## 2ac

### Grid Vulnerable

#### Squo back-ups fail---only last a few days

Kleber 9 Drexel, Journal of Energy Security, "The US Department of Defense: Valuing Energy Security", June 18, www.ensec.org/index.php?option=com\_content&view=article&id=196:the-us-department-of-defense-valuing-energy-security&catid=96:content&Itemid=345

Most DoD installations have contingency plans in the event of a grid failure that can provide backup power to the installations’ critical infrastructure using, in most cases, diesel powered generators. However, the expected duration for these contingency plans are on the magnitude of days and weeks not months. These single-option contingency plans are outdated in today’s environment. Diesel generators are not designed to run for weeks at a time.¶ As the Defense Science Board Task Force noted, “….any assessment of the risk to military missions from grid failure must also take into account the ability of the national pipeline to provide fuel to installations where it critically warrants.” In energy security terms, energy supplies at today’s military installations lack survivability and sustainability and our contingency plans lack sufficiency and surety. In combination, this situation presses DoD to take a holistic viewpoint of our energy infrastructure and energy use in order to create energy security.

#### Grid’s vulnerable and threats are growing---insiders vote aff

Merica 12 Dan, CNN, "DoD official: Vulnerability of U.S. electrical grid is a dire concern", July 27, security.blogs.cnn.com/2012/07/27/dod-official-vulnerability-of-u-s-electrical-grid-is-a-dire-concern/

Speaking candidly at the Aspen Security Forum, one defense department official expressed great concern about the possibility of a terrorist attack on the U.S. electric grid that would cause a “long term, large scale outage.”¶ Paul Stockton, assistant secretary for Homeland Defense and Americas’ Security Affairs at the Department of Defense, said such an attack would affect critical defense infrastructure at home and abroad – a thought that Stockton said was keeping him up at night.¶ “The DOD depends on infrastructure in order to be able to operate abroad. And to make those operations function, we depend on the electric grid,” Stockton said.¶ The concern, Stockton continued, was that America’s adversaries would avoid attacking “the pointy end of the spear,” meaning combat troops, and would instead look for homeland, possibly non-military, targets.¶ “Our adversaries, state and non-state, are not stupid. They are clever and adaptive,” Stockton said. “There is a risk that they will adopt a profoundly asymmetric strategy, reach around and attack us here at home, the critical infrastructure that is not owned by the Department of Defense.”¶ But Stockton’s concerns were not solely limited to terrorist attacks. Other concerning scenarios, said the assistant secretary, include geomagnetic disturbances, earthquakes and other natural disasters that could take down the grid.¶ According to Stockton, a recurrence of a massive earthquake, like the New Madrid earthquake of 1812, “would cause a power outage for weeks to months across a multi-state area, rolling blackouts in the East Coast…”

#### The threat of cyber-attack is real – multiple countries and terrorists are acquiring capabilities

Habiger 10 (Eugue, Retired Air Force General, Cyberwarfare and Cyberterrorism, The Cyber Security Institute, 2/1, p. 11-19)

However, there are reasons to believe that what is going on now amounts to a fundamental shift as opposed to business as usual. Today’s network exploitation or information operation trespasses possess a number of characteristics that suggest that the line between espionage and conflict has been, or is close to being, crossed. (What that suggests for the proper response is a different matter.) First, the number of cyberattacks we are facing is **growing significantly**. Andrew Palowitch, a former CIA official now consulting with the US Strategic Command (STRATCOM), which oversees the Defense Department’s Joint Task Force‐Global Network Operations, recently told a meeting of experts that the Defense Department has experienced **almost 80,000 computer attacks**, and some number of these assaults have actually “reduced” the military’s “**operational capabilities**.”20 Second, the nature of these attacks is starting to shift from penetration attempts aimed at gathering intelligence (cyber spying) **to offensive efforts** aimed at taking down systems (cyberattacks). Palowitch put this in stark terms last November, “We are currently in a cyberwar and war is going on today.”21 Third, these recent attacks need to be taken in a broader strategic context. Both Russia and China have stepped up their offensive efforts and taken a **much more aggressive cyberwarfare posture**. The Chinese have developed an openly discussed cyberwar strategy aimed at achieving electronic dominance over the U.S. and its allies by 2050. In 2007 the Department of Defense reported that for the first time China has developed **first strike viruses**, marking a **major shift** from prior investments in defensive measures.22 And in the intervening period China has launched a series of offensive cyber operations against U.S. government and private sector networks and infrastructure. In 2007, Gen. James Cartwright, the former head of STRATCOM and now the Vice Chairman of the Joint Chiefs of Staff, told the US‐China Economic and Security Review Commission that China’s ability to launch “denial of service” attacks to overwhelm an IT system is of particular concern. 23 Russia also has already begun to wage offensive cyberwar. At the outset of the recent hostilities with Georgia, Russian assets launched a series of cyberattacks against the Georgian government and its critical infrastructure systems, including media, banking and transportation sites.24 In 2007, cyberattacks that many experts attribute, directly or indirectly, **to Russia shut down the Estonia government’s IT systems**. Fourth, the current geopolitical context must also be factored into any effort to gauge the degree of threat of cyberwar. The start of the new Obama Administration has begun to help reduce tensions between the United States and other nations. And, the new administration has taken initial steps to improve bilateral relations specifically with both China and Russia. However, it must be said that over the last few years the posture of both the Chinese and Russian governments toward America has clearly become **more assertive, and** at times even **aggressive**. Some commentators have talked about the prospects of a cyber Pearl Harbor, and the pattern of Chinese and Russian behavior to date **gives reason for concern** along these lines: both nations have offensive cyberwarfare strategies in place; both nations have taken the cyber equivalent of building up their forces; both nations now regularly probe our cyber defenses looking for gaps to be exploited; both nations have begun taking actions that cross the line from cyberespionage to cyberaggression; and, our bilateral relations with both nations are increasingly **fractious and complicated by** areas of marked, direct **competition**. Clearly, there a sharp differences between current U.S. relations with these two nations and relations between the US and Japan just prior to World War II. However, from a strategic defense perspective, there are enough warning signs to warrant preparation. In addition to the threat of cyberwar, the limited resources required to carry out even a large scale cyberattack also makes **likely the potential for a significant cyberterror attack** against the United States. However, the lack of a long list of specific incidences of cyberterrorism should provide no comfort. There is **strong evidence** to suggest that al Qaeda has the ability to conduct cyberterror attacks against the United States and its allies. Al Qaeda and other terrorist organizations are extremely active in cyberspace, using these technologies to communicate among themselves and others, carry out logistics, recruit members, and wage information warfare. For example, al Qaeda leaders used email to communicate with the 9‐11 terrorists and the 9‐11 terrorists used the Internet to make travel plans and book flights. Osama bin Laden and other al Qaeda members routinely post videos and other messages to online sites to communicate. Moreover, there is evidence of efforts that al Qaeda and other terrorist organizations are **actively developing cyberterrorism capabilities** and seeking to carry out cyberterrorist attacks. For example, the Washington Post has reported that “U.S. investigators have found evidence in the logs that mark a browser's path through the Internet that al Qaeda operators spent time on sites that offer software and programming instructions for the digital switches that run power, water, transport and communications grids. In some interrogations . . . al Qaeda prisoners have described intentions, in general terms, to use those tools.”25 Similarly, a 2002 CIA report on the cyberterror threat to a member of the Senate stated that al Qaeda and Hezbollah have become "more adept at using the internet and computer technologies.”26 The FBI has issued bulletins stating that, “U. S. law enforcement and intelligence agencies have received indications that Al Qaeda members have sought information on Supervisory Control And Data Acquisition (SCADA) systems available on multiple SCADA‐related web sites.”27 In addition a number of jihadist websites, such as 7hj.7hj.com, teach computer attack and hacking skills in the service of Islam.28 While al Qaeda may lack the cyber‐attack capability of nations like Russia and China, there is every reason to believe its operatives, and those of its ilk, are as capable as the cyber criminals and hackers who routinely effect great harm on the world’s digital infrastructure generally and American assets specifically. In fact, perhaps, the most troubling indication of the level of the cyberterrorist threat is the countless, serious non‐terrorist cyberattacks routinely carried out by criminals, hackers, disgruntled insiders, crime syndicates and the like. If run‐of‐the‐mill criminals and hackers can threaten powergrids, hack vital military networks, steal vast sums of money, take down a city’s of traffic lights, compromise the Federal Aviation Administration’s air traffic control systems, among other attacks, it is **overwhelmingly likely** that terrorists can carry out similar, if not more malicious attacks. Moreover, even if the world’s terrorists are unable to breed these skills, they can certainly buy them. There are untold numbers of cybermercenaries around the world—sophisticated hackers with advanced training who would be willing to offer their services for the right price. Finally, given the nature of our understanding of cyber threats, there is always the possibility that we have already been the victim or a cyberterrorist attack, or such an attack has already been set but not yet effectuated, and we don’t know it yet. Instead, a well‐designed cyberattack has the capacity **cause widespread chaos**, sow societal unrest, undermine national governments, spread paralyzing fear and anxiety, and create a state of utter turmoil, all without taking a single life. A sophisticated cyberattack could throw a nation’s banking and finance system into chaos **causing markets to crash**, prompting runs on banks, **degrading confidence in markets**, perhaps even putting the nation’s currency in play and making the government look helpless and hapless. In today’s difficult economy, imagine how Americans would react if vast sums of money were taken from their accounts and their supporting financial records were destroyed. A truly nefarious cyberattacker could carry out an attack in such a way (akin to Robin Hood) as to engender populist support and deepen rifts within our society, thereby making efforts to restore the system all the more difficult. A modestly advanced enemy could use a cyberattack to shut down (if not physically damage) one or more regional power grids. An entire region could be cast into total darkness, power‐dependent systems could be shutdown. An attack on one or more regional power grids could also cause **cascading effects that could jeopardize our entire national grid**. When word leaks that the blackout was caused by a cyberattack, the specter of a foreign enemy capable of sending the entire nation into darkness would only **increase the fear, turmoil and unrest**. While the finance and energy sectors are considered prime targets for a cyberattack, an attack on any of the 17 delineated critical infrastructure sectors could have a major impact on the United States. For example, our healthcare system is already technologically driven and the Obama Administration’s e‐health efforts will only increase that dependency. A cyberattack on the U.S. e‐health infrastructure could send our healthcare system into chaos and put countless of lives at risk. Imagine if emergency room physicians and surgeons were suddenly no longer able to access vital patient information. A cyberattack on our nation’s water systems could likewise cause **widespread disruption**. An attack on the control systems for one or more dams could put entire communities at risk of being inundated, and could **create ripple effects across the water, agriculture, and energy sectors**. Similar water control system attacks could be used to at least temporarily **deny water to** otherwise **arid regions**, impacting everything from the quality of life in these areas to agriculture. In 2007, the U.S. Cyber Consequences Unit determined that the destruction from a single wave of cyberattacks on critical infrastructures could exceed $700 billion, which would be the rough equivalent of 50 Katrina‐esque hurricanes hitting the United States all at the same time.29 Similarly, one IT security source has estimated that the impact of a single day cyberwar attack that focused on and disrupted U.S. credit and debit card transactions would be approximately $35 billion.30 Another way to gauge the potential for harm is in comparison to other similar noncyberattack infrastructure failures. For example, the August 2003 regional power grid blackout is estimated to have cost the U.S. economy up to $10 billion, or roughly .1 percent of the nation’s GDP. 31 That said, a cyberattack of the exact same magnitude would most certainly have a much larger impact. The origin of the 2003 blackout was almost immediately disclosed as an atypical system failure having nothing to do with terrorism. This made the event both less threatening and likely a single time occurrence. Had it been disclosed that the event was the result of an attack that could readily be repeated the impacts would likely have grown substantially, if not exponentially. Additionally, a cyberattack could also be used to **disrupt our nation’s defenses or distract our** national **leaders** in advance of a more traditional conventional or strategic attack. Many military leaders actually believe that such a disruptive cyber pre‐offensive is the most effective use of offensive cyber capabilities. This is, in fact, the way Russia utilized cyberattackers—whether government assets, governmentdirected/ coordinated assets, or allied cyber irregulars—in advance of the invasion of Georgia. Widespread distributed denial of service (DDOS) attacks were launched on the Georgian governments IT systems. Roughly a day later Russian armor **rolled into Georgian territory**. The cyberattacks were used to prepare the battlefield; they denied the Georgian government a critical communications tool isolating it from its citizens and degrading its command and control capabilities precisely at the time of attack. In this way, these attacks were the functional equivalent of conventional air and/or missile strikes on a nation’s communications infrastructure.32 One interesting element of the Georgian cyberattacks has been generally overlooked: On July 20th, weeks before the August cyberattack, the website of Georgian President Mikheil Saakashvili was overwhelmed by a more narrowly focused, but technologically similar DDOS attack.33 This should be particularly chilling to American national security experts as our systems undergo the same sorts of focused, probing attacks on a constant basis. The ability of an enemy to use a cyberattack to counter our offensive capabilities or **soften our defenses for a wider offensive** against the United States is **much more than mere speculation**. In fact, in Iraq it is already happening. Iraq insurgents are now using off‐the‐shelf software (costing just $26) to hack U.S. drones (costing $4.5 million each), allowing them to intercept the video feed from these drones.34 By hacking these drones the insurgents have succeeded in greatly reducing **one of our most valuable sources of real‐time intelligence** and situational awareness. If our enemies in Iraq are capable of such an effective cyberattack against one of our more sophisticated systems, consider what a more technologically advanced enemy could do. At the strategic level, in 2008, as the United States Central Command was leading wars in both Iraq and Afghanistan, a cyber intruder compromised the security of the Command and sat within its IT systems, monitoring everything the Command was doing. 35 This time the attacker simply gathered vast amounts of intelligence. However, it is clear that the attacker could have used this access to wage cyberwar—**altering information, disrupting the flow of information, destroying information, taking down systems**—against the United States forces already at war. Similarly, during 2003 as the United States prepared for and began the War in Iraq, the IT networks of the Department of Defense were hacked 294 times.36 By August of 2004, with America at war, these ongoing attacks compelled then‐Deputy Secretary of Defense Paul Wolfowitz to write in a memo that, "Recent exploits have **reduced operational capabilities on our networks**."37 This wasn’t the first time that our national security IT infrastructure was penetrated immediately in advance of a U.S. military option.38 In February of 1998 the Solar Sunrise attacks systematically compromised a series of Department of Defense networks. What is often overlooked is that these attacks occurred during the ramp up period ahead of potential military action against Iraq. The attackers were able to obtain vast amounts of sensitive information—information that would have certainly been of value to an enemy’s military leaders. There is no way to prove that these actions were purposefully launched with the specific intent to distract American military assets or degrade our capabilities. However, such ambiguities—the inability to specifically attribute actions and motives to actors—are the very nature of cyberspace. Perhaps, these repeated patterns of behavior were mere coincidence, or perhaps they weren’t. The potential that an enemy might use a cyberattack to soften physical defenses, increase the gravity of harms from kinetic attacks, or both, significantly increases the potential harms from a cyberattack. Consider the gravity of the threat and risk if an enemy, rightly or wrongly, believed that it could use a cyberattack to degrade our strategic weapons capabilities. Such an enemy might be convinced that **it could win a war**—conventional or **even nuclear**—against the United States. The effect of this would be to **undermine our deterrence**‐based defenses, making us **significantly more at risk of a major war**.

