# 2ac top level

#### The 1ac constitutes policy-relevant scholarship; scenario planning and policymaking is necessary to wrestle energy policy out of the hands of the technocratic elite – you must weigh the plan

**Kuzemko 12** [Caroline Kuzemko, CSGR University of Warwick, Security, the State and Political Agency: Putting ‘Politics’ back into UK Energy, <http://www.psa.ac.uk/journals/pdf/5/2012/381_61.pdf>]

Both Hay (2007) and Flinders and Buller (2006) suggest that there are other forms that depoliticisation can take, or in the terminology of Flinders and Buller ‘tactics’ which politicians can pursue in order to move a policy field to a more indirect governing relationship (Flinders and Buller 2006: 296). For the purposes of understanding the depoliticisation of UK energy policy, however, two of Colin Hay’s forms of depoliticisation are most useful: the ‘… offloading of areas of formal political responsibility to the market…’ and the passing of policymaking responsibility to quasipublic, or independent, authorities (Hay 2007: 82-3). 1 What each of these forms of depoliticisation has in common is the degree to which they can serve, over time, to reduce political capacity by removing processes of deliberation and contestation, thereby reducing the ability for informed agency and choice. In that politics can be understood as being inclusive of processes of deliberation, contestation, informed agency and collective choice the lack of deliberation and capacity for informed agency would result in sub-optimal politics (Hay 2007: 67; cf. Gamble 2000; Wood 2011; Jenkins 2011). There seems little doubt that, with regard to energy as a policy area, the principal of establishing a more indirect governing system had become accepted by UK political elites. One of the very few close observers of UK energy policy from the 1980s to early 2000s claims that both Conservative and New Labour politicians had actively sought to remove energy from politics, making it an ‘economic’ subject: From the early 1980s, British energy policy, and its associated regulatory regime, was designed to transform a state-owned and directed sector into a normal commodity market. Competition and 1 "These"forms"are"referred"to"elsewhere"by"the"author"as"‘marketised’"and"‘technocratic’"depoliticisation"(Kuzemko" 2012b:").liberalization would, its architects hoped, take energy out of the political arena… Labour shared this vision and hoped that energy would drop off the political agenda…. (Helm 2003: 386) 2 As already suggested this paper considers the intention to depoliticise energy to have been reasonably successful. By the early 2000s the Energy Ministry had been disbanded, there was little or no formal Parliamentary debate, energy was not represented at Cabinet level, responsibility for the supply of energy had been passed to the markets, it was regulated by an independent body, and the (cf. Kuzemko 2012b). Furthermore, the newly formed Energy Directorate within the Department of Trade and Industry (DTI), which now had responsibility for energy policy, had no specific energy mandates but instead mandates regarding encouraging the right conditions for business with an emphasis on competition (Helm et al 1989: 55; cf. Kuzemko 2012b: 107). As feared by various analysts who write about depoliticisation as a sub-optimal form of politics, these processes of depoliticisation had arguably resulted in a lack of deliberation about energy and its governance outside of narrow technocratic elite circles. Within these circles energy systems were modelled, language was specific and often unintelligible to others, including generalist politicians or wider publics, and this did, indeed, further encourage a high degree of disengagement with the subject (cf. Kern 2010; Kuzemko 2012b; Stern 1987). Technical language and hiring practices that emphasised certain forms of economic education further isolated elite technocratic circles from political contestation and other forms of knowledge about energy. Arguably, by placing those actors who have been elected to represent the national collective interest at one remove from processes of energy governance the result was a lack of formal political capacity in this policy field. It is worth, briefly, at this point reiterating the paradoxical nature of depoliticisation. Whilst decisions to depoliticise are deeply political, political capacity to deliberate, contest and act in an issue area can be reduced through these processes. Depoliticisation has been an ongoing form of governing throughout the 20 th century it may (Burnham 2001: 464), however, be particularly powerful and more difficult to reverse when underpinned by increasingly dominant ideas about how best to govern. For example Hay, in looking for the domestic sources of depoliticisation in the 1980s and 1990s, suggests that these processes were firmly underpinned by neoliberal and public choice ideas not only about the role of the state but also about the ability for political actors to make sound decisions relating, in particular, to economic governance (Hay 2007: 95-99). Given the degree to which such ideas were held increasingly to be legitimate over this time period depoliticisation was, arguably, genuinely understood by many as a process that would result in better governance (Interviews 1, 2, 3, 15 cf. Hay 2007: 94; Kern 2010). This to a certain extent makes decisions to depoliticise appear both less instrumental but also harder to reverse given the degree to which such ideas become further entrenched via processes of depoliticisation (cf. Kuzemko 2012b: 61-66; Wood 2011: 7).

#### Epistemological debate is irrelevant - concrete action is inevitable - they fail to create useful knowledge

**Friedrichs, 09** [Jorg, University Lecturer in Politics at the Oxford Department of International Development, “From Positivist Pretense to Pragmatic Practice Varieties of Pragmatic Methodology in IR Scholarship” Pragmatism and International Relations]

As Friedrich Nietzsche ([1887] 1994:1; cf. Wilson 2002) knew, the knower isstrangely unknown to himself. In fact, it is much morehazardous to contemplate theway how we gain knowledge than to gain such knowledge in the ﬁrst place. This is not to deny that intellectuals are a narcissistic Kratochwil lot, with a penchant for omphaloskepsis. The typical result of their navel-gazing, however, is not increased self-awareness. Scholars are more likely to come up with ex-post-facto rationalizations of how they would like to see their activity than with accurate descriptions of how they go about business. As a result, in science there is a paradoxical divide between positivist pretenseand pragmatic practice. Many prominent scholars proceed pragmatically in gen-erating their knowledge, only to vest it all in a positivist cloak when it comes topresenting results. In the wake of Karl Popper (1963), fantasies about ingeniousconjectures and inexorable refutations continue to hold sway despite the muchmore prosaic way most scholars grope around in the formulation of their theo-ries, and the much less rigorous way they assess the value of their hypotheses. In proposing pragmatism as a more realistic alternative to positivist idealiza-tions, I am not concerned with the original intentions of Charles Peirce. Theseare discussed and enhanced by Ryto¨ vuori-Apunen (this forum). Instead, Ipresent various attempts to make pragmatism work as a methodology for IR scholarship. This includes my own preferred methodology, the pragmaticresearch strategy of abduction. As Fritz Kratochwil and I argue elsewhere, abduction should be at the center of our efforts, while deduction and induction areimportant but auxiliary tools (Friedrichs and 2009).Of course, one does not need to be a pragmatist to proceed in a pragmatic way. Precisely because it is derived from practice, pragmatic commonsense is a sold as the hills. For example, James Rosenau (1988:164) declared many yearsago that he coveted ‘‘a long-held conviction that one advances knowledge most effectively by continuously moving back and forth between very abstract and very empirical levels of inquiry, allowing the insights of the former to exert pressurefor the latter even as the ﬁndings of the latter, in turn, exert pressure for the for-mer, thus sustaining an endless cycle in which theory and research feed on eachother.’’ This was shortly before Rosenau’s turn to postmodernism, while he wasstill touting the virtues of behaviorism and standard scientiﬁc requisites, such asindependent and dependent variables and theory testing. But if we take his state-ment at face value, it appears that Rosenau-the-positivist was guided by a sort of pragmatism for all but the name. While such practical commonsense is certainly valuable, in and by itself, it does not qualify as scientiﬁc methodology. Science requires a higher degree of methodological awareness. For this reason, I am not interested here in pragma-tism as unspoken commonsense, or as a pretext for doing empirical researchunencumbered by theoretical and methodological considerations. Nor am I con-cerned with pragmatism as an excuse for staging yet another epistemological debate. Instead, I am interested in pragmatism as an instrument to go about research with an appropriate degree of epistemological and methodologicalawareness. Taking this criterion as my yardstick, the following three varieties of pragmatist methodology in recent IR scholarship are worth mentioning: theory synthesis, analytic eclecticism (AE), and abduction.Theory synthesis is proposed by Andrew Moravcsik (2003), who claims that theories can be combined as long as they are compatible at some unspeciﬁedfundamental level, and that data will help to identify the right combination of theories. He does not explicitly invoke pragmatism but vests his pleading in apositivist cloak by using the language of theory testing. When looking closer,however, it becomes apparent that his theoretical and methodological noncha-lance is far more pragmatic than what his positivist rhetoric suggests. Moravcsiksees himself in good company, dropping the following names: Robert Keohane,Stephen Walt, Jack Snyder, Stephen Van Evera, Bary Buzan, Bruce Russett, John O’Neal, Martha Finnemore, and Kathryn Sikkink. With the partial excep-tion of Finnemore, however, none of these scholars explicitly links his or herscholarship to pragmatism. They employ pragmatic commonsense in theirresearch, but devoutly ignore pragmatism as a philosophical and methodologicalposition. As a result, it is fair to say that theory synthesis is only on a slightly higher level of intellectual awareness than Rosenau’s statement quoted above. Analytic eclecticism, as advertized by Peter Katzenstein and Rudra Sil, links acommonsensical approach to empirical research with a more explicit commit-ment to pragmatism (Sil and Katzenstein 2005; Katzenstein and Sil 2008).The 7 Even the dean of critical rationalism, Karl Popper, is ‘‘guilty’’ of lapses into pragmatism, for example when hestates that scientists, like hungry animals, classify objects according to needs and interests, although with the impor-tant difference that they are guided in their quest for ﬁnding regularities not so much by the stomach but ratherby empirical problems and epistemic interests (Popper 1963:61–62). 646 Pragmatism and International Relations idea is to combine existing research traditions in a pragmatic fashion and thusto enable the formulation and exploration of novel and more complex sets of problems. The constituent elements of different research traditions are trans-lated into mutually compatible vocabularies and then recombined in novel ways.This implies that most scholars must continue the laborious process of formulat-ing parochial research traditions so that a few cosmopolitan colleagues will beenabled to draw upon their work and construct syncretistic collages. 8 In additionto themselves, Katzenstein and Sil cite a number of like-minded scholars such asCharles Tilly, Sidney Tarrow, Paul Pierson, and Robert Jervis. 9 The ascription isprobably correct given the highly analytical and eclectic approach of these schol-ars. Nevertheless, apart from Katzenstein and Sil themselves none of these schol-ars has explicitly avowed himself to AE.My preferred research strategy is abduction, which is epistemologically asself-aware as AE but minimizes the dependence on existing research traditions.The typical situation for abduction is when we, both in everyday life and as socialscientists, become aware of a certain class of phenomena that interests us for somereason, but for which we lack applicable theories. We simply trust, although we donot know for certain, that the observed class of phenomena is not random. Wetherefore start collecting pertinent observations and, at the same time, applyingconcepts from existing ﬁelds of our knowledge. Instead of trying to impose anabstract theoretical template (deduction) or ‘‘simply’’ inferring propositions fromfacts (induction), we start reasoning at an intermediate level (abduction). Abduction follows the predicament that science is, or should be, above all amore conscious and systematic version of the way by which humans have learnedto solve problems and generate knowledge in their everyday lives. As it iscurrently practiced, science is often a poor emulator of what we are able toachieve in practice. This is unfortunate because human practice is the ultimatemiracle. In our own practice, most of us manage to deal with many challenging situations. The way we accomplish this is completely different from**,** and far moreefﬁcient than, the way knowledge is generated according to standard scientiﬁc methods. If it is true that in our own practice we proceed not so much by induction or deduction but rather by abduction, then science would do well tomimic this at least in some respects. 10 Abduction has been invoked by numerous scholars, including Alexander Wendt, John Ruggie, Jeffrey Checkel, Martin Shapiro, Alec Stone Sweet, andMartha Finnemore. While they all use the term abduction, none has ever thor-oughly speciﬁed its meaning. To make up for this omission, I have developedabduction into an explicit methodology and applied it in my own research oninternational police cooperation (Friedrichs 2008). Unfortunately, it is impossi-ble to go into further detail here. Readers interested in abduction as a way toadvance international research and methodology can also be referred to my recent article with Fritz Kratochwil (Friedrichs and Kratochwil 2009).On a ﬁnal note, we should be careful not to erect pragmatism as the ultimateepistemological fantasy to caress the vanity of Nietzschean knowers unknown tothemselves, namely that they are ingeniously ‘‘sorting out’’ problematic situa-tions. Scientiﬁc inquiry is not simply an intimate encounter between a researchproblem and a problem solver. It is a social activity taking place in communitiesof practice (Wenger 1998). Pragmatism must be neither reduced to the utility of results regardless of their social presuppositions and meaning, nor to the 8 Pace Rudra Sil (this forum), the whole point about eclecticism is that you rely on existing traditions to blendthem into something new. There is no eclecticism without something to be eclectic about. 9 One may further expand the list by including the international society approach of the English school (Ma-kinda 2000), as well as the early Kenneth Waltz (1959). 10 Precisely for this reason, abduction understood as ‘Inference to the Best Explanation’ plays a crucial role inthe ﬁeld of Artiﬁcial Intelligence. 647 The Forum fabrication of consensus among scientists. Pragmatism as the practice of dis-cursive communities and pragmatism as a device for the generation of useful knowledge are two sides of the same coin

