# 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.

#### 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.

## 1ac – roleplay

#### Contention two: Deliberation

Our form of debate is process, not product.

Debate over a controversial point of government action creates argumentative stasis—that’s critical to decision-making skills

Steinberg, lecturer of communication studies – University of Miami, and Freeley, Boston based attorney who focuses on criminal, personal injury and civil rights law, ‘8

(David L. and Austin J., Argumentation and Debate: Critical Thinking for Reasoned Decision Making p. 45)

Debate is a means of settling differences, so there must be a difference of opinion or a conflict of interest before there can be a debate. If everyone is in agreement on a tact or value or policy, there is no need for debate: the matter can be settled by unanimous consent. Thus, for example, it would be pointless to attempt to debate "Resolved: That two plus two equals four," because there is simply no controversy about this statement. (Controversy is an essential prerequisite of debate. Where there is no clash of ideas, proposals, interests, or expressed positions on issues, there is no debate. In addition, debate cannot produce effective decisions without clear identification of a question or questions to be answered. For example, general argument may occur about the broad topic of illegal immigration. How many illegal immigrants are in the United States? What is the impact of illegal immigration and immigrants on our economy? What is their impact on our communities? Do they commit crimes? Do they take jobs from American workers? Do they pay taxes? Do they require social services? Is it a problem that some do not speak English? Is it the responsibility of employers to discourage illegal immigration by not hiring undocumented workers? Should they have the opportunity- to gain citizenship? Docs illegal immigration pose a security threat to our country? Do illegal immigrants do work that American workers are unwilling to do? Are their rights as workers and as human beings at risk due to their status? Are they abused by employers, law enforcement, housing, and businesses? I low are their families impacted by their status? What is the moral and philosophical obligation of a nation state to maintain its borders? Should we build a wall on the Mexican border, establish a national identification can!, or enforce existing laws against employers? Should we invite immigrants to become U.S. citizens? Surely you can think of many more concerns to be addressed by a conversation about the topic area of illegal immigration. Participation in this "debate" is likely to be emotional and intense. However, it is not likely to be productive or useful without focus on a particular question and identification of a line demarcating sides in the controversy. To be discussed and resolved effectively, controversies must be stated clearly. Vague understanding results in unfocused deliberation and poor decisions, frustration, and emotional distress, as evidenced by the failure of the United States Congress to make progress on the immigration debate during the summer of 2007.

Someone disturbed by the problem of the growing underclass of poorly educated, socially disenfranchised youths might observe, "Public schools are doing a terrible job! They are overcrowded, and many teachers are poorly qualified in their subject areas. Even the best teachers can do little more than struggle to maintain order in their classrooms." That same concerned citizen, facing a complex range of issues, might arrive at an unhelpful decision, such as "We ought to do something about this" or. worse. "It's too complicated a problem to deal with." Groups of concerned citizens worried about the state of public education could join together to express their frustrations, anger, disillusionment, and emotions regarding the schools, but without a focus for their discussions, they could easily agree about the sorry state of education without finding points of clarity or potential solutions. A gripe session would follow. But if a precise question is posed—such as "What can be done to improve public education?"—then a more profitable area of discussion is opened up simply by placing a focus on the search for a concrete solution step. One or more judgments can be phrased in the form of debate propositions, motions for parliamentary debate, or bills for legislative assemblies. The statements "Resolved: That the federal government should implement a program of charter schools in at-risk communities" and "Resolved: That the state of Florida should adopt a school voucher program" more clearly identify specific ways of dealing with educational problems in a manageable form, suitable for debate. They provide specific policies to be investigated and aid discussants in identifying points of difference.

To have a productive debate, which facilitates effective decision making by directing and placing limits on the decision to be made, the basis for argument should be clearly defined. If we merely talk about "homelessness" or "abortion" or "crime'\* or "global warming" we are likely to have an interesting discussion but not to establish profitable basis for argument. For example, the statement "Resolved: That the pen is mightier than the sword" is debatable, yet fails to provide much basis for clear argumentation. If we take this statement to mean that the written word is more effective than physical force for some purposes, we can identify a problem area: the comparative effectiveness of writing or physical force for a specific purpose.

Although we now have a general subject, we have not yet stated a problem. It is still too broad, too loosely worded to promote well-organized argument. What sort of writing are we concerned with—poems, novels, government documents, website development, advertising, or what? What does "effectiveness" mean in this context? What kind of physical force is being compared—fists, dueling swords, bazookas, nuclear weapons, or what? A more specific question might be. "Would a mutual defense treaty or a visit by our fleet be more effective in assuring Liurania of our support in a certain crisis?" The basis for argument could be phrased in a debate proposition such as "Resolved: That the United States should enter into a mutual defense treatv with Laurania." Negative advocates might oppose this proposition by arguing that fleet maneuvers would be a better solution. This is not to say that debates should completely avoid creative interpretation of the controversy by advocates, or that good debates cannot occur over competing interpretations of the controversy; in fact, these sorts of debates may be very engaging. The point is that debate is best facilitated by the guidance provided by focus on a particular point of difference, which will be outlined in the following discussion.

Decisionmaking is the most portable skill—key to all facets of life and advocacy

Steinberg, lecturer of communication studies – University of Miami, and Freeley, Boston based attorney who focuses on criminal, personal injury and civil rights law, ‘8

(David L. and Austin J., Argumentation and Debate: Critical Thinking for Reasoned Decision Making p. 9-10)

After several days of intense debate, first the United States House of Representatives and then the U.S. Senate voted to authorize President George W. Bush to attack Iraq if Saddam Hussein refused to give up weapons of mass destruction as required by United Nations's resolutions. Debate about a possible military\* action against Iraq continued in various governmental bodies and in the public for six months, until President Bush ordered an attack on Baghdad, beginning Operation Iraqi Freedom, the military campaign against the Iraqi regime of Saddam Hussein. He did so despite the unwillingness of the U.N. Security Council to support the military action, and in the face of significant international opposition.

Meanwhile, and perhaps equally difficult for the parties involved, a young couple deliberated over whether they should purchase a large home to accommodate their growing family or should sacrifice living space to reside in an area with better public schools; elsewhere a college sophomore reconsidered his major and a senior her choice of law school, graduate school, or a job. Each of these\* situations called for decisions to be made. Each decision maker worked hard to make well-reasoned decisions.

Decision making is a thoughtful process of choosing among a variety of options for acting or thinking. It requires that the decider make a choice. Life demands decision making. We make countless individual decisions every day. To make some of those decisions, we work hard to employ care and consideration; others seem to just happen. Couples, families, groups of friends, and coworkers come together to make choices, and decision-making homes from committees to juries to the U.S. Congress and the United Nations make decisions that impact us all. Every profession requires effective and ethical decision making, as do our school, community, and social organizations.

We all make many decisions even- day. To refinance or sell one's home, to buy a high-performance SUV or an economical hybrid car. what major to select, what to have for dinner, what candidate CO vote for. paper or plastic, all present lis with choices. Should the president deal with an international crisis through military invasion or diplomacy? How should the U.S. Congress act to address illegal immigration?

Is the defendant guilty as accused? Tlie Daily Show or the ball game? And upon what information should I rely to make my decision? Certainly some of these decisions are more consequential than others. Which amendment to vote for, what television program to watch, what course to take, which phone plan to purchase, and which diet to pursue all present unique challenges. At our best, we seek out research and data to inform our decisions. Yet even the choice of which information to attend to requires decision making. In 2006, TIMI: magazine named YOU its "Person of the Year." Congratulations! Its selection was based on the participation not of ''great men" in the creation of history, but rather on the contributions of a community of anonymous participants in the evolution of information. Through blogs. online networking. You Tube. Facebook, MySpace, Wikipedia, and many other "wikis," knowledge and "truth" are created from the bottom up, bypassing the authoritarian control of newspeople. academics, and publishers. We have access to infinite quantities of information, but how do we sort through it and select the best information for our needs?