### Bunkers

#### Nuclear technocracy’s key to solve

Ted Nordhaus 11, chairman – Breakthrough Instiute, and Michael Shellenberger, president – Breakthrough Institute, MA cultural anthropology – University of California, Santa Cruz, 2-25, <http://thebreakthrough.org/archive/the_long_death_of_environmenta>)

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

#### No impact

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7. A policy that favors preventive warfare expresses a futile quest for absolute security. It could do so. Most controversial policies contain within them the possibility of misuse. In the hands of a paranoid or boundlessly ambitious political leader, prevention could be a policy for endless warfare. However, the American political system, with its checks and balances, was designed explicitly for the purpose of constraining the executive from excessive folly. Both the Vietnam and the contemporary Iraqi experiences reveal clearly that although the conduct of war is an executive prerogative, in practice that authority is disciplined by public attitudes. Clausewitz made this point superbly with his designation of the passion, the sentiments, of the people as a vital component of his trinitarian theory of war. 51 It is true to claim that power can be, and indeed is often, abused, both personally and nationally. It is possible that a state could acquire a taste for the apparent swift decisiveness of preventive warfare and overuse the option. One might argue that the easy success achieved against Taliban Afghanistan in 2001, provided fuel for the urge to seek a similarly rapid success against Saddam Hussein’s Iraq. In other words, the delights of military success can be habit forming. On balance, claim seven is not persuasive, though it certainly contains a germ of truth. A country with unmatched wealth and power, unused to physical insecurity at home—notwithstanding 42 years of nuclear danger, and a high level of gun crime—is vulnerable to demands for policies that supposedly can restore security. But we ought not to endorse the argument that the United States should eschew the preventive war option because it could lead to a futile, endless search for absolute security. One might as well argue that the United States should adopt a defense policy and develop capabilities shaped strictly for homeland security approached in a narrowly geographical sense. Since a president might misuse a military instrument that had a global reach, why not deny the White House even the possibility of such misuse? In other words, constrain policy ends by limiting policy’s military means. This argument has circulated for many decades and, it must be admitted, it does have a certain elementary logic. It is the opinion of this enquiry, however, that the claim that a policy which includes the preventive option might lead to a search for total security is **not at all convincing**. Of course, folly in high places is always possible, which is one of the many reasons why popular democracy is the superior form of government. It would be absurd to permit the fear of a futile and dangerous quest for absolute security to preclude prevention as a policy option. Despite its absurdity, this rhetorical charge against prevention is a stock favorite among prevention’s critics. It should be recognized and dismissed for what it is, a debating point with little pragmatic merit. And strategy, though not always policy, **must be nothing if not pragmatic**.

#### Hildyard votes aff---policy debate about nuclear solves their impact

Hildyard et al 12 Nicholas, founder and Director of The Corner House, Larry Lohmann, Energy Analyst @ Corner House, and Sarah Sexton, Research Analyst @ Corner House, “Energy Security For What? For Whom?” The Corner House, February, http://www.thecornerhouse.org.uk/sites/thecornerhouse.org.uk/files/Energy%20Security%20For%20Whom%20For%20What.pdf

In the bewildering, sometimes frightening, talk about “energy security” that bombards the public today, two different “securities” and two different “energies” are often confused. To understand – and insist – on the different origins, structures, functions and interests of each of them is crucial. Just as the capital-E Energy that got its start during the Industrial Revolution is leaving millions bereft of the little-e “energies” of heat, light and subsistence, so upper-case Security names a multistranded historical process that is increasingly delivering up danger and insecurities.¶ How to challenge upper-case Security and upper-case Energy in a world in which both are so deeply entangled with their lower-case counterparts? Critically, there is a need for public discussion and debate that correct the fatal political vagueness of the purely physical concept of “energy” and instead scrutinise societal goals in the light of global warming, resistance to expansion of fossil fuel extraction, the different characteristics, materialities and contexts of different energy sources, and so on.¶ Questions that need to be asked include: What do different groups of people expect not from “energy policy”, but from policies that address housing, food, mobility, electricity and livelihood? What do these aspirations imply for constraints on capital accumulation and the scale and ownership of the financial sector? And what do such debates imply not for “energy policy”, but for future policies on oil, coal, gas, nuclear and agrofuels?¶ Likewise, to correct the unhelpful prevalent emphasis on “Security”, policymakers could highlight the unsustainable, insupportable long-term implications of continued fossil-fuel (and fossil-substitute) developments, thereby opening up for discussion the question of how a transition out of the fossil age can be achieved with the least pain and conflict for everyone.

#### Death reps cause an empathic shift---this is especially crucial in the context of policy debates and advocacy simulations

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Perhaps, then, what distant consumers express when they sit glued to the television watching a disaster replayed over and over, when they buy t-shirts or snow globes, when they mail teddy bears to a memorial, or when they tour a disaster site, is a deep, maybe subconscious, longing for those age-old forms of community and real human compassion that emerge in a place when disaster has struck. It is a longing in some ways so alien to the world we currently live in that it requires catastrophe to call it forth, even in our imaginations. Nevertheless, the actions of unadulterated goodwill that become commonplace in harrowing conditions represent the truly authentic form of humanity that all of us, to one degree or another, chase after in contemporary consumer culture every day. And while it is certainly a bit foolhardy to seek authentic humanity through disaster-related media and culture, the sheer strength of that desire has been evident in the public’s response to all the disasters, crises and catastrophes to hit the United States in the past decade. The millions of television viewers who cried on September 11, or during Hurricane Katrina and the Virginia Tech shootings, and the thousands upon thousands who volunteered their time, labor, money, and even their blood, as well as the countless others who created art, contributed to memorials, or adorned their cars or bodies with disaster-related paraphernalia— despite the fact that many knew no one who had been personally affected by any of these disasters—all attest to a desire for real human community and compassion that is woefully unfulfilled by American life under normal conditions today.

 In the end, the consumption of disaster doesn’t make us unable or unwilling to engage with disasters on a communal level, or towards progressive political ends—it makes us feel as if we already have, simply by consuming. It is ultimately less a form of political anesthesia than a simulation of politics, a Potemkin village of communal sentiment, that fills our longing for a more just and humane world with disparate acts of cathartic consumption. Still, the positive political potential underlying such consumption—the desire for real forms of connection and community—remains the most redeeming feature of disaster consumerism. Though that desire is frequently warped when various media lenses refract it, diffuse it, or reframe it to fit a political agenda, its overwhelming strength should nonetheless serve notice that people want a different world than the one in which we currently live, with a different way of understanding and responding to disasters. They want a world where risk is not leveraged for profit or political gain, but sensibly planned for with the needs of all socio-economic groups in mind. They want a world where preemptive strategies are used to anticipate the real threats posed by global climate change and global inequality, rather than to invent fears of ethnic others and justify unnecessary wars. They want a world where people can come together not simply as a market, but as a public, to exert real agency over the policies made in the name of their safety and security. And, when disaster does strike, they want a world where the goodwill and compassion shown by their neighbors, by strangers in their communities, and even by distant spectators and consumers, will be matched by their own government. Though this vision of the world is utopian, it is not unreasonable, and if contemporary American culture is ever to give us more than just an illusion of safety, or empathy, or authenticity, then it is this vision that we must advocate on a daily basis, not only when disaster strikes.

