### T

#### Fiscal incentives are distinct—the aff encourages capital movement, but isn’t a direct financial incentive

OECD (Organisation for Economic Co-operation and Development) 2005 (last cited) “MENA – OECD INVESTMENT ROGRAMME” http://www.oecd.org/mena/investment/36086747.pdf

There is a grey area between, on the one hand, investment promotion and facilitation, and¶ investment incentives on the other. Investment promoters may make information about their host location,¶ relevant laws and administrative procedures available as a public good, but as soon as they offer¶ facilitation and matchmaking tailored to the needs of individual investors then they are effectively¶ subsidising these investors. The monetary value to investors of such assistance may in some cases exceed¶ the value of outright investment incentives. Conversely, actual investment incentives are normally¶ considered as falling into three categories, namely “regulatory”, “fiscal” and “financial” incentives1:¶ • Regulatory incentives are policies of attracting investment projects by offering derogations from¶ national or sub-national rules and regulation. Where such derogations are offered on an economywide¶ basis they tend to focus on the environmental, social and labour-market related requirements¶ placed on investors. In the context of FEZs, they often consist in the relaxation of direct investment¶ regulations (e.g. nationality requirements; screening and authorisation procedures) in place¶ elsewhere in the host economy.¶ • Fiscal incentives consist of an easing of the tax burden on the investing companies or their¶ employees. Unlike many other incentives they are most commonly rules-based as changes in¶ taxation in most cases require legislative action. General fiscal incentives normally take the form of¶ reduced corporate tax rates or tax holidays; encouragement of capital formation (e.g. investment tax¶ credits and accelerated depreciation allowances); and preferential treatment of foreign operators (e.g.¶ lower tax on remittances; reduced personal income tax rates on expatriates). In FEZs fiscal¶ incentives, virtually by definition, also include lower import and export taxes and tariffs.¶ • Financial incentives consist of out of hand public spending to attract companies or induce them to¶ invest. They are often formally justified by a need to compensate investors for the perceived¶ disadvantages of a particular location (“site equalisation outlays”), or may take the form of tailoring¶ the infrastructure of a prospective location to the needs of investors. Other financial incentives¶ include subsidising the actual costs of relocating corporate units (e.g. job training cost; expatriation¶ support; and temporary wage subsidies).

#### Voter for limits and ground—fiscal dodges core market controversies and galvanizes solvency while making us account for every facet of government operations—creates an unmanageable burden

### K

**The battle for the public sphere is over—we lost. Conservatives and Liberals are now two sides of the same coin, and any movement that actually promises radical change will be destroyed as soon as it becomes visible. An invisible movement has the most subversive potential—rejecting politics is the only political act**

**The Invisible Committee, ‘7** [an anonymous group of French professors, phd candidates, and intellectuals, in the book “The Coming Insurrection” published by Semiotext(e) (attributed to the [Tarnac Nine](http://en.wikipedia.org/wiki/Tarnac_Nine) by the French police), <http://tarnac9.noblogs.org/gallery/5188/insurrection_english.pdf>]

Whatever angle you look at it from, **there's no escape from the present. That's** not the least of its virtues. For those who want absolutely to have hope, it knocks down every support. Those who claim to have solutions are proven wrong almost immediately. It's understood that now everything can only go from bad to worse. "There's no future for the future" is the wisdom behind an era that for all its appearances of extreme normalcy has come to have about the consciousness level of the first punks. The sphere of political representation is closed. From left to right, it's the same nothingness acting by turns either as the big shots or the virgins, the same sales shelf heads, changing up their discourse according to the latest dispatches from the information service. Those who still vote give one the impression that their only intention is to knock out the polling booths by voting as a pure act of protest. And we've started to understand that in fact it’s only against the vote itself that people go on voting. Nothing we've seen can come up to the heights of the present situation; not by far. By its very silence, the populace seems infinitely more 'grown up' than all those squabbling amongst themselves to govern it do. Any Belleville chibani 1 is wiser in his chats than in all of those puppets’ grand declarations put together. The lid of the social kettle is triple-tight, and the pressure inside won’t stop building. The ghost of Argentina’s Que Se Vayan Todos 2 is seriously starting to haunt the ruling heads. The fires of November 2005 will never cease to cast their shadow on all consciences. Those first joyous fires were the baptism of a whole decade full of promises. The media’s “suburbs vs. the Republic” myth, if it’s not inefficient, is certainly not true. The fatherland was ablaze all the way to downtown everywhere, with fires that were methodically snuffed out. Whole streets went up in flames of solidarity in Barcelona and no one but the people who lived there even found out about it. And the country hasn’t stopped burning since. Among the accused we find diverse profiles, without much in common besides a hatred for existing society; not united by class, race, or even by neighborhood. What was new wasn’t the “suburban revolt,” since that was already happening in the 80s, but the rupture with its established forms. The assailants weren’t listening to anybody at all anymore, not their big brothers, not the local associations assigned to help return things to normal. No “SOS Racism which only fatigue, falsification, and media omertà 4 could feign putting an end. The whole series of nocturnal strikes, anonymous attacks, wordless destruction, had the merit of busting wide open the split between politics and the political. No one can honestly deny the obvious weight of this assault which **made no demands**, and had no message other than a threat which had nothing to do with politics. But you’d have to be blind not to see what is **purely political** about this **resolute negation of politics,** and you’d certainly have to know absolutely nothing about the autonomous youth movements of the last 30 years. Like abandoned children we burned the first baby toys of a society that deserves no more respect than the monuments of Paris did at the end of Bloody Week 5 -- and knows it. There’s **no social solution** to the present situation. First off because the vague aggregate of social groupings, institutions, and individual bubbles that we designate by the anti-phrase “society” has no substance, because there’s no language left to express common experiences with. It took a half-century of fighting by the Lumières to thaw out the possibility of a French Revolution, and a century of fighting by work to give birth to the fearful “Welfare State.” Struggles creating the language in which the new order expresses itself. Nothing like today. Europe is now a de-monied continent that sneaks off to make a run to the Lidl 6 and has to fly with the low-cost airlines to be able to keep on flying. **None of the “problems” formulated in the social language are resolvable**. The “retirement pensions issue,” the issues of “precariousness,” the “youth” and their “violence” can only be kept in suspense as long as the ever more surprising “acting out” they thinly cover gets managed away police-like. No one’s going to be happy to see old people being wiped out at a knockdown price, abandoned by their own and with nothing to say. And those who’ve found less humiliation and more benefit in a life of crime than in sweeping floors will not give up their weapons, and prison won’t make them love society. The rage to enjoy of the hordes of the retired will not take the somber cuts to their monthly income on an empty stomach, and will get only too excited about the refusal to work among a large sector of the youth. And to conclude, no guaranteed income granted the day after a quasi-uprising will lay the foundations for a new New Deal, a new pact, and a new peace. The social sentiment is rather **too evaporated** for all that. As their solution, they’ll just never stop putting on the pressure, to make sure nothing happens, and with it we’ll have more and more police chases all over the neighborhood. The drone that even according to the police indeed did fly over Seine-Saint-Denis 7 last July 14 th is a picture of the future in much more straightforward colors than all the hazy images we get from the humanists. That they took the time to clarify that it was not armed shows pretty clearly the kind of road we’re headed down. The country is going to be cut up into ever more air-tight zones. Highways built along the border of the “sensitive neighborhoods” already form walls that are invisible and yet able to cut them off from the private subdivisions. Whatever good patriotic souls may think about it, the management of neighborhoods “by community” is most effective just by its notoriety. The purely metropolitan portions of the country, the main downtowns, lead their luxurious lives in an ever more calculating, ever more sophisticated, ever more shimmering deconstruction. They light up the whole planet with their whorehouse red lights, while the BAC 8 and the private security companies’ -- read: militias’ -- patrols multiply infinitely, all the while benefiting from being able to hide behind an ever more disrespectful judicial front. The catch-22 of the present, though perceptible everywhere, is denied everywhere. Never have so many psychologists, sociologists, and literary people devoted themselves to it, each with their own special jargon, and each with their own specially missing solution. It’s enough just to listen to the songs that come out these days, the trifling “new French music,” where the petty-bourgeoisie dissects the states of its soul and the K’1Fry mafia 9 makes its declarations of war, to know that this coexistence will come to an end soon and that a decision is about to be made. This book is signed in the name of an imaginary collective. Its editors are not its authors. They are merely content to do a little clean-up of what’s scattered around the era’s common areas, around the murmurings at bar-tables, behind closed bedroom doors. They’ve only determined a few necessary truths, whose universal repression fills up the psychiatric hospitals and the painful gazes. They’ve made themselves scribes of the situation. It’s the privilege of radical circumstances that justice leads them quite logically to revolution. It’s enough just to say what we can see and not avoid the conclusions to be drawn from it.