#### Violence is proximately caused – root cause logic is poor scholarship

**Sharpe**, **10** [Matthew, lecturer, philosophy and psychoanalytic studies, and Goucher, senior lecturer, literary and psychoanalytic studies – Deakin University,, Žižek and Politics: An Introduction, p. 231 – 233]

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

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

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

# 2ac scholarship

1ac scenario planning takes into consideration context and assumptions and forms a coherent policy – they could’ve read solvency arguments

KAVALSKI ‘7 (Emilian; University of Alberta, “The fifth debate and the emergence of complex international relations theory: notes on the application of complexity theory to the study of international life,” Cambridge Review of International Affairs, v. 20 n. 3, September)

In a further examination of the cognitive perspective, some proponents of CIR theory have suggested ‘scenarios’ as tools for the modelling of complexity (Feder 2002; Harcourt and Muliro 2004). Scenarios are defined as ‘imaginative stories of the future that describe alternative ways the present might evolve over a given period of time’ (Heinzen 2004, 4). They focus on subjective interpretations and perceptions. Understanding complexity, therefore, would depend on the relationship between the ‘cognitive schema’ (that is, available knowledge) and the ‘associative network’ (that is, the activation of the links between different concepts) of the observer (Bradfield 2004, 40). The suggestion is that in some sense ‘we create our own consciousness of complexity by seeking it out’ (LaPorte 1975, 329). In this respect, some proponents of CIR theory have asserted the analysis of discourses as an important distinction between human and nonhuman complex systems (Geyer 2003b, 26).14

The intellectual considerations of these epistemological frameworks suggest the challenging conceptual and methodological problems facing CIR theory. On a metatheoretical level, the problem stems from the realization that students of the complexity of international life can never be fully cognizant of the underlying truths, principles and processes that ‘govern reality’ because this would (i) involve (a degree of) simplification of complex phenomena (LaPorte 1975, 50), as well as (ii) imply ‘knowing the not knowable’ (Cioffi-Revilla 1998, 11). As suggested, analytically, the conscious consideration of complexity is hindered by the inherent difficulty of formalizing uncertainty and contingency (Whitman 2005, 105). Some commentators, therefore, have rejected the possibility of constructing comprehensive models for the study of complexity altogether in an attempt to overcome the trap of having to justify their methodologies in ways that are understandable to conventional IR. Therefore, a number of CIR proponents rely on ‘sensemaking’ (Browaeys and Baets 2003, 337; Coghill 2004, 53), ‘whatiffing’ (Beaumont 1994, 171) and other forms of ‘speculative thinking’ (Feder 2002, 114) for their interpretations of the complexity of international life. The claim is that the acceptance of endogeneity as a ‘fact’ of international life provides more insightful modes of analysis than the linear-regression-type approach of traditional IR (Johnston 2005 1040). Without ignoring some controversial aspects of incorporating ontological and epistemological reflection into methodological choices, the claim here is that CIR theory suggests intriguing heuristic devices that both challenge conventional wisdom and provoke analytical imaginations.

Complex international relations theory, therefore, proffers analytical tools both for explaining and understanding discontinuities. It is claimed that its approaches offer ‘antidotes’ to the anxiety that randomness engenders in traditional IR as well as provide a paradigm that accepts uncertainty as inevitable (Feder 2002, 117). Thus, in contrast to the typically linear perceptions of change in mainstream IR— that is, changes in variables occur, but the effect is constant—CIR suggests that ‘things suffer change’. The contention is that the unpredictability of the emergent patterns of international life needs to be conceptualized within the framework of self-organizing criticality—that is, their dynamics ‘adapt to, or are themselves on, the edge of chaos, and most of the changes take place through catastrophic events rather than by following a smooth gradual path’ (Dunn 2007, 99). Complex international relations, in other words, suggests that change entails the possibility of a ‘radical qualitative effect’ (Richards 2000, 1). Therefore, the alleged arbitrariness of occurrences that conventional IR might describe as the effects of randomness (or exogenous/surprising shocks) could (and, in fact, more often than not does) reflect ignorance of their interactions. In fact, the reference to ‘chance’ is merely a metaphor for our lack of knowledge of the dynamics of complexity (Smith and Jenks 2006, 273).

In this respect, CIR theory sketches the fifth debate in the study of international life (see Table 2). Its outlines follow the proposition of the Gulbenkian Commission to break down the division between ‘natural’ and ‘social’ sciences, since both are pervaded by ‘complexity’. Therefore, scholars should not be ‘conceiving of humanity as mechanical, but rather instead conceiving nature as active and creative [to make] the laws of nature compatible with the idea of novelty and of creativity’ (Wallerstein 1996, 61–63). Complex international relations (unlike other IR approaches) acknowledges that patterns of international life are panarchic ‘hybrids’ of physical and social relations (Urry 2003, 18) and advocates such fusion (through the dissolution of the outdated distinction) of scientific realities (Whitman 2005, 45–64). Its complex adaptive thinking in effect challenges the very existence of ‘objective standards’ for the assessment of competing knowledge claims, because these are ‘not nature’s, but rather always human standards, standards which are not given but made . . . adopted by convention by the members of a specific community’ (Hoffmann and Riley 2002, 304). The complex adaptive thinking of CIR theory, therefore, is an instance of ‘true thinking’—‘thinking that looks disorder and uncertainty straight in the face’ (Smith and Jenks 2006, 4).