#### Prior questions fail and paralyze politics

Owen 2 [David Owen, Reader of Political Theory at the Univ. of Southampton, Millennium Vol 31 No 3 2002 p. 655-7]

Commenting on the ‘philosophical turn’ in IR, Wæver remarks that ‘[a] frenzy for words like “epistemology” and “ontology” often signals this philosophical turn’, although he goes on to comment that these terms are often used loosely.4 However, loosely deployed or not, it is clear that debates concerning ontology and epistemology play a central role in the contemporary IR theory wars. In one respect, this is unsurprising since it is a characteristic feature of the social sciences that periods of disciplinary disorientation involve recourse to reflection on the philosophical commitments of different theoretical approaches, and there is no doubt that such reflection can play a valuable role in making explicit the commitments that characterise (and help individuate) diverse theoretical positions. Yet, such a philosophical turn is not without its dangers and I will briefly mention three before turning to consider a confusion that has, I will suggest, helped to promote the IR theory wars by motivating this philosophical turn. The first danger with the philosophical turn is that it has an inbuilt tendency to prioritise issues of ontology and epistemology over explanatory and/or interpretive power as if the latter two were merely a simple function of the former. But while the explanatory and/or interpretive power of a theoretical account is not wholly independent of its ontological and/or epistemological commitments (otherwise criticism of these features would not be a criticism that had any value), it is by no means clear that it is, in contrast, wholly dependent on these philosophical commitments. Thus, for example, one need not be sympathetic to rational choice theory to recognise that it can provide powerful accounts of certain kinds of problems, such as the tragedy of the commons in which dilemmas of collective action are foregrounded. It may, of course, be the case that the advocates of rational choice theory cannot give a good account of why this type of theory is powerful in accounting for this class of problems (i.e., how it is that the relevant actors come to exhibit features in these circumstances that approximate the assumptions of rational choice theory) and, if this is the case, it is a philosophical weakness—but this does not undermine the point that, for a certain class of problems, rational choice theory may provide the best account available to us. In other words, while the critical judgement of theoretical accounts in terms of their ontological and/or epistemological sophistication is one kind of critical judgement, it is not the only or even necessarily the most important kind. The second danger run by the philosophical turn is that because prioritisation of ontology and epistemology promotes theory-construction from philosophical first principles, it cultivates a theory-driven rather than problem-driven approach to IR. Paraphrasing Ian Shapiro, the point can be put like this: since it is the case that there is always a plurality of possible true descriptions of a given action, event or phenomenon, the challenge is to decide which is the most apt in terms of getting a perspicuous grip on the action, event or phenomenon in question given the purposes of the inquiry; yet, from this standpoint, ‘theory-driven work is part of a reductionist program’ in that it ‘dictates always opting for the description that calls for the explanation that flows from the preferred model or theory’.5 The justification offered for this strategy rests on the mistaken belief that it is necessary for social science because general explanations are required to characterise the classes of phenomena studied in similar terms. However, as Shapiro points out, this is to misunderstand the enterprise of science since ‘whether there are general explanations for classes of phenomena is a question for social-scientific inquiry, not to be prejudged before conducting that inquiry’.6 Moreover, this strategy easily slips into the promotion of the pursuit of generality over that of empirical validity. The third danger is that the preceding two combine to encourage the formation of a particular image of disciplinary debate in IR—what might be called (only slightly tongue in cheek) ‘the Highlander view’—namely, an image of warring theoretical approaches with each, despite occasional temporary tactical alliances, dedicated to the strategic achievement of sovereignty over the disciplinary field. It encourages this view because the turn to, and prioritisation of, ontology and epistemology stimulates the idea that there can only be one theoretical approach which gets things right, namely, the theoretical approach that gets its ontology and epistemology right. This image feeds back into IR exacerbating the first and second dangers, and so a potentially vicious circle arises.

#### Duffield’s overly pessimistic and has no alt

Kaldor 9 Mary, Professor and Director of the Centre for the Study of Global Governance, London School of Economics and Political Science, "Mary Kaldor on Framing War, the Military-Industrial Complex, and Human Security", May 16, www.theory-talks.org/2009/05/theory-talk-30.html

But then one could argue that ‘human security’ linked to intervention is a new way of playing the governance game, in which the world is to confirm to our conception European of security, as for instance Mark Duffield (Theory Talk #41) does.¶ While I really enjoyed Mark Duffield’s book Security, Development and Unending War, I think it is too negative. There is something very seductive about his argument that we have human rights at home and human (in)security abroad, in which human security approaches are viewed as a way of mitigating the terrible consequences of our exclusive consumerism and social insurance policies. But then you ask: what is the alternative, and I think the real problem is that for him there’s no middle position between imperial intervention and global revolution. When you look at his alternative, he talks vaguely about solidarity and I think there just has to be a middle position, or at least we have to believe in the existence of a middle position, which for me is reflected in a human security agenda, which I would argue is not imperialist because it has to be executed within a multilateralist framework based on the equality of human beings. And we simply can’t use conventional warfare, our actions have to be different, and that’s how I understand the middle position.¶ But then there’s the incapacity of the ‘international community’ to intervene when it’s necessary, or, as you call it in your book Reflections on globalization and human security, the ‘security gap’ flowing from our conception of human security and the daily fear of violence of millions worldwide. And one way to close this gap is the way Mark Duffield criticizes, namely, by letting the invisible hand of the aid ‘market’ tackle the gap. How do you see role of the increasing non-state aid, development and security ‘industry’?¶ I think it is quite worrying, actually. Perhaps I’m simply somewhat old-fashioned, but I think there are certain things you just can’t leave to be governed by the market, and especially security is one of them. I think there are huge problems with private security companies and with NGOs: there is this terrible contracting culture that is built around international missions, which wastes enormous amounts of money through layer upon layer upon layer of contracts. If somebody is contracted to build a school, and they subcontract it, and each subcontractor takes their part, and by the time we get to the school, there’s no money left. The NGOs, furthermore, are often more worried about their donors than about the ones they’re building the school for. So there are all kinds of problems that are related to the privatization culture. On the other hand, I don’t think that at this point you can do without these entities, because there simply isn’t the capacity on a national or global scale to engage in those projects, as you point out. I mean, even parts of the UN, such as UNDP, are forced to get their money not from states but from foundations and other donors, which makes them just as worried as NGOs about their donors, and inhibits effective problem-solving. But I think hard security issues, anything to do with war fighting, anything related to using guns, should be kept out of the private sphere, which the Americans didn’t do in Iraq and Afghanistan, as Peter Singer shows in Theory Talk # 29.

### Stiegler

#### p plan + incorporate care into ptx

#### Sustainability is impossible and causes extinction in the short term---market incentives are key

Barnhizer 6 -- Professor of Law, Cleveland State University. (David, Waking from Sustainability's "Impossible Dream": The Decisionmaking Realities of Business and Government, 18 Geo. Int'l Envtl. L. Rev. 595, Lexis)

Medieval alchemists sought unsuccessfully to discover the process that would enable them to turn base metal into gold--assigning the name "Philosopher's Stone" to what they sought. The quest was doomed to failure. Just as a "sow's ear" cannot become a "silk purse," a base metal cannot become gold. Sustainability is impossible for the same reasons. It asks us to be something we are not, both individually and as a political and economic community. **It is impossible to convert humans into the** wise, **selfless, and** nearly **omniscient creatures** required to build and operate a system that incorporates sustainability. Even if it were ultimately possible (and it is not), **it would take** many **generations** to achieve **and we are running out of time.**¶There is an enormous gap among what we claim we want to do, what we actually want to do, and our ability to achieve our professed goals. **I admit to an absolute distrust of** cheap and easy proclamations of lofty ideals **and commitments to** voluntary or unenforceable **codes of practice**. The only thing that counts is the actor's actual behavior. For most people, that **behavior is shaped by self-interest** determined by the opportunity to benefit or to avoid harm. In the economic arena this means that if a substantial return can be had without a high risk of significant negative consequences, the decision will be made to seek the benefit. It is the reinvention of Hardin's Tragedy of the Commons. n1¶ This essay explores the nature of human decisionmaking and motivation within critical systems. These systems include business and governmental decisionmaking with a focus on environmental and social areas of emerging crisis where the consequence of acting unwisely or failing to act wisely produces large-scale harms for both human and natural systems. The analysis begins by suggesting that nothing humans create is "sustainable." Change is inevitable and [\*597] irresistible whether styled as systemic entropy, Joseph Schumpeter's idea of a regenerative "creative destruction," or Nikolai Kondratieff's "waves" of economic and social transformation. n2¶ Business entities and governmental decisionmakers play critical roles in both causing environmental and social harms and avoiding those consequences. Some have thought that the path to avoiding harm and achieving positive benefits is to develop codes of practice that by their language promise that decisionmakers will behave in ways consistent with the principles that have come to be referred to as "**sustainability**." That belief **is a delusion--an "impossible dream**." Daniel Boorstin once asked: "Have we been doomed to make our dreams into illusions?" n3 He adds: "An illusion . . . is an image we have mistaken for reality. . . . [W]e cannot see it is not fact." n4 Albert Camus warns of the inevitability of failing to achieve unrealistic goals and the need to become more aware of the limited extent of our power to effect fundamental change. He urges that we concentrate on devising **realistic strategies** and behaviors that allow us to be effective in our actions. n5¶ As companies are expected to implement global codes of conduct such as the U.N. Global Compact and the Organisation for Economic Co-operation and Development's (OECD) Guidelines for Multinational Enterprises, n6 and governments [\*598] and multilateral institutions supposedly become more concerned about limiting the environmental and social impacts of business decisionmaking, it may be useful to consider actual behavior related to corporate and governmental responses to codes of practice, treaties, and even national laws. Unfortunately, business, government, and multilateral institutions have poor track records vis-a-vis conformity to such codes of practice and treaties.¶ **Despite good intentions, empty** dreams and **platitudes may be counterproductive**. This essay argues that the ideal of sustainability as introduced in the 1987 report of the Brundtland Commission and institutionalized in the form of Agenda 21 at the 1992 Rio Earth Summit is false and counterproductive. The ideal of sustainability assumes that we are almost god-like, capable of perceiving, integrating, monitoring, organizing, and controlling our world. These assumptions create an "impossible" character to the "dream" of sustainability in business and governmental decisionmaking.¶ Sustainability of the Agenda 21 kind is a utopian vision **that is the enemy of the possible and the good.** The problem is that while on paper we can always sketch elegant solutions that appear to have the ability to achieve a desired utopia, such solutions work "if only" everyone will come together and behave in the way laid out in the "blueprint." n7 Humans should have learned from such grand misperceptions as the French Enlightenment's failure to accurately comprehend the quality and limits of human nature or Marxism's flawed view of altruistic human motivation that **the "if only" is an impossibly utopian reordering of human nature we will never achieve**. n8¶ [\*599] A critical defect in the idea of sustainable development is that it continues the flawed assumptions about human nature and motivation that provided the foundational premises of Marxist collectivism and centralized planning authorities. n9 Such perspectives inject rigidity and bureaucracy into a system that requires monitoring, flexibility, adaptation, and accountability. But, in criticizing the failed Marxist-Leninist form of organization, my argument should not be seen as a defense of supposed free market capitalism. Like Marxism, a true free market capitalism does not really exist.¶ The factors of greed and self interest, limited human capacity, inordinate systemic complexity, and the power of large-scale driving forces beyond our ability to control lead to the unsustainability of human systems. **Human self-interest is an** insurmountable barrier **that can be affected** to a degree **only by effective laws, the promise of significant financial** or career **returns, or fear of consequences.** The only way to change the behavior of business and governmental decisionmakers is through the use of the "carrot" and the "stick." n10 Yet even this approach can only be achieved incrementally with limited positive effects.

#### No truth-value to any of Stiegler’s critique of cap or media---and zero chance the alt solves anything

Peter Gratton 10, Assistant Professor of Philosophy at the University of San Diego, 8/4/10, “Taking Care of Youth and the Generations,” http://ndpr.nd.edu/news/24441-taking-care-of-youth-and-the-generations/

But I stop short when Stiegler argues we are creating a generation of "I-don't-give-a-damners." Isn't this complaint the same as it ever was? Newspapers, mass paperbacks, radio, television, the Internet, and so on, were all going to turn us into a pack of hedonists incapable of doing anything other than making the next purchase. Stiegler repeats these age-old attacks almost verbatim, seeming to have missed an entire era of media studies since Marcuse and Adorno were last seen shaking their fists at the "culture industry." This is not to suggest that Stiegler is incorrect about the pernicious shaping of human desires -- marketers who aren't creating desires don't last long. But neither the culture industry nor its consumers are as homogeneous as Stiegler suggests. Heidegger's analysis of everydayness takes one only so far. To argue that those going online are becoming passive and pacified, all but unconscious beings, is a claim strange to be found in the work of one who writes about the pharmakon (the poison and cure) of writing and then assumes newer technologies could be doing nothing but poisoning the minds of the young.