**To make micropolitics visible is to coopt it by giving resistance an object – this understanding allows resistance to be framed, to be declared a failure and prevents the immanence of imperceptible politics from coalescing around mundane practices and habitudes of existence**

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In this sense imperceptible politics does not necessarily differ from or oppose other prevalent forms of politics, such as state-oriented politics, micropolitics, identity politics, cultural and gender politics, civil rights movements, etc. And indeed imperceptible politics connects with all these various forms of political engagement and intervention in an opportunistic way: it deploys them to the extent that they allow the establishment of spaces outside representation; that is, spaces which do not primarily focus on the transformation of the conditions of the double-R axiom (rights and representation) but on the insertion of new social forces into a given political terrain. In the previous chapter we called this form of politics outside politics: the politics which opposes the representational regime of policing. Imperceptibility is the everyday strategy which allows us to move and to act below the overcoding regime of representation. This everyday strategy is inherently anti-theoretical; that is, it resists any ultimate theorisation, it cannot be reduced to one successful and necessary form of politics (such as state-oriented politics or micropolitics, for example). Rather, imperceptible politics is genuinely empiricist, that is it is always enacted as ad hoc practices which allow the decomposition of the representational strategies in a particular field and the composition of events which cannot be left unanswered by the existing regime of control.If imperceptible politics resists theorisation and is ultimately empiricist, what then are the criteria for doing imperceptible politics? There are three dimensions which characterise imperceptible politics: objectlessness, totality, trust. Firstly, imperceptible politics is objectless, that is it performs political transformation without primarily targeting a specific political aim (such as transformation of a law or institution, or a particular claim for inclusion, etc). Instead imperceptible politics proceeds by materialising its own political actions through contagious and affective transformations. The object of its political practice is its own practices. In this sense, imperceptible politics is non-intentional - and therein lies its difference from state-oriented politics or the politics of civil rights movements, for example - it instigates change through a series of everyday transformations which can only be codified as having a central political aim or function in retrospect. Secondly, imperceptible politics addresses the totality of an existing field of power. This seems to be the difference between imperceptible politics and micropolitics or other alternative social movements: imperceptible politics is not concerned with containing itself to a molecular level of action; it addresses the totality of power through the social changes which it puts to work in a particular field of action. The distinction between molar and molecular (Deleuze and Guattari, 1987, p. 275) has only analytical significance from the perspective of imperceptible politics. In fact imperceptible politics is both molar and molecular, because by being local situated action it addresses the whole order of control in a certain field. Imperceptible politics is located at the heart of a field of power and at the same time it opens a way to move outside this field by forcing the transformation of all these elements which are constitutive of this field. In this sense, imperceptible politics is a driving force which is simul­taneously both present and absent. We described this in the previous chapter by exploring the importance of speculative figurations for the practice of escape. On the everyday level of escape (a level we called in this chapter imperceptible politics) speculative figuration can be translated into trust. This is the third characteristic of imperceptible politics; it is driven by a firm belief in the importance and truthfulness of its actions, without seeking any evidence for, or conducting anyinvestigation into its practices. This is trust. Imperceptible politics is driven by trust in something which seems to be absent from a particular situation. Imperceptible politics operates around a void, and it is exactly the conversion of this void into everyday politics that becomes the vital force for imperceptible politics.

**Their arguments are ultimately conservative and de-politicizing – arguments for localizing activism within the purview of social location are the equivalent of privatizing social change, creating us as dependent on the necessity of their advocacy. The more successful their strategy is the more damage it does by making institutions necessary to our understanding of social change**

**Hershock '99**, East-West Center, 1999.  [“Changing the way society changes”, *Journal of Buddhist Ethics*, 6, 154; <http://jbe.gold.ac.uk/6/hershock991.html>]

The trouble is that, like other technologies biased toward control, the more successful legislation becomes, the more it renders itself necessary. Because it aims at rigorous definition -- at establishing hard boundaries or limits -- crossing the threshold of legislative utility means creating conditions under which the definition of freedom becomes so complex as to be self-defeating. Taken to its logical end, legally-biased social activism is thus liable to effect an infinite density of protocols for maintaining autonomy, generating a matrix of limits on discrimination that would finally be conducive to what might be called "axiological entropy" -- a state in which movement in any direction is equally unobstructed *and* empty of dramatic potential. Contrary to expectations, complete "freedom of choice" would not mean the elimination of all impediments to meaningful improvisation, but rather an erasure of the latter's conditions of possibility. The effectiveness and efficiency of "hard," control-biased technologies depend on our using natural laws -- horizons of possibility -- as fulcrums for leveraging or dictating changes in the structure of our circumstances. Unlike improvised contributions to changes taking place in our situation, dictating the terms of change effectively silences our situational partners. Technological authority thus renders our circumstances mute and justifies ignoring the contributions that might be made by the seasons or the spiritual force of the mountains to the meaning -- the direction of movement -- of our ongoing patterns of interdependence. With the "perfection" of technically-mediated control, our wills would know no limit. We would be as gods, existing with no imperatives, no external compulsions, and no priorities. We would have no reason to do one thing first or hold one thing, and not another, as most sacred or dear. Such "perfection" is, perhaps, as fabulous and unattainable as it is finally depressing. Yet the vast energies of global capital are committed to moving in its direction, for the most part quite uncritically. The consequences -- as revealed in the desecration and impoverishing of both 'external' and 'internal' wilderness (for instance, the rainforests and our imaginations) -- are every day more evident. The critical question we must answer is whether the "soft" technologies of legally-biased and controlled social change commit us to an equivalent impoverishment and desecration. The analogy between the dependence of technological progress on natural laws and that of social activism on societal laws is by no means perfect. Except among a scattering of philosophers and historians of science, for example, the laws of nature are not viewed as changeable artifacts of human culture. But for present purposes, the analogy need only focus our attention on the way legal institutions -- like natural laws -- do not prescriptively determine the shape of all things to come, but rather establish generic limits for what relationships or states of affairs are factually admissible. Laws that guarantee certain "freedoms" necessarily also prohibit others. Without the fulcrums of *unallowable* acts, the work of changing a society would remain as purely idealistic as using wishful thinking to move mountains. Changing legal institutions at once forces and enforces societal reform. By affirming and safeguarding those freedoms or modes of autonomy that have come to be seen as generically essential to 'being human', a legally-biased social activism cannot avoid selectively limiting the ways we engage with one another. The absence of coercion may be a basic aim of social activism, but if our autonomy is to be guaranteed both fair and just, its basic strategy must be one of establishing non-negotiable constraints on how we co-exist. Social activism is thus in the business of striking structural compromises between its ends and its means -- between particular freedoms and general equality, and between practical autonomy and legal anonymity. By shifting the locus of freedoms from unique persons to generic citizens -- and in substantial sympathy with both the Platonic renunciation of particularity and the scientific discounting of the exceptional and extraordinary -- social activist methodology promotes dramatic anonymity in order to universally realize the operation of 'blind justice'. Much as hard technologies of control silence the contributions of wilderness and turn us away from the rewards of a truly joint improvisation of order, the process of social activism reduces the relevance of the always unique and unprecedented terrain of our interdependence. This is no small loss. The institutions that guarantee our generic independence effectively pave over those vernacular relationships through which our own contributory virtuosity might be developed and shared -- relationships out of which the exceptional meaning of our immediate situation might be continuously realized. In contrast with Buddhist emptiness -- a practice that entails attending to the mutual relevance of all things -- both the aims and strategies of social activism are conducive to an evacuation of the conditions of dramatic virtuosity, a societal depletion of our resources for meaningfully improvised and liberating intimacy with all things.

### K

**The idea that technical fixes are the end all be all solution to racism is problematic and recreates the logic of calculability that creates racism**

Callister 2007 (Paul, Associate Professor of Law and Director of the Leon E. Bloch Law Library, University of Missouri‑Kansas City School of Law. Law and Heidegger’s Question Concerning Technology: Prolegomenon to Future Law Librarianship Law Library Journal [Vol. 99:2)

 1 Following World War II, the German philosopher Martin Heidegger offered one of the most potent criticisms of technology and modern life. His nightmare is a world whose essence has been reduced to the functional equivalent of “a giant gasoline station, an energy source for modern technology and industry. This relation of man to the world [is] in principle a technical one. . . . [It is] altogether alien to former ages and histories.”2 For Heidegger, the problem is not technology itself, but the technical mode of thinking that has accompanied it. Such a viewpoint of the world is a useful paradigm to consider humanity’s relationship to law in the current information environment, which is increasingly technical in Heidegger’s sense of the term. 2 Heidegger’s warning that a technical approach to thinking about the world obscures its true essence is directly applicable to the effects of the current (as well as former) information technologies that provide access to law. The thesis of this article is that Heidegger provides an escape, not only for libraries threatened by obsolescence by emerging technologies, but for the law itself, which is under the same risk of subjugation. This article explains the nature of Heidegger’s criticisms of technology and modern life, and explores the threat specifically identified by such criticism, including an illustration based upon systematic revision of law in Nazi Germany. It applies Heidegger’s criticisms to the current legal information environment and contrasts developing technologies and current attitudes and practices with earlier Anglo-American traditions. Finally, the article considers the implications for law librarianship in the current information environment. Heidegger’s Nightmare: Understanding the Beast Calculative Thinking and the Danger of Subjugation to a Single Will 3 The threat is not technology itself; it is rather a danger based in the essence of thinking, which Heidegger describes as “enframing”3 or “calculative thinking.”4 For Heidegger, the problem is that mankind misconstrues the nature of technology as simply “a means to an end.”5 4 Heidegger’s articulation of the common conception of technology as a “means” applies equally well to information technologies, including legal databases. True, it is hard to think of technology in any other way, but what Heidegger argues is that this failure to consider the essence of technology is a threat to humanity.6 5 He defines the threat in two ways. First, humans become incapable of seeing anything around them as but things to be brought into readiness to serve some end (a concept he refers to as “standing reserve”).7 They are thereby cut off from understanding the essence of things and, consequently, their surrounding world.8 Second, man is reduced to the role of “order-er” of things, specifically to some purpose or end, and, as a result, risks becoming something to be ordered as well.9 Heidegger illustrates these concerns as follows: The forester who, in the wood, measures the felled timber and to all appearances walks the same forest path in the same way as did his grandfather is today commanded by profitmaking in the lumber industry, whether he knows it or not. He is made subordinate to the orderability of cellulose, which for its part is challenged forth by the need for paper, which is then delivered to newspapers and illustrated magazines. The latter, in their turn, set public opinion to swallowing what is printed, so that a set configuration of opinion becomes available on demand.10 In other words, the trees, the wood, the paper, and even the forester (whose ancestors once understood the sanctity of the woods) are ultimately subordinated to the will to establish orderly public opinion. The forester, in proverbial fashion, “cannot see the forest for the trees.” Instead of appreciating the majesty and mystery of the living forest, he sees only fodder for the paper mill, which will pay for his next meal. 6 The same cynicism might be applied to legal publishing. Whole forests have given their lives to the publication of legal information in order to provide a stable basis for society—after all, the “law must be stable and yet it cannot stand still,”11 or as our comrades from Critical Legal Studies might put it, law is simply a tool “to perpetuate the existing socioeconomic status quo.”12 Cadres of West editors (commonly referred to in generic fashion as human resources, ironically making them all the less human)13 work feverishly to digest points of law and assign 55,000 cases into a taxonomy with more than 100,000 class distinctions,14 all for the sake of a predictable legal system and stable society. 7 For Heidegger, the threat is revealed in mankind’s perpetual quest to gain mastery over technology. “Everything depends on our manipulating technology in the proper manner as a means. We will, as we say, ‘get’ technology ‘spiritually in hand.’ We will master it. The will to mastery becomes all the more urgent the more technology threatens to slip from human control.”15 When Heidegger published these words (first in 1962, but based on lectures from 1949 and 1950),16 the implications of nuclear energy and atomic warfare occupied much academic discussion. Heidegger points out that the popular question of this period did not concern how to find sufficient energy resources, but “[i]n what way can we tame and direct the unimaginably vast amounts of atomic energies, and so secure mankind against the danger that these gigantic energies suddenly—even without military actions— break out somewhere, ‘run away’ and destroy everything?”17 The modern question is about our mastery over technology, not about sufficiency of resources. 8 Similar concerns are apparent with respect to information technologies, where the primary problem is not lack of access, but too much access: for example, illegal music file swapping,18 the anti-circumvention provisions of the Digital Millennium Copyright Act (DMCA),19 and trends to use licensing to control and preserve the economic value of information (and to prohibit otherwise lawfully competitive practices, such as reverse engineering).20 With respect to law and government, we see such examples as retraction of government documents,21 the Patriot Act,22 the furor over unpublished electronic precedent,23 and the recent frenzy of e-discovery.24 Some stakeholders seem to have liked things better when information resources were scarce.25 Universal access is destabilizing—hence, the considerable interest in getting a “handle” on technology through legal sanction and yet additional technological innovation (the so-called “access control” technologies). 26 9 Heidegger’s genius is in recognizing that all the fuss about mastering technologies, although close to the mark, concerns the wrong issue. The more insidious threat is not nuclear fallout or economic devaluation of intellectual property, but the worldview of “calculative” thinking that accompanies rapid technological change: “The world now appears as an object open to attacks of calculative thought, attacks that nothing is believed able any longer to resist.”27 For Heidegger, calculative thought is not limited to the manipulation of machine code or numbers. Rather, the concept is grounded in “Machiavellian scheming” and the pursuit of power. “Calculative thinking computes. It computes ever new, ever more promising and at the same time more economical possibilities. Calculative thinking races from one prospect to the next.”28 The threat Heidegger envisions to human thought is even more dangerous than nuclear warfare.29 10 Heidegger’s threat is based on the separation of man from his or her nature. By pursuing economic calculation, man is cut off from the transformative powers of his or her environment. In such a world, law does not have the capacity to educate or to provide the basis for social harmony;30 rather, like any resource, law must be employed to more economic ends. The implication is that calculative thinking mandates that everything (including law) be subjected to a single will. While Heidegger recognized the danger of subjecting everything to a single will, the issue of whether, and when, he equated the danger with Nazi totalitarianism, which he had originally supported, would require a line of historical inquiry far beyond the scope of this article.31 Regardless of Heidegger’s own political and moral journey, Nazism effectively illustrates Heidegger’s philosophical fear—that technological thinking risks the “ordering” of all the world, including humanity, as resources subject to a singular will.