Our method models de Mesquita’s game theory which is 90% accurate

de MESQUITA ‘11 (Bruce Bueno; Silver Professor of Politics – New York University and Senior Fellow – Hoover Institution, "Fox-Hedging or Knowing: One Big Way to Know Many Things," <http://www.cato-unbound.org/2011/07/18/bruce-bueno-de-mesquita/fox-hedging-or-knowing-one-big-way-to-know-many-things/>, 7/18)

Given what we know today and given the problems inherent in dealing with human interaction, what is a leading contender for making accurate, discriminating, useful predictions of complex human decisions? In good hedgehog mode I believe one top contender is applied game theory. Of course there are others but I am betting on game theory as the right place to invest effort. Why? Because game theory is the only method of which I am aware that explicitly compels us to address human adaptability. Gardner and Tetlock rightly note that people are “self-aware beings who see, think, talk, and attempt to predict each other’s behavior—and who are continually adapting to each other’s efforts to predict each other’s behavior, adding layer after layer of new calculations and new complexity.” This adaptation is what game theory jargon succinctly calls “endogenous choice.” Predicting human behavior means solving for endogenous choices while assessing uncertainty. It certainly isn’t easy but, as the example of bandwidth auctions helps clarify, game theorists are solving for human adaptability and uncertainty with some success. Indeed, I used game theoretic reasoning on May 5, 2010 to predict to a large investment group’s portfolio committee that Mubarak’s regime faced replacement, especially by the Muslim Brotherhood, in the coming year. That prediction did not rely on in-depth knowledge of Egyptian history and culture or on expert judgment but rather on a game theory model called selectorate theory and its implications for the concurrent occurrence of logically derived revolutionary triggers. Thus, while the desire for revolution had been present in Egypt (and elsewhere) for many years, logic suggested that the odds of success and the expected rewards for revolution were rising swiftly in 2010 in Egypt while the expected costs were not.

This is but one example that highlights what Nobel laureate Kenneth Arrow, who was quoted by Gardner and Tetlock, has said about game theory and prediction (referring, as it happens, to a specific model I developed for predicting policy decisions): “Bueno de Mesquita has demonstrated the power of using game theory and related assumptions of rational and self-seeking behavior in predicting the outcome of important political and legal processes.” Nice as his statement is for me personally, the broader point is that game theory in the hands of much better game theorists than I am has the potential to transform our ability to anticipate the consequences of alternative choices in many aspects of human interaction.

How can game theory be harnessed to achieve reliable prediction? Acting like a fox, I gather information from a wide variety of experts. They are asked only for specific current information (Who wants to influence a decision? What outcome do they currently advocate? How focused are they on the issue compared to other questions on their plate? How flexible are they about getting the outcome they advocate? And how much clout could they exert?). They are not asked to make judgments about what will happen. Then, acting as a hedgehog, I use that information as data with which to seed a dynamic applied game theory model. The model’s logic then produces not only specific predictions about the issues in question, but also a probability distribution around the predictions. The predictions are detailed and nuanced. They address not only what outcome is likely to arise, but also how each “player” will act, how they are likely to relate to other players over time, what they believe about each other, and much more. Methods like this are credited by the CIA, academic specialists and others, as being accurate about 90 percent of the time based on large-sample assessments. These methods have been subjected to peer review with predictions published well ahead of the outcome being known and with the issues forecast being important questions of their time with much controversy over how they were expected to be resolved. This is not so much a testament to any insight I may have had but rather to the virtue of combining the focus of the hedgehog with the breadth of the fox. When facts are harnessed by logic and evaluated through replicable tests of evidence, we progress toward better prediction.

Independent of solvency, scenario planning produces a social and debate good

HARCOURT and MULIRO ‘4 (Wendy and Arthur; Director of Programs – Society for International Development, “What Next?” Development, v. 47, i. 4, December)

In this issue 'Surviving Uncertainty' we go to the heart of what this volume and indeed what the last years of Development have been questioning - how do we survive a rapidly changing and complex world given the current crisis of ideas, the level of uncertainty in an era where so many have lost faith in the government, religion and ideology of right or left. Development has probed these concerns in various ways - from the point of view of local community, development policy, southern and northern political perspectives, cultural and gender concerns, ecological and institutional failures. In setting up these conversations the journal aimed to listen to different stakeholders on how they perceived the changes going on around, reflecting various points of view. The goal was to take on board the positive and negative side of 'development' writ large.

Parallel to the journal's musings has been over the last years, with the Government of Italy and the Ford Foundation's contribution, SID's exploration of 'scenarios' as an approach and tool to face the various social, political and economic crises with a focus on Africa. It seems timely as the SID scenarios project team has just completed a series of scenarios exercises to bring those findings together in Development . The issue we hope will fulfil several goals: first to produce a unique resource on scenarios that marks SID's successful work in this area; second to introduce to readers scenarios as a useful tool with the expectation that there will be resonance and interest in what this crowd of scenarios practitioners are doing for many working in development; and thirdly, to provide for the practitioners themselves something of a 'state of the art' product that can further their own work in this exciting field.

As with other special issues this edition of Development also has a fourth almost unstated goal to create the space for further conversations that deepens an understanding across different parties. We feel that it is critical at this juncture to introduce Development readers to the world of public interest scenarios given the increased questioning and search for meaningful dialogue on 'what next'. If there is one seemingly obvious feature that runs through international relations and development, it is the preponderance of uncertainty and the implications of its heavy presence. SID's own interest in exploring scenario exercises in Eastern Africa in the mid-1990s was driven largely by the fact that far-reaching structural adjustments were being undertaken in various countries with seemingly scant concern for long-term impacts and the choices that some of these adjustments would inevitably foster. The absence of broad-based dialogue on these key issues was one indicator; but even then, the lack of common ground from which various stakeholders could embark on such conversations was even more striking. Could scenarios offer a means by which various facets of society could begin exploring alternative possible futures?

SID's first experiment in Kenya launched in 1998 was to prove a worthwhile and exciting adventure in helping bring together a number of people from across various divides, sectors and generations to talk about and explore options for the future of their country. Similar projects were launched in Tanzania in 2001 and Uganda in 2002. All projects have embraced an ambitious public dissemination component to engage as broad a segment as possible of the national populations.

While these initiatives are not necessarily the first scenario-type activities carried out in these countries, their novelty resided in the fact that they were the first to involve actively a wide cross-section of interests, and from the uptake, seek to involve as many stakeholders as possible - hence the national dissemination campaigns.

Much has been learnt. The process in Eastern Africa has tested the boundaries of scenario-building methodology and most of all in how the outcomes of such processes - usually stories about alternative possible futures - can be packaged and distributed as broadly as possible. In virtually all instances, SID encountered a variety of reactions at the outset - ranging from excitement through to cynicism, amusement and even hostility. However, the end products never failed to provoke deep reflection and spark off conversations about what the possible meanings and relevance of the scenario stories were. What perhaps was more gratifying was the wide range of actors who wholeheartedly embraced the outcomes and took them on. Whether it was with the clergy, the technocracy, humble peasants, the military or activists, there was something in the scenarios for them.

Scenarios are in and of themselves part of a larger process. They merely contribute to helping clarify the thinking of those with the power to act - ultimately, each and every individual citizen. No doubt, there are those who will be looking for changes that can be directly attributed to the outcomes of scenario processes. This is much harder to prove. However, as the various contributors to this journal edition indicate in their articles, there is no doubt that scenario processes - and scenarios - have had profound impacts on those who have come in contact with them and altered their assumptions and perceptions about the present and the future - and therefore, we might argue, their actions.

More importantly, however, scenario processes can give participants a voice, an opportunity to share their hopes and fears and to help enlarge spaces from which actions that contribute to the common good can be taken. They can help improve participation - not just in quantitative terms, but in qualitative terms as well. Given the rapid pace of change, we can be sure that as we face the future, uncertainty will remain a constant that actors of all shades and stripes around the world will have to grapple with. We will probably never be able to predict the future with any certainty, and therefore until then, tools such as scenarios will help sharpen our thinking and broaden our minds to the possibilities with which we might have to deal.

# 2ac risk

Even if our impacts are extremely unlikely they still outweigh—it’s more devastating than repetitive systemic harm

**Sunstein 2007** – Felix Frankfurter Professor of Law at Harvard Law School, clerked for Justice Marshall in the Supreme Court (Cass, Harvard University Press, “Worst-case scenarios”, pages 138-9)

A Catastrophic Harm Precautionary Principle, of the modest kind just sketched, raises several questions. The most obvious is whether a low-probability risk of catastrophe might not deserve more attention than higher-probability risks, even when the expected value appears to be equal. The reason is that the loss of 200 million people may be more than 1,000 times worse than the loss of 2,000 people. Pause over the real-world meaning of a loss of 200 million people in the United States. The nation would find it extremely hard to recover. Private and public institutions would be damaged for a long time, perhaps forever. **What kind of government would emerge? What would its economy look like? Future generations would inevitably suffer.** The effect of a catastrophe greatly outruns a simple multiplication of a certain number of lives lost. The overall "cost" of losing two-thirds of the American population is far more than 100,000 times the cost of losing 2,000 people.