This brings me to the politics of the book. Since Stiegler is calling for a "reenchanting" of this video-televisual world, just what "enchanted" world is he referencing? On what basis could he begin to presume such masses are not caring, not "giving a damn," about their lives and the lives of others? The "battle for intelligence," which he calls "noopolitics," must be won lest, he says, there be the "liquidation of 'democratic maturity' and 'democratic responsibility,' that is, populism" (53). If the people aren't paying attention, he warns, "a few will always think for themselves," citing Kant approvingly, and these few will be responsible for "spread[ing] the spirit of a rational appreciation for both their own worth and for each person's calling to think for himself" (40). With rampant "technologies of stupidity," there is a threat that "it might become literally impossible to (re)educate those organologically conditioned brains that have become prone to incivility and delinquency" (35). Time, he literally argues, is running out (182-3).

What, then, is to be done? Stiegler's answer is unapologetically a return and reinvigoration of the institutions of the third Republic: bourgeois families (one wonders, though he doesn't say, who will be caring for all those children no longer attached to their gaming devices), reading-focused schools, and a republican form of government anchored in a united Europe. The "work of forming attention undertaken by the family, the school, the totality of teaching and cultural institutions, and all the apparatuses of 'spiritual value' (beginning with academic apparatuses)" will in turn be supported by a new political economy outlined in his other works (184). Failing to demarcate republicanism and democratic theory (he claims Kant as a proponent of the latter[6]), Stiegler walks haphazardly into the whole problem of political representation. Depicting the "people" as a mass of attention-deficit addled "immature" non-citizens duped by the mass media, incapable of Kantian-style enlightenment and thus unable to govern themselves, he seems not to have considered what or who is to be given such rights of "taking care." From Plato to Heidegger and beyond, it's time to attend to another image of the people than as in thrall to Sophistic doxa and media imagery. In other words, isn't there something strange about a book that talks about "caring for the youth" that robs those very youth of any autonomy, of any thought, as Stiegler defines those terms? Taking Care is notably silent on just what they/we think of the changes being wrought during their/our lifetime; don't worry, he suggests, they'll take care of you.

#### Their analysis of libidinal economies is wrong and worthless, and the alt solves nothing

Marie-Eve Morin 11, Professor of Philosophy, University of Alberta, 12/10/11, “Bernard Stiegler, For a New Critique of Political Economy,” http://www.c-scp.org/en/2011/12/10/bernard-stiegler-for-a-new-critique-of-political-economy.html

So after claiming that his predecessors have ignored the problems of political economy, Stiegler lays claim to their work on libidinal economy as political economy (he also neglects the debates and contributions of the Frankfurt School, the Situationists, and the Autonomia group, among others). Given this inconsistency, it seems that Stiegler’s only clear objection is that they speak as if nothing new had happened in political economy since 1945. This would explain his tendency to utilise and incessantly repeat buzzwords that suggest analogies between economics and his pharmacology of desire—like “toxicity,” “commerce,” “credit,” “investment” or “bearish tendencies”—though they obscure his analysis rather than clarify it.

Whatever his take on French philosophy, the value of his critique of political economy rises or falls on its treatment of Marx and Marxist categories. First, he argues that grammatisation is a “condition” of proletarianisation. On Stiegler’s account, Plato is the first philosopher of proletarianisation, insofar as he shows (in the Phaedrus) that the “exteriorization of memory is a loss of memory and knowledge.” (29) Grammatisation results from techniques of breaking down memory and knowledge into discrete “grains” that are isolated from the continuum of cognitive retention and protention. These techniques make possible the capture of desires and processes of individuation and transindividuation (collective subjectification) by the culture industry, which, Stiegler argues, turns these desires and processes toward short-term investment (libininal and economic) rather than long-term investment. Grammatisation, he argues, proletarianises human activity because it “produces short-circuits in the transindividuation process,” by orienting our desires and activities around ever shorter and more discrete horizons. (35)

As we know from Marx’s Economic and Philosophic Manuscripts of 1844, proletarianisation cannot be equated simply with exteriorisation. Invoking The German Ideology, Stiegler argues that exteriorisation (as grammatisation) “is the root of the technical question, that is, the question of this production of self by self in which the human consists” (30), but he does not address Marx’s crucial distinction between objectification (Vergegenständlichung) and alienation or externalisation (Entfremdung or Entäußerung). For Marx, objectification is the result of human practices, which mediate human needs, social relations, and the social metabolism of natural environments, while alienation is the result of specific historical social relations determined within capitalism. Without this distinction, it is possible to jump from the techniques of externalisation of writing to digital techniques of memory storage as if these transformations were determined by an unbroken historical continuum. One can make epochal claims, for instance, about cellular phones—“The spread of industrial hypomnesic apparatuses causes our memories to pass into machines, in such a way that, for example, we no longer know the telephone numbers of those close to us”—as if before them nobody had ever used address books. (30; compare this to Agamben’s comments in What is an Apparatus?, Stanford University Press, 2009, 16)

More importantly, Marx’s distinction between objectification and alienation allows us to grasp what is specific about social relations within capitalism, as well as the role of class struggle within these relations. Class struggle is entirely absent in Stiegler’s discussion of proletarianisation and his theory of crises. Drawing on Marx’s analyses about the stultification and tediousness of industrial work, Stiegler argues, on the basis of the proliferation of techniques of grammatisation, that today all aspects of social life are captured by processes of proletarianisation. (39) Certainly we can accept the claim that technological innovation transforms social relations and functions to immiserate workers rather than liberate them, but Stiegler explicitly empties his concept of “proletarianisation” of any class content; it becomes a problem of techniques of memory and knowledge, for producers, consumers, and all other sociological groups (he defines the proletariat as “those economic actors who are without knowledge because they are without memory: their memory has passed into the machine that reproduces gestures that the proletariat no longer needs to know”). (35) Stiegler never answers the question of how the critique of techniques of memory and knowledge tell us anything about proletarianisation as a process of expropriation of surplus-value and accumulation by dispossession. He does, however, wax nostalgic about the charms of the petty bourgeoisie, who—unlike the working class—could “emancipate itself from the pure necessity of reproducing its labor power, and can therefore liberate itself from pure negotium, that is, from completely calculable exchange.” (64–65) With such pleasures, who needs to speak of liberating the working class?

If Stiegler can manage to empty “proletarianisation” of its class content, we should not be surprised that his account of the recent crisis prioritises technological and moral solutions rather than political ones: “technics becomes the central stakes” of political economy, which in turn becomes a question of “sociotherapy.” (36) On his account, the financialisation of capital is the most recent of techniques, like “the pharmakon of writing,” that can “short-circuit living and anamnesic memory.” (79) Stiegler attempts to show, in one of those moments when his analogies obstruct a clear analysis, how the “struggle against the tendential fall in the rate of profit thus induces a tendential fall in libidinal energy, which reinforces the speculative tendency of capital, that is, its disinvestment.” (89) He argues that consumerism, the first sustained solution to the tendential fall in the rate of profit, produces the fall in libidinal energy, short-circuiting the long-term investments of desire. A widespread “dictatorship of short-termism” is the result. (57) The cause of the crisis, then, is “carelessness” (incurie), brought on by short-term thinking, when one “scoffs at the economic as well as social consequences of ‘profitable’ decisions.” (80) Given that he reduces structural crises to motivations such as carelessness (85), it should come as no surprise that Stiegler is a reformist in the last instance, calling for a “sociotherapy” to cultivate long-term horizons in transindividual relations and for laws and regulations to prevent the more harmful aspects of capital accumulation. (99–101 and 108)

Stiegler is emblematic of a conservative French republicanism masquerading as radical theory: political questions, on his account, are subordinated to technological questions, and reformism replaces popular struggle. In sum, for Stiegler, the system carries risks, but these can be corrected if we just care enough, that is, if we create the proper institutions to handle our investments, libidinal and otherwise. When Stiegler argues that “new apparatuses of production of libidinal energy must be conceived and instituted” his examples are, embarrassingly enough, “the ecclesiastical institution and its care-ful [curieux] inhabitant, the curé [and] the school and its master, the teacher.” (108) If this is a new critique of political economy, then long live the ‘old’ critique! Combating capitalism today requires analysing how neoliberalism is a project of re-entrenching capitalist class power, as well as conceptualising how the techniques of this project (expropriation, privatisation, financialisation, accumulation by dispossession, and the uneven deployment of production across the global north and south) serve to reinforce that goal. For this task, there are more tools in Marx’s contributions than in Stiegler’s.

#### Their entire argument is methodologically bankrupt---Stiegler has no evidence or support for any assertion about tech, capitalism or contemporary culture---assign it zero truth-value

Peter Gratton 10, Assistant Professor of Philosophy at the University of San Diego, 8/4/10, “Taking Care of Youth and the Generations,” http://ndpr.nd.edu/news/24441-taking-care-of-youth-and-the-generations/

For those whose attention is waning, Internet consumers that you are, let me cut to the chase: Stiegler is right to attend to the need to reinvigorate "deep attention," but this work itself shows superficial attention to the myriad issues under discussion. For example, he argues, "the United States suffers … massively from attention deficit disorder," which both sets up much of his analysis and is demonstrably wrong.[2] He also cites several times the number of hours of media the average American consumes, and then simply presumes that this results in lowered "attention" spans.[3] Following the chain of argument, he then claims that such inattentiveness inexorably leads to rising levels of "juvenile" delinquency. Thus, the future is dim indeed, as I suppose these "incivil," "restless" masses have their own children, and the script of Mike Judge's film Idiocracy (2006) plays itself out. Yet rates of such "delinquency" in Western Europe and the United States are down precipitously over the last twenty years (definitional claims aside),[4] while at the same time literacy rates continue to go up (not of minor pertinence here),[5] just as the threshold has been crossed, according to Stiegler, between televisual technologies (movies and TV) and "numerical" programming (computers, cell phones, etc.).

Perhaps the main victim here of televisual culture is Stiegler himself, who seems to have simply taken for granted media reports about AD/HD, showing little evidence for any research on his own, which I suppose has the upshot of providing an indirect proof for the problem he describes. He rehashes truisms about the rising levels of Attention-Deficit/Hyperactivity Disorder (AD/HD) without noting the vast differences among the many "attention deficit" disorders, or that it involves neurological processes besides those related to temporal retention; nor does he seem to have spent time with sufferers of AD/HD, who would quickly belie a number of his assumptions. He seems not to have thought at all about the historicity of "mental" illnesses and the question of when they could ever be said to arise, not a small point when claiming that AD/HD is wholly contemporary (190). Moreover, Stiegler seems not to have considered that there may be anything other than technological reasons for the rise of AD/HD, not least that we are paying more attention to attention: isn't this attention paid to attention problems itself a sign that, perhaps, "our" civilization is not wholly inattentive yet? That perhaps our problem, given the amount of drugs dispensed for AD/HD, is precisely because we continue, at all costs, to want to fit children into the disciplinary modes he argues Foucault had wrongly focused on, or simply for the reasons of creating a market, thus literally paying attention? That perhaps, for these reasons, we are paying too much attention to attention, to having our kids and adults sit still and face foreword in the types of classrooms Stiegler argues for? At the least, in a book that admonishes the masses, the "I don't-give-a-damners," for not performing Enlightenment self-critique, these questions should be addressed.