*We do not endorse the gendered language in this card*

**Belief in our ability to technologically manage the world is part of the problem. Complete control is never possible, but more often creates cycles of paralyzing anxiety and reactive desire to take action that only recreates the crisis**

**Peat, 08 –** theoretical physicist, Ph.D., founder of the Pari Centre for New Learning (F. David, “Gentle Action: Surviving Chaos and Change”, http://www.gentleaction.org/library/paper2.php)

Many rapid changes that are taking place around us. These include globalization, developments in technology; fears of terrorism, the instability of the Third World; the rise of the Pacific Rim and a United Europe; the breakdown of inner cities; economics that appear to be out of control with the consequent challenges of inflation, recession and unemployment; spiraling health costs; revolutions in communication technology and information processing; the demands of consumers and special interest groups; threatened species and ecologies; the dangers of global warming and ozone depletion; increasing rates of teenage suicide and drugs use; the transformation of management and the breakdown of conventional institutions. Governments, institutions, organizations and individuals experience considerable anxiety in the face of such rapid change and **feel powerless to ameliorate the problems** that surround them. Indeed, it sometimes appears as if their plans and policies, as well as the traditional structures of their institutions, **are themselves part of the problem**. In so many cases policies, plans, interventions and other actions, all taken in good faith, **have not only failed to resolve an existing situation but in many cases have acted to magnify and render the problem even more intractable.** In other cases, the attempt to impose a solution in one location or context **has had the effect of creating an even larger problem elsewhere**. Organizations and individuals feel control slipping from their grasp and their natural reaction is to become even more intransigent in their attempt to clamp down on events and exert ever more control. **The result is a spiral of control that has literally gone out of control!** The realization that plans and policies are ineffective leads to a sense of depression and hopelessness. Faced with the insecurities and flux of the modern world many institutions fall into a state that, where it to be detected in an individual, would be diagnosed as manic-depression! How did this cycle of anxiety, hopelessness, panic and the desire for ever more control arise? I would argue that it is a paradigm of thought and behavior that originates in our particular view of reality, a view, moreover, that modern science had now demonstrated to be fundamentally erroneous. Thus, when our perception of the world around us is astigmatic, the actions we take become increasingly inappropriate and incongruous. It is only by entering into new modes of perception and acknowledging a new paradigm of reality that more appropriate forms of action can be taken. The Myth of Control One of the great themes of Western civilization, a theme of virtually mythic proportions, involves the way in which nature has been tamed and controlled over the course of the last few thousand years. Other cultures and civilizations have, for example, developed the techniques of farming but it appears that only the civilizations that expanded from their Neolithic birthplace in Northern Europe and the Fertile Crescent of the near East possessed the hubris necessary to impose themselves to such a marked extent upon the landscape. Thus, even in prehistoric times, European forests were cleared, marshes drained, vast tracts of land converted to farming, and tracks and walkways established as human beings sought to recreate the landscape according to their own needs. And, as ever more powerful technologies and social control became available, this path of domination continued. Within our own time, social critics have pointed out that this desire to exert control has led to our distancing ourselves from the natural world. The effect has been for us to place an **increasing faith in human reason, science, technology and the effectiveness of plans**, directives **and policies** while, at the same time, to decrease our sensitivity for the complex and subtle nature of the world around us. In short, **we tend to stand outside the world**, like observers, **indulging in constant analysis,** **making predictions and exerting corrective control** when situations do not move in the direction we desire. When human society and its associated technology were relatively simple and localized, and the resources that it called upon were unlimited, then this pattern of control was relatively successful. But as societies attempt to deal with ever more complicated issues, their boundaries became more open, their resources are found to be finite, the environment fragile, and technologies and world economics become increasingly complex then these conventional approaches simply fail. Ultimately, by virtue of its early success, the desire to dominate grew to the point where **it began to subvert itself and**, in the process, **endangered the whole planet**. And increasingly actions taken in one sphere **have unintended consequences in another**. Engaging complexity Over the last decades, however, there have been indications of a remarkable transformation within this traditional vision; a revolution in the perception of ourselves, our culture and the nature of reality that is truly Copernican in its implications. Just as in the 16th century astronomical observations were to dethrone the human race from a central place in the universe, so too in our own century relativity, quantum theory, chaos theory and systems theory, along with new insights in psychology, ecology and economics, have demonstrated the fundamental fallacy of our belief in definitive control. At the same time they are affirming our basic connectedness to the whole of creation. These scientific insights happen to have come at a time when the world has been experiencing rapid revolutionary change. States have risen and fallen. The notion of government is being transformed. Institutions are questioning their effectiveness. Businesses are desperately searching for new ways of operating. Technologies have developed so rapidly that people are unable to keep up with their implications. The overall effect has been to create **a profound sense of anxiety**, a fear that things are out of control, that the future is increasingly uncertain and that we have been left with nothing to hang on to. Yet what if this anxiety actually **points to an essential truth about the world**, that ultimately control and definitive prediction are strictly limited and that we must discover new ways of being and acting? Our current economic, social, ecological, environmental and institutional systems are now enormously complex to the extent that **we may never have complete knowledge** **about the inner dynamics of** such **systems**, nor the ability to predict exactly or exert total control. In this we can draw on metaphors from the new sciences of quantum theory, chaos theory, systems theory, and so on which also indicate essential limits to prediction, description and control. It is for such reason that so many of our plans and policies have been unable to meet the complexities of the modern world and why some supposed "solutions" have created even deeper problems and more intractable situations. The myth of eternal progress and control that has lain behind Western civilization can no longer sustain itself. The island of order and certainty on which we have been living has turned out to be not solid land but a rapidly melting iceberg, and we have no alternative but to **plunge into the boiling sea of flux, uncertainty and change that surrounds us**. The Dilemma of Action These are the dilemmas that many organizations find themselves in today, dilemmas that translate into the anxieties and uncertainties faced by many individuals. Programmed by their goals and mission statements, as well as by their very structures, many organizations inevitably seek ways of exerting control and believe that they must always take positive action in the face of uncertainty. Yet increasingly they discover that these actions are inappropriate. And so organizations, institutions, governments, groups and individuals retrench, break apart or in some other way get trapped into a spiral of ineffective decision making, paralysis and anxiety. These organizations, governments and institutions have been created according to our traditional image of reality; that is, of **a world that is external to us, predictable, relatively mechanical, and whose dynamics can be controlled** by the application of directed force. As a result, organizations are themselves relatively rigid in their nature, operating from fixed plans, policies and mission statements. Their internal structures are often hierarchical in nature, their lines of communication are limited rather than being flexible and dynamic, and their response to challenge and change is often predictable. In other words, most organizations are far less subtle and complex than the very systems they are attempting to address. **The basic problem** facing our modern world **is:** **How can society respond to the flux and challenge of the modern world** when all its institutions are inflexible and over-simplistic? When situations move more rapidly than an organization is capable of responding, policies and programs are outdated even before they are put into operation. Rather than acting to render organizations and policies more flexible, the apparatus of modern technology tends to **rigidify and entrench the problems** and rigidities that already exist within an organization. Organizations are composed of individuals and here too the conditioning of our society tends to inhibit natural creativity and abilities. Just as organizations have areas of rigidity, limitations also apply to the psychology of the individual. The issue becomes, therefore, one of freeing and fostering the natural intelligence and creativity of individuals and allowing them to operate fully within society, governments and institutions. In other words, how can organizations and individuals transform themselves so that they can become as subtle, sensitive, intelligent and fast-responding as the world around them? How can institutions heal their separation from society; society from the individual; and the individual from the natural world? Creative Suspension Paradoxically it is the very effort to change that establishes an internal resistance and rigidity that sustains the blocks that are to be removed. The first step towards transformation lies in an act of "creative suspension" and "alert watchfulness". This is an action that has the effect of relevating and making manifest the internal dynamics, rigidities, fixed positions, unexamined paradigms, interconnections and lines and levels of communication within the organization and the individual. A form of "creative suspension" is taught to paramedics and rescue workers who have to deal with serious accidents. While a layperson may wish to rush in an "help", a professional will suspend immediate response in order to make a careful assessment of the whole situation and determine how to use resources most effectively. Likewise doctors and paramedics made a visual examination of the wounded before carefully touching and then determining what medical action should be taken. The nature of this creative suspension is related to other approaches and techniques whereby unexamined assumptions and rigidities are brought into conscious awareness. For example, Sigmund Freud's notion of "non-judgmental listening" as well as various meditative practices. Artists, composers, scientists and other creative people often describe how their work unfolds from a form of creative "listening". These acts of listening and watchfulness have the effect of dissolving rigidities and rendering a system more flexible. Of course the lights will begin to flash and the alarm bells ring. Like Pavlov's dog an organization is conditioned to react and respond. But what if it does nothing--but it a very watchful way, and this applies not only to organizations but to individuals as well? The first stage will be one of panic and chaos, a flow of commands and information. All of this is not being generated by any external threat but through the internal structure of the organization itself. By remaining sensitive to what it going on it may be possible to become aware of the whole nature of the organization, of its values, the way its information flows, its internal relationships, dynamics and, in particular, its fixed and inflexible responses-- the organizational neuroses and psychoses if you like. Arthur Koestler suggested that a scientific revolution is born out of the chaos as a paradigm breaks down. It is possible that something new and more flexible could be born out of the break-down of fixed patterns in an organization, policy group or individual. Through a very active watchfulness it may be possible to detect its unexamined presuppositions, fixed values and conditioned responses and in this way allow them to dissolve by no longer giving energy to support them. The idea would be to permit the full human potential for creativity within each individual to flower, it would enable people to relate together in a more harmonious way and human needs and values to be acknowledged. In this fashion the organization or group dies and is reborn. In its new form it becomes at least as flexible and sensitive as the situation it faces. Now, using science, human creativity and the art of working with complex systems it may be possible to perceive a complex system correctly and model it within the organization. This new understanding would be the basis for a novel sort of action, **one that** **harmonizes with nature and society**, that does not desire to dominate and control and but **seeks balance and good order** and is based on respect for nature and society. Gentle Action explores images of new organizations and institutions that would be able to sustain this watchfulness. In place of relatively mechanical, hierarchical and rule-bound organizations there would exist something more organic in nature. In place of relatively mechanical, hierarchical and rule-bound organizations there would exist something more organic in nature. By way of illustrate one could draw upon ideas and concepts in systems theory, Prigogine's dissipative structures, cooperative and coherent structures in biology, neural networks, quantum interconnectedness and non-locality. In such a way organizations will be able to reach a condition in which they are as sensitive, subtle and as intelligent as the systems and situations that surround them. New Organizations, New Dynamics With this increased flexibility, organizations will now be able to internalize and model the complex dynamics of the systems that surround them. Rather than seeking to predict and control, they will now be able to enter the flux of change and engage in those actions that are appropriate to each new situation.