The ability of every decision maker to make good, reasoned, and ethical decisions relies heavily upon their ability to think critically. Critical thinking enables one to break argumentation down to its component parts in order to evaluate its relative validity and strength. Critical thinkers are better users of information, as well as better advocates.

Colleges and universities expect their students to develop their critical thinking skills and may require students to take designated courses to that end. The importance and value of such study is widely recognized.

Much of the most significant communication of our lives is conducted in the form of debates. These may take place in intrapersonal communications, in which we weigh the pros and cons of an important decision in our own minds, or they may take place in interpersonal communications, in which we listen to arguments intended to influence our decision or participate in exchanges to influence the decisions of others.

Our success or failure in life is largely determined by our ability to make wise decisions for ourselves and to influence the decisions of others in ways that are beneficial to us. Much of our significant, purposeful activity is concerned with making decisions. Whether to join a campus organization, go to graduate school, accept a job oiler, buy a car or house, move to another city, invest in a certain stock, or vote for Garcia—these are just a few of the thousands of decisions we may have to make. Often, intelligent self-interest or a sense of responsibility will require us to win the support of others. We may want a scholarship or a particular job for ourselves, a customer for out product, or a vote for our favored political candidate.

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

Mitchell 10

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

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(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>

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 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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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

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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.

#### 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.

#### Role of the ballot’s to simulate enactment of the plan – key to decisionmaking and fairness

Hager, professor of political science – Bryn Mawr College, ‘92

(Carol J., “Democratizing Technology: Citizen & State in West German Energy Politics, 1974-1990” *Polity*, Vol. 25, No. 1, p. 45-70)