#### Their individuation impact is structurally inevitable because TV and media have re-wired all our brains to the point where implementing the alt is impossible---if this sounds crazy, remember it’s their author that thinks it---and it’s obviously overstated and wrong

Richard Iveson 12, PhD from the Centre for Cultural Studies at Goldsmiths, University of London, October 2012, “Rewiring the Brain or, Why our Children are not Human,” Parallax, Vol. 18, No. 4, p. 121-125

Psychotechnological systems, argues Stiegler, are the key technologies of hyperindustrial societies of control. Hence, whereas for Stiegler the key question centres upon education leading to maturity, the ‘media world’ by contrast is fixated upon gaining control of youth's psychic and social apparatuses from the youngest age (p.132). Such systems of control serve only to short-circuit the psychic system, however, resulting in the explosion of attention-deficit disorder, infant hyperactivity, and cognitive-overflow-syndrome we see today. Ultimately, maintains Stiegler, desire itself collapses (p.42).

In this way, attention is reduced to retention, a regression of intelligence for which the programming industries and mass media are to blame. Television in particular, writes Stiegler, has ‘irresistibly’ ruined the public education systems instituted in the 1880s along Aufklärung ideals, to the extent that democracy in the West has now been subsumed by a telecracy, which, with the programming industries as its ‘armed wing’, seeks only to control social behaviour by adapting it to immediate market needs (p.58). Moreover, this process has been accelerated by the emergence of new media, leading to the ‘hypersolicitation of attention’ (p.94). This control process serves to remove individuals from participation in the critical process of collective intelligence, a removal characteristic of what Stiegler, after Marx, terms ‘proletarianization’.

Psychotechnologies, in other words, eliminate the very thing that defines the human, that of critical consciousness. As a result, the ‘new’ short-term state of ‘attention without consciousness’ they inaugurate necessarily constitutes an entirely different form of being. Stiegler refers to this as a state of ‘vigilance’, a form of being characteristic of wild animals (p.78). The programming industries, in short, rewire the human, purging it of its exceptional ‘cerebral plasticity’ so as to produce instead an animalistic nervous system ‘forever enclosed within strict neurological limits’ (pp.96–8). The post-human, therefore, is a (psycho)technologically produced animal, subject only to the short-term satisfaction of drives without desire. This, suggests Stiegler, is the future, and that future is (almost) now, consciousness having being reduced to a ‘grammatized stream’ by the ‘transformation of formalized machinic processes, as well as by devices recording and manipulating the information stream’ (p.147).

This ‘rewiring’, moreover, is no simple metaphor. Television and new media, Stiegler insists, irrevocably restructure the synaptogenetic circuits of children subjected to them at an early age. The evidence invoked to back up this claim is, however, very thin. Nevertheless, Stiegler takes it as proven that such rewiring inevitably results in an irreversible inability to attain maturity at the neurological level (pp.74–7). The ‘herd’ that is the next generation, in short, will thus be physiologically unable to heed Stiegler's warning and to take responsibility. Rather, by the time today's children grow up, it will already be too late.

For Stiegler, signs of this process are everywhere. In place of the social formation of intelligence, we find only ‘the most minimal human “subject”’, which increasingly ‘delegates its attention to automata that then become its captors, meters, gauges, warning signals, alarms, and so on’ (pp.100–1). While, on the one hand, we can no longer recall our own telephone numbers or how to do simple arithmetic, on the other we transfer control of all our financial, military and medical decisions to various software applications. As a result, there can be no singular internalization of the collective and social memories of humanity, and thus no possibility of creating new long circuits of transindividuation. Instead, machines calculate us: ‘attention engines’ take the place of attention itself, and thus substitute for the subject (p.100).

There is, however, something of a hysterical edge to Stiegler's stricture regarding the toxicity of television and new media, which recalls similar apocalyptic warnings that have accompanied the emergence of every new media form, not excluding the printed book. It is an attack moreover, as John Hutnyk points out in a recent article, ‘Proletarianization or Cretinization’, which depends upon a largely undifferentiated concept of the ‘long-circuit’ that takes no account of the specificities of place. Moreover, Stiegler appears not to consider the possibility that, what for him is only ever a delinquency of youth in need of correction, might instead constitute a basis for resistance and struggle against market controls. Thus, writes Hutnyk, whereas Stiegler's diagnosis tends all too readily to render the masses a passive object of capture, perhaps instead ‘we need more delinquents, civil unrest, a revolutionary call to attention’ in the constitution of a dialectic in which ‘the distraction of attention may actually be a refined and critical inattention'.2 Stupidity too, insists Hutnyk, can be pharmacological.

#### The alt gets coopted by the right to justify eugenics, using “enforced care” as a disciplinary tactic

Richard Iveson 12, PhD from the Centre for Cultural Studies at Goldsmiths, University of London, October 2012, “Rewiring the Brain or, Why our Children are not Human,” Parallax, Vol. 18, No. 4, p. 121-125

According to Stiegler, we are forever engaged in a ‘battle of intelligence for maturity’, a battle ‘concomitant with the history of humanity’ (p.29). Today, however, this battle has been transformed into the life or death struggle of humanity itself. Unless things change rapidly, Stiegler insists, humanity as we know it will be destroyed, displaced by a dystopian, posthuman future whose inhabitants would be incapable not only of heeding Stiegler's warning, but of even reading it. Proclaiming himself thus a prophet of and from potentially the last generation of mature adults, Stiegler seeks to hastily recall us to rational critique before the new media has its way and irretrievably restructures the connections which constitute intelligence so as to render such constitution impossible (p.33).

To instaurate critique, however, is no easy matter. It is not simply a question of educational reform, but of a revolution that impacts upon every level of society and beyond, intervening ceaselessly even at the neurological level. Moreover, a revolution by its very nature offers no guarantees. As Stiegler admits, the remedy he prescribes might also turn out to be the worst kind of poison. Indeed, one can all too easily envisage the appropriation of his discourse in the service of a right-wing defence of ‘family values’, and even in a renewed eugenicist discourse which (by way of A Clockwork Orange) deems synaptic rewiring a remedy for ‘delinquency’ within a regime of enforced ‘care’.

#### Making universal care the foundation of politics causes mass violence

Michael Dillon 5, Professor in the Department of Politics, Philosophy and Religion at Lancaster University, May 2005, “Cared to Death: The Biopoliticised Time of Your Life,” Foucault Studies, No. 2, p. 37-46

The key point of dispute with Ojakangas concerns the self-immolating logic of biopolitics. “Not bare life that is exposed to an unconditional threat of death,” he says in the introduction to his paper, “but the care of *‘all living’* is the foundation of biopower.” (emphasis in the original). Ojakangas says: “Foucault’s biopower has nothing to do with that [Agamben] kind of bare life.” I agree. Foucault’s biopolitics concerns an historically biologised life whose biologisation continues to mutate as the life sciences themselves offer changing interpretations and technical determinations of life. This biologised life of biopolitics nonetheless also raises the stake for Foucault of a life that is not a biologised life. So it does for Agamben, but differently and in a different way. 24 For Foucault, the biologised life of biopolitics also raises the issue of a life threatened in supremely violent and novel ways. So it does for Agamben, but again differently and for the same complex of reasons. 25

In contesting Agamben in the ways that he does, Ojakangas marks an important difference, then, between Foucault and Agamben. That done, perhaps the difference needs however to be both marked differently and interrogated differently. I have argued that there is a certain betrayal in the way Agamben reworks Foucault. There is however much more going on in this ‘betrayal’ than misconstruction and misinterpretation. There is a value in it. Exploring that value requires another ethic of reading in addition to that of the exegesis required to mark it out. For Agamben’s loathing of biopolitics is I think more ‘true’ to the burgeoning suspicion and fear that progressively marked Foucault’s reflections on it than Ojakangas’ account can give credit for, since he concentrates on providing the exegetical audit required to mark it out rather than evaluate it.

In posing an intrinsic and unique threat to life through the very ways in which it promotes, protects and invests life, ‘care for all living’ threatens life in its own distinctive ways. Massacres have become vital. The threshold of modernity is reached when the life of the species is wagered on its own (bio) political strategies. Biopolitics must and does recuperate the death function. It does teach us how to punish and who to kill.26

Power over life must adjudicate punishment and death as it distributes live across terrains of value that the life sciences constantly revise in the cause of life’s very promotion. It has to. That is also why we now have a biopolitics gone geopolitically global in humanitarian wars of intervention and martial doctrines of virtuous war. 27 Here, also, is the reason why the modernising developmental politics of biopolitics go racist: “So you can understand the importance – I almost said the vital importance – of racism to such an exercise of power.” 28 In racism, Foucault insists: “We are dealing with a mechanism that allows biopower to work.” 29 But: “The specificity of modern racism, or what gives it its specificity, is not bound up with mentalities, ideologies or the lies of power. It is bound up with the techniques of power, with the technology of power.”30

In thus threatening life, biopolitics prompts a revision of the question of life and especially of the life of a politics that is not exhaustively biologised; comprehensively subject to biopolitical governance in such a way that life shows up as nothing but the material required for biopolitical governance, whether in terms posed by Foucault or Agamben. Emphasising care for all living - the promotion, protection and investment of the life of individuals and populations – elides the issue of being cared to death. Being cared to death poses the issue of the life that is presupposed, nomologically for Agamben and biologically for Foucault, in biopolitics. Each foregrounds the self-immolating logic that ineluctably applies in a politics of life that understands life biologically, in the way that Foucault documents for us, or nomologically, in the way that Agamben’s bare life contends. When recalling the significance of the Christian pastorate to biopolitics, Ojakangas seems to emphasize a line of succession rather than of radical dissociation. One, moreover, which threatens to elide the intrinsic violence of biopolitics and its essential relation with correction and death.

[Italics in original]

#### All environmental factors getting better

**Lomberg 10—**Ph.D in pol science (4/21, Bjorn Earth Day: Smile, don't shudder; Ignore doomsday environmentalists. Things aren't so bad. And if rich countries would worry about the right things, all the better, USA Today, LexisNexis)

Given all the talk of impending catastrophe, this may come as a surprise, but as we approach the 40th anniversary of the first Earth Day, people who care about the environment actually have a lot to celebrate. Of course, that's not how the organizers of Earth Day 2010 see it. In their view (to quote a recent online call to arms), "The world is in greater peril than ever." But consider this: In virtually every developed country, the air is more breathable and the water is more drinkable than it was in 1970. In most of the First World, deforestation has turned to reforestation. Moreover, the percentage of malnutrition has been reduced, and ever-more people have access to clean water and sanitation. Apocalyptic predictions from concerned environmental activists are nothing new. Until about 10 years ago, I took it for granted that these predictions were sound. Like many of us, I believed that the world was in a terrible state that was only getting worse with each passing day. My thinking changed only when, as a university lecturer, I set out with my students to disprove what I regarded at the time as the far-fetched notion that global environmental conditions were actually improving. To our surprise, the data showed us that many key environmental measures were indeed getting better. ,

#### No impact to enviro

Sagoff 97  Mark, Senior Research Scholar – Institute for Philosophy and Public policy in School of Public Affairs – U. Maryland, William and Mary Law Review, “INSTITUTE OF BILL OF RIGHTS LAW SYMPOSIUM DEFINING TAKINGS: PRIVATE PROPERTY AND THE FUTURE OF GOVERNMENT REGULATION: MUDDLE OR MUDDLE THROUGH? TAKINGS JURISPRUDENCE MEETS THE ENDANGERED SPECIES ACT”, 38 Wm and Mary L. Rev. 825, March, L/N

Note – Colin Tudge - Research Fellow at the Centre for Philosophy at the London School of Economics. Frmr Zoological Society of London: Scientific Fellow and tons of other positions. PhD. Read zoology at Cambridge.