**Hence, our alternative: do nothing.**

**Rejecting the call to action in the face of crisis opens space for solidarity to emerge through deep reflection on our relationship with the Earth.**

**McWhorter 92,** Professor of Philosophy at Northeast Missouri State, 92 (LaDelle, Heidegger and the Earth, ed: McWhorter, p. vii-viii)

Heidegger frustrates us. At a time when the stakes are so very high and decisive action is so loudly and urgently called for, Heidegger apparently calls us to do - nothing. If we get beyond the revulsion and anger that such a call initially inspires and actually examine the feasibility of response, we begin to undergo the frustration attendant upon paradox; **how is it possible, we ask, to choose, to will, to *do nothing****?* The call itself places in question the bimodal logic of activity and passivity; it points up the paradoxical nature of our passion for action, of our passion for maintaining control. **The call itself suggests that our drive for acting decisively and forcefully is part of what must be thought through, that** the narrow option of will versus surrender is one of the power configurations of current thinking that must be allowed to dissipate.But of course, those drives and those conceptual dichotomies are part of the very structure of our self-understanding both as individuals and as a tradition and a civilization. Hence, Heidegger's call is a threatening one, requiring great courage, "the courage to make the truth of our own presuppositions and the realm of our own goals into the things that most deserve to be called in question." Heidegger's work pushes thinking to think through the assumptions that underlie both our ecological vandalism and our love of scientific solutions, assumptions that also ground the most basic patterns of our current ways of being human.

### DA

#### Obama pushing for sequestration deal now – key to avert economic collapse

Susa Crabtree (writer for the Washington Times) February 6, 2013 “Obama ramps up pressure to resolve sequester;¶ Sets up another partisan battle” Lexis

Warning of serious repercussions for the economy and the military if Congress fails to halt the next round of $85 billion in budget cuts next month, President Obama on Tuesday called for replacing the automatic spending "sequesters" with a vague mix of smaller cuts and more tax increases.¶ At a time when many top Republicans have said the cuts should take effect, Mr. Obama's call renews the battle over spending that has dominated Washington for the past two years, but which seemed to cool after the January deal that raised taxes across the board.¶ The president said he would like another big tax reform that targets the wealthy, cutting deductions and loopholes, but said at the very least Congress should avert the sequester, which he called an avoidable self-inflicted economic wound.¶ "If they can't get a bigger package done by the time the sequester is scheduled to go into effect, then I believe they should at least pass a smaller package," he said. "There is no reason that the jobs of thousands of Americans who work in national security or education or clean energy - not to mention the growth of the entire economy - should be put in jeopardy."¶ His offer is a rehash of proposals he has made to end tax breaks and lower projected increases in health care spending, though the White House has yet to lay out a full list of deductions it wants Congress to target.¶ Even before Mr. Obama spoke, Republicans were rejecting his offer.¶ House Speaker John A. Boehner, Ohio Republican, issued a statement saying it was the president who came up with the sequester idea. He also said House Republicans have passed two bills to avert the sequesters, so Mr. Obama must lay out his own specific plan.¶ Still smarting from his "fiscal cliff" deal with Democrats in which Republicans agreed to increase taxes without spending cuts, the speaker made it clear that he was ruling out any need to increase taxes further.¶ "President Obama first proposed the sequester and insisted it become law. Republicans have twice voted to replace these arbitrary cuts with common-sense cuts and reforms that protect our national defense," he said. "We believe there is a better way to reduce the deficit, but Americans do not support sacrificing real spending cuts for more tax hikes.¶ "The president's sequester should be replaced with spending cuts and reforms that will start us on the path to balancing the budget in 10 years," he said.¶ Senate Minority Leader Mitch McConnell, Kentucky Republican, rebuked Mr. Obama for lecturing Congress about the need to avoid the cuts he proposed.¶ "If Democrats have ideas for smarter cuts, they should bring them up for debate," he said. "But the American people will not support more tax hikes in place of the meaningful spending reductions both parties already agreed to and the president signed into law."¶ Mr. McConnell also criticized Mr. Obama for failing to submit a budget by the statutory deadline this year.¶ "The clock is ticking. It's time to get serious," he added.¶ The White House first came up with the idea of the arbitrary, across-the-board spending cuts during budget talks in summer 2011 as a way to pressure Democrats and Republicans in Congress into coming up with their own spending cut plan to reduce the deficit over the next decade.¶ But partisan Washington gridlock quickly took hold and a supercommittee of lawmakers tasked with coming up with a plan to find alternative spending cuts to replace the sequester failed to reach a deal after negotiating for months.¶ As the country braced for the cuts to kick in and Washington to tumble off the fiscal cliff Jan. 1, lawmakers struck a last-minute deal that shifted the first two months of cuts into future spending bills and replaced the rest with an increase in the way retirement accounts are taxed. Still, the deal postponed another $85 billion in cuts to March 1 - a way to buy more time to find alternative sources of revenue.¶ The Pentagon in recent weeks has grown increasingly pessimistic about the chances of avoiding the cuts, and the branches of the military have issued memos outlining what programs and sections would be hit hardest.¶ Washington think tanks and policy centers have warned repeatedly of the havoc that the cuts could wreak on the economy. The Bipartisan Policy Center has estimated that 1 million jobs could be lost this year and next as a direct result of the spending cuts, and defense industry analysts say that number could rise to 2 million this year alone.¶ The president made his plea as Senate Democrats were meeting in Annapolis for their annual retreat. Mr. Obama is scheduled to address the group Wednesday.

#### Costs pc and Obama will push

Restuccia 3/21/12 (Andrew Restuccia Reporter at Politico, “Obama: 'We will not walk away' from clean-energy agenda,” <http://thehill.com/blogs/e2-wire/e2-wire/217393-obama-we-will-not-walk-away-from-clean-energy>)

 “You’d think that everybody would be supportive of solar power,” Obama said during a speech at a solar plant in Boulder City, Nev. “That’s what you’d think. And yet, if some politicians had their way, there won’t be any more public investment in renewable energy.” Obama’s speech, part of a four-state energy tour, signals that the White House continues to believe that investing in clean energy is a winning political issue, despite the GOP’s attacks on Solyndra, the now-defunct California solar panel maker that received a $535 million Obama administration loan guarantee in 2009. “As long as I’m president, we will not walk away from the promise of clean energy,” Obama said. The president spoke Wednesday afternoon at the Copper Mountain Solar 1 Facility, which the White House said was the largest photovoltaic solar power plant in the country. While Obama didn’t mention Solyndra in the speech, he acknowledged that some investments “won’t pan out.” But he stressed that long-term investment in the renewable energy industry will boost the economy and create thousands of jobs. “When it comes to new technologies, the pay-offs aren’t always going to start right away,” Obama said. “Sometimes you need a jumpstart to make it happen.” The president sought to portray Republicans as out of touch and clinging to old notions. “If these guys were around when Columbus set sail, they’d be charter members of the Flat Earth Society,” Obama said, reprising a line from an earlier speech. “One member of Congress who shall remain unnamed called these jobs ‘phony,’ ” he said. Obama praised Tuesday’s decision by the Commerce Department to impose modest tariffs on imports of Chinese solar panels into the United States. “China wasn’t playing fair when it comes to solar power,” he said. “When the playing field is level, then American workers and American businesses always win. That’s why we’ve got to make sure that our laws are properly enforced.” Republicans have been working for months to punish Obama politically for the administration’s clean-energy investments, focusing in on the Solyndra failure. The GOP alleges that officials missed red flags that hinted at the Solyndra’s financial problems and that the administration approved the loan to please Obama’s campaign donors.