During this phase, the citizen initiative attempted to overcome its defensive posture and **implement an alternative politics.** The strategy of legal and technical challenge might delay or even prevent plant construction, but it would not by itself accomplish the broader goal on the legitimation dimension, i.e., democratization. Indeed, it worked against broad participation. The activists had to find a viable means of achieving change. Citizens had proved they could contribute to a **substantive policy discussion.** Now, some activists turned to the parliamentary arena as a possible forum for an energy dialogue. Until now, parliament had been conspicuously absent as a relevant policy maker, but if parliament could be reshaped and activated, citizens would have a forum in which to address the broad questions of policy-making goals and forms. They would also have an **institutional lever** with which to pry apart the bureaucracy and utility. None of the established political parties could offer an alternative program. Thus, local activists met to discuss forming their own voting list. These discussions provoked internal dissent. Many citizen initiative members objected to the idea of forming a political party. If the problem lay in the role of parliament itself, another political party would not solve it. On the contrary, parliamentary participation was likely to destroy what political innovations the extraparliamentary movement had made. Others argued that a political party would give the movement an institutional platform from which to introduce some of the grassroots democratic political forms the groups had developed. Founding a party as the parliamentary arm of the citizen movement would allow these groups to play an active, critical role in institutionalized politics, participating in the policy debates while retaining their outside perspective. Despite the disagreements, the Alternative List for Democracy and Environmental Protection Berlin (AL) was formed in 1978 and first won seats in the Land parliament with 7.2 percent of the vote in 1981.43 The founders of the AL were encouraged by the success of newly formed local green parties in Lower Saxony and Hamburg,44 whose evolution had been very similar to that of the West Berlin citizen move-ment. Throughout the FRG, unpopular administrative decisions affect-ing local environments, generally in the form of state-sponsored indus-trial projects, prompted the development of the citizen initiative and ecology movements. The groups in turn focused constant attention on state planning "errors," calling into question not only the decisions themselves, but also the conventional forms of political decision making that produced them.45 Disgruntled citizens increasingly aimed their critique at the established political parties, in particular the federal SPD/ FDP coalition, which seemed unable to cope with the economic, social, and political problems of the 1970s. Fanned by publications such as the Club of Rome's report, "The Limits to Growth," the view spread among activists that the crisis phenomena were not merely a passing phase, but indicated instead "a long-term structural crisis, whose cause lies in the industrial-technocratic growth society itself."46 As they broadened their critique to include the political **system as a whole**, many grassroots groups found the extraparliamentary arena too restrictive. Like many in the West Berlin group, they reasoned that the necessary change would require a degree of political restructuring that could only be accomplished through their direct participation in parliamentary politics. Green/alternative parties and voting lists sprang up nationwide and began to win seats in local assemblies. The West Berlin Alternative List saw itself not as a party, but as the parliamentary arm of the citizen initiative movement. One member explains: "the starting point for alternative electoral participation was simply the notion of achieving a greater audience for [our] own ideas and thus to work in support of the extraparliamentary movements and initia-tives,"47 including non-environmentally oriented groups. The AL wanted to avoid developing structures and functions autonomous from the citizen initiative movement. Members adhered to a list of principles, such as rotation and the imperative mandate, designed to keep parliamentarians attached to the grassroots. Although their insistence on grassroots democracy often resulted in interminable heated discussions, the participants recognized the importance of experimenting with new forms of decision making, of not succumbing to the same hierarchical forms they were challenging. Some argued that the proper role of citizen initiative groups was not to represent the public in government, but to mobilize other citizens to **participate directly in politics themselves**; self-determination was the aim of their activity.48 Once in parliament, the AL proposed establishmento f a temporary parliamentaryco mmissiont o studye nergyp olicy,w hichf or the first time would draw all concernedp articipantst ogetheri n a discussiono f both short-termc hoicesa nd long-termg oals of energyp olicy. With help from the SPD faction, which had been forced into the opposition by its defeat in the 1981 elections, two such commissions were created, one in 1982-83 and the other in 1984-85.49T hese commissionsg ave the citizen activists the forum they sought to push for modernizationa nd technicali nnovation in energy policy. Although it had scaled down the proposed new plant, the utility had produced no plan to upgrade its older, more polluting facilities or to install desulfurizationd evices. With proddingf rom the energyc ommission, Land and utility experts began to formulate such a plan, as did the citizen initiative. By exposing administrative failings in a public setting, and **by producing a** modernization **plan itself**, the combined citizen initiative and AL forced bureaucratic authorities to push the utility for improvements. They also forced the authorities to consider different technological solutions to West Berlin's energy and environmental problems. In this way, the activists served as technological innovators. In 1983, the first energy commission submitted a list of recommendations to the Land parliament which reflected the influence of the citizen protest movement. It emphasized goals of demand reduction and efficiency, noted the value of expanded citizen participation and urged authorities to "investigate more closely the positive role citizen participation can play in achieving policy goals."50 The second energy commission was created in 1984 to discuss the possibilities for modernization and shutdown of old plants and use of new, environmentally friendlier and cheaper technologies for electricity and heat generation. Its recommendations strengthened those of the first commission.51 Despite the non-binding nature of the commissions' recommendations, the public discussion of energy policy motivated policy makers to take stronger positions in favor of environmental protection. III. Conclusion The West Berlin energy project eventually cleared all planning hurdles, and construction began in the early 1980s. The new plant now conforms to the increasingly stringent environmental protection requirements of the law. The project was delayed, scaled down from 1200 to 600 MW, moved to a neutral location and, unlike other BEWAG plants, equipped with modern desulfurization devices. That the new plant, which opened in winter 1988-89, is the technologically most advanced and environmen-tally sound of BEWAG's plants is due entirely to the long legal battle with the citizen initiative group, during which nearly every aspect of the original plans was changed. In addition, through the efforts of the Alter-native List (AL) in parliament, the Land government and BEWAG formulated a long sought modernization and environmental protection plan for all of the city's plants. The AL prompted the other parliamentary parties to take pollution control seriously. Throughout the FRG, energy politics evolved in a similar fashion. As Habermas claimed, underlying the **objections against particular projects** was a reaction against the administrative-economic system in general. One author, for example, describes the emergence of two-dimensional protest against nuclear energy: The resistance against a concrete project became understood simul-taneously as resistance against the entire atomic program. Questions of energy planning, of economic growth, of understanding of democracy entered the picture. . . . Besides concern for human health, for security of conditions for human existence and protec-tion of nature arose critique of what was perceived as undemocratic planning, the "shock" of the delayed public announcement of pro-ject plans and the fear of political decision errors that would aggra-vate the problem.52 This passage supports a West Berliner's statement that the citizen initiative began with a project critique and arrived at *Systemkritik*.53 I have labeled these two aspects of the problem the public policy and legitima-tion dimensions. In the course of these conflicts, the legitimation dimen-sion emergd as the more important and in many ways the more prob-lematic. Parliamentary Politics In the 1970s, energy politics began to develop in the direction Offe de-scribed, with bureaucrats and protesters avoiding the parliamentary channels through which they should interact. The citizen groups them-selves, however, have to a degree reversed the slide into irrelevance of parliamentary politics. Grassroots groups overcame their defensive posture enough to begin to **formulate an alternative politics**, based upon concepts such as decision making through mutual understanding rather than technical criteria or bargaining. This new politics required new modes of interaction which the old corporatist or pluralist forms could not provide. Through the formation of green/alternative parties and voting lists and through new parliamentary commissions such as the two described in the case study, some members of grassroots groups attempted to both operate within the political system and fundamentally change it, to restore the link between bureaucracy and citizenry. Parliamentary politics was partially revived in the eyes of West German grassroots groups as a legitimate realm of citizen participation, an outcome the theory would not predict. It is not clear, however, that strengthening the parliamentary system would be a desirable outcome for everyone. Many remain skeptical that institutions that operate as part of the "system" can offer the kind of substantive participation that grass-roots groups want. The constant tension between institutionalized politics and grassroots action emerged clearly in the recent internal debate between "fundamentalist" and "realist" wings of the Greens. Fundis wanted to keep a firm footing outside the realm of institutionalized politics. They refused to bargain with the more established parties or to join coalition governments. Realos favored participating in institutionalized politics while pressing their grassroots agenda. Only this way, they claimed, would they have a chance to implement at least some parts of their program. This internal debate, which has never been resolved, can be interpreted in different ways. On one hand, the tension limits the appeal of green and alternative parties to the broader public, as the Greens' poor showing in the December 1990 all-German elections attests. The failure to come to agreement on basic issues can be viewed as a hazard of grass-roots democracy. The Greens, like the West Berlin citizen initiative, are opposed in principle to forcing one faction to give way to another. Disunity thus persists within the group. **On the other hand**, the tension can be understood not as a failure, but as a kind of success: grassroots politics has not been absorbed into the bureaucratized system; it retains its critical dimension, both in relation to the political system and within the groups themselves. The **lively debate** stimulated by grassroots groups and parties **keeps questions of democracy on the public agenda.** Technical Debate In West Berlin, the two-dimensionality of the energy issue forced citizen activists to become both participants in and critics of the policy process. In order to defeat the plant, **activists engaged in technical debate.** They won several decisions in favor of environmental protection, often **proving to be more informed than bureaucratic experts** themselves. The case study demonstrates that grassroots groups, far from impeding techno-logical advancement, can actually serve as technological innovators. The activists' role as technical experts, while it helped them achieve some success on the policy dimension, had mixed results on the legitimation dimension. On one hand, it helped them to challenge the legitimacy of technocratic policy making. They turned back the Land government's attempts to displace political problems by formulating them in technical terms.54 By demonstrating the fallibility of the technical arguments, activists forced authorities to acknowledge that energy demand was a political variable, whose value at any one point was as much influenced by the choices of policy makers as by independent technical criteria. Submission to the form and language of technical debate, however, weakened activists' attempts to introduce an alternative, goal-oriented form of decision making into the political system. Those wishing to par-ticipate in energy politics on a long-term basis have had to accede to the language of bureaucratic discussion, if not the legitimacy of bureaucratic authorities. They have helped break down bureaucratic authority but have not yet offered a viable long-term alternative to bureaucracy. In the tension between form and language, goals and procedure, the legitima-tion issue persists. At the very least, however, grassroots action challenges critical theory's notion that technical discussion is inimical to democratic politics.55 Citizen groups have raised the possibility of a dialogue that is both technically sophisticated and democratic. In sum, although the legitimation problems which gave rise to grass-roots protest have not been resolved, citizen action has worked to counter the marginalization of parliamentary politics and the technocratic character of policy debate that Offe and Habermas identify. The West Berlin case suggests that the solutions to current legitimation problems may not require total repudiation of those things previously associated with technocracy.56 In Berlin, the citizen initiative and AL continue to search for new, more legitimate forms of organization consistent with their principles. No permanent Land parliamentary body exists to coordinate and con-solidate energy policy making.57 In the 1989 Land elections, the CDU/ FDP coalition was defeated, and the AL formed a governing coalition with the SPD. In late 1990, however, the AL withdrew from the coali-tion. It remains to be seen whether the AL will remain an effective vehi-cle for grassroots concerns, and whether the citizenry itself, now includ-ing the former East Berliners, will remain active enough to give the AL direction as united Berlin faces the formidable challenges of the 1990s. On the policy dimension, grassroots groups achieved some success. On the legitimation dimension, it is difficult to judge the results of grass-roots activism by normal standards of efficacy or success. Activists have certainly not radically restructured politics. They agree that democracy is desirable, but troublesome questions persist about the degree to which those processes that are now bureaucratically organized can and should be restructured, where grassroots democracy is possible and where bureaucracy is necessary in order to get things done. In other words, grassroots groups have tried to remedy the Weberian problem of the marginalization of politics, but it is not yet clear what the boundaries of the political realm should be. It is, however, the act of calling existing boundaries into question that keeps democracy vital. In raising alternative possibilities and encouraging citizens to take an active, critical role in their own governance, the **contribution of grassroots** environmental **groups has been significant.** As Melucci states for new social movements in general, these groups mount a "symbolic" challenge by proposing "a different way of perceiving and naming the world."58 Rochon concurs for the case of the West German peace movement, noting that its effect on the public discussion of secur-ity issues **has been tremendous**.59 The effects of the legitimation issue in the FRG are evident in increased citizen interest in areas formerly left to technical experts. Citizens have formed nationwide associations of environmental and other grassroots groups as well as alternative and green parties at all levels of government. The level of information within the groups is generally quite high, and their participation, especially in local politics, has raised the awareness and engagement of the general populace noticeably.60 **Policy concessions** and new legal provisions for citizen participation **have not quelled grassroots action.** The attempts of the established political parties to coopt "green" issues have also met with limited success. Even green parties themselves have not tapped the full potential of public support for these issues. The persistence of legitima-tion concerns, along with the growth of a culture of informed political activism, will ensure that the search continues for a space for a delibera-tive politics in modern technological society.61

# 2AC

## roleplay

#### Simulation doesn’t jeopardize agency

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

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professor.

 Thus, debate games require teachers to balance the centripetal/centrifugal forces of gaming and teaching, to be able to reconfigure their discursive authority, and to orchestrate the multiple voices of a dialogical game space in relation to particular goals. These Bakhtinian perspectives provide a valuable analytical framework for describing the discursive interplay between different practices and knowledge aspects when enacting (debate) game scenarios. In addition to this, Bakhtin’s dialogical philosophy also offers an explanation of why debate games (and other game types) may be valuable within an educational context. One of the central features of multi-player games is that players are expected to experience a simultaneously real and imagined scenario both in relation to an insider’s (participant) perspective and to an outsider’s (co-participant) perspective. According to Bakhtin, the outsider’s perspective reflects a fundamental aspect of human understanding: In order to understand, it is immensely important for the person who understands to be located outside the object of his or her creative understanding – in time, in space, in culture. For one cannot even really see one's own exterior and comprehend it as a whole, and no mirrors or photographs can help; our real exterior can be seen and understood only by other people, because they are located outside us in space, and because they are others (Bakhtin, 1986: 7). As the quote suggests, every person is influenced by others in an inescapably intertwined way, and consequently no voice can be said to be isolated. Thus, it is in the interaction with other voices that individuals are able to reach understanding and find their own voice. Bakhtin also refers to the ontological process of finding a voice as “ideological becoming”, which represents “the process of selectively assimilating the words of others” (Bakhtin, 1981: 341). Thus, by teaching and playing debate scenarios, it is possible to support students in their process of becoming not only themselves, but also in becoming articulate and responsive citizens in a democratic society.