The same point holds when the numbers are smaller. Following the collapse of a dam that left 120 people dead and 4,000 homeless in Buffalo Creek, Virginia, psychiatric researchers continued to find significant psychological and sociological changes two years after the disaster occurred. Survivors still suffered a loss of direction and energy, along with other disabling character changes.41 One evaluator attributed this "Buffalo Creek Syndrome" specifically to "the loss of traditional bonds of kinship and neighborliness."42

Genuine catastrophes, involving tens of thousands or millions of deaths, would magnify that loss to an unimaginable degree. A detailed literature on the "social amplification of risk" explores the secondary social losses that greatly outrun the initial effects of given events.43 The harm done by the attacks of 9/11, for instance, far exceeded the deaths on that day, horrendous as those were. One telling example: Many people switched, in the aftermath of the attack, to driving long distances rather than flying, and the switch produced almost as many highway deaths as the attacks themselves, simply because driving is more dangerous than flying.44 The attacks had huge effects on other behaviors of individuals, businesses, and governments, resulting in costs of hundreds of billions of dollars, along with continuing fear, anxiety, and many thousands of additional deaths from the Afghanistan and Iraq wars.

We might therefore identify a second version of the Catastrophic Harm Precautionary Principle, also attuned to expected value but emphasizing some features of catastrophic risk that might otherwise be neglected**: Regulators should consider the expected value of catastrophic risks, even when the worst-case scenario is highly unlikely.** In assessing expected value, regulators **should consider the distinctive features of catastrophic harm, including the "social amplification” of such harm.** Regulators should choose cost-effective measures to reduce those risks and should attempt to compare the expected value of the risk with the expected value of precautionary measures.

Their arguments miss the boat—the probability might be low but the risk is still neg higher

**Wiener 5** (Jonathan B., Perkins Professor of Law, Environmental Policy, and Public Policy at Duke University, and a University Fellow of Resources for the Future, “Book Review: Catastrophe: Risk and Response; Collapse: How societies choose to fail or succeed”, Journal of Public Analysis and Management, Autumn, Volume 24, Issue 4, pp. 885-9)

Moreover, there are at least two major questions about the remedies for risks of catastrophe and collapse. The first is how to prioritize among the wide array of potential end-of-the-world scenarios. The number and diversity of such doomsday forecasts in the literature is bracing, as evidenced by Posner’s own extensive survey, Martin Rees’s Our Final Hour (2003), John Leslie’s The End of the World (1996), and Corey Powell’s article “20 Ways the World Could End” in Discover magazine (Octo- ber 2000), as well as prior retrospective studies cited by Diamond such as Joseph Tainter’s The Collapse of Complex Societies (1988). The lower the probability of catastrophe that one is willing to consider, the greater the number of conceivable catastrophes. Indeed, as the probability asymptotically approaches zero, the num- ber of imaginable scenarios approaches infinity. And if the end of all life on Earth is valued at infinity, rather than at $600 trillion, then the expected value of the cat- astrophic risk is an infinitesimal probability multiplied by an infinite impact. These conundrums make priority-setting nearly impossible. Attempting to sort out which are “real” or “plausible” risks (remember the Y2K computer disaster?) can recapit- ulate the error that Posner seeks to avoid, of neglecting low-probability risks. At the same time, Posner worries that crying wolf—false positives—lull the public into inattention. Diamond argues that we must tolerate some false alarms in order to have warning systems sensitive enough to issue true alarms; zero false alarms would imply the failure to issue some true alarms. His calculus of optimal alarm accuracy is very similar to Posner’s BCA. Ex ante, the real question is not whether the risk is “real” or “true,” but whether the expected value of the low (but non-zero) probability multiplied by the catastrophic impact (with a premium for risk aver- sion) justifies some cost of prevention.

The scale of suffering you would condone more than compensates for low probability

**Sandberg et al 2008** – \*James Martin Research Fellow at the Future of Humanity Institute at Oxford University, postdoctoral research assistant for the EU Enhance project, \*\*PhD candidate in Health Policy and Management at Johns Hopkins Bloomberg School of Public Health, special consultant to the Center for Biosecurity at the University of Pittsburgh Medical Center and co-founder of New Harvest, \*\*senior research associate at the Astronomical Observatory of Belgrade, assistant professor of physics at the University of Novi Sad in Serbia and Montenegro (Anders Sandberg, Jason G. Matheny, Milan M. Ćirković, “How Can We Reduce the Risk of Human Extinction”, http://thebulletin.org/web-edition/features/how-can-we-reduce-the-risk-of-human-extinction)

The facts are sobering. More than 99.9 percent of species that have ever existed on Earth have gone extinct. Over the long run, it seems likely that humanity will meet the same fate. In less than a billion years, the increased intensity of the Sun will initiate a wet greenhouse effect, even without any human interference, making Earth inhospitable to life. A couple of billion years later Earth will be destroyed, when it's engulfed by our Sun as it expands into a red-giant star. If we colonize space, we could survive longer than our planet, but as mammalian species survive, on average, only two million years, we should consider ourselves very lucky if we make it to one billion. Humanity could be extinguished as early as this century by succumbing to natural hazards, such as an extinction-level asteroid or comet impact, supervolcanic eruption, global methane-hydrate release, or nearby supernova or gamma-ray burst. (Perhaps the most probable of these hazards, supervolcanism, was discovered only in the last 25 years, suggesting that other natural hazards may remain unrecognized.) Fortunately **the probability of any one of these events killing off our species is very low--less than one in 100 million per year,** given what we know about their past frequency. But as improbable as these events are, measures to reduce their probability can still be worthwhile. For instance, investments in asteroid detection and deflection technologies cost less, per life saved, than most investments in medicine. While an extinction-level asteroid impact is very unlikely, its improbability is outweighed by its potential death toll.

# 2ac anthro

Permutation the plan and embracing extinction as a thought experiment

**Alt devalues suffering which is never justified – means they’re also unethical because it’s imposed on others**

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

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

Kochi indicts the potential for the aff to be manipulated, not the aff itself – that’s not a reason to not do the plan

SHEMTOB ‘9 (Zachary; Assistant Professor of Criminology and Criminal Justice at Central Connecticut State University, “Human Rights and Wrongs: A Critical Overview of Contemporary Human Rights Skepticism,” <http://zacharyshemtob.com/uploads/Human_Rights_and_Wrongs.pdf>)

In his provocative essay “Terror in the Name of Human Rights” Tarik Kochi takes an even more cynical view of human rights than that of Mutua, Preis, or Brown (2006). While Kochi does not deny human rights can be beneficial, he is more concerned by their grave potential for abuse. According to the author, Western governments have used human rights discourse as a smokescreen for legitimizing their own selfish ambitions; rights are often invoked not to secure some greater social good but rather as a clandestine means to further specific political and economic interests. Human rights can thus act as an effective pretext for justifying everything from economic sanctions to outright military intervention.

Philosopher Wendy Brown echoes this concern, and cites the invasion of Iraq as recent proof (2004). Although originally predicated on the search for weapons of mass destruction, when these proved illusory human rights abuses became a frequent justification for Saddam Hussein’s downfall. Donald Rumsfeld even declared the “War on Terrorism…a war for human rights”, essentially couching any future U.S. aggression as a form of rights protection (460). As Brown summarizes, it can be exceedingly difficult “to separate human rights campaigns from legitimating liberal imperialism.” Yet Brown and Kochi’s concerns, even if empirically accurate, are instrumental rather than foundational; they do not criticize human rights per se, but rather those regimes that pervert such discourse for their own selfish agendas. Of course, one could contend the idea of human rights is simply too vulnerable to abuse and subsequently should be rejected entirely. While this may be a consistent position, however, it also seems excessive; many ideals can be stripped of context and used repressively, but this hardly invalidates the principles behind them. Especially popular today is justifying actions in the name of liberty, no matter for what cause one espouses (whether to achieve Islamic independence or protect American families from the so-called “Homosexual Agenda”). Yet despite its rhetorical abuses, few would declare the idea of liberty itself bankrupt and in need of disposal. The problem thus lies not in the concept of liberty but the perverse manner in which it is often invoked.

#### Affirming survival doesn’t devalue nonhuman life – life is complex and malleable and can be celebrated even when it seems oppressive

**Fassin, 10** - James D. Wolfensohn Professor in the School of Social Science at the Institute for Advanced Study, Princeton, as well as directeur d’études at the École des Hautes Études en Sciences Sociales, Paris. (Didier, Fall, “Ethics of Survival: A Democratic Approach to the Politics of Life” Humanity: An International Journal of Human Rights, Humanitarianism, and Development, Vol 1 No 1, Project Muse)

Conclusion

Survival, in the sense Jacques Derrida attributed to the concept in his last interview, not only shifts lines that are too often hardened between biological and political lives: it **opens an ethical space for** reflection **and** action. Critical thinking in the past decade has often taken biopolitics and the politics of life as its objects. It has thus unveiled the way in which individuals and groups, even entire nations, have been treated by powers, the market, or the state, during the colonial period as well as in the contemporary era.

However, through indiscriminate extension, this powerful instrument has lost some of its analytical sharpness and heuristic potentiality. On the one hand, the binary reduction of life to the opposition between nature and history, bare life and qualified life, when systematically applied from philosophical inquiry in sociological or anthropological study, erases much of the complexity and richness of life in society as it is in fact observed. On the other hand, the normative prejudices which underlie the evaluation of the forms of life and of the politics of life, when generalized to an undifferentiated collection of social facts, end up by depriving social agents of legitimacy, voice, and action. The risk is therefore both scholarly and political. It calls for ethical attention.

In fact, the genealogy of this intellectual lineage reminds us that the main founders of these theories expressed tensions and hesitations in their work, which was often more complex, if even sometimes more obscure, than in its reduced and translated form in the humanities and social sciences today. And also biographies, here limited to fragments from South African lives that I have described and analyzed in more detail elsewhere, suggest the necessity of complicating the dualistic models that oppose biological and political lives. Certainly, powers like the market and the state do act sometimes as if human beings could be reduced to “mere life,” but democratic forces, including from within the structure of power, tend to produce alternative strategies that escape this reduction. And people themselves, even under conditions of domination, [End Page 93] manage subtle tactics that transform their physical life into a political instrument or a moral resource or an affective expression.