#### Economy is at the top of the agenda – all of Obama’s PC is key

Wolf Blitzer and Gloria Borger (CNN political analysts) February 1, 2013 “Wall Street Soars; Senate Scandal; Super Bowl Advertising; Al Gore Defends Selling to Al Jazeera; The Most Expensive Election; Hillary Clinton Resigns; Kerry Arrives at Swearing in Ceremony; Geraldo Rivera for Senator?; New Jersey Senate Showdown; Once Powerful Cardinal Disciplined; $8M a Minute; Controversy Over Some Super Bowl Ads; New York Mourns Ed Koch” Lexis

BLITZER: So, there's more jobs created, another 150,000 last month. They revised figures for November and December, another 200,000 beyond those earlier announced.¶ So how is this going to impact his legislative agenda on some of these critically important issues?¶ BORGER: Before he gets to immigration and everything else, he has to go through all of the business speed bumps, the economic speed bumps.¶ BLITZER: And there are plenty of them.¶ BORGER: And there are plenty of them coming up.¶ And I think both sides can make the case, Wolf, and they will, that a dysfunctional Washington really hurts consumer confidence and hurts business hiring. Republicans will say you have got to decrease the deficit and the president will say, you know what, we have to perhaps think about spending a little bit of money to get out of this and to try and reduce that unemployment rate.¶ So they are going to come at it from different sides, Wolf. The big thing to think about here is the president's approval rating. It is now at 52 percent. That gives him an awful lot of leverage on these economic issues.¶ BLITZER: He's going to need that if he's going to get some of these agenda items through.¶ BORGER: He will need every bit of it. Yes.

#### Economic collapse causes global nuclear war

Friedberg and Schoenfeld, 2008 [Aaron, Prof. Politics. And IR @ Princeton’s Woodrow Wilson School and Visiting Scholar @ Witherspoon Institute, and Gabriel, Senior Editor of Commentary and Wall Street Journal, “The Dangers of a Diminished America” <http://online.wsj.com/article/SB122455074012352571.html>]

Then there are the dolorous consequences of a potential collapse of the world's financial architecture. For decades now, Americans have enjoyed the advantages of being at the center of that system. The worldwide use of the dollar, and the stability of our economy, among other things, made it easier for us to run huge budget deficits, as we counted on foreigners to pick up the tab by buying dollar-denominated assets as a safe haven. Will this be possible in the future? Meanwhile, traditional foreign-policy challenges are multiplying. The threat from al Qaeda and Islamic terrorist affiliates has not been extinguished. Iran and North Korea are continuing on their bellicose paths, while Pakistan and Afghanistan are progressing smartly down the road to chaos. Russia's new militancy and China's seemingly relentless rise also give cause for concern. If America now tries to pull back from the world stage, it will leave a dangerous power vacuum. The stabilizing effects of our presence in Asia, our continuing commitment to Europe, and our position as defender of last resort for Middle East energy sources and supply lines could all be placed at risk. In such a scenario there are shades of the 1930s, when global trade and finance ground nearly to a halt, the peaceful democracies failed to cooperate, and aggressive powers led by the remorseless fanatics who rose up on the crest of economic disaster exploited their divisions. Today we run the risk that rogue states may choose to become ever more reckless with their nuclear toys, just at our moment of maximum vulnerability. The aftershocks of the financial crisis will almost certainly rock our principal strategic competitors even harder than they will rock us. The dramatic free fall of the Russian stock market has demonstrated the fragility of a state whose economic performance hinges on high oil prices, now driven down by the global slowdown. China is perhaps even more fragile, its economic growth depending heavily on foreign investment and access to foreign markets. Both will now be constricted, inflicting economic pain and perhaps even sparking unrest in a country where political legitimacy rests on progress in the long march to prosperity. None of this is good news if the authoritarian leaders of these countries seek to divert attention from internal travails with external adventures.

### Solvency

**The 1AC activist stance commodifies the experiences of the oppressed they claim to speak for -- this renders their political act meaningless and creates a destructive model of dissent that depends upon authoritarian institutions and imprisons the rhetorical value of the 1AC via commodification that denies the dignity of the represented**

**James ‘3** Joy, Professor of Africana Studies @ Brown “Academia, activism, and imprisoned intellectuals.” http://www.thefreelibrary.com/Academia,+activism,+and+imprisoned+intellectuals.-a0133368005

Activism is as multidimensional in its appearances as the academy; as academia's alter ego, or problematic twin, it also reflects the best and worst tendencies of the marketplace. When structured by the market, activism is not inherently infused with responsible behavior or compassion. In its push for productivity--more rallies, demos, conferences, meetings--it can lose sight of effective strategies, community, and the importance of young activists exercising decision-making power. To value one's presence, i.e., just showing up for work, class, or demonstrations, over one's preparedness to fully participate in transformational acts is a feature of the crass market (where volume or quantity of a product register more than quality or utility). Likewise, **expectations for unquestioning obedience to managerial elites--whether radical instructor or organizer--are also features of the market found in activism and academia. Thus, beyond confronting the social crises and military and ideological wars enacted by the state, we are disturbed, destabilized, and therefore challenged by the commodification of our own educational sites and political movements. The marketplace--as the dominant metaphor and construct--influences our consciousness and regulates our lives to shape both academia and activism. Conformity and compliance, rebellion and resistance, are often channeled through and structured by markets that turn intellect and action into objects for trade and barter in competition for status and acquisition, while making our ideals (freedom and justice) and their representatives (prisoners of resistance) into commodities.** Through books, videos, and CDs, political representations are purchased and circulated with the intent of creating greater demand not only for the "product," but also for social justice, release campaigns, opposition to expanding police and military powers, and executions and state violence. For the imprisoned, the possibility of release, or at least remembrance, mitigates their social death in prison (or physical death, as in the cases of MOVE's [Merle](http://medical-dictionary.thefreedictionary.com/merle) Africa and former Black Panther Albert Nuh Washington). Academics and activists use the market to highlight the human rights abuses and conditions of the imprisoned, the 2.5 million people locked in U.S. penal institutions, and the perpetuation of torture and slavery through the Thirteenth Amendment. **The irony is that commodification is another form of containment. Although Harlow advocates the "activist counterapproach" to consumption, not all activism provides an alternative. Some of it re-inscribes the competition, opportunism, disciplinary mechanisms, and demands for institutional loyalty that characterize the marketplace**. Activism or activists, like academia and academics, have their own forms of commerce. **At their weakest and most problematic points, they share, in their respective sites,** [**careerism**](http://www.thefreedictionary.com/careerism)**, appropriation, and the assertion of "authoritative" voices. For instance, the "political prisoner-as-icon" can be deployed to minimize or silence external and internal critiques. Editors, translators, and advocates can wield iconic power as surrogates (and in surreal fashion use that proxy against the incarcerated themselves). The structural position that the non-incarcerated possess, a quite valuable commodity, permits the appropriation of voice and new forms of dependencies.** Perhaps, the imprisoned use self-censorship not only as a shield against their guards (as Marilyn Buck describes in On Self-Censorship), but also as armor against their allies. Political prisoners have strategies to counter "free" progressives, given that in the social death of the prisoner rebel, the state is not the only entity that has the ability to capitalize on or [cannibalize](http://www.thefreedictionary.com/cannibalize) captive bodies. If indeed the political prisoner or imprisoned intellectual can be either "freed" or frozen in academic and/or activist discourse and productivity, then it is essential that academics-activists, students-scholars, directly communicate with political prisoners, as openly as possible given the structural disparities.

#### Massive barriers to disaster response – structural racism, inequality and the lack of credible evacuation plans and infrastructure

**Renne et al., 08** – Renne is a PhD from the University of New Orleans, Sanchez is a PhD from the University of Utah, and Litman is a director at the Victoria Transport Policy Institute (John Renne, Thomas Sanchez, and Todd Litman, “National Study on Carless and Special Needs Evacuation Planning: A Literature Review”, October 2008, accessed 7/3/12)//BZ

The objective of this study is to research how state departments of transportation (state DOTs), metropolitan planning organizations (MPOs), transit agencies, and local governments are considering, in the context of their emergency preparedness planning, the unique needs of minority, low-income, elderly, disabled, and limited English proficient (LEP) persons, especially for households without vehicles (referred to as “carless” in this report). The evacuations of New Orleans and Houston in fall 2005 due to hurricanes Katrina and Rita were two of the largest evacuations in U.S. history. One of **the main shortcomings was the lack of planning to evacuate carless residents, particularly minority, low-income, elderly, disabled, and LEP persons**. In a report to Congress, the U.S. Department of Transportation and U.S. Department of Homeland Security revealed that [m]ethods for communicating evacuation options by modes other than personal vehicles are not well developed in most cases. A number of jurisdictions indicate locations where public transportation may be obtained, but many have no specific services identified to assist persons in getting to those designated locations. This situation is a particular problem for people with various disabilities (U.S. Department of Transportation in cooperation with the U.S. Department of Homeland Security 2006, p. ES - 5) New Orleans is not unique. In fact, according to the 2000 U.S. Census, seven cities had carless populations higher than the 27 percent in New Orleans, including New York (56 percent), Washington, D.C. (37 percent), Baltimore (36 percent), Philadelphia (36 percent), Boston (35 percent), Chicago (29 percent), and San Francisco (29 percent). Nationally, approximately ten percent of the population is disabled and many of these individuals cannot drive, even if a car exists within their household. As the population ages, more and more people will become mobility-restricted. Even the elderly who have cars may be reluctant to drive them during a mandated long-distance evacuation. **These groups face disproportionate risk and suffered loss of life in the flood of New Orleans**. For example, 71% of those who died in Katrina in New Orleans were over the age of 60, and 47% over the age of 75 (AARP 2006a and 2006b). Perhaps, more alarming than the scope of emergency transport for low-mobility populations is the persistence of the problem. The extra risks that carless households face during an evacuation are well-recognized and have been documented in numerous reports and papers (Bourne, 2004; Fischett 2001). Despite this attention, relatively little has been done to improve the situation and only recently has a concerted effort been made to address this problem. Although some plans call for the use of local resources for the movement of indigent and elderly populations during times of emergency, the strategies remain questionable. **Based on the current level of preparedness, it is quite likely that the tragedies seen in New Orleans during and after Hurricane Katrina are bound to be repeated** unless best practices can be understood and adopted widely (Jenkins, Laska and Williamson 2007).