## populism da

#### Demand for inclusion at all costs feeds a populist politics that devolves into fascist mobilization – kills DIALOGUE- and ultimately INCREASES statist power

Urbinati 98

 Democracy and Populism Author: Urbinati, Nadia Journal: Constellations (Oxford, England) ISSN: 1351-0487 Date: 03/1998 Volume: 5 Issue: 1 Page: 110 DOI: 10.1111/1467-8675.00080

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 Thus the debate over the meaning 01 populism turns out to be a debate over the interpretation of democracy. Populism does not hold an autonomous conceptual identity, and both its character and its claims are parasitic to democratic theory. It can, however, serve to highlight the fact that democracy is not a simple and uncontroversial term either. However, because anti-parliamentarianism and an unmediated conception and practice of political action are among the common characteristics shared by the various populist experiences, we should consider a liberal and representative democracy as the most antagonistic alternative to a populist kind of democracy. This explains and justifies some important differ- ences between these two ways of seeing democracy, such as the notion of the body politic, the meaning of political institutions, the form of the expression of sovereignty, and. finally, the relationship between the people and the leadership. On the one side, the populist interpretation conceives of democracy as a prin- ciple and an attempt to achieve an immediate identity of governed and governing. Both the claim for a direct relationship between people and leaders and the claim for popular, direct participation reveal a distrust in the forms and institutions of representation. On the other side, the constitutional interpretation of democracy, while acknowledging the people as the ultimate sovereign, retains both the prin- ciple of the limitation of powers and the principle of representation as the mode through which sovereignty has to be exercised. Populist democracy claims a radical and organic autonomy from the liberal tradition (while it does not disdain the legacy of the ancients). Perhaps only Rousseau can help to highlight the tension between democracy and populism, in spite of the fact that he theorized a contractarian foundation of the well-ordered republic, and that his notion of public reason is antithetical to plebiscitarianism. Among contemporary theorists, the one who has most clearly foreseen the poten- tially populist evolution of Rousseau's vision of democracy has been Carl Sclmiitt. In his book The Crisis of Parliamentary Democracy, a corrosive analy- sis of parliamentary democracy made through a critique of the Weimar republic, Sclmiitt offered a notion of democracy which can be used to conceptualize what we may call a populist interpretation of democracy. He wrote that "modem mass democracy attempts to realize an identity of governed and governing, and thus it confronts parliament as an inconceivable and outmoded institution."19 If democ- racy means an unanimous expression of the will of the people, then both the argumentative style of the parliament and an indirect relationship between the state and the people appear as contradictory to democracy. Within this perspec- tive, liberalism is more antithetical to democracy than are Fascism and Bolshevism, which, on the other side, are "certainly antiliberal but not necessar- ily antidemocratic."20 Sclmiitt's diagnosis is quite accurate, because as Bolshevism regarded the liberal contamination of Marxism proposed by the social-democrats as the most radical enemy of a centralized democracy, so Fascism considered liberalism as the most radical alternative to corporatism and the ethical state. The aspect that underlines, more than any other, the friction between a repre- sentative democracy and a populist democracy is the significance that each of them gives to institutions and norms, in particular to those expressing the "will of the people." According to populism, institutions, and above all the parliament and elections, have merely an instrumental value. It is the people directly - its majority - that legitimize institutions with no other mediation than their actual will. "Against the will of the people," wrote Sclmiitt, "especially an institution based on discussion by independent representatives has no autonomous justification for its existence. n While it is undeniable that for democratic theory both legislative power and representation are dependent upon the "the will of the people," it is important to clarify how this will expresses itself. Let us assume that "the will of the people" denotes a meta-discursive foundation, and that the actual event of its expression is more important than the form of its expression. Then the foreseeable conclu- sion would be that the content of the declaration of the people's will can hardly be predicted and disputed. If speech is not its distinctive form, not only is there no room for effective communication; there is, moreover. no room for disagreement and compromise. The act of decision made by a sovereign that declares itself to be beyond the law is unspeakable because it is unpredictable. Beginning with Aristotle and Montesquieu, we have learned that a sovereignty that institutes unmediated relations between itself and its subjects is despotic. Despotism, in their description, denotes a face-to-face and direct relationship which is founded upon a hierarchical position of the stronger over the weaker, with no other legitimization than the actual and explicit will and force of the one over the other. Despotism is a non-political kind of power insofar as it does not allow for indirect forms of political relations, nor does it contemplate external limitations or scrutiny over the power of the ruler. For Rousseau, too, a despot is not simply against the law of a given society (like the tyrant), but is above the law itself. The despot reduces politics to a private form of relationship and subordi- nates personal wills and interests to his own will and interests, with 110 other justi- fication than its own existence and decision-making power. Its organ of decision is not legislation but decree, because, while legislation implies a process of elab- oration and mediation among different interpretations and opinions, decree is a unique, extemporaneous act of the will. When one speaks of immediated relations among political subjects, one also implies that commands reflect solely and exclusively the will of the powerful, who act upon the subordinated without reference to some rule or law. but only to its own will. Thus despotism means the absence of the law - legibus solutus - and the arbitrary will of the master, whether singular or collective. In a populist democracy, the dialectic between majority and minority follows the same logic. The fascist regime, which is a good example of a combination of populism and despotism, used to vilify the few solitary voices of dissent still tolerated in its midst as an example of a perverted and decadent aristocratic love for individual distinctiveness. Disagreement and discussion were equated with leisure and ineffectiveness, while unanimous consensus and unity were proclaimed effective and truly popular. Hence, what populist movements criticize about the legislative branch is precisely its parliamentary form, its debating character: parliamentarianism means a paralysis of the power of making decisions. As a conclusion, however, populism does not reach an anti-state outcome; 011 the contrary, it creates a "fruitful ground for increased statism at a large stage."22 Populism denies autonomy to political institutions, but in particular to the legislative branch.23 One can say that it aims at an actual coagulation of the level of sovereignty with that of government, of the "will" and of its actuative "force."

## expertism

#### We can apply infinite perspectives to reach the best solution – don’t throw out expertism without evaluating its usefulness

Kathleen Higgins, University of Texas-Austin, Philosophy Professor, Winter 2013, Post-Truth Pluralism: The Unlikely Political Wisdom of Friedrich Nietzche, Kindle

Progressives are right that we live increasingly in a post-truth era, but rather than rejecting it and pining nostalgically for a return to a more truthful time, we should learn to better navigate it. Where the New York Times and Walter Cronkite were once viewed as arbiters of public truths, today the Times competes with the Wall Street Journal, and CBS News with FOX News and MSNBC, in describing reality. The Internet multiplies the perspectives and truths available for public consumption. The diversity of viewpoints opened up by new media is not going away and is likely to intensify. This diversity of interpretations of reality is part of a longstanding trend. Democracy and modernization have brought a proliferation of worldviews and declining authority of traditional institutions to meanings. Citizens have more freedom to create new interpretations of facts.

**This proliferation of viewpoints makes the challenge of democratically addressing contemporary problems more complex**. One consequence of all this is that our problems become more wicked and more subject to conflicting meanings and agendas. We can’t agree on the nature of problems or their solutions because of fundamentally unbridgeable values and worldviews. In attempting to reduce political disagreement to black and white categories of fact and fiction, progressives themselves uniquely ill-equipped to address our current difficulties, or to advance liberal values in the culture.

A new progressive politics should have a different understanding of the truth than the one suggested by the critics of conservative dishonesty. We should understand that human beings make meaning and apprehend truth from radically different standpoints and worldviews, and that our great wealth and freedom will likely lead to more, not fewer, disagreements about the world. Nietzsche was no democrat, but the pluralism he offers can be encouragement to today’s political class, as well as the rest of us, to become more self-aware of, and honest about, how our standpoint, values, and power affect our determinations of what is true and what is false.