But let us go one step further: ethnography invites us to reconsider what life is or rather what human beings make of their lives, and reciprocally how their lives permanently question what it is to be human. “The blurring between what is human and what is not human shades into the blurring over what is life and what is not life,” writes Veena Das. In the tracks of Wittgenstein and Cavell, she underscores that the usual manner in which we think of forms of life “not only obscures the mutual absorption of the natural and the social but also emphasizes form at the expense of life.”22 It should be the incessant effort of social scientists to return to this inquiry about life in its multiple forms but also in its everyday expression of the human.

#### Consequentialism preconditions ethics—engaging the world as it is sets limits on ethical actions

**Williams 5 –** Professor of International Politics, Wales (Michael, The Realist Tradition and the Limits of International Relations, p 175-6, AG)

Objectivity in terms of consequentialist analysis does not simply take the actor or action as given, it is a political practice - an attempt to foster a responsible self, undertaken by an analyst with a commitment to objectivity which is itself based in a desire to foster a politics of responsibility. Objectivity in the sense of coming to terms with the 'reality' of contextual conditions and likely outcomes of action is not only necessary for success, it is vital for self-reflection, for sustained engagement with the practical and ethical adequacy of one's views. The blithe, self-serving, and uncritical stances of abstract moralism or rationalist objectivism avoid self-criticism by refusing to engage with the intractability of the world 'as it is'. Reducing the world to an expression of their theoretical models, political platforms, or ideological programmes, they fail to engage with this reality, and thus avoid the process of self-reflection at the heart of responsibility. By contrast, Realist objectivity takes an engagement with this intractable 'object' that is not reducible to one's wishes or will as a necessary condition of ethical engagement, self-reflection, and self-creation. Objectivity is not a naïve naturalism in the sense of scientific laws or rationalist calculation; it is a necessary engagement with a world that eludes one's will. A recognition of the limits imposed by 'reality' is a condition for a recognition of one's own limits - that the world is not simply an extension of one's own will. But it is also a challenge to use that intractability as a source of possibility, as providing a set of openings within which a suitably chastened and yet paradoxically energised will to action can responsibly be pursued. In the wilful Realist tradition, the essential opacity of both the self and the world are taken as limiting principles. Limits upon understanding provide chastening parameters for claims about the world and actions within it. But they also provide challenging and creative openings within which diverse forms of life can be developed: the limited unity of the self and the political order is the precondition for freedom. The ultimate opacity of the world is not to be despaired of: it is a condition of possibility for the wilful, creative construction of selves and social orders which embrace the diverse human potentialities which this lack of essential or intrinsic order makes possible. But it is also to be aware of the less salutary possibilities this involves. Indeterminacy is not synonymous with absolute freedom – it is both a condition of, and imperative toward, responsibility. From the wilful Realist position I have attempted to sketch here, consequentialism can be seen as an element of a multifaceted ethic centered around plurality, individuality, and limitation. Paradoxical as it way sound, for wilful Realists, the essence of responsibility is to be limited by one's responsibility to the sense of limits. The universality denied by scepticism at the level of determinate epistemic or moral principles (quite literally, clear self-knowledge about the limits of knowledge) is transformed into an ethic bearing responsibility for the freedom and plurality which scepticism yields, along with a commitment to act in the difficult contingent circumstances which will allow this diversity to flourish with a minimum degree of violence. This is supported by a consequentialist vision that stresses the destructive implications of not adopting a politics of limits at both the domestic and the international levels.

#### Humans are distinct because we can recognize, control, and reverse instincts – this doesn’t mean humans should be allowed to treat animals unethically, but we’re superior

**Linker, ‘5** – Damon, Animal Rights: Contemporary Issues (Compilation), Thompson-Gale, p. 23-25.

That such arguments have found an audience at this particular cultural moment is not so hard to explain. Our popular and elite media are saturated with scientific and quasi-scientific reports claiming to prove the basic thesis of the animal-rights movement. Having once believed ourselves to be made in the image of God, we now learnfrom the human genome project, the speculations of evolutionary psychologists, and numerous other sources-that humankind, too, is determined by genetic predispositions and the drive to reproduce. We are cleverer than other animals, to be sure, but the difference is one of degree, not of kind. As Verlyn Klinkenborg wrote on the editorial page of the New York Times, "Again and again, after starting from an ancient premise of radical differences between humans and other creatures, scientists have discovered profound similarities." But have they? Genetics and evolutionary biology may be, indeed, extremely effective at identifying the traits we share with other species. But chemistry, for its part, can tell us about the ways in which we resemble chunks of charcoal, and physics can point to fundamental similarities between a man and all the matter in the universe. The problem with these observations is not that they are untrue. It is that they shed no light whatsoever on, or rather they are designed to obfuscate, what makes humanity unique as a species-the point on which an answer to the likes of Peter Singer and Steven Wise must hinge. For his part, Singer commits the same error that John Stuart Mill found in the system of Jeremy Bentham: he makes no distinction among kinds of pleasure and pain. That animals feel emotions can hardly be doubted; but human beings experience life, even at its most "animalistic" level, in a way that fundamentally differs from other creatures. Thus, Singer can account for the pain that humans and animals alike experience when they are hungry and the pleasure they feel when they eat, but he cannot explain, for example, a person's choice to starve himself for a cause. He understands that human beings, like animals, derive pleasure from sex and sometimes endure pangs of longing when they are deprived of it, but he cannot explain how or why, unlike animals, some choose to embrace celibacy for the sake of its noble purity. He is certainly attuned to the tendency we share with animals to fear and avoid pain and bodily harm, but he is incapable of understanding a man's willingness to face certain death on the battlefield when called upon to do so by his country. Still less can he explain why stories of such sacrifice sometimes move us to tears. In much the same way, the evidence adduced by Steven Wise to suggest that primates are capable of forming rudimentary plans and expectations fails to demonstrate they are equal to human beings in any significant sense. Men and women use their "autonomy" in a world defined not by the simple imperatives of survival but by ideas of virtue and vice, beauty and ugliness, right and wrong. Modern scientific methods, including those of evolutionary psychology, have so far proved incapable of detecting and measuring this world, but that does not make any less real the experience that takes place within it. Western civilization has tended to regard animals as resembling things more than human beings precisely because, like jnanimate objects, and unlike the authors of the real Magna Carta, animals have no perception of morality. Until the day when a single animal stands up and, led by a love of justice and a sense of self-worth, insists that the world recognize and respect its dignity, all the philosophical gyrations of the activists will remain so much sophistry. Putting Human Interests First **None of this**, of course, **exempts human beings from behaving decently toward animals**, but it does provide a foundation, when necessary, for giving pride of place to the interests of human beings. This has particular relevance for biomedical research. Among the most vociferous critics of the USDA's capitulation to the animal-rights movement were the nation's leading centers of medical science. The National Association for BiOlnedical Research estimated that the new regulations would cost universities alone as much as $280 million a year. Nor is the issue simply one of dollars. As Estelle Fishbein, counsel for Johns Hopkins University, recently argued in the SHOULD ANIMALS HAVE THE SAME STATUS AS PEOPLE? Journal of the American Medical Association, Genetic research promises to bring new therapies to alleviate human suffering from the acquired immunodeficiency syndrome, Parkinson's disease and other neurological diseases, and virtually all other human and animal diseases. However, the promise of this new era of medical research is highly dependent on the ready availability of mice, rats, and birds. 2S Far from being a mere administrative hassle, she concluded, the new regulations would "divert scarce grant funds from actual research use, distract researchers from their scientific work, and overload them with documentation requirements. II Serious as this threat is, a still more troubling one is the effect that the arguments of animal-rights proponents may have, in the long term, on our regard for human life itself. Peter Singer's apPOintment at Princeton caused a stir not because of his writings about animals but because of his endorsement of euthanasia, unrestricted abortion, and, in some instances, infanticide. But all of his views, as he himself maintains, are of a piece. The idea that "human infants and retarded adults II are superior to animaLs can only be based, he writes, on "a bare-faced-and morally indefensible-prejudice for members of our own species. II In much the same way, Steven Wise urges us to reject absolute demarcations between species and instead focus on the capacities of individual humans and individual apes. If we do that, we will find that many adult chimpanzees and bonobos are far more "human" than newborn and mentally disabled human beings, and thus just as worthy of being recognized as IIpersons." Though Wise's inference is the opposite of Singer's-he does not wish to deprive underdeveloped humans of rights so much as to extend those rights to primates-he is playing the same game of baitand- switch: in this case projecting the noblest human attributes onto animals while quietly limiting his sample of human beings to newborns and the mentally disabled. When raising animals to our level proves to be impossible, as it inevitably must, equal consideration can only be won by attempting to lower us to theirs.