#### The problem is political and social, not technological – Hurricane victims were abandoned long before the hurricane

**Smith 06 –** Distinguished Professor of Anthropology and Geography at the CUNY Graduate Center where he also directs the Center for Place, Culture and Politics (Neil, “There’s No Such Thing as a Natural Disaster” March 2006, http://www.ladeltacorps.org/uploads/4/3/8/1/4381788/cg-ar-packet.pdf )//ALo

It is generally accepted among environmental geographers that there is no such thing as a natural disaster. In every phase and aspect of a disaster – causes, vulnerability, preparedness, results and response, and reconstruction – **the contours of disaster and the difference between who lives and who dies is to a greater or lesser extent a social calculus**. Hurricane Katrina provides the most startling confirmation of that axiom. This is not simply an academic point but a practical one, and it has everything to do with how societies prepare for and absorb natural events and how they can or should reconstruct afterward. It is difficult, so soon on the heels of such an unnecessarily deadly disaster, to be discompassionate, but it is important in the heat of the moment to put social science to work as a counterweight to official attempts to relegate Katrina to the historical dustbin of inevitable “natural” disasters. First, causes. The denial of the naturalness of disasters is in no way a denial of natural process. Earthquakes, tsunamis, blizzards, droughts and hurricanes are certainly events of nature that require a knowledge of geophysics, physical geography or climatology to comprehend. Whether a natural event is a disaster or not depends ultimately, however, on its location. A large earthquake in the Hindu Kush may spawn no disaster whatsoever while the same intensity event in California could be a catastrophe. But even among climatic events, natural causes are not entirely divorced from the social. The world has recently experienced dramatic warming, which scientists increasingly attribute to airborne emissions of carbon, and around the world Katrina is widely seen as evidence of socially induced climatic change. Much as a single hurricane such as Katrina, even when followed by an almost equally intense Hurricane Rita, or even when embedded in a record 2005 season of Atlantic hurricanes, is not in itself conclusive evidence of humanly induced global warming. Yet it would be irresponsible to ignore such signals. The Bush administration has done just that, and it is happy to attribute the dismal record of death and destruction on the Gulf Coast – perhaps 1200 lives by the latest counts – to an act of nature. It has proven itself not just oblivious but ideologically opposed to mounting scientific evidence of global warming and the fact that rising sea-levels make cities such as New Orleans, Venice, or Dacca immediately vulnerable to future calamity. Whatever the political tampering with science, the supposed “naturalness” of disasters here becomes an ideological camouflage for the social (and therefore preventable) dimensions of such disasters, covering for quite specific social interests. Vulnerability, in turn, is highly differentiated; some people are much more vulnerable than others. Put bluntly, in many climates rich people tend to take the higher land leaving to the poor and working class land more vulnerable to flooding and environmental pestilence. This is a trend not an iron clad generalization: oceanfront property marks a major exception in many places, and Bolivia’s La Paz, where the wealthy live in the cooler valley below 13,000 feet, is another. In New Orleans, however, topographic gradients doubled as class and race gradients, § Marked 18:22 § and as the Katrina evacuation so tragically demonstrated, the better off had cars to get out, credit cards and bank accounts for emergency hotels and supplies, their immediate families likely had resources to support their evacuation, and the wealthier also had the insurance policies for rebuilding. Not just the market but successive administrations from the federal to the urban scale, made the poorest population in New Orleans most vulnerable. Since 2001, knowing that a catastrophic hurricane was likely and would in all probability devastate New Orleans, the Bush administration nonetheless opened hundreds of square miles of wetland to development on the grounds that the market knows best, and in the process eroded New Orleans’ natural protection; and they cut the New Orleans Corps of Engineers budget by 80%, thus preventing pumping and levee improvements. At the same time, they syphoned resources toward tax cuts for the wealthy and a failed war in Iraq (Blumenthal 2005). Given the stunned amazement with which people around the world greeted images of a stranded African American populace in the deadly sewage pond of post-Katrina New Orleans, it is difficult not to agree with Illinois senator Barack Obama: “the people of New Orleans weren’t just abandoned during the hurricane,” but were “abandoned long ago” (DailyKos 2005). After causes and vulnerability comes preparedness. The incompetence of preparations for Katrina, especially at the federal level, is well known. As soon as the hurricane hit Florida, almost three days before New Orleans, it was evident that this storm was far more dangerous than its wind speeds and intensity suggested. Meteorologists knew it would hit a multi-state region but the Federal Emergency Management Agency (FEMA), overseen by a political appointee with no relevant experience and recently subordinated to the Homeland Security Administration, assumed business as usual. They sent only a quarter of available search and rescue teams to the region and no personnel to New Orleans until after the storm had passed (Lipton et. al. 2005). Yet more than a day before it hit, Katrina was described by the National Weather Service as a “hurricane with unprecedented strength” likely to make the targeted area “uninhabitable for weeks, perhaps longer” (NYT 2005). Days afterward, as the President hopped from photo-op to photo-op the White House, not given to listening to its scientists, seemed still not to understand the prescience of that warning or the dimensions of the disaster. The results of Hurricane Katrina and responses to it are as of this writing still fresh in our memory but it is important to record some of the details so that the rawness of what transpired not be rubbed smooth by historical rewrite. The results can be assessed in thousands of lives unnecessarily lost, billions of dollars of property destroyed, local economies devastated and so forth, but that is only half the story. The images ricocheting around the world of a crippled United States, unconcerned or unable to protect its own population, receiving offers of aid from more than 100 countries, only reaffirmed for many the sense, already crystalizing from the debacle in Iraq, of a failing superpower. The level of survivors’ amply televised anger, bodies floating in the background, shocked the world. Reporters were not “embedded” this time, and so the images were real, uncensored, and raw. As the true horror unfolded, the media were working without a script, and it took almost a week before pre-existing absorptive news narratives regained control. But by then it was too late. Distraught refugees, 1 mostly African American, concluded that they were being left in the New Orleans Superdome and Convention Center to die; they pleaded for help, any help, as they angrily demanded to know why, if reporters could get in and out, they could not. When the National Guard did arrive, it was quickly apparent that they were working under orders to control the city militarily and protect property rather than to bring aid to the desperate. Angry citizens, who waded through the fetid city looking for promised buses that never came, were prevented, at gunpoint, from getting out. “We are not turning the West Bank [a New Orleans suburb] into another Superdome,” argued one suburban sheriff. Groups of refugees who tried to organize water, food and shelter collectively were also broken up at gunpoint by the national guard. Numerous victims reported being besieged and the National Guard was under orders not to distribute their own water (Bradshaw and Slonsky, 2005; Whitney 2005). As late as four days after the hurricane hit New Orleans, with government aid still largely absent, President Bush advised refugees that they ought to rely on private charities such as the Salvation Army (Breed 2005). When the first federal aid did come, stunned recipients opening boxes asked why they were being sent anthrax vaccine. “These are the boxes Homeland Security told us to send,” came the reply. Unfortunately, shocking as it was, the tragedy of New Orleans is neither unique nor even especially unexpected, except perhaps in its scale. The race and class dimensions of who escaped and who was victimized by this decidedly unnatural disaster not only could have been predicted, and was, but it follows a long history of like experiences. In 1976, a devastating earthquake eventually killed 23,000 people in Guatemala and made 1.5 million people homeless. I say “eventually,” because the vast majority of deaths were not the direct result of the physical event itself but played out in the days and weeks that followed. Massive international relief flooded into Guatemala but it was not funneled to the most affected and neediest peasants, who eventually came to call the disaster a “classquake” (O’Keefe et. al. 1976). In communities surrounding the Indian Ocean, ravaged by the tsunami of December 2004, the class and ethnic fissures of the old societies are re-etched deeper and wider by the patterns of response and reconstruction. There, “reconstruction” forcibly prevents local fishermen from re-establishing their livelihoods, planning instead to secure the oceanfront for wealthy tourists. Locals increasingly call the reconstruction effort the “second tsunami.” In New Orleans there are already murmurings of Katrina as “Hurricane Bush.” It is not only in the so-called Third World, we can now see, that one’s chances of surviving a disaster are more than anything dependent on one’s race, ethnicity and social class.