In the post­truth era, we should be able to articulate not one but many different perspectives. Progressives seeking to govern and change society cannot be free of bias, interests, and passions, but they should strive to be aware of them so that they can adopt different eyes to see the world from the standpoint of their fiercest opponents. Taking multiple perspectives into account **might alert us to more sites of possible intervention and prime us for** creative formulations **of** alternative possibilities for concerted responses **to our problems**.

Our era, in short, need not be an obstacle to taking common action. We might see today’s divided expert class and fractions public not as temporary problems to be solved by more reason, science, and truth, but rather as permanent features of our developed democracy. We might even see this proliferation of belief systems and worldviews as an opportunity for human development. We can agree to disagree and still engage in pragmatic action in the World.

## experience

#### Their arg that their personal experience determines the validity of their argument is solipsism—it stifles dialogue and is reductionist—our arguments are relevant and bracketing them out means adv is a DA

David Bridges, Centre for Applied Research in Education, University of East Anglia, 2001, The Ethics of Outsider Research, Journal of Philosophy of Education, Vol. 35, No. 3

First, it is argued that only those who have shared in, and have been part of, a particular experience can understand or can properly understand (and perhaps `properly' is particularly heavily loaded here) what it is like. You need to be a woman to understand what it is like to live as a woman; to be disabled to understand what it is like to live as a disabled person etc. Thus Charlton writes of `the innate inability of able-bodied people, regardless of fancy credentials and awards, to understand the disability experience' (Charlton, 1998, p. 128).

Charlton's choice of language here is indicative of the rhetorical character which these arguments tend to assume. This arises perhaps from the strength of feeling from which they issue, but it warns of a need for caution in their treatment and acceptance. Even if able-bodied people have this `inability' it is difficult to see in what sense it is `innate'. Are all credentials `fancy' or might some (e.g. those reflecting a sustained, humble and patient attempt to grapple with the issues) be pertinent to that ability? And does Charlton really wish to maintain that there is a single experience which is the experience of disability, whatever solidarity disabled people might feel for each other?

The understanding that any of us have of our own conditions or experience is unique and special, though recent work on personal narratives also shows that it is itself multi-layered and inconstant, i.e. that we have and can provide many different understandings even of our own lives (see, for example, Tierney, 1993). Nevertheless, our own understanding has a special status: it provides among other things a data source for others' interpretations of our actions; it stands in a unique relationship to our own experiencing; and no one else can have quite the same understanding. It is also plausible that people who share certain kinds of experience in common stand in a special position in terms of understanding those shared aspects of experience. However, once this argument is applied to such broad categories as `women' or `blacks', it has to deal with some very heterogeneous groups; the different social, personal and situational characteristics that constitute their individuality may well outweigh the shared characteristics; and there may indeed be greater barriers to mutual understanding than there are gateways.

These arguments, however, all risk a descent into solipsism: if our individual understanding is so particular, how can we have communication with or any understanding of anyone else? But, granted Wittgenstein's persuasive argument against a private language (Wittgenstein, 1963, perhaps more straightforwardly presented in Rhees, 1970), **we cannot in these circumstances even describe or have any real understanding of our own condition in such an isolated world**. **Rather it is in talking to each other, in participating in a shared language, that we construct the conceptual apparatus that allows us to understand our own situation in relation to others,** and this is a construction which involves under- standing differences as well as similarities.

Besides, we have good reason to treat with some scepticism accounts provided by individuals of their own experience and by extension accounts provided by members of a particular category or community of people. We know that such accounts can be riddled with special pleading, selective memory, careless error, self-centredness, myopia, prejudice and a good deal more. A lesbian scholar illustrates some of the pressures that can bear, for example, on an insider researcher in her own community:

As an insider, the lesbian has an important sensitivity to offer, yet she is also more vulnerable than the non-lesbian researcher, both to the pressure from the heterosexual world--that her studies conform to previous works and describe lesbian reality in terms of its relationship with the outside-- and to pressure from the inside, from within the lesbian community itself--that her studies mirror not the reality of that community but its self-protective ideology. (Kreiger, 1982, p. 108)

In other words, while individuals from within a community have access to a particular kind of understanding of their experience, this does not automatically attach special authority (though it might attach special interest) to their own representations of that experience. Moreover, while we might acknowledge the limitations of the under- standing which someone from outside a community (or someone other than the individual who is the focus of the research) can develop, this does not entail that they cannot develop and present an understanding or that such understanding is worthless. Individuals can indeed find benefit in the understandings that others offer of their experience in, for example, a counselling relationship, or when a researcher adopts a supportive role with teachers engaged in reflection on or research into their own practice. Many have echoed the plea of the Scottish poet, Robert Burns (in `To a louse'):

O wad some Pow'r the giftie gie us To see oursels as others see us!3

--**even if they might have been horrified with what such power revealed to them**. Russell argued that it was the function of philosophy (and why not research too?) `to suggest many possibilities which enlarge our thoughts and free them from the tyranny of custom . . .It keeps alive our sense of wonder by showing familiar things in an unfamiliar aspect' (Russell, 1912, p. 91). `Making the familiar strange', as Stenhouse called it, often requires the assistance of someone unfamiliar with our own world who can look at our taken-for-granted experience through, precisely, the eye of a stranger. Sparkes (1994) writes very much in these terms in describing his own research, as a white, heterosexual middle- aged male, into the life history of a lesbian PE teacher. He describes his own struggle with the question `is it possible for heterosexual people to undertake research into homosexual populations?' but he concludes that being a `phenomenological stranger' who asks `dumb questions' may be a useful and illuminating experience for the research subject in that they may have to return to first principles in reviewing their story. This could, of course be an elaborate piece of self-justification, but it is interesting that someone like Max Biddulph, who writes from a gay/bisexual stand- point, can quote this conclusion with apparent approval (Biddulph, 1996).

People from outside a community clearly can have an understanding of the experience of those who are inside that community. It is almost certainly a different understanding from that of the insiders. Whether it is of any value will depend among other things on the extent to which they have immersed themselves in the world of the other and portrayed it in its richness and complexity; on the empathy and imagination that they have brought to their enquiry and writing; on whether their stories are honest, responsible and critical (Barone, 1992). Nevertheless, this value will also depend on qualities derived from the researchers' exter- nality: their capacity to relate one set of experiences to others (perhaps from their own community); their outsider perspective on the structures which surround and help to define the experience of the community; on the reactions and responses to that community of individuals and groups external to it.4

Finally, it must surely follow that if we hold that a researcher, who (to take the favourable case) seeks honestly, sensitively and with humility to understand and to represent the experience of a community to which he or she does not belong, is incapable of such understanding and representation, then how can he or she understand either that same experience as mediated through the research of someone from that community? The argument which excludes the outsider from under- standing a community through the effort of their own research, a fortiori excludes the outsider from that understanding through the secondary source in the form of the effort of an insider researcher or indeed any other means. Again, the point can only be maintained by insisting that a particular (and itself ill-defined) understanding is the only kind of understanding which is worth having.

The epistemological argument (that outsiders cannot understand the experience of a community to which they do not belong) becomes an ethical argument when this is taken to entail the further proposition that they ought not therefore attempt to research that community. I hope to have shown that this argument is based on a false premise. Even if the premise were sound, however, it would not necessarily follow that researchers should be prevented or excluded from attempting to under- stand this experience, unless it could be shown that in so doing they would cause some harm. This is indeed part of the argument emerging from disempowered communities and it is to this that I shall now turn.

#### Reject identity-policing

Robert Alexander Innes, member of Cowessess First Nation and an assistant professor in the Department of Native Studies at the University of Saskatchewan, 2009, "Wait a Second. Who Are You Anyways?", American Indian Quarterly, 33.4

Insider scholars, Indigenous and non-Indigenous, challenge the research conducted by outsiders for its colonial nature, which ignores, silences, [End Page 441] and/or diminishes insider perspectives.3 This critique originated with African American scholars in the 1960s and led to an emergence of what Robert Merton describes as the "Insider doctrine," namely, that members of a particular group should research their own group.4 Feminists, for example, advocate that women should research women's issues. As Sherna Gluck and Daphine Patai state, it should be "by, for, and about women."5 The result of these assertions has been the development and implementation of research methods designed for insider researchers, which, in turn, has generated discussion among scholars. Specifically, scholars have questioned what actually constitutes insider research, the validity of the data obtained by insiders, and to what degree the insiders are, in fact, insiders.