#### anthro doesn’t spillover to other forms of violence

**Goldman 01** (Michael, Dept. Philosophy @ Miami U. Ohio, Journal of Value Inquiry, “A Transcendental Defense of Speciesism” 35:59-69, Springer)

While we may agree that racism, sexism, classism, and other forms of discrimination against human beings are abhorrent, it is not the case that the only reason to reject these forms of discrimination is the principle of equal consideration of interests that Singer advances. It is not even a compelling reason. All that Singer has shown is that one principle sufficient for rejecting racism, sexism, and other forms of oppression is a principle of equal consideration of interests. He has not shown that it is the only principle that can generate that moral conclusion. There are other principles that co-exist with and explain our intuitions about various forms of discrimination against non-dominant human beings, but they do not always apply to non-human animals. While we can easily grant that Singer’s principle applies to non-human, sentient animals as well as it does to human beings, it does not follow that whatever consideration is morally obligatory with respect to all human beings will be similarly obligatory with respect to non-human sentient animals. Singer provides no reason to think that it is that principle alone that can justify our condemnation of the oppression of non-dominant human beings.

#### No link --- the 1ac doesn’t preclude the value of non-humans --- the perm also resolves the omission links

#### There is anthropocentrism in the status quo --- they have to prove the plan makes it worse

#### Extinction turns their impacts

**Matheny, 07** [J. G. Matheny, Ph. D. candidate, Bloomberg School of Public Health, Johns Hopkins University, December 6, “Ought we worry about human extinction?,” online: <http://jgmatheny.org/extinctionethics.htm>]

For instance, some moral theories value things like experiences, satisfied preferences, achievements, friendships, or virtuous acts, which take place only in lives. On this view, an early death is bad (at least in part) because it cuts short the number of these valuable things. Similarly, on this view, an early extinction is bad (at least in part) because it cuts short the number of these valuable things. I think this view is plausible and think our best reasons for believing an early death is bad are our best reasons for believing an early extinction is bad. But such a view is controversial and I will not settle the controversy here.

I start from the premise that we ought to increase moral value by increasing both the quality and number of lives throughout history. I also take it, following Singer (2002), this maxim applies to all sentient beings capable of positive subjective feelings.

Life’s prospects

The human population is now 6 billion (6 x 109). There are perhaps another trillion (1012) sentient animals on Earth, maybe a few orders more, depending on where sentience begins and ends in the animal kingdom (Gaston, Blackburn, and Goldewijk, 2003; Gaston and Evans, 2004).

Animal life has existed on Earth for around 500 million years. Barring a dramatic intervention, all animal life on Earth will die in the next several billion years. Earth is located in a field of thousands of asteroids and comets. 65 million years ago, an asteroid 10 kilometers in size hit the Yucatan , creating clouds of dust and smoke that blocked sunlight for months, probably causing the extinction of 90% of animals, including dinosaurs. A 100 km impact, capable of extinguishing all animal life on Earth, is probable within a billion years (Morrison et al., 2002).

If an asteroid does not extinguish all animal life, the Sun will. In one billion years, the Sun will begin its Red Giant stage, increasing in size and temperature. Within six billion years, the Sun will have evaporated all of Earth’s water, and terrestrial temperatures will reach 1000 degrees -- much too hot for amino acid-based life to persist. If, somehow, life were to survive these changes, it will die in 7 billion years when the Sun forms a planetary nebula that irradiates Earth (Sackmann, Boothroyd, Kraemer, 1993; Ward and Brownlee, 2002).

Earth is a dangerous place and animal life here has dim prospects. If there are 1012 sentient animals on Earth, only 1021 life-years remain. The only hope for terrestrial sentience surviving well beyond this limit is that some force will deflect large asteroids before they collide with Earth, giving sentients another billion or more years of life (Gritzner and Kahle, 2004); and/or terrestrial sentients will colonize other solar systems, giving sentients up to another 100 trillion years of life until all stars begin to stop shining (Adams and Laughlin, 1997). Life might survive even longer if it exploits non-stellar energy sources. But it is hard to imagine how life could survive beyond the decay of nuclear matter expected in 1032 to 1041 years (Adams and Laughlin, 1997). This may be the upper limit on the future of sentience.[4]

Deflecting asteroids and colonizing space could delay the extinction of Earth-originating sentience from 109 to 1041 years. Assuming an average population of one trillion sentients is maintained (which is a conservative assumption under colonization[5]), these interventions would create between 1021 and 1053[billion] life-years.

At present on Earth, only a human civilization would be remotely capable of carrying out such projects. If humanity survives the next few centuries, it’s likely we will develop technologies needed for at least one of these projects. We may already possess the technologies needed to deflect asteroids (Gritzner and Kahle, 2004; Urias et al., 1996). And in the next few centuries, we’re likely to develop technologies that allow colonization. We will be strongly motivated by self-interest to colonize space, as asteroids and planets have valuable resources to mine, and as our survival ultimately requires relocating to another solar system (Kargel, 1994; Lewis, 1996).

Extinction risks

Being capable of preserving sentient life for another 1041 years makes human survival important. There may be nothing more important. If the human species is extinguished, all known sentience and certainly all Earth-originating sentience will be extinguished within a few billion years. We ought then pay more attention to what Bostrom (2002) has called “existential risks” -- risks “where an adverse outcome would either annihilate Earth-originating intelligent life or permanently and drastically curtail its potential.”

Such risks include: an asteroid or comet strikes Earth, creating enough debris to shut down photosynthesis for months; a supervolcano erupts, creating enough debris to shut down photosynthesis; a nearby supernova unleashes deadly radiation that reaches Earth; greenhouse gasses cause a radical change in climate; a nuclear holocaust creates enough debris to cause a “nuclear winter,” shutting down photosynthesis; a genetically engineered microbe is unleashed, by accident or design, killing most or all of humanity; or a high-energy physics experiment goes awry, creating a “true” vacuum or strangelets, destroying the Earth (Bostrom 2002; Bostrom and Cirkovic 2006; Leslie 1996, Posner 2004, Rees 2003).

To me, most of these risks seem very unlikely. But dishearteningly, in their catalogs of these risks, Britain ’s Astronomer Royal, Sir Martin Rees (2003), gives humanity 50-50 odds of surviving the next few centuries, and philosophers John Leslie (1996) and Nick Bostrom (2002) put our chances at 70% and 75%, respectively.

Estimating the probabilities of unprecedented events is subjective, so we should treat these numbers skeptically. Still, even if the probabilities are orders lower, because the stakes are high, it could be justified to invest in extinction countermeasures. Matheny (2007) found that, even with traditional social discounting, investing in asteroid detection and mitigation is justified under standard cost-effectiveness analysis.

Ought humanity be saved?

Even accepting that future lives have value and that extinction risks can be cost-effectively reduced, there could still be reasons not to worry about human extinction. For instance, human lives might have negative moral value, in which case human extinction could be a good thing. This might have been Bertrand Russell’s sentiment when he wrote, “Although it is a gloomy view to suppose that life will die out, sometimes when I contemplate the things that people do with their lives I think it is almost a consolation.”[6]

In the 20th century, more people, in absolute numbers, died of war, famine, and pestilence than ever before. But in the same century, more people did not die of war, famine, and pestilence than ever before. So even if we're especially pessimistic about average human welfare during the last century compared to others, it would be hard to argue that total welfare decreased. As long as average welfare was greater than zero – that is, the average life was preferable to suicide – then the century was a success for humanity. We will be capable of even greater moral nightmares in this century than in the last, but we will also be capable of securing greater welfare for a larger fraction of humanity. I suspect in this century, the average life will again be worth living, assuming we survive the century to judge.

We should be more pessimistic when we review how nonhuman animals have fared in the last century. At present around 50 billion animals are raised and killed each year to feed humanity. (Many million animals are used for clothing, product testing, research, and entertainment, but their numbers are insignificant by comparison.) Since World War 2, with the invention of "factory farming," farm animals’ welfare has significantly deteriorated, as they now live in conditions that frustrate their most basic instincts (Singer, 2002, chapter 3).

At the same time, we’re probably the only animal on Earth that routinely demonstrates compassion for other species. Such compassion is nearly universal in developed countries but we usually know too little, too late, for deeply ingrained habits, such as diets, to change. If improvements in other public morals were possible without any significant biological change in human nature, then the same should be true for our treatment of nonhuman animals, though it will take some time.

Even without any change in public morals, it seems unlikely we will continue to use animals for very long – at least, nowhere near 50 billion per year. Our most brutal use of animals results not from sadism but from old appetites now satisfied with inefficient technologies that have not fundamentally changed in 10,000 years. Ours is the first century where newer technologies -- plant or in vitro meats, or meat from brainless animals -- could satisfy human appetites for meat more efficiently and safely (Edelman et al, 2005). As these technologies mature and become cheaper, they will likely replace conventional meat. If the use of sentient animals survives much beyond this century, we should be very surprised.

This thought is a cure for misanthropy. As long as most humans in the future don't use sentient animals, the vast number of good lives we can create would outweigh any sins humanity has committed or is likely to commit. Even if it takes a century for animal farming to be replaced by vegetarianism (or in vitro meats or brainless farm animals), the century of factory farming would represent around 1012 miserable life-years. That is one-billionth of the 1021 animal life-years humanity could save by protecting Earth from asteroids for a billion years.

The century of industrialized animal use would thus be the equivalent of a terrible pain that lasts one second in an otherwise happy 100-year life. To accept human extinction now would be like committing suicide to end an unpleasant itch. If human life is extinguished, all known animal life will be extinguished when the Sun enters its Red Giant phase, if not earlier. Despite its current mistreatment of other animals, humanity is the animal kingdom’s best long-term hope for survival.

