. Ganti's living organism, therefore, looks more like a computer than a program, because it includes the "hardware". **Life without the hardware is not life**, it is just the process that generates life. It also takes that "information molecule" to have life. Lives The British biologist John Maynard-Smith defined progress in evolution as an increase in information transmitted from one generation to another. The key to evolution is heredity: the way information is stored, transmitted and translated. **Evolution of life** as we know it **relies on information transmission**. And **information transmission depends on replication of structures**. Evolution was somewhat accelerated, and changed in character, by and because of dramatic changes in the nature of biological replicators, or in the way information is transmitted by biological replicators. New kinds of coding methods made possible new kinds of organisms. Today, replication is achieved via genes that utilize the genetic code. But this is only the latest step in a story that started with the earliest, rudimentary replicators, the first genes. The first major breakthrough in evolution, the first major change in the technique of replication, was the appearance of chromosomes: when one gene is replicated, all are. A second major change came with the transition from the solitary work of RNA to the dual cooperation of DNA and proteins: it meant the shift from a unitary source of replication to a division of labor. Metabolism was born out of that division of labor and was facilitated by the chemical phenomenon of autocatalysis. Autocatalysis allows for self-maintenance, growth and reproduction. Growth is autocatalysis. Early, monocellular organisms (prokaryotes) evolved into multicellular organisms (eukaryotes). The new mechanism that arose was gene regulation: the code didn't simply specify instructions to build the organism, but also how cells contributed to the organism. Asexual cloning was eventually made obsolete by sex, and sex again changed the rules of the game by shuffling the genetic information before transmitting it. Protists split into animals, plants, fungi, that have different information-transmission techniques. Individuals formed colonies, that developed other means of transmitting information, namely "culture"; and finally social behavior led to language, and language is a form of information transmission itself. Each of these steps "invented" a new way of coding, storing and transmitting information. Maynard-Smith also introduced Game Theory into Biology. The premise of game theory is that individuals are rational and self-interested Maynard Smith applied this definition to populations (instead of individuals) and interpreted the two attributes biologically: rationality means that population dynamics tend towards stability, and self-interest means fitness relative to the environment.

#### We control uniqueness – meaning isn’t doomed, it’s just transient – we should stop suffering when we can

Mitchell Smolkin, doctor who specializes in depression, Understanding Pain, 1989 p75-79