Over thirty years ago sociologist Robert Merton addressed the research conducted by insiders. According to Merton, the central notion of the insider doctrine—that only members of a particular group possess the ability to undertake research of their group—is "solipsistic." The solipsism of the insider doctrine, Merton believes, "can be put in the vernacular with no great loss in meaning: you have to be one to understand one."6 For Merton, a major shortcoming of this exclusiveness is that it leads to fragmentation, for groups necessarily contain additional subgroups:

Thus, if only whites can understand whites, and blacks, blacks, and only men can understand men, and women, women, this gives rise to the paradox which severely limits both premises: for it then turns out, by assumption, that some Insiders are excluded from understanding other Insiders with white women being condemned not to understand white men, and black men, not to understand black women, and so through the various combinations of status subsets.7

The issue of insider research validity has also garnered much discussion among scholars. Insider researchers' bias has been a frequent target due to alleged close ties to the research group. Insiders' close ties have led some scholars to point out "the dangers of over-rapport." Over-rapport occurs when a researcher closely identifies with the research group's perspectives and fails to approach research situations in a critical manner.8 That is, as John L. Aguilar states, "the conduct of research from home often inhibits the perception of structures and patterns of social and cultural life.… [T]oo much is too familiar to be noticed or to arouse the curiosity essential to research."9 Insider researchers' close relationship with the researched group means that significant observation can "easily be overlooked, including many taken-for granted assumptions about social behavior and the blindness to common, everyday activities; these are hazards of intimate familiarity."10 Scholars have additionally argued that insider researchers, unlike outsiders, are more likely to have difficulty "intellectually and emotively" distancing themselves from the research group.11

In contrast to insider researchers, outsider researchers see themselves as being better equipped to provide objective accounts of the research population. Merton cites Georg Simmel, who states that an outsider or stranger to the research group is "freer, practically and theoretically. . . . [H]e surveys conditions with less prejudice; his criteria for them are more general and more objective ideals; he is not tied down in his action by habit, piety, and precedent." Merton adds, "It is the stranger, too, who finds what is familiar to the group significantly unfamiliar and so is prompted to raise questions for inquiry less apt to be raised at all by Insiders."12 While insider researchers have to contend with obstacles that prevent them from probing into some areas, outsider research "involves a comparative orientation in which contrast promotes both perception and curiosity. The researcher undergoes a kind of heuristic culture shock that operates through curiosity as an impetus to understanding."13 These views emphasize the idea that "only outsiders can conduct valid research on a given group; only outsiders, it is held, possess the needed objectivity and emotional distance … [and that] insiders invariably present their group in an unrealistically favorable light."14

Some feminists have become critical of the insider research favored by many feminist scholars. Melissa Gilbert's research experience led her to question the feminist research methodology: "The fact that I was not doing my research in the 'Third World' or in any other country, and yet felt like an 'outsider' suggests that we need to question the assumptions underlying much of 'feminist' methodology." For Gilbert, "the insider/outsider dichotomy is not useful because the very act of conducting research places an 'insider' in an 'outsider' position."15

Other insider researchers like Gilbert have found that simply being a member of the researched community does not guarantee insider status. Class, gender, sexuality, nationality, age, education, ethnicity, race, culture, [End Page 443] level of familiarity, physical appearance, types of clothing, and lingering distrust of research could all prevent insider researchers from obtaining the trust and credibility necessary for gaining access to research participants.16 Insider researchers have also identified physical appearance as a barrier to gain insider status with some research participants. These researchers found that, like outsider researchers, they went through a period in which they and the research participants had to negotiate their relationship, a period whereby the researcher had to gain the confidence of his or her participants.17 These researchers reached the same conclusion set out by Merton many years ago: "We are all, of course, both insiders and outsiders, members of some groups and, sometimes derivatively, not of others; occupants of certain statuses which thereby exclude us from occupying other cognate statuses."18 Unlike Gilbert, however, these recent scholars maintain that their status as an insider was not completely undermined by factors that made them an outsider. They were aware or were made aware of these differences and had to navigate their way in a research relationship to enhance their insider status so that their research participants accepted them and their differences.

## give back land

#### Alternative allows for unbridled control by corporations – the government is necessary to ensure environmental regulations

Wood 94

Mary Christina Wood, Oregon Law Professor, 1994, “Protecting the Attributes of Native Sovereignty” Utah Law Review, lexis

A barrage of recent development proposals directed to tribes starkly demonstrates an intense modern pressure to develop and industrialize Indian Country. 58 In the era of Self-Determination, however, land grabbing is likely to take subtle forms. The territorial boundaries of Indian Country are unlikely to diminish significantly in the present era. Indian land can be transferred only to the federal government, and rarely is Indian land directly taken out of Indian hands. 59 Instead, the modern rush for Indian land will likely take the form of leasing and development. 60 Most Indian tribes have established tribal corporations and are poised to enter the capitalist economy; indeed, many tribes have already established themselves as economic partners with non-Indian industrial interests. 61 Tribal councils across the country are entertaining offers by private non-Indian corporations to lease tribal lands for mines, industrial sites, waste dumps, residential and commercial developments, and incinerators. 62 Waste disposal issues provide a revealing glimpse of the intense market pressures on tribes, through their tribal councils, to accommodate non-Indian activity on their land. Due to the scarcity of waste disposal facilities, 63 the reluctance of most non-Indian communities to host new facilities, 64 and the prospect of relaxed regulation in Indian Country, 65 waste disposal interests have aggressively targeted Indian lands as sites for the nation's next generation of waste facilities. Nearly every Indian tribe has been asked by industry or government, or both, to accept waste produced by the non-Indian sector. 66 Proposals range from hazardous waste disposal facilities, 67 to regional solid waste landfills, 68 to PCB waste dumps, 69 to agricultural, hazardous, and medical waste incinerators. 70 Several tribal councils have pursued a U.S. Department of Energy ("DOE") offer to store thousands of irradiated spent fuel rods from the nation's 111 commercial nuclear reactors on their reservations. 71 The 70,000 metric tons of waste from the fuel rods [\*1486] will remain radioactive for more than 10,000 years. 72 The rush to develop Indian land and resources has ignited fierce opposition within Indian Country. Many native people oppose the use of their land for non-Indian residential and commercial development, 73 mining, 74 waste disposal, 75 and gaming. 76 The deep-seated internal conflict over development of Indian lands has received scant attention in policy-making circles. Instead, there is a prevailing assumption that such development, because it requires the approval of tribal councils, is consistent with tribal interests. 78 Colonialism, recognized as an overriding feature of past federal Indian policy, 79 is a more elusive force in the modern Self-Determination era, 80 yet it manifests itself in the intense pressure to exploit native land and resources. 81 [\*1489] As in every past era, the federal government's current role remains important. Because the federal government still holds trust title to Indian lands and purports to act as a fiduciary in managing Indian lands, the legal obligations of the government are integral to carrying out those management functions. Moreover, in light of the unmistakable modern rush for Indian land and resources, the federal lease approval function must be measured against trust duties to reflect the new consensual dynamics and deference to tribes ushered in by the Self-Determination era.