Simon Levin = Moffet Professor of Biology, Princeton. 2007 American Institute of Biological Sciences Distinguished Scientist Award 2008 Istituto Veneto di Scienze Lettere ed Arti 2009 Honorary Doctorate of Science, Michigan State University 2010 Eminent Ecologist Award, Ecological Society of America 2010 Margalef Prize in Ecology, etc… PhD

Although one may agree with ecologists such as Ehrlich and Raven that the earth stands on **the brink of** an episode of **massive extinction, it may not follow** from this grim fact **that human** being**s will suffer** as a result. On the contrary, skeptics such as science writer Colin Tudge have challenged biologists to explain **why we need more than a tenth of the 10 to 100 million species that grace the earth**. Noting that "cultivated systems often out-produce wild systems by 100-fold or more," Tudge declared that "the argument that humans need the variety of other species is, when you think about it, a theological one." n343 Tudge observed that "the elimination of all but a tiny minority **of our fellow creatures does not affect the material well-being of humans** one iota."n344 This skeptic challenged ecologists to list more than 10,000 species (other than unthreatened microbes) that are essential to ecosystem productivity or functioning. n345 "**The human species could survive just as well** if 99.9% of our fellow creatures went extinct, provided only that we retained the appropriate 0.1% that we need." n346   [\*906]   The monumental Global Biodiversity Assessment ("the Assessment") identified two positions with respect to redundancy of species. "At one extreme is the idea that each species is unique and important, such that its removal or loss will have demonstrable consequences to the functioning of the community or ecosystem." n347 The authors of the Assessment, a panel of eminent ecologists, endorsed this position, saying it is "unlikely that there is much, if any, ecological redundancy in communities over time scales of decades to centuries, the time period over which environmental policy should operate." n348 These eminent ecologists rejected the opposing view, "the notion that species overlap in function to a sufficient degree that removal or loss of a species will be compensated by others, with negligible overall consequences to the community or ecosystem." n349  Other biologists believe, however, that species are so fabulously redundant in the ecological functions they perform that the life-support systems and processes of the planet and ecological processes in general will function perfectly well with fewer of them, certainly fewer than the millions and millions we can expect to remain **even if** **every threatened organism becomes extinct**. n350 Even the kind of sparse and miserable world depicted in the movie Blade Runner could provide a "sustainable" context for the human economy as long as people forgot their aesthetic and moral commitment to the glory and beauty of the natural world. n351 The Assessment makes this point. "Although any ecosystem contains hundreds to thousands of species interacting among themselves and their physical environment, the emerging consensus is that the system is driven by a small number of . . . biotic variables on whose interactions the balance of species are, in a sense, carried along." n352   [\*907]   To make up your mind on the question of the functional redundancy of species, consider an endangered species of bird, plant, or insect and ask how the ecosystem would fare in its absence. The fact that the creature is endangered suggests an answer: it is already in limbo as far as ecosystem processes are concerned. What crucial ecological services does the black-capped vireo, for example, serve? Are any of the species threatened with extinction necessary to the provision of any ecosystem service on which humans depend? If so, which ones are they?  Ecosystems and the species that compose them have changed, dramatically, continually, and totally in virtually every part of the United States. There is little ecological similarity, for example, between New England today and the land where the Pilgrims died. n353 In view of the constant reconfiguration of the biota, **one may wonder why Americans have not suffered more as a result of ecological catastrophes**. The cast of species in nearly every environment changes constantly-local extinction is commonplace in nature-but the crops still grow. Somehow, it seems, property values keep going up on Martha's Vineyard in spite of the tragic disappearance of the heath hen.  One might argue that the sheer number and variety of creatures available to any ecosystem buffers that system against stress. Accordingly, we should be concerned if the "library" of creatures ready, willing, and able to colonize ecosystems gets too small. (Advances in genetic engineering may well permit us to write a large number of additions to that "library.") In the United States as in many other parts of the world, however, the number of species has been increasing dramatically, not decreasing, as a result of human activity. This is because the hordes of exotic species coming into ecosystems in the United States far exceed the number of species that are becoming extinct. Indeed, introductions may outnumber extinctions by more than ten to one, so that the United States is becoming more and more species-rich all the time largely as a result of human action. n354 [\*908] Peter Vitousek and colleagues estimate that over 1000 non-native plants grow in California alone; in Hawaii there are 861; in Florida, 1210. n355 In Florida more than 1000 non-native insects, 23 species of mammals, and about 11 exotic birds have established themselves. n356 Anyone who waters a lawn or hoes a garden knows how many weeds desire to grow there, how many birds and bugs visit the yard, and how many fungi, creepy-crawlies, and other odd life forms show forth when it rains. All belong to nature, from wherever they might hail, but not many homeowners would claim that there are too few of them. Now, not all exotic species provide ecosystem services; indeed, some may be disruptive or have no instrumental value. n357 This also may be true, of course, of native species as well, especially because all exotics are native somewhere. Certain exotic species, however, such as Kentucky blue grass, establish an area's sense of identity and place; others, such as the green crabs showing up around Martha's Vineyard, are nuisances. n358 Consider an analogy [\*909] with human migration. Everyone knows that after a generation or two, immigrants to this country are hard to distinguish from everyone else. The vast majority of Americans did not evolve here, as it were, from hominids; most of us "came over" at one time or another. This is true of many of our fellow species as well, and they may fit in here just as well as we do. It is possible to distinguish exotic species from native ones for a period of time, just as we can distinguish immigrants from native-born Americans, but as the centuries roll by, species, like people, fit into the landscape or the society, changing and often enriching it. Shall we have a rule that a species had to come over on the Mayflower, as so many did, to count as "truly" American? Plainly not. When, then, is the cutoff date? Insofar as we are concerned with the absolute numbers of "rivets" holding ecosystems together, extinction seems not to pose a general problem because a far greater number of kinds of mammals, insects, fish, plants, and other creatures thrive on land and in water in America today than in prelapsarian times. n359 The Ecological Society of America has urged managers to maintain biological diversity as a critical component in strengthening ecosystems against disturbance. n360 Yet as Simon Levin observed, "much of the detail about species composition will be irrelevant in terms of influences on ecosystem properties." n361 [\*910] He added: "For net primary productivity, as is likely to be the case for any system property, **biodiversity matters only up to a point**; above a certain level, increasing biodiversity is likely to make **little difference**." n362 What about the use of plants and animals in agriculture? There is no scarcity foreseeable. "Of an estimated 80,000 types of plants [we] know to be edible," a U.S. Department of the Interior document says, "only about 150 are extensively cultivated." n363 About twenty species, not one of which is endangered, provide ninety percent of the food the world takes from plants. n364 Any new food has to take "shelf space" or "market share" from one that is now produced. Corporations also find it difficult to create demand for a new product; for example, people are not inclined to eat paw-paws, even though they are delicious. It is hard enough to get people to eat their broccoli and lima beans. It is harder still to develop consumer demand for new foods. This may be the reason the Kraft Corporation does not prospect in remote places for rare and unusual plants and animals to add to the world's diet. Of the roughly 235,000 flowering plants and 325,000 nonflowering plants (including mosses, lichens, and seaweeds) available, farmers ignore virtually all of them in favor of a very few that are profitable. n365 To be sure, any of the more than 600,000 species of plants could have an application in agriculture, but would they be preferable to the species that are now dominant? Has anyone found any consumer demand for any of these half-million or more plants to replace rice or wheat in the human diet? There are reasons that farmers cultivate rice, wheat, and corn rather than, say, Furbish's lousewort. There are many kinds of louseworts, so named because these weeds were thought to cause lice in sheep. How many does agriculture really require? [\*911] The species on which agriculture relies are domesticated, not naturally occurring; they are developed by artificial not natural selection; they might not be able to survive in the wild. n366 This argument is not intended to deny the religious, aesthetic, cultural, and moral reasons that command us to respect and protect the natural world. These spiritual and ethical values should evoke action, of course, but we should also recognize that they are spiritual and ethical values. We should recognize that ecosystems and all that dwell therein compel our moral respect, our aesthetic appreciation, and our spiritual veneration; we should clearly seek to achieve the goals of the ESA. There is no reason to assume, however, that these goals have anything to do with human well-being or welfare as economists understand that term. These are ethical goals, in other words, not economic ones. Protecting the marsh may be the right thing to do for moral, cultural, and spiritual reasons. We should do it-but someone will have to pay the costs. In the narrow sense of promoting human welfare, protecting nature often represents a net "cost," not a net "benefit." It is largely for moral, not economic, reasons-ethical, not prudential, reasons- that we care about all our fellow creatures. They are valuable as objects of love not as objects of use. What is good for   [\*912]  the marsh may be good in itself even if it is not, in the economic sense, good for mankind. The most valuable things are quite useless.

#### no civil war or destruction from cap

Goklany 9**—**Worked with federal and state governments, think tanks, and the private sector for over 35 years. Worked with IPCC before its inception as an author, delegate and reviewer. Negotiated UN Framework Convention on Climate Change. Managed the emissions trading program for the EPA. Julian Simon Fellow at the Property and Environment Research Center, visiting fellow at AEI, winner of the Julian Simon Prize and Award. PhD, MS, electrical engineering, MSU. B.Tech in electrical engineering, Indian Institute of Tech. (Indur, “Have increases in population, affluence and technology worsened human and environmental well-being?” 2009, http://www.ejsd.org/docs/HAVE\_INCREASES\_IN\_POPULATION\_AFFLUENCE\_AND\_TECHNOLOGY\_WORSENED\_HUMAN\_AND\_ENVIRONMENTAL\_WELL-BEING.pdf)

Although global population is no longer growing exponentially, it has quadrupled since 1900. Concurrently, affluence (or GDP per capita) has sextupled, global economic product (a measure of aggregate consumption) has increased 23-fold and carbon dioxide has increased over 15-fold (Maddison 2003; GGDC 2008; World Bank 2008a; Marland et al. 2007).4 But contrary to Neo- Malthusian fears, average **human well-being,** measured by any objective indicator, **has never been higher**. Food supplies, Malthus’ original concern, are up worldwide. Global food supplies per capita increased from 2,254 Cals/day in 1961 to 2,810 in 2003 (FAOSTAT 2008). This helped reduce hunger and malnutrition worldwide. The proportion of the population in the developing world, suffering from chronic hunger declined from 37 percent to 17 percent between 1969–71 and 2001–2003 despite an 87 percent population increase (Goklany 2007a; FAO 2006). The reduction in hunger and malnutrition, along with improvements in basic hygiene, improved access to safer water and sanitation, broad adoption of vaccinations, antibiotics, pasteurization and other public health measures, helped reduce mortality and increase life expectancies. These improvements first became evident in today’s developed countries in the mid- to late-1800s and started to spread in earnest to developing countries from the 1950s. The infant mortality rate in developing countries was 180 per 1,000 live births in the early 1950s; today it is 57. Consequently, global life expectancy, perhaps the single most important measure of human well-being, increased from 31 years in 1900 to 47 years in the early 1950s to 67 years today (Goklany 2007a). Globally, average **annual per capita incomes tripled** since 1950. The proportion of the world’s population outside of high-income OECD countries living in absolute poverty (average consumption of less than $1 per day in 1985 International dollars adjusted for purchasing power parity), fell from 84 percent in 1820 to 40 percent in 1981 to 20 percent in 2007 (Goklany 2007a; WRI 2008; World Bank 2007). Equally important, the world is more literate and better educated. Child labor in low income countries declined from 30 to 18 percent between 1960 and 2003. In most countries, people are freer politically, economically and socially to pursue their goals as they see fit. More people choose their own rulers, and have freedom of expression. They are more likely to live under rule of law, and less likely to be arbitrarily deprived of life, limb and property. Social and professional mobility has never been greater. It is easier to transcend the bonds of caste, place, gender, and other accidents of birth in the lottery of life. People work fewer hours, and have more money and better health to enjoy their leisure time (Goklany 2007a). Figure 3 summarizes the U.S. experience over the 20th century with respect to growth of population, affluence, material, fossil fuel energy and chemical consumption, and life expectancy. It indicates that population has multiplied 3.7-fold; income, 6.9-fold; carbon dioxide emissions, 8.5-fold; material use, 26.5-fold; and organic chemical use, 101-fold. Yet its life expectancy increased from 47 years to 77 years and infant mortality (not shown) declined from over 100 per 1,000 live births to 7 per 1,000. It is also important to note that not only are people living longer, they are healthier. The disability rate for seniors declined 28 percent between 1982 and 2004/2005 and, despite better diagnostic tools, major diseases (e.g., cancer, and heart and respiratory diseases) occur 8–11 years later now than a century ago (Fogel 2003; Manton et al. 2006). If similar figures could be constructed for other countries, most would indicate qualitatively similar trends, especially after 1950, except Sub-Saharan Africa and the erstwhile members of the Soviet Union. In the latter two cases, life expectancy, which had increased following World War II, declined after the late 1980s to the early 2000s, possibly due poor economic performance compounded, especially in Sub-Saharan Africa, by AIDS, resurgence of malaria, and tuberculosis due mainly to poor governance (breakdown of public health services) and other manmade causes (Goklany 2007a, pp.66–69, pp.178–181, and references therein). However, there are signs of a turnaround, perhaps related to increased economic growth since the early 2000s, although this could, of course, be a temporary blip (Goklany 2007a; World Bank 2008a). Notably, in most areas of the world, the healthadjusted life expectancy (HALE), that is, life expectancy adjusted downward for the severity and length of time spent by the average individual in a less-than-healthy condition, is greater now than the unadjusted life expectancy was 30 years ago. HALE for the China and India in 2002, for instance, were 64.1 and 53.5 years, which exceeded their unadjusted life expectancy of 63.2 and 50.7 years in 1970–1975 (WRI 2008). Figure 4, based on cross country data, indicates that contrary to Neo-Malthusian fears, both life expectancy and infant mortality improve with the level of affluence (economic development) and time, a surrogate for technological change (Goklany 2007a). Other indicators of human well-being that improve over time and as affluence rises are: access to safe water and sanitation (see below), literacy, level of education, food supplies per capita, and the prevalence of malnutrition (Goklany 2007a, 2007b).