For Camus, the absurdity of the human condition consists in the incongruity between what humans naturally desire, and the reality of the world. Humans naturally desire not to be injured and killed. They desire to understand life and to find meaning in living. They desire to feel at home in the universe. Despite these natural needs, [humanity] man is confronted with a silent universe that does not answer human questions about meaning. He is surrounded by irrational destructiveness, and by the spectre of suffering and pain hurtling out of the void capriciously at human recipients with no regard for their relative merits. Man is estranged from a universe which seems so antagonistic to his natural needs. He feels homeless, in exile, a stranger in his own land. He [Humanity] hears his “nights and days filled always, everywhere with the eternal cry of human pain.”56 Man has been “sentenced, for an unknown crime to an indeterminate period of punishment. And while a good many people adapted themselves to confinement and carried out their humdrum lives as before, there were others who rebelled, and whose one idea was to break loose from the prison house.” Like Ivan Karamozov (Bk V, Chap 4), Camus refuses to accept the idea that future goods such as Divine salvation or eternal happiness “can compensate for a single moment of human suffering,”57 or a child’s tears. Both Ivan Karamozov and Camus believe that “if evil is essential to Divine creation, then creation is unacceptable.” They wish to replace “the reign of grace by the reign of justice.”58 They both assert that no good man would accept salvation on these terms. “There is no possible salvation for the man who feels real compassion,” because he would side with the damned and for their sake reject eternity.59 What is to be gained by rebellion, what are its dangers, and how does one avoid merely “beating the sea with rods” in a nihilistic orgy? With great perceptiveness, Camus discusses these issues in The Rebel. He begins by outlining the entire history of nihilistic rebellion. He admits that once God is declared dead and life meaningless, there is the tendency to rebel in anger by engaging in irrational acts of violence and destruction. Andre Breton has written that the simplest surrealistic act consists “in going out in the Street, revolver in hand, and shooting at random into the crowd.”6° Camus cites “the struggle between the will to be and the desire for annihilation, between the yes and the no, which we have discovered again and again at every stage of rebellion.”61 Citing numerous historical examples, he continually warns against this degeneration of rebellion into crime and murder. Another danger of rebellion which Camus discusses is the sub- stitution of human gods and concepts of salvation for the dead God. This error is more subtle than shooting at random into the crowd, but leads to much more killing and human suffering than the nihilist sniper. Camus criticizes “Nietzsche, at least in his theory of super-humanity, and Marx before him, with his classless society, [who] both replace The Beyond by the Later On.”62 In this respect, these thinkers have not abandoned the notion that history marches toward redemption in which some messianic goal will be realized. Camus urges moderation in the quest for distant goals. He writes, “the absolute is not attained nor, above all, created through history. Politics is not religion, or if it is, then it is nothing but the inquisition.”63 He contrasts rebellion, which he applauds with revolution which leads to murder in the name of vague future goals. “Revolution consists in loving[those] a man who does not yet exist,” and in murdering [those] men who do exist.64 “He who dedicates himself to this history, dedicates himself to nothing, and in his turn is nothing.”65 In The Plague, the character Tarrou renounces his revolutionary past. He states, For many years I’ve been ashamed, mortally ashamed of having been, even with the best intentions, even at many removes, a murderer in my turn. . . All I maintain is that on this earth there are pestilences and there are victims, and its up to us, so far as possible, not to join forces with the pestil- ences.66 Though obviously attuned to the dangers of rebellion, he insists that “these consequences are in no way due to rebellion itself, or at least they occur to the extent that the rebel forgets his original purpose.”67 What is the original purpose that has been forgotten? Rebellion begins because the rebel denounces the lack of justice in the world. He denounces the idea that the end, whether it be the coming of the messianic age, or the revo- lution, or eternal bliss, justifies means which involve so much suffering. Once injustice and suffering are denounced, [people] man needs to exert all his effort against injustice and in solidarity with the sufferers in the world. Killing existing men for a questionable future good, would not be a rational method of exhibi ting solidarity with the sufferers. Nor would solidarity be shown by stoical acceptance of the status quo. Camus urges his rebels to renounce murder completely and work for justice and for a decrease in suffering. Like Dr. Rieux in The Plague, one should take the victim’s side and “share with his fellow citizens the only certitude they have in common—love, exile, suffering.”68 What can be accomplished through rebellion? Camus’ goals are modest. He realizes that the rebel is doomed to “a never ending defeat,”69 in that death, finitude and suffering will always conquer him. He realizes that after [humanity] man has mastered everything in creation that can be mastered and rectified everything that can be rectified, children will still die unjustly even in a perfect society. Even by his greatest effort man can only purpose to diminish arithmetically the sufferings of the world. But the injustice and the suffering will remain and, no matter how limited they are, they will not cease to be an outrage.7° However, there are ephemeral victories and rewards for the rebel. He [One] who dedicates [oneself] himself for the duration of his life to the house he builds, to the dignity of [hu]mankind,

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dedicates himself the earth and reaps from it the harvest that sows its seed and sustains the world again and again. Those whose desires are limited to man and his humble yet formidable love, should enter, if only now and then, into their reward. They know that if there is one thing one can always yearn for and sometimes attain, it is human love. Society must be arranged to limit injustice and suffering as much as possible so that each individual has the leisure and freedom to pursue his own search for meaning. Future utopias must be renounced, and “history can no longer be presented as an object of worship.”74 “It is time to forsake our age and its adolescent furies,” and to aim for what is possible—more justice, solidarity, and love among [people] men. The rebel must “reject divinity in order to share in the struggles and destiny of all men.”75 Redemption is impossible. Human dignity and love can intermittently be achieved with struggle and constant vigilance against the plague bacillus that “never dies or disappears for good. .. [but can] rouse up its rats again and send them forth to die in a happy city.”76