#### Reparations politics proves that focus on the state is a productive and emancipatory individual performance, especially when connected with human rights

**Balfour 5** (Reparations after Identity Politics Author(s): Lawrie Balfour University of Virginia Reviewed work(s): Source: Political Theory, Vol. 33, No. 6 (Dec., 2005), pp. 786-811)

First, the demand for reparations provides a reminder that the dismissal of the use of state power as an instrument for meaningful social change mis- reads history. In this light, Martin Luther King, Jr.'s comment that "it was a great relief to be in a federal court"'54 does not signal a belief in the benignity or ultimate fairness of the federal judiciary so much as a sense of the impossi- bility of local justice in the Jim Crow South. The state is figured as protector only in a relative sense, and what is sought is not recognition of a wounded self-image. Instead, the turn to the courts represents an instance of the demo- cratic practice of insisting that the government be responsive to all of the peo- ple. Thus where Brown laments the "boundless litigiousness of the present age, .... the conversion of historical-political claims of oppression to legal claims for rights or reparations,"55 Charles Ogletree, the cochair of the Repa- rations Coordinating Committee, makes a case for litigation as a tool for the expression of "historical-political claims of oppression." Reparations law- suits, according to Ogletree, are not understood as an alternative to struggle so much as an instrument of struggle, and recognizing the disciplinary power of law does not entail the refusal to engage it as an always limited and prob- lematic ally in emancipatory political projects.56 Shifting attention away from legal outcomes to the importance of public claim-making in reparations politics, Yamamoto suggests that it is useful to treat "law and court pro- cess . .. as generators of 'cultural performances' and as vehicles for providing outsiders an institutional public forum.""'57 Further, by explicitly linking its claims to an international system of white supremacy and global struggles for human rights, the reparations move- ment offers an example of oppositional politics not content "to rely upon the U.S. nation-state as a stable container of social antagonisms, and as the nec- essary horizon of our hopes for justice."59 And even as reparations advocates turn to the U.S. government, their actions explicitly uncover the implication of state power in the institution of slavery and the forms of racial injustice that succeeded it. They call attention to the ways citizenship and anticitizenship have been defined and uncover the multiple dimensions in which those cate- gories persist.60 For example, the "Freedom Agenda" of the Black Radical Congress indicates how an explicitly "Black" politics can be oppositional not only in its attack on white supremacy but also in its simultaneous refutation of patriarchal power and the exclusion of marginalized subcommunities.61 While it is possible that reparations programs could reinforce class lines and structures of authority within black communities, furthermore, such an out- come is not inevitable. In lieu of a single fund of monies managed by elites and dispersed to individual claimants, many supporters of reparations advo- cate the development of multiple channels of funding. To that end, Manning Marable suggests that economic reparations should make resources available to a range of community-based organizations and give priority to those groups operating in black communities with high rates of unemployment.62 Reparations activist "Queen Mother" Audley Moore makes a related case, arguing for a democratic decision-making structure that would give authority over any compensation to ordinary citizens.63

#### Their demand of a win ensures problematic identity conflict

**Jones 10** (Appropriating the One-Drop Rule: Family Guy on Reparations Jason Jones, University of Washington Enculturation 7 (2010): <http://enculturation.gmu.edu/appropriating-the-one-drop-rule>)

If, as Farrell and McPhail claimed, the reparations debate is a matter of identification and division, the identification they and their opponents demand is problematic. Pointing out a significant communicative setback in Burke’s notion of identification, Ratcliffe argues that “divisions,” despite Burke’s recognition of the equality between identification and division, “are posited as differences that must be bridged in order to construct a place of identification” (59). Through this understanding of identification, the purpose of a communicative act is to conquer, not to cooperate, with another perspective. As Wayne Booth would likely have described the reparations debate, the “emphasis [is] on win-rhetoric rather than on listening-rhetoric: how to persuade better than how to join and thus progress together” (149). To move beyond identification’s denial of difference, Ratcliffe posits four strategies of rhetorical listening:

#### One state action doesn’t legitimize it

Mervyn **Frost**, U of Kent, **1996**, Ethics in Int’l Relations, p. 90-1

A first objection which seems inherent in Donelan’s approach is that utilizing the modern state domain of discourse in effect sanctifies the state: it assumes that people will always live in states and that it is not possible within such a language to consider alternatives to the system. This objection is not well founded, by having recourse to the ordinary language of international relations I am not thereby committed to argue that the state system as it exists is the best mode of human political organization or that people ought always to live in states as we know them. As I have said, my argument is that whatever proposals for piecemeal or large-scale reform of the state system are made, they must of necessity be made in the language of the modern state. Whatever proposals are made, whether in justification or in criticism of the state system, will have to make use of concepts which are at present part and parcel of the theory of states. Thus,for example. any proposal for a new global institutional arrangement superseding the state system will itself have to be justified, and that justification will have to include within it reference to a new and good form of individual citizenship, reference to a new legislative machinery equipped with satisfactory checks and balances, reference to satisfactory law enforcement procedures, reference to a satisfactory arrangement for distributing the goods produced in the world, and so on. All of these notions are notions which have been developed and finely honed within the theory of the modern state. It is not possible to imagine a justification of a new world order succeeding which used, for example, feudal, or traditional/tribal, discourse. More generally there is no worldwide language of political morality which is not completely shot through with state-related notions such as citizenship, rights under law, representative government and so on.

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Wise’s reliance on black/white binaries is essentialist and his account of whiteness is wrong

[Renee **Martin**](http://www.womanist-musings.com/2010/11/www.womanist-musings.com) **10**, anti-racist, feminist blogger and freelancer, The Limitations of Tim Wise, November 29, <http://www.womanist-musings.com/2010/11/limitations-of-tim-wise.html>

As a Black woman, I am very aware that I am not Wise's target audience, in fact, he seeks to exploit my experience for his own financial gain, rather than to deeply educate those that read his books. My number one criticism of Wise, is his continual essentialism regarding a Black identity. Even though I understand his book was meant to be a 101 primer to those not aware of how Whiteness and indeed race operates in the U.S., his inability, or perhaps outright failure would be more accurate, to include an intersectional approach reduces what it means to be of color in a North American context. Black people belong in various categories: we are disabled, TLBG, poor, wealthy, educated, TAB, religious, non religious, male and female, gender queer etc,. To make a definitive description of how Black people experience race, without explaining that such marginalization quite often multiplies oppression is not only irresponsible, it erases members of the Black community to present a single mendacious narrative. One really glaring example is the complete erasure of trans women of colour that die each year. Race absolutely effects who lives and who dies, and yet Wise, to my knowledge has yet to raise this issue. Wise also has a tendency to reduce race relations to a Black/White binary. To be of colour in the U.S. is to be not White of non European descent. With the exception of a small passage on the fallacies in Disney's Pocahontas, Wise mainly framed racism as something Whites do to Blacks, rather than Whiteness as an institution that is harmful to every single person of colour. This is erasure and it ignores the hierarchies of power that support Whiteness, as well as ensures that people of colour are constantly fixated on each other, rather than united to bring an end to White supremacy. Social justice is hard work and it demands a full-time commitment and therefore, I completely understand when someone attempts to earn a living, even as they raise awareness to the multiple issues that plague our planet. It is highly problematic that a White man is earning a substantial living talking about the way that race effects people of colour. Wise of course covers this by discussing Whiteness, but the truth of the matter is, that you cannot talk about Whiteness without examining people of colour. He is essentially profiting from hundred of years of our history and taking on an expert status that is denied people of colour when we discuss our lived experiences. His very existence as White, educated male of class, TAB, cisgender, heterosexual privilege, means that he is affirming much of the very narrative that he seeks deconstruct. Wise makes White people feel safe. He gives them the appropriate liberal spin that never expects them to seek truth via the people most impacted by race. Each chapter of his book began with a James Baldwin quote, proving that people of colour exist for the purposes of appropriation, but never really to interact with, unless one is in a leadership role. One of the main problems with Wise's work is that it does not encourage those researching anti-racism to seek out the opinions of people of colour, thus once again turning Whiteness into the arbitrator. This normalizes oppression and further supports White supremacy. Wise does encourage readers to take on a subordinate role, but how believable is that when he continually fails to do so himself. Wise claims that it is his right to be forthright about race because he is fighting to end White supremacy,which he sees as harmful, not only to himself but to all people, but using the operating status of Whiteness to fight the battle cannot possibly disarm, much less eradicate this sickness. In the end, I think that Wise is very well aware that what he has to say has already been said and in fact argued infinitely better by people of colour. To really challenge privilege, one must first learn from the people that it impacts the most. Depending on Tim Wise to teach you about race means that you are not ready to move out of your comfort zone and really see racism for the pure evil that it is.