#### Zero support for the critique

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Freudian psychoanalysis increasingly is the target of blistering criticism from a wide variety of commentators. **54** In a recent review, Frederick Crews reports that   independent studies have begun to converge toward a verdict... that **there is literally nothing to be said, scientifically or therapeutically, to the advantage of the entire Freudian system or any of its component dogmas** Analysis as a whole remains powerless... and understandably so, because a thoroughgoing epistemological critique, based on **commonly acknowledged standards of evidence and logic** decertifies **every distinctively psychoanalytic proposition**. **55** The most telling criticism of Freud's psychoanalytic theory is that it has proven no more effective in producing therapeutic benefits than have other forms of psychotherapy. 56 Critics draw the obvious conclusion that the benefits (if any) of psychotherapy are neither explained nor facilitated by psychoanalytic theories. Although Freudian psychoanalytic theory purports to provide a truthful account of the operations of the psyche and the causes for mental disturbances, critics argue that psychoanalytic theory may prove in the end to be nothing more than fancy verbiage that tends to obscure whatever healing effects psychotherapeutic dialogue may have. **57** ¶ Freudian psychoanalysis failed because it **could not make good on its claim to be a rigorous and empirical science**. Although Freud's mystique is premised on a widespread belief that psychoanalysis was a profound innovation made possible by his genius, Freud claimed only that he was extending the scientific research of his day within the organizing context of a biological model of the human mind. **58** [\*320] Freud's adherents created the embarrassing cult of personality and the myth of a self-validating psychoanalytic method only after **Freud's empirical claims could not withstand critical scrutiny** in accordance with the **scientific methodology** demanded by his metapsychology. **59** The record is clear that Freud believed that psychoanalysis would take its place among the sciences and that his clinical work provided empirical confirmation of his theories. This belief now appears to be **completely unfounded and indefensible.**¶Freud's quest for a scientifically grounded psychotherapy was not amateurish or naive. Although Freud viewed his "metapsychology as a set of directives for constructing a scientific psychology," n60 Patricia Kitcher makes a persuasive case that he was not a blind dogmatist who refused to adjust his metapsychology in the face of contradictory evidence. n61 Freud's commitment to the scientific method, coupled with his creative vision, led him to construct a comprehensive and integrative metapsychology that drew from a number of scientific disciplines in an impressive and persuasive manner. n62 However, the natural and social sciences upon which he built his derivative and interdisciplinary approach developed too rapidly and unpredictably for him to respond. n63 As **developments in biology quickly undermined Freud's theory**, he "began to look to linguistics and especially to anthropology as more hopeful sources of support," n64 but this strategy later in his career proved equally [\*321] unsuccessful. n65 The scientific justification claimed by Freud literally eroded when **the knowledge base underlying his theory collapsed**, leaving his disciples with the impossible task of defending a theory whose presuppositions no longer were plausible according to their own criteria of validation. n66

#### Libidinal economy doesn’t explain violence

Havi Carel 6, Senior Lecturer in Philosophy at the University of the West of England, “Life and Death in Freud and Heidegger”, Google Books

Secondly, the constancy principle on which these ideas are based is incompatible with observational data. Once the passive model of the nervous system has been discarded, there was no need for external excitation in order for discharge to take place, and more generally, "the behavioural picture seemed to negate the notion of drive, as a separate energizer of behaviour" {Hcbb. 1982. p.35). According to Holt, the nervous system is not passive; it does not take in and conduct out energy from the environment, and it shows no tendency to discharge its impulses. 'The principle of constancy is quite without any biological basis" (1965, p. 109). He goes on to present the difficulties that arise from the pleasure principle as linked to a tension-reduction theory. The notion of tension is "conveniently ambiguous": it has phenomenological, physiological and abstract meaning. But empirical evidence against the theory of tension reduction has been "mounting steadily" and any further attempts to link pleasure with a reduction of physiological tension are "decisively refuted" (1965, pp. 1102). Additionally, the organism and the mental system are no longer considered closed systems. So the main arguments for the economic view collapse, as does the entropic argument for the death drive (1965, p. 114). A final, more general criticism of Freud's economic theory is sounded by Compton, who argues, "Freud fills in psychological discontinuities with neurological hypotheses" (1981, p. 195). The Nirvana principle is part and parcel of the economic view and the incomplete and erroneous assumptions about the nervous system (Hobson, 1988, p.277). It is an extension ad extremis of the pleasure principle, and as such is vulnerable to all the above criticisms. The overall contemporary view provides strong support for discarding the Nirvana principle and reconstructing the death drive as aggression.

#### threats are real yo

Ravenal ‘9

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Quite expectedly, the more doctrinaire of the non-interventionists take pains to deny any straightforward, and thereforelegitimate, security motive in American foreign and military policy. In fact, this denial leads to a more sweeping rejection of any recognizably rational basis for American foreign policy, and, even, sometimes (among the more theoretical of the non-interventionists), a preference for non-rational accounts, or “models,” of virtually any nation’s foreign policy-making.4 One could call this tendency among anti-imperialists “motive displacement.” More specifically, in the cases under review here, one notes a receptivity to any reworking of history, and any current analysis of geopolitics, that denigrates “the threat”; and, along with this,a positing of “imperialism” (the almost self-referential and primitive impulse) as a sufficient explanation for the often strenuous and risky actions of great powers such as the United States. Thus, not only is “empire” taken to be a sufficient and, in some cases, a necessary condition in bringing about foreign “threats”; but, by minimizing the extent and seriousness of these threats, the anti-imperialists put themselves into the position of lacking a rational explanation for the derivation of the (pointless at best, counter-productive at worst) policies that they designate as imperialistic. A pungent example of this threat denigration and motive displacement is Eland’s account of American intervention in the Korean and Vietnam wars:

After North Korea invaded, the Truman administration intervened merely for the purpose of a demonstration to friends and foes alike. Likewise, according to eminent cold war historians, the United States did not inter- vene in Vietnam because it feared communism, which was fragmented, or the Soviet Union, which wanted détente with the West, or China, which was weak, but because it did not want to appear timid to the world. The behavior of the United States in both Korea and Vietnam is typical of imperial powers, which are always concerned about their reputation, pres- tige, and perceived resolve. (Eland 2004, 64)

Of course, the motive of “reputation,” to the extent that it exists in any particular instance, is a part of the complex of motives that characterize a great power that is drawn toward the role of hegemon (not the same thing as “empire”). Reputation is also a component of the power projec- tion that is designed to serve the interest of national security. Rummaging through the concomitants of “imperialism,” Eland (2004, 65)discovers the thesis of “threat inflation” (in this case, virtual threat invention): Obviously, much higher spending for the military, homeland security, and foreign aid are required for a policy of global intervention than for a policy of merely defending the republic. For example, after the cold war, the security bureaucracies began looking for new enemies to justify keeping defense and intelligence budgets high. Similarly, Eland (ibid., 183), in a section entitled “Imperial Wars Spike Corporate Welfare,” attributes a large portion of the U.S. defense budget—particularly the procurement of major weapons systems, such as “Virginia-class submarines . . . aircraft carriers . . . F-22 fighters . . . [and] Osprey tilt-rotor transport aircraft”—not to the systemically derived requirement for certain kinds of military capabilities, but, rather, to the imperatives of corporate pork. He opines that such weapons have no stra- tegic or operational justification; that “the American empire, militarily more dominant than any empire in world history, can fight brushfire wars against terrorists and their ‘rogue’ state sponsors without those gold- plated white elephants.”

The underlying notion of “the security bureaucracies . . . looking for new enemies” is a threadbare concept that has somehow taken hold across the political spectrum, from the radical left (viz. Michael Klare [1981], who refers to a “threat bank”), to the liberal center (viz. Robert H. Johnson [1997], who dismisses most alleged “threats” as “improbable dangers”), to libertarians (viz. Ted Galen Carpenter [1992], Vice President for Foreign and Defense Policy of the Cato Institute, who wrote a book entitled A Search for Enemies). What is missing from most analysts’ claims of “threat inflation,” however, is a convincing theory of why, say, the American government significantly(not merely in excusable rhetoric) might magnify and even invent threats (and, more seriously, act on such inflated threat estimates). In a few places, Eland (2004, 185) suggests that such behavior might stem from military or national security bureaucrats’ attempts to enhance their personal status and organizational budgets, or even from the influence and dominance of “the military-industrial complex”; viz.: “Maintaining the empire and retaliating for the blowback from that empire keeps what President Eisenhower called the military-industrial complex fat and happy.” Or, in the same section:

In the nation’s capital, vested interests, such as the law enforcement bureaucracies . . . routinely take advantage of “crises”to satisfy parochial desires. Similarly, many corporations use crises to get pet projects— a.k.a. pork—funded by the government. And national security crises, because of people’s fears, are especially ripe opportunities to grab largesse. (Ibid., 182)

Thus, “bureaucratic-politics” theory, which once made several reputa- tions (such as those of Richard Neustadt, Morton Halperin, and Graham Allison) in defense-intellectual circles, and spawned an entire sub-industry within the field of international relations,5 is put into the service of dismissing putative security threats as imaginary. So, too, can a surprisingly cognate theory, “public choice,”6 which can be considered the right-wing analog of the “bureaucratic-politics” model, and is a preferred interpretation of governmental decision- making among libertarian observers. As Eland (2004, 203) summarizes:

Public-choice theory argues [that] the government itself can develop sepa- rate interests from its citizens. The government reflects the interests of powerful pressure groups and the interests of the bureaucracies and the bureaucrats in them. Although this problem occurs in both foreign and domestic policy, it may be more severe in foreign policy because citizens pay less attention to policies that affect them less directly.

There is, in this statement of public-choice theory, a certain ambiguity, and a certain degree of contradiction: Bureaucrats are supposedly, at the same time, subservient to societal interest groups and autonomous from society in general.