#### Alt doesn’t solve—and if it does its worse for non-humans

**Machan, 04** [Tibor, Distinguished Fellow and Prof. @ Leatherby Center for Entrepreneurship & Business Ethics at Chapman University, “Putting Humans First: Why We Are Nature’s Favorite”, p. 11-13]

Now, one can dispute Hospers, but only by averting one's gaze from the facts. If animals in fact did have rights as you and I understand the concept of rights—rights that entail and mandate a hands-off policy toward other rights possessors—most of the creatures now lurking in lawns and jungles, at the very least all the carnivores, would have to be brought up on murder charges. This is what all the animal rights champions fail to heed, including Ingrid Newkirk, radical leader of People for the Ethical Treatment of Animals (PETA), who holds that it is unacceptable for us to use animals in any way at all.13 This is why they allow themselves such vile thoughts as that "the world would be an infinitely better place without humans in it at all."'4

If the scenario is absurd, it's so not because the concept of animal rights has been unfairly reduced to absurdity but because there is nowhere else to go. The idea of animal rights is impracticable to begin with; any attempt to visualize the denizens of the animal world benefiting from and respecting rights must collapse into fantasy willy-nilly.

The concept of rights emerged with the rise of human civilization precisely because it is needed by and applicable to human beings, given the specifically moral nature of human beings and their ambition to live with each other in mutual harmony and to mutual benefit. Rights have nothing to do with the lives of wolves and turtles because of what animal rights champions themselves admit, namely, the amoral nature of at least the bulk of the animal world.15

Advocates of animal rights in at least one way do admit the vast gulf between animals and humans and that humans alone are equipped to deal with moral issues. When they address us alone about these matters—when they accept all the carnage that is perpetrated by other living things, including what would be infanticide and worse if human beings were to engage in it—they clearly imply that human beings are indeed special. They imply, first and foremost, that people are indeed the only living beings capable of understanding a moral appeal. Only human beings can be implored to do right rather than wrong. Other animals just don't have the capacity for this. And so the environmentalists don't confront them with any moral arguments no matter how politically incorrect the animals may be toward one another.

#### Anthropocentrism solves extinction

**Younkins 4** – Professor of Business Administration, Wheeling Jesuit (Edward, The Flawed Doctrine of Nature's Intrinsic Value, *Quebecois Libre* 147, http://www.quebecoislibre.org/04/041015-17.htm, gender modified, AG)

Environmentalists erroneously assign human values and concern to an amoral material sphere. When environmentalists talk about the nonhuman natural world, they commonly attribute human values to it, which, of course, are completely irrelevant to the nonhuman realm. For example, “nature” is incapable of being concerned with the possible extinction of any particular ephemeral species. Over 99 percent of all species of life that have ever existed on earth have been estimated to be extinct with the great majority of these perishing because of nonhuman factors. Nature cannot care about “biodiversity.” Humans happen to value biodiversity because it reflects the state of the natural world in which they currently live. Without humans, the beauty and spectacle of nature would not exist – such ideas can only exist in the mind of a rational valuer. These environmentalists fail to realize that value means having value to some valuer. To be a value some aspect of nature must be a value to some human being. People have the capacity to assign and to create value with respect to nonhuman existents. Nature, in the form of natural resources, does not exist independently of man. Men, choosing to act on their ideas, transform nature for human purposes. All resources are [hu]man-made. It is the application of human valuation to natural substances that makes them resources. Resources thus can be viewed as a function of human knowledge and action. By using their rationality and ingenuity, [humans] men affect nature, thereby enabling them to achieve progress. Mankind’s survival and flourishing depend upon the study of nature that includes all things, even man himself. Human beings are the highest level of nature in the known universe. Men are a distinct natural phenomenon as are fish, birds, rocks, etc. Their proper place in the hierarchical order of nature needs to be recognized. Unlike plants and animals, human beings have a conceptual faculty, free will, and a moral nature. Because morality involves the ability to choose, it follows that moral worth is related to human choice and action and that the agents of moral worth can also be said to have moral value. By rationally using his conceptual faculty, man can create values as judged by the standard of enhancing human life. The highest priority must be assigned to actions that enhance the lives of individual human beings. It is therefore morally fitting to make use of nature. Man’s environment includes all of his surroundings. When he creatively arranges his external material conditions, he is improving his environment to make it more useful to himself. Neither fixed nor finite, resources are, in essence, a product of the human mind through the application of science and technology. Our resources have been expanding over time as a result of our ever-increasing knowledge. Unlike plants and animals, human beings do much more than simply respond to environmental stimuli. Humans are free from nature’s determinism and thus are capable of choosing. Whereas plants and animals survive by adapting to nature, [humans] men sustain their lives by employing reason to adapt nature to them. People make valuations and judgments. Of all the created order, only the human person is capable of developing other resources, thereby enriching creation. The earth is a dynamic and developing system that we are not obliged to preserve forever as we have found it. Human inventiveness, a natural dimension of the world, has enabled us to do more with less. Those who proclaim the intrinsic value of nature view man as a destroyer of the intrinsically good. Because it is man’s rationality in the form of science and technology that permits him to transform nature, he is despised for his ability to reason that is portrayed as a corrupting influence. The power of reason offends radical environmentalists because it leads to abstract knowledge, science, technology, wealth, and capitalism. This antipathy for human achievements and aspirations involves the negation of human values and betrays an underlying nihilism of the environmental movement.

Alt doesn’t solve – collapsing distinctions increases the risk that we treat humans worse, not that we treat animals better

MORRISON ‘1 (Adrian; Professor of Veterinary Medicine – University of Pennsylvania, “Why Animal Experimentation Matters: The Use of Animals in Medical Research,” ed by Paul and Paul, p. 51-52)

Clearly, all scientists who use animals in ways that harm them must have similar views; otherwise, many would have to be sadists. We can immediately dismiss that as a preposterous proposition. Interestingly, belief among biomedical researchers in the appropriateness of animal use in research does not appear to depend on particular religious beliefs. I feel certain that among scientists who value fellow human beings above other species—even above the genetically similar chimpanzee—one would find a wide variety of religious views, from the formally devout to avowed atheists (although I know of no formal survey that has plumbed this question). While God may ultimately be behind every research scientist's having a belief in the sanctity of human life (whether the scientist recognizes it or not), He rarely enters directly into modern ethical conversations on the question of the rights of animals. When reference to God does appear in discussion, it is usually in animal-rightists' pejorative reference to the idea in Genesis that man was given dominion over the natural world. But without God's blessing, how can one defend, for example, the use of perfectly healthy animals for research in preference to severely brain-damaged infants? This, in so many words, is a challenge frequently raised by the animal rights movement. What is my response to this particular concern? Having stood on the grounds of Auschwitz, I am ever mindful that one man's Jew, gypsy, or homosexual can be another man's guinea pig. If for no other reason, then, I can ground a response in self-preservation. I speak, really, of self-preservation in the larger sense, of protecting the weak and helpless from those who consider themselves competent to decide the fate of others in accordance with their own view of what is "best." I abhor the idea that "we cannot justifiably give more protection to the life of a human being than we give to a nonhuman animal, if the human being clearly ranks lower on any possible scale of relevant characteristics."5 This disturbing point of view, stated in Peter Singer's book, Rethinking Life and Death: The Collapse of Our Traditional Ethics (1994), stems from his proposal that we should abandon the "old-fashioned" belief in the sanctity of human life and move beyond excluding animals from our moral community. As is well known, he is committed to end "speciesism." Singer's thinking inspired the bizarre statements by animal rights leaders that I quoted in Section I. In the view of George Weigel, former president of the Ethics and Public Policy Center: Singer's proposed solution to "the collapse of our traditional ethics" would mean nothing less than the end of humanism, in either its Judeo- Christian or Enlightenment-secular form. . . . Far from pointing a way out of today's moral dilemmas, Singer's book is a roadmap for driving down the darkest of moral blind alleys, at the end of which, however spiffedup and genteel, is Dr. Mengele: the embodiment of the triumph of power over principle, in the manipulation of life and death by the "fit" at the expense of the "unworthy."6 Lawyers David Schmahmann and Lori Polacheck commented on these ideas as they appeared in Singer's Animal Liberation (originally published in 1975 and reissued in a second edition in 1990).7 In that work, Singer argued that "[to] introduce ideas of dignity and worth as a substitute for other reasons for distinguishing humans and animals is not good enough. Fine phrases are the last resource of those who have run out of arguments."8 But consider the sources of these "fine phrases," urge Schmahmann and Polacheck in their reply: Singer is right, of course, that once one dismisses [as Singer does in Animal Liberation] Hebrew thought; the teachings of Jesus; the views of St. Thomas Aquinas, St. Francis, Renaissance writers, and Darwin; and an entire "ideology whose history we have traced back to the Bible and the ancient Greeks" — in short, once one dismisses innate human characteristics, the ability to express reason, to recognize moral principles, to make subtle distinctions, and to intellectualize —there is no way to support the view that humans possess rights but animals do not.9

# 2ac energy futures

Conditionality

Permutation – the plan and reflecting on the 1ac as a flow of communication

#### Policy simulation is key to agency—their claim that fiat’s illusory serves to disempower engagement with the language of power and cedes the political to the karl roves of the world

**Coverstone,5**[MBA(Alan,ActingonActivism,http://home.montgomerybell.edu/~coversa/Acting%20on%20Activism%20(Nov%2017-2005).doc)]

An important concern emerges when Mitchell describes reflexive fiat as a contest strategy capable of “eschewing the power to directly control external actors” (1998b, p. 20).