#### Authenticity tests shut down debate– it’s strategically a disaster

**SUBOTNIK 98**

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Having traced a major strand in the development of CRT, we turn now to the strands' effect on the relationships of CRATs with each other and with outsiders. As the foregoing material suggests, **the central** CRT **message is not simply that minorities are being treated unfairly**, or even that individuals out there are in pain - assertions for which there are data to serve as grist for the academic mill - **but that the minority scholar himself or herself hurts and hurts badly**.

An important problem that concerns the very definition of the scholarly enterprise now comes into focus. **What can an academic** trained to [\*694] question and to doubt n72 **possibly say to Patricia Williams when effectively she announces, "I hurt bad"?** n73 **"No, you don't hurt"? "You shouldn't hurt"?** "Other people hurt too"? Or, most dangerously - and perhaps most tellingly - "What do you expect when you keep shooting yourself in the foot?" If the majority were perceived as having the well- being of minority groups in mind, these responses might be acceptable, even welcomed. And they might lead to real conversation. But, **writes Williams, the failure by those "cushioned within the invisible privileges of race and power**... to incorporate a sense of precarious connection as a part of our **lives is... ultimately obliterating**." n74

"Precarious." "Obliterating." **These words will clearly invite responses only from fools and sociopaths; they will, by effectively precluding objection, disconcert and disunite others**. **"I hurt," in academic discourse, has three broad though interrelated effects**. First, **it demands priority from the reader's conscience. It is for this reason that law review editors, waiving usual standards, have privileged a long trail of undisciplined - even silly** n75 **- destructive and, above all, self-destructive arti** [\*695] **cles.** n76 **Second, by emphasizing the emotional bond between those who hurt in a similar way, "I hurt" discourages fellow sufferers from abstracting themselves from their pain in order to gain perspective on their condition**. n77

 [\*696] **Last, as we have seen, it precludes the possibility of open and structured conversation with others**. n78

 [\*697] **It is because of this conversation-stopping effect** of what they insensitively call "first-person agony stories" **that Farber and Sherry deplore their use.** "The norms of academic civility hamper readers from challenging the accuracy of the researcher's account; it would be rather difficult, for example, to criticize a law review article by questioning the author's emotional stability or veracity." n79 Perhaps, a better practice would be to put the scholar's experience on the table, along with other relevant material, but to subject that experience to the same level of scrutiny.

If **through the foregoing rhetorical strategies CRATs succeeded in limiting academic debate**, why do they not have greater influence on public policy? **Discouraging white legal scholars from entering the national conversation about race**, n80 I suggest, **has generated a kind of cynicism in white audiences** which, in turn, has had precisely the reverse effect of that ostensibly desired by CRATs. **It drives the American public to the right and ensures that anything CRT offers is reflexively rejected.**

In the absence of scholarly work by white males in the area of race, of course, it is difficult to be sure what reasons they would give for not having rallied behind CRT. Two things, however, are certain. First, **the kinds of issues** raised by Williams **are too important** in their implications  [\*698]  for American life **to be confined to communities of color.** If the lives of minorities are heavily constrained, if not fully defined, by the thoughts and actions of the majority elements in society, **it would seem to be of great importance that white thinkers and doers participate in open discourse** to bring about change. Second, given the lack of engagement of CRT by the community of legal scholars as a whole, the discourse that should be taking place at the highest scholarly levels has, by default, been displaced to faculty offices and, more generally, the streets and the airwaves.

Christopher Foreman, Breakthrough Institute Senior Fellow, University of Maryland Public Policy School Social Policy Program Director, Winter 2013, On Justice Movements: Why they Fail the Environment and the Poor, Kindle

Klein and Morales reveal climate justice for what it really is: an essentially bottomless advocacy agenda that serves polarizing constituency-building politics, not a pragmatic agenda for shared global growth and prosperity. As a global movement for social justice, climate activists can tap sources of institutionalized sympathy for socialism and social democracy - strong trade unions, left-Wing parties, indigenous movements, cultures influenced by radical egalitarianism - which have fared better outside the United States than inside it.

For this reason, climate justice will likely prove harder than environmental justice to tame. At the same time, by its use of blame, redistributive claims-making, and suspicion of all establishments, the climate justice movement ironically undermines agreement on the very public investments that are essential to forging a new environmental and economic future.

4. Like its predecessor, climate justice activism will likely enjoy one overriding success: the sheer generation of often misguided discourse. Simply put, climate justice activists and their intellectual allies in think tanks and advocacy organizations around the world will keep us talking and worrying about the array of challenges that global poverty poses.

Naidoo’s vision is, without question, both refreshingly positive and appealingly populist. “Clean energy and green investment can be total game-changers for both job creation and strengthening economies,” he has said. Proper investment in sustainable energy, he argues, can create 4.5 million new jobs in the global power sector by 2015 and lead to a better distribution of wealth and resources.

It also, unfortunately, almost completely misses the point. The potential that cheap clean energy has to alleviate poverty has almost nothing to do with the fantasy that millions of poor people will someday work in the global power sector. Even under the best of circumstances, relatively few people in developing countries will do so. By contrast, providing energy to heat a cold home, cool an overheated one, or transport clean water would dramatically improve the lives and economic prospects of billions.

The devil, of course, is always in the details. But if one really wants to address poverty head-on, it’s unclear why climate change would be the place to start. Attacking poverty is an extremely tricky and uncertain business under the best of circumstances, and international development policy has so far proved unable to do so reliably. Given the checkered record that antipoverty efforts have had, it hardly seems sensible to further confound that endeavor by mixing it up with efforts to address climate change. Neither the 20-year effort to establish a global limit on carbon emissions nor the simultaneous effort to turn it into a backdoor mechanism for global wealth redistribution has had any appreciable impact on climate change or global poverty. Moreover, measures like disease control and bathroom-equipped schools for girls, which have proven reasonably effective at improving the lot of the poor, might well offer benefits that are worth keeping separate from climate concerns.

Better, perhaps, to advocate efforts that help alleviate poverty and might also provide benefits that help us mitigate and adapt to climate change, rather than the other way around. Working to make poor societies more resilient to natural disasters, whether or not they are caused by human greenhouse gas emissions, would be a good place to start and might be better achieved through existing international development agencies, such as the World Bank and the US Agency for International Development, than United Nations-enforced climate reparations.

**Supporting the development and diffusion of low-carbon energy technologies that poor people could afford would clearly be a**nother useful starting point. The reason, after all, that over a billion people around the world have no access to electricity is that fossil fuels are too expensive. Developing low-carbon sources of energy that are cheaper than coal and oil would bring modern energy within reach of many who don’t have it today. That would also seem to be a more likely path to global decarbonization than the “shrink and share” mantra - entailing the dramatic reduction of Western consumption and redistribution of wealth to developing economies - that many climate justice activists embrace.

More prosaically, black carbon, which results from primitive cook stoves, diesel engines, and other inefficient combustion of fossil fuels, Wood, and dung, plays an outsized role in accelerating the pace of global Warming and also causes acute and chronic respiratory ailments. The World Health Organization estimates that it leads to the premature death of over a million people worldwide every year, most of whom, one may safely assume, are not affluent. A focused effort to bring improved cook stoves - or, better yet, modern cooking fuels - to the global poor would pay enormous dividends for both the poor and the climate.

Pressing for such practical and targeted goals is where the climate justice movement might accomplish the most good. Whether sufficient capacity and motivation exists within such a freewheeling movement for realistic and disciplined advocacy of those policies, however, is an open question - like environmental justice, climate justice mostly gains the spotlight when it plays outraged naysayer.

But “justice” activism has all too often failed to deliver on its promised vision for the poor. Even more, it has proven to be a distraction from more effective efforts. Rather than moralize about climate debt and reparations, those who truly care about poverty and the climate should focus instead on the kind of disciplined and pragmatic forms of advocacy it will take to build a prosperous and equitable future for the poor.