This journal has pioneered the argument that state autonomy is a likely consequence of the public’s ignorance of most areas of state activity (e.g., Somin 1998; DeCanio 2000a, 2000b, 2006, 2007; Ravenal 2000a). But state autonomy does not necessarily mean that bureaucrats substitute their own interests for those of what could be called the “national society” that they ostensibly serve. I have argued (Ravenal 2000a) that, precisely because of the public-ignorance and elite-expertise factors, and especially because the opportunities—at least for bureaucrats (a few notable post-government lobbyist cases nonwithstanding)—for lucrative self-dealing are stringently fewer in the defense and diplomatic areas of government than they are in some of the contract-dispensing and more under-the-radar-screen agencies of government, the “public-choice” imputation of self-dealing, rather than working toward the national interest (which, however may not be synonymous with the interests, perceived or expressed, of citizens!) is less likely to hold. In short, state autonomy is likely to mean, in the derivation of foreign policy, that “state elites” are using rational judgment, in insulation from self-promoting interest groups—about what strategies, forces, and weapons are required for national defense.

Ironically, “public choice”—not even a species of economics, but rather a kind of political interpretation—is not even about “public” choice, since, like the bureaucratic-politics model, it repudiates the very notion that bureaucrats make truly “public” choices; rather, they are held, axiomatically, to exhibit “rent-seeking” behavior, wherein they abuse their public positions in order to amass private gains, or at least to build personal empires within their ostensibly official niches. Such sub- rational models actually explain very little of what they purport to observe. Of course, there is some truth in them, regarding the “behavior” of some people, at some times, in some circumstances, under some conditions of incentive and motivation. But the factors that they posit operate mostly as constraints on the otherwise rational optimization of objectives that, if for no other reason than the playing out of official roles, transcends merely personal or parochial imperatives.

My treatment of “role” differs from that of the bureaucratic-politics theorists, whose model of the derivation of foreign policy depends heavily, and acknowledgedly, on a narrow and specific identification of the role- playing of organizationally situated individuals in a partly conflictual “pulling and hauling” process that “results in” some policy outcome. Even here, bureaucratic-politics theorists Graham Allison and Philip Zelikow (1999, 311) allow that “some players are not able to articulate [sic] the governmental politics game because their conception of their job does not legitimate such activity.” This is a crucial admission, and one that points— empirically—to the need for a broader and generic treatment of role.

Roles (all theorists state) give rise to “expectations” of performance. My point is that virtually every governmental role, and especially national-security roles, and particularly the roles of the uniformed mili- tary, embody expectations of devotion to the “national interest”; rational- ity in the derivation of policy at every functional level; and objectivity in the treatment of parameters, especially external parameters such as “threats” and the power and capabilities of other nations.

Sub-rational models (such as “public choice”) fail to take into account even a partial dedication to the “national” interest (or even the possibility that the national interest may be honestly misconceived in more paro- chial terms). In contrast, an official’s role connects the individual to the (state-level) process, and moderates the (perhaps otherwise) self-seeking impulses of the individual. Role-derived behavior tends to be formalized and codified; relatively transparent and at least peer-reviewed, so as to be consistent with expectations; surviving the particular individual and trans- mitted to successors and ancillaries; measured against a standard and thus corrigible; defined in terms of the performed function and therefore derived from the state function; and uncorrrupt, because personal cheating and even egregious aggrandizement are conspicuously discouraged.

My own direct observation suggests that defense decision-makers attempt to “frame” the structure of the problems that they try to solve on the basis of the most accurate intelligence. They make it their business to know where the threats come from. Thus, threats are not “socially constructed” (even though, of course, some values are).

A major reason for the rationality, and the objectivity, of the process is that much security planning is done, not in vaguely undefined circum- stances that offer scope for idiosyncratic, subjective behavior, but rather in structured and reviewed organizational frameworks. Non-rationalities (which are bad for understanding and prediction) tend to get filtered out. People are fired for presenting skewed analysis and for making bad predictions. This is because something important is riding on the causal analysis and the contingent prediction. For these reasons, “public choice” does not have the “feel” of reality to many critics who have participated in the structure of defense decision-making. In that structure, obvious, and even not-so-obvious,“rent-seeking” would not only be shameful; it would present a severe risk of career termination. And, as mentioned, the defense bureaucracy is hardly a productive place for truly talented rent-seekers to operatecompared to opportunities for personal profit in the commercial world. A bureaucrat’s very self-placement in these reaches of government testi- fies either to a sincere commitment to the national interest or to a lack of sufficient imagination to exploit opportunities for personal profit.

## 1ar

### Thompson

#### Incentives are key to overcome inevitable self-interest---the alt fails

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Even the environmental moralist who eschews any normative use of economics may find economics valuable for other purposes. Indeed, economics is indispensable in diagnosing why society currently does not achieve the level of environmental protection desired by the moralist. **Those who turn their backs on economics and rely** instead **on ethical** [\*187] **intuition to diagnose environmental problems** are likely to **find themselves doomed to failure.**¶Economic theory suggests that flaws in economic markets and institutions are often the cause of environmental problems. Three concepts of market failure have proven **particularly robust** in analyzing environmental problems. The first is the "tragedy of the commons." n28 If a resource is open and free for multiple parties to use, the parties will tend to over-utilize the resource, even to the point of its destruction. Economists and others have used the tragedy of the commons to explain such environmental problems as over-fishing, the over-drafting of groundwater aquifers, the early and inept exhaustion of oil fields, and high levels of population growth. n29 The second, more general concept (of which the tragedy of the commons actually is a specialized instance) is the "negative externality." n30 When parties do not bear the full cost to society of environmental harms that they cause, they tend to under-invest in the elimination or correction of the harm. Externalities help explain why factories pollute, why landowners destroy ecologically valuable wetlands or other forms of habitat, and why current generations consume high levels of exhaustible resources. The final concept is the problem of "collective action." n31 If political or market actions will benefit a large group of individuals and it is impossible to exclude anyone from enjoying the benefits, each individual will have an incentive to "free ride" on the actions of others rather than acting themselves, reducing the possibility that anything will get done. This explains why the private market does not provide us with more wildlife refuges or aesthetic open space. n32¶ Although these economic explanations for environmental problems are not universal truths, accurate in all settings, **they do enjoy a robust** [\*188] **applicability**. Experimenters, for example, have found that subjects in a wide array of countries succumb to the tragedy of the commons. n33 Smaller groups sometimes have been able to overcome the tragedy of the commons and govern a resource in collective wisdom. Yet this exception appears to be the result of institutional characteristics peculiar to the group and resource that make it easier to devise a local and informal regulatory system rather than the result of cultural differences that undermine the economic precepts of the tragedy of the commons. n34¶ These economic explanations point to a vastly different approach to solving environmental problems than a focus on environmental ethics alone would suggest. To environmental moralists, the difficulty is that the population does not understand the ethical importance of protecting the environment. Although governmental regulation might be necessary in the short run to force people to do what they do not yet appreciate is proper, the long run answers are education and moral change. A principal means of enlightening the citizenry is engaging them in a discussion of environmental goals. Economic analysis, by contrast, suggests that the problem lies in our economic institutions. **The solution** under economic analysis **is to give those who might harm the environment the incentive to avoid the harm through** the imposition of taxes or regulatory fines or the awarding of environmentally beneficial **subsidies**.¶ The few studies that have tried to test the relative importance of environmental precepts and of economics in predicting environmentally relevant behavior suggest that economics trumps ethics. In one 1992 experiment designed to test whether subjects would yield to the tragedy of the commons in a simulated fisheries common, the researchers looked [\*189] to see whether the environmental attitudes of individual subjects made any difference in the subjects' behavior. The researchers measured subjects' environmental beliefs through various means. They administered questionnaires designed to elicit environmental beliefs; they asked the subjects how they would behave in various hypothetical scenarios (e.g., if someone asked them to volunteer to pick up litter on the weekend); they even tried to see how the subjects would react to real requests for environmental help (e.g., by asking them to participate in a Saturday recycling campaign). No matter how the researchers tried to measure the environmental attitudes of the subjects**, attitude failed to provide a statistically significant explanation for participants' behavior in the fishing commons. Those who appeared to have strong environmental beliefs behaved just as tragically as those who did not when fighting for the limited stock of fish**. n35¶ In another study, researchers examined domestic consumers of high amounts of electricity in Perth, Australia. After administering a survey to determine whether the consumers believed they had a personal and ethical duty to conserve energy, the researchers tried various methods for changing the behavior of those who reported that people have a conservation obligation. Informing these individuals of their high electricity usage and even supplying them with conservation tips **did not make a statistically significant difference in their energy use**. The only thing that led these individuals to reduce their electricity consumption was a letter reminding them of the earlier survey in which they had espoused a conservation duty and emphasizing the inconsistency of that view with their high electricity usage. In response to this letter, the subjects reduced their energy use. Apparently shame can be a valuable catalyst in converting ethical beliefs into action. **But the effect may be short lived.** **Within two weeks, the** Perth **subjects' energy use had risen back to its earlier levels**. n36¶ Ethical beliefs, in short, frequently fall victim to personal convenience or cost considerations. Ethical views sometimes can make a difference in how people behave. Examples include the role that ethics has played in encouraging people to recycle or to eat dolphin-free tuna. n37 But the [\*190] personal cost, if any, of recycling or of eating dolphin-free tuna is exceptionally small. For most of the environmental dilemmas that face the nation and the world today, the economic cost of changing behavior is far more significant. And **where costs are high, economics** appears to **trump** most **peoples' environmental views**. Even if ethics played a more powerful role, we do not know for certain how to create or strengthen environmental norms. n38 **In contrast, we do know how to change economic incentives**. Although environmental moralists should continue trying to promote environmental ethics, **economic analysis** currently **provides the strongest tool for diagnosing and** thus **helping to resolve environmental problems. The environmental** morali**st who ignores this tool** in trying to improve the environment **is doomed** to frustration.

### Schmitty

#### enemies good

Reinhard 4 – Kenneth Reinhard, Professor of Jewish Studies at UCLA, 2004, “Towards a Political Theology- Of the Neighbor,” online: http://www.cjs.ucla.edu/Mellon/Towards\_Political\_Theology.pdf

If the concept of the political is defined, as Carl Schmitt does, in terms of the Enemy/Friend opposition, the world we find ourselves in today is one from which the political may have already disappeared, or at least has mutated into some strange new shape. A world not anchored by the “us” and “them” binarisms that flourished as recently as the Cold War is one subject to radical instability, both subjectively and politically, as Jacques Derrida points out in The Politics of Friendship:

The effects of this destructuration would be countless: the ‘subject’ in question would be looking for new reconstitutive enmities; it would multiply ‘little wars’ between nation-states; it would sustain at any price so-called ethnic or genocidal struggles; it would seek to pose itself, to find repose, through opposing still identifiable adversaries – China, Islam? Enemies without which … it would lose its political being … without an enemy, and therefore without friends, where does one then find oneself, qua a self? (PF 77)

If one accepts Schmitt’s account of the political, the disappearance of the enemy results in something like global psychosis: since the mirroring relationship between Us and Them provides a form of stability, albeit one based on projective identifications and repudiations, the loss of the enemy threatens to destroy what Lacan calls the “imaginary tripod” that props up the psychotic with a sort of pseudo-subjectivity, until something causes it to collapse, resulting in full-blown delusions, hallucinations, and paranoia.

Hence, for Schmitt, a world without enemies is much more dangerous than one where one is surrounded by enemies; as Derrida writes, the disappearance of the enemy opens the door for “an unheard-of violence, the evil of a malice knowing neither measure nor ground, an unleashing incommensurable in its unprecedented – therefore monstrous –forms; a violence in the face of which what is called hostility, war, conflict, enmity, cruelty, even hatred, would regain reassuring and ultimately appeasing contours, because they would be identifiable” (PF 83).