#### Equitable transportation access is the single greatest obstacle to disaster response

**Pastor et al. 06** [Manuel Pastor is codirector of the Center for Justice, Tolerance, and Community at the University of California, Santa Cruz. Robert D. Bullard is Ware Professor of Sociology and director of the Environmental Justice Resource Center at Clark Atlanta University. James K. Boyce is professor of economics at the Political Economy Research Institute of the University of Massachusetts, Amherst. Alice Fothergill is assistant professor of sociology at the University of Vermont. Rachel Morello-Frosch is Carney Assistant Professor in the School of Medicine at Brown University. Beverly Wright is professor of sociology and director of the Deep South Center for Environmental Justice at Dillard University.] “Environment, Disaster and Race After Katrina” http://urbanhabitat.org/files/Pastor.Bullard.etc.Env.Katrina.pdf

How consequential is racial inequality in environmental conditions? A Southern California study estimating lifetime cancer risk from air toxins shows, for example, that risk declines as income rises, but is still around 50 percent higher at all income levels for African Americans, Latinos and Asians. And lead poisoning, commonly triggered by conditions in older housing, is five times more common among Black children than white children. Disaster Vulnerability and Environmental Justice The social dynamics that underlie the disproportionate environmental hazards faced by low-income communities and minorities also play out in the arena of disaster prevention, mitigation, and recovery. In a sense, environmental justice is about slow-motion disasters—and disasters reveal environmental injustice in a fast-forward mode. Both revolve around the axes of disparities of wealth and power. Lack of wealth heightens the risks that individuals and communities face for three reasons. First, it translates into a lack of purchasing power to secure private alternatives to public provision of a clean and safe environment for all. Second, it translates into less ability to withstand shocks (such as health bills and property damage) that wealth would cushion. Third, it translates through the “shadow prices” of costbenefit analysis into public policies that place a lower priority on protecting “less valuable” people and their assets. In the aftermath of Katrina, there is an added risk that transfers could turn New Orleans into a little more than a theme park for affluent tourists. In the vicious circle of disaster vulnerability, those with less wealth face greater risks, and when disaster strikes, their wealth is further sapped. But risk is not just about money: even middleclass African Americans, Latinos, and Asians face elevated environmental risks. This reflects systematic differences in power and the legacy of racial discrimination. Power also shows up in private decisions by firms choosing where to site hazards and how much to invest in environmental protection: their choices are constrained not only by government regulations, but also by informal governance exercised by mobilized communities, civil society, and the press (see Pargal et al. 1997; Boyce 2004). In both public and private arenas, then, power disparities drive outcome disparities—and the resulting patterns reflect race and ethnicity as well as wealth. 1 Why? Land, Markets, and Power The power explanation suggests that low-income people and communities of color are systematically disadvantaged in the political decision-making process. This argument can incorporate the other explanations: what seems to be rational land use, after all, may be predetermined by political processes that designate disenfranchised communities as sacrifice zones (see Pulido 2000; Boone and Modarres 1999; Wright 2005). Indeed, land use decisions often build on accumulated disadvantage. In the largely Latino community of Kettleman City in California’s Central Valley, for example, an effort to place a toxic waste incinerator in a landfill already proximate to the city was viewed as building on existing dis-amenities but added insult to injury for an already overburdened community (Cole and Foster 2001). Likewise, income is a marker of political power as well as of market strength. The interplay of land use, income, and power means that certain variables used in statistical analyses—such as zoning and household wealth— carry multiple explanations. To demonstrate convincingly that power is behind siting decisions requires the inclusion of some variables that are directly and irrefutably connected to power differentials. The most important of these variables is race. 2 Disparate patterns by race, particularly when one has controlled for income and other variables involved in the land-use and market-dynamics explanations, most clearly point to the role of unequal influence and racial discrimination. Racially disparate outcomes are also important in their own right. They can result from processes that are not so much a direct exercise of power as essentially embedded in the nature of our urban form, including housing segregation and real estate steering, informal methods that exclude communities from decision-making processes (including less provision of information regarding health risks), the past placement of hazards (which justifies new hazards as rational land use), and other forms of less direct “institutionalized” or “structural” racism (see Feagin and Feagin 1986; Institute on Race and Poverty 2002). And it is precisely racialized risk that has galvanized a movement for environmental equity rooted in civil rights law and activism**. Race and racism therefore are at the heart of the evidentiary debate**. It is Not Just Hazards **Environmental and transportation justice are at the heart of emergency preparedness and emergency response**. The former provides a guidepost to who is most likely to be vulnerable to the disaster itself, and the latter provides information about who will need the most help when disaster strikes. It is to the intersection of disaster vulnerability with race, income, and other social characteristics that we now turn.

#### Structural inequality is a permanent disaster – a technological disaster response is entirely irrelevant

**Luft 2009 –** Associate Professor, Ph.D. University of California, Santa Barbara (Rachel, “Beyond Disaster Exceptionalism: Social Movement Developmentsin New Orleans after Hurricane Katrina” *American Quarterly*, Volume 61, Number 3, September 2009, http://www.bupedu.com/lms/admin/uploded\_article/eA.477.pdf )//ALo

Traditionally, scholars have distinguished disasters from other kinds of harmful events by characterizing them as “sudden” or “explosive,” discrete or “unique,” and “acute.” 17 These designations have sought to render exceptional both the disasters themselves and the experience of the people who encounter them. In the 1980s, a new, constructionist school of disaster scholarship began to emphasize the preexisting social conditions that contribute to and exacerbate disaster, pointing to the social origins of disaster and calling into question the notion of their suddenness and discreteness. It emphasized the ongoing conditions of “social vulnerability”—poverty, racism, sexism—that construct and interact with disaster. 18 Understanding these enduring social problems as disastrous in their own right has further challenged the narrow assessment of natural disasters and other emergencies as exceptionally acute. From this perspective, “the line separating the chronic from the acute becomes even more blurred.” 19 Social vulnerability scholarship has helped to identify how **“the challenges of life are a ‘permanent disaster’” for people already oppressed** by class, race, gender, sexuality, disability, age, and other forces of systemic oppression. 20 It moves to **displace “natural” disasters as the greatest risk to human well-being**  and to **replace them with an understanding of the social and ongoing conditions that produce daily risk, suffering, and trauma.** It also helps to explain the behavior of people who already experience daily hazards because they live at the intersection of poverty, racism, and/or sexism when they face what appears to be a discrete disaster. 21 Within weeks of Hurricane Katrina’s landfall, social scientists were publishing analyses of the disaster from social constructionist and social vulnerability perspectives. 22 They noted that years of human and infrastructural neglect— the racialized poverty that had 27 percent of New Orleans’s inhabitants living below the poverty line; the poorly designed and maintained levees; and the federal government’s inadequately managed and funded emergency management operations agency, to cite only the most obvious examples—had produced the devastating outcomes of the storm. At the same time, grassroots movement leaders were also pointing to the social construction of the disaster. In addition to identifying the particular race, class, and gender determinants of Katrina’s outcomes, they also contextualized them in the long history of U.S. imperialism, the “national oppression” of Blacks, and the disenfranchisement of women and children. 23 Instead of emphasizing the exceptional elements of Hurricane Katrina, these grassroots leaders saw in the policy decisions that helped produce its outcomes, the standard operating procedure of the U.S. government; they likened the displacement, impoverishment, and service deprivation of hurricane survivors to the **chronic conditions of racialized poverty.** Additionally they predicted that the **reconstruction would turn** the Gulf Coast, and in particular **New Orleans, into a laboratory for** privatization as part of what Naomi Klein calls **“disaster capitalism.”** 24 They further anticipated that the reconstruction of New Orleans would become a bellwether for incursions into domestic infrastructure in other parts of the country, calling it the canary in the mines of U.S. homeland policy. As movement lawyer Bill Quigley put it more recently, responding to the federal bailout of financial institutions in late 2008, “Welcome to Katrina world.” 25 Social constructionist and social vulnerability perspectives were apparent at the grassroots in the narrative devices first-generation movement organizers used to link pre- and postdisaster New Orleans to sites around the country. As they spoke to a steady stream of volunteers, movement leaders urged visitors to “make the connections” between their own communities and New Orleans. They insisted that **“the storm began a long time before Katrina.”**  When they asked visitors if they were “preparing for the Katrina in your own backyard,” they were not referring to the threat of natural disaster elsewhere (though they reminded them of such a threat when nonlocals wondered whether New Orleans should be rebuilt), **but rather to every community’s structures of disenfranchisement**. These refrains were picked up by solidarity activists nationwide, who helped to make the linkages. In an early article, San Francisco–based Catalyst Project organizer Molly McClure tied disaster exceptionalism to a charitable—as opposed to political and systemic—response to the storm: “With charity, I don’t have to connect the dots between sudden catastrophes like Katrina, and the perhaps slower but very similar economic devastation happening in poor communities and communities of color, every day, right here, in my city.” 26 First-generation Katrina movement groups de-exceptionalized disaster in order to reframe the recovery and reconstruction process in the broader context of ongoing U.S. social problems. Second-generation groups did so in order to move beyond Katrina to the ongoing social problems themselves. Although Safe Streets began with Katrina triage, for example, it proceeded to tackle the New Orleans criminal justice system. “The criminal justice and public safety system in New Orleans was in crisis long before Katrina devastated our city,” explained an SSSC brochure in 2007. From the tragic waters of Katrina, we have been given an opportunity for a fresh start.

### Racism

#### Death outweighs

**Paterson, 03** - Department of Philosophy, Providence College, Rhode Island (Craig, “A Life Not Worth

Living?”, Studies in Christian Ethics, <http://sce.sagepub.com>)

Contrary to those accounts, I would argue that it is **death** per se that is really the objective evil for us, not because it deprives us of a prospective future of overall good judged better than the alternative of non-being. It cannot be about harm to a former person who has ceased to exist, for no person actually suffers from the sub-sequent non-participation. Rather, death in itself is an evil to us because it ontologically destroys the current existent subject **— it is the ultimate in etaphysical lightening strikes.** 80 The evil of death is truly an ontological evil borne by the person who already exists, **independently of calculations about better or worse possible lives.** Such an evil need not be consciously experienced in order to be an evil **for the kind of being a human person is**. Death is an evil because of the change in kind it brings about**, a change that is destructive of the type of entity that we essentially are**. Anything, whether caused naturally or caused by human intervention (intentional or unintentional) that drastically interferes in the process of maintaining the person in existence is an objective evil for the person. What is crucially at stake here, and is dialectically supportive of the self-evidency of the basic good of human life, is that death is a **radical interference** with the current life process of the kind of being that we are. In consequence, death itself can be credibly thought of as a ‘primitive evil’ for all persons, **regardless of the extent to which they are currently or prospectively capable of participating in a full array of the goods of life.** 81 In conclusion, concerning willed human actions, it is justifiable to state that **any intentional rejection of human life** itself **cannot therefore be warranted** since it is **an expression of an ultimate disvalue for the subject**, namely, **the destruction of the present person; a radical ontological good that we cannot begin to weigh objectively against the travails of life in a rational manner**. To deal with the sources of disvalue (pain, suffering, etc.) **we should not seek to irrationally destroy the person, the very source and condition of all human possibility.**

#### Nuke war outweighs structural violence – prioritizing structural violence makes preventing war impossible

Boulding 78 [Ken, is professor of economics and director, Center for Research on Conflict Resolution, University of Michigan, “Future Directions in Conflict and Peace Studies,” The Journal of Conflict Resolution, Vol. 22, No. 2 (Jun., 1978), pp. 342-354]

Galtung is very legitimately interested in problems of world poverty and the failure of development of the really poor. He tried to amalga- mate this interest with the peace research interest in the more narrow sense. Unfortunately, he did this by downgrading the study of inter- national peace, labeling it "negative peace" (it should really have been labeled "negative war") and then developing the concept of "structural violence," which initially meant all those social structures and histories which produced an expectation of life less than that of the richest and longest-lived societies. He argued by analogy that if people died before the age, say, of 70 from avoidable causes, that this was a death in "war"' which could only be remedied by something called "positive peace." Unfortunately, the concept of structural violence was broadened, in the word of one slightly unfriendly critic, to include anything that Galtung did not like. Another factor in this situation was the feeling, certainly in the 1960s and early 1970s, that nuclear deterrence was actually succeeding as deterrence and that the problem of nuclear war had receded into the background. This it seems to me is a most dangerous illusion and diverted conflict and peace research for ten years or more away from problems of disarmament and stable peace toward a grand, vague study of world developments, for which most of the peace researchers are not particularly well qualified. To my mind, at least, the quality of the research has suffered severely as a result.' The complex nature of the split within the peace research community is reflected in two international peace research organizations. The official one, the International Peace Research Association (IPRA), tends to be dominated by Europeans somewhat to the political left, is rather, hostile to the United States and to the multinational cor- porations, sympathetic to the New International Economic Order and thinks of itself as being interested in justice rather than in peace. The Peace Science Society (International), which used to be called the Peace Research Society (International), is mainly the creation of Walter Isard of the University of Pennsylvania. It conducts meetings all around the world and represents a more peace-oriented, quantitative, science- based enterprise, without much interest in ideology. COPRED, while officially the North American representative of IPRA, has very little active connection with it and contains within itself the same ideological split which, divides the peace research community in general. It has, however, been able to hold together and at least promote a certain amount of interaction between the two points of view. Again representing the "scientific" rather than the "ideological" point of view, we have SIPRI, the Stockholm International Peace Research Institute, very generously (by the usual peace research stand- ards) financed by the Swedish government, which has performed an enormously useful service in the collection and publishing of data on such things as the war industry, technological developments, arma- ments, and the arms trade. The Institute is very largely the creation of Alva Myrdal. In spite of the remarkable work which it has done, how- ever, her last book on disarmament (1976) is almost a cry of despair over the folly and hypocrisy of international policies, the overwhelming power of the military, and the inability of mere information, however good, go change the course of events as we head toward ultimate ca- tastrophe. I do not wholly share her pessimism, but it is hard not to be a little disappointed with the results of this first generation of the peace research movement. Myrdal called attention very dramatically to the appalling danger in which Europe stands, as the major battleground between Europe, the United States, and the Soviet Union if war ever should break out. It may perhaps be a subconscious recognition-and psychological denial-of the sword of Damocles hanging over Europe that has made the European peace research movement retreat from the realities of the international system into what I must unkindly describe as fantasies of justice. But the American peace research community, likewise, has retreated into a somewhat niggling scientism, with sophisticated meth- odologies and not very many new ideas. I must confess that when I first became involved with the peace research enterprise 25 years ago I had hopes that it might produce some- thing like the Keynesian revolution in economics, which was the result of some rather simple ideas that had never really been thought out clearly before (though they had been anticipated by Malthus and others), coupled with a substantial improvement in the information system with the development of national income statistics which rein- forced this new theoretical framework. As a result, we have had in a single generation a very massive change in what might be called the "conventional wisdom" of economic policy, and even though this conventional wisdom is not wholly wise, there is a world of difference between Herbert Hoover and his total failure to deal with the Great Depression, simply because of everybody's ignorance, and the moder- ately skillful handling of the depression which followed the change in oil prices in 1-974, which, compared with the period 1929 to 1932, was little more than a bad cold compared with a galloping pneumonia. In the international system, however, there has been only glacial change in the conventional wisdom. There has been some improvement. Kissinger was an improvement on John Foster Dulles. We have had the beginnings of detente, and at least the possibility on the horizon of stable peace between the United States and the Soviet Union, indeed in the whole temperate zone-even though the tropics still remain uneasy and beset with arms races, wars, and revolutions which we cannot really afford. Nor can we pretend that peace around the temper- ate zone is stable enough so that we do not have to worry about it. The qualitative arms race goes on and could easily take us over the cliff. The record of peace research in the last generation, therefore, is one of very partial success. It has created a discipline and that is something of long-run consequence, most certainly for the good. It has made very little dent on the conventional wisdom of the policy makers anywhere in the world. It has not been able to prevent an arms race, any more, I suppose we might say, than the Keynesian economics has been able to prevent inflation. But whereas inflation is an inconvenience, the arms race may well be another catastrophe. Where, then, do we go from here? Can we see new horizons for peace and conflict research to get it out of the doldrums in which it has been now for almost ten years? The challenge is surely great enough. It still remains true that war, the breakdown of Galtung's "negative peace," remains the greatest clear and present danger to the human race, a danger to human survival far greater than poverty, or injustice, or oppression, desirable and necessary as it is to eliminate these things. Up to the present generation, war has been a cost and an inconven- ience to the human race, but it has rarely been fatal to the process of evolutionary development as a whole. It has probably not absorbed more than 5% of human time, effort, and resources. Even in the twenti- eth century, with its two world wars and innumerable smaller ones, it has probably not acounted for more than 5% of deaths, though of course a larger proportion of premature deaths. Now, however, advancing technology is creating a situation where in the first place we are developing a single world system that does not have the redundancy of the many isolated systems of the past and in which therefore if any- thing goes wrong everything goes wrong. The Mayan civilization could collapse in 900 A.D., and collapse almost irretrievably without Europe or China even being aware of the fact. When we had a number of iso- lated systems, the catastrophe in one was ultimately recoverable by migration from the surviving systems. The one-world system, therefore, which science, transportation, and communication are rapidly giving us, is inherently more precarious than the many-world system of the past. It is all the more important, therefore, to make it internally robust and capable only of recoverable catastrophes. The necessity for stable peace, therefore, increases with every improvement in technology, either of war or of peacex

#### Democracy checks their impact

**O’Kane 97 –** Prof Comparative Political Theory, U Keele (Rosemary, “Modernity, the Holocaust and politics,” Economy and Society 26:1, p 58-9, AG)

Modern bureaucracy is not 'intrinsically capable of genocidal action' (Bauman 1989: 106). Centralized state coercion has no natural move to terror. In the explanation of modern genocides it is chosen policies which play the greatest part, whether in effecting bureaucratic secrecy, organizing forced labour, implementing a system of terror, harnessing science and technology or introducing extermination policies, as means and as ends. As Nazi Germany and Stalin's USSR have shown, furthermore, those chosen policies of genocidal government turned away from and not towards modernity. The choosing of policies, however, is not independent of circumstances. An analysis of the history of each case plays an important part in explaining where and how genocidal governments come to power and analysis of political institutions and structures also helps towards an understanding of the factors which act as obstacles to modern genocide. But it is not just political factors which stand in the way of another Holocaust in modern society. Modern societies have not only pluralist democratic political systems but also economic pluralism where workers are free to change jobs and bargain wages and where independent firms, each with their own independent bureaucracies, exist in competition with state-controlled enterprises. In modern societies this economic pluralism both promotes and is served by the open scientific method. By ignoring competition and the capacity for people to move between organizations whether economic, political, scientific or social, Bauman overlooks crucial but also very 'ordinary and common' attributes of truly modern societies. It is these very ordinary and common attributes of modernity which **stand in the way of modern genocides.**

#### Consequentialism good—otherwise decisionmakers will rely on ideology instead of analysis

**Fitzsimmons 7** (Michael, “The Problem of Uncertainty in Strategic Planning”, Survival, Winter 06/07)

But handling even this weaker form of uncertainty is still quite challeng- ing. If not sufficiently bounded, a high degree of variability in planning factors can exact a significant price on planning. The complexity presented by great variability strains the cognitive abilities of even the most sophisticated decision- makers.15 And even a robust decision-making process sensitive to cognitive limitations necessarily sacrifices depth of analysis for breadth as variability and complexity grows. It should follow, then, that in planning under conditions of risk, variability in strategic calculation should be carefully tailored to available analytic and decision processes. Why is this important? What harm can an imbalance between complexity and cognitive or analytic capacity in strategic planning bring? Stated simply, where analysis is silent or inadequate, **the personal beliefs of decision-makers** **fill the void**. As political scientist Richard Betts found in a study of strategic sur- prise, in ‘an environment that lacks clarity, abounds with conflicting data, and allows no time for rigorous assessment of sources and validity, ambiguity allows intuition or wishfulness to drive interpretation ... The greater the ambiguity, the greater the impact of preconceptions.’16 The decision-making environment that Betts describes here is one of political-military crisis, not long-term strategic planning. But a strategist who sees uncertainty as the central fact of his environ- ment brings upon himself some of the pathologies of crisis decision-making. He invites ambiguity, takes conflicting data for granted and **substitutes a priori scepticism about the validity of prediction** for time pressure as a rationale for discounting the importance of analytic rigour. It is important not to exaggerate the extent to which data and ‘rigorous assessment’ can illuminate strategic choices. Ambiguity is a fact of life, and scepticism of analysis is necessary. Accordingly, the intuition and judgement of decision-makers will always be vital to strategy, and attempting to subordinate those factors to some formulaic, deterministic decision-making model would be both undesirable and unrealistic. All the same, there is danger in the opposite extreme as well. Without careful analysis of what is relatively likely and what is relatively unlikely, what will be the possible bases for strategic choices? A decision-maker with no faith in prediction is left with little more than a set of worst-case scenarios and his existing beliefs about the world to confront the choices before him. Those beliefs may be more or less well founded, but if they are not made explicit and subject to analysis and debate regarding their application to particular strategic contexts, they remain only beliefs and premises, rather than rational judgements. Even at their best, such decisions are likely to be poorly understood by the organisations charged with their implementation. At their worst, such decisions may be poorly understood by the decision-makers themselves.