Describing debates about what our government should do as attempts to control outside actors is debilitating and disempowering. Control of the US government is exactly what an active, participatory citizenry is supposed to be all about. After all, if democracy means anything, it means that citizens not only have the right, they also bear the obligation to discuss and debate what the government should be doing. Absent that discussion and debate, much of the motivation for personal political activism is also lost. Those who have co-opted Mitchell’s argument for individual advocacy often quickly respond that nothing we do in a debate round can actually change government policy, and unfortunately, an entire generation of debaters has now swallowed this assertion as an article of faith. The best most will muster is, “Of course not, but you don’t either!” The assertion that nothing we do in debate has any impact on government policy is one that carries the potential to undermine Mitchell’s entire project. If there is nothing we can do in a debate round to change government policy, then we are left with precious little in the way of pro-social options for addressing problems we face. At best, we can pursue some Pilot-like hand washing that can purify us as individuals through quixotic activism but offer little to society as a whole. It is very important to note that Mitchell (1998b) tries carefully to limit and bound his notion of reflexive fiat by maintaining that because it “views fiat as a concrete course of action, it is bounded by the limits of pragmatism” (p. 20). Pursued properly, the debates that Mitchell would like to see are those in which the relative efficacy of concrete political strategies for pro-social change is debated. In a few noteworthy examples, this approach has been employed successfully, and I must say that I have thoroughly enjoyed judging and coaching those debates. The students in my program have learned to stretch their understanding of their role in the political process because of the experience. Therefore, those who say I am opposed to Mitchell’s goals here should take care at such a blanket assertion.

However, contest debate teaches students to combine personal experience with the language of political power. Powerful personal narratives unconnected to political power are regularly co-opted by those who do learn the language of power. One need look no further than the annual state of the Union Address where personal story after personal story is used to support the political agenda of those in power. The so-called role-playing that public policy contest debates encourage promotes active learning of the vocabulary and levers of power in America. Imagining the ability to use our own arguments to influence government action is one of the great virtues of academic debate. Gerald Graff (2003) analyzed the decline of argumentation in academic discourse and found a source of student antipathy to public argument in an interesting place.

I’m up against…their aversion to the role of public spokesperson that formal writing presupposes. It’s as if such students can’t imagine any rewards for being a public actor or even imagining themselves in such a role. This lack of interest in the public sphere may in turn reflect a loss of confidence in the possibility that the arguments we make in public will have an effect on the world. Today’s students’ lack of faith inthe power of persuasion reflects the waning of the ideal of civic participation that led educators for centuries to place rhetorical and argumentative training at the center of the school and college curriculum. (Graff, 2003, p. 57)

The power to imagine public advocacy that actually makes a difference is one of the great virtues of the traditional notion of fiat that critics deride as mere simulation. Simulation of success in the public realm is far more empowering to students than completely abandoning all notions of personal power in the face of governmental hegemony by teaching students that “nothing they can do in a contest debate can ever make any difference in public policy.” Contest debating is well suited to rewarding public activism if it stops accepting as an article of faith that personal agency is somehow undermined by the so-called role playing in debate. Debate is role-playing whether we imagine government action or imagine individual action. Imagining myself starting a socialist revolution in America is no less of a fantasy than imagining myself making a difference on Capitol Hill. Furthermore, both fantasies influenced my personal and political development virtually ensuring a life of active, pro-social, political participation. Neither fantasy reduced the likelihood that I would spend my life trying to make the difference I imagined. One fantasy actually does make a greater difference: the one that speaks the language of political power. The other fantasy disables action by making one a laughingstock to those who wield the language of power. Fantasy motivates and role-playing trains through visualization. Until we can imagine it, we cannot really do it. **Role-playing without question teaches students to be comfortable with the language of power**, and that language paves the way for genuine and effective political activism.

Debates over the relative efficacy of political strategies for pro-social change must confront governmental power at some point. There is a fallacy in arguing that movements represent a better political strategy than voting and person-to-person advocacy. Sure, a full-scale movement would be better than the limited voice I have as a participating citizen going from door to door in a campaign, but so would full-scale government action. Unfortunately, the gap between my individual decision to pursue movement politics and the emergence of a full-scale movement is at least as great as the gap between my vote and democratic change. They both represent utopian fiat. Invocation of Mitchell to support utopian movement fiat is simply not supported by his work, and too often, such invocation discourages the concrete actions he argues for in favor of the personal rejectionism that under girds the political cynicism that is a fundamental cause of voter and participatory abstention in America today.

#### Prediction is possible and accurate even if not perfect-game theory and political modeling can account for complex social systems by aggregating expertism-forecasting can provide an accurate basis for scenario planning

de Mesquita 11 Bruce Bueno de Mesquita is Silver Professor of Politics at New York University and a senior fellow at the Hoover Institution B.A. from Queens, M.A. from Michigan, PhD from Michigan, "FOX-HEDGING OR KNOWING: ONE BIG WAY TO KNOW MANY THINGS" July 18 www.cato-unbound.org/2011/07/18/bruce-bueno-de-mesquita/fox-hedging-or-knowing-one-big-way-to-know-many-things/

Given what we know today and given the problems inherent in dealing with human interaction, what is a leading contender for making accurate, discriminating, useful predictions of complex human decisions? In good hedgehog mode I believe one top contender is applied game theory. Of course there are others but I am betting on game theory as the right place to invest effort. Why? Because game theory is the only method of which I am aware that explicitly compels us to address human adaptability. Gardner and Tetlock rightly note that people are “self-aware beings who see, think, talk, and attempt to predict each other’s behavior—and who are continually adapting to each other’s efforts to predict each other’s behavior, adding layer after layer of new calculations and new complexity.” This adaptation is what game theory jargon succinctly calls “endogenous choice.” Predicting human behavior means solving for endogenous choices while assessing uncertainty. It certainly isn’t easy but, as the example of bandwidth auctions helps clarify, game theorists are solving for human adaptability and uncertainty with some success. Indeed, I used game theoretic reasoning on May 5, 2010 to predict to a large investment group’s portfolio committee that Mubarak’s regime faced replacement, especially by the Muslim Brotherhood, in the coming year. That prediction did not rely on in-depth knowledge of Egyptian history and culture or on expert judgment but rather on a game theory model called selectorate theory and its implications for the concurrent occurrence of logically derived revolutionary triggers. Thus, while the desire for revolution had been present in Egypt (and elsewhere) for many years, logic suggested that the odds of success and the expected rewards for revolution were rising swiftly in 2010 in Egypt while the expected costs were not.

This is but one example that highlights what Nobel laureate Kenneth Arrow, who was quoted by Gardner and Tetlock, has said about game theory and prediction (referring, as it happens, to a specific model I developed for predicting policy decisions): “Bueno de Mesquita has demonstrated the power of using game theory and related assumptions of rational and self-seeking behavior in predicting the outcome of important political and legal processes.” Nice as his statement is for me personally, the broader point is that game theory in the hands of much better game theorists than I am has the potential to transform our ability to anticipate the consequences of alternative choices in many aspects of human interaction.

How can game theory be harnessed to achieve reliable prediction? Acting like a fox, I gather information from a wide variety of experts. They are asked only for specific current information (Who wants to influence a decision? What outcome do they currently advocate? How focused are they on the issue compared to other questions on their plate? How flexible are they about getting the outcome they advocate? And how much clout could they exert?). They are not asked to make judgments about what will happen. Then, acting as a hedgehog, I use that information as data with which to seed a dynamic applied game theory model. The model’s logic then produces not only specific predictions about the issues in question, but also a probability distribution around the predictions. The predictions are detailed and nuanced. They address not only what outcome is likely to arise, but also how each “player” will act, how they are likely to relate to other players over time, what they believe about each other, and much more. Methods like this are credited by the CIA, academic specialists and others, as being accurate about 90 percent of the time based on large-sample assessments. These methods have been subjected to peer review with predictions published well ahead of the outcome being known and with the issues forecast being important questions of their time with much controversy over how they were expected to be resolved. This is not so much a testament to any insight I may have had but rather to the virtue of combining the focus of the hedgehog with the breadth of the fox. When facts are harnessed by logic and evaluated through replicable tests of evidence, we progress toward better prediction.

#### Even if predictions aren’t perfect acting on relative confidence of scenarios materializing is good---the alt is either political paralysis or pure reaction

**Ulfelder 11** Jay Ulfelder is Research Director for the Political Instability Task Force, Science Applications International Corporation "Why Political Instability Forecasts Are Less Precise Than We’d Like (and Why It’s Still Worth Doing)" May 5 dartthrowingchimp.wordpress.com/2011/05/05/why-political-instability-forecasts-are-less-precise-than-wed-like-and-why-its-still-worth-doing/

If this is the best we can do, then what’s the point? Well, consider the alternatives. For starters, we might decide to skip statistical forecasting altogether and just target our interventions at cases identified by expert judgment as likely onsets. Unfortunately, those expert judgments are probably going to be an even less reliable guide than our statistical forecasts, so this “solution” only exacerbates our problem.

Alternatively, we could take no preventive action and just respond to events as they occur. If the net costs of responding to crises as they happen are roughly equivalent to the net costs of prevention, then this is a reasonable choice. Maybe responding to crises isn’t really all that costly; maybe preventive action isn’t effective; or maybe preventive action is potentially effective but also extremely expensive. Under these circumstances, early warning is not going to be as useful as we forecasters would like.

If, however, any of those last statements are false–if responding to crises already underway is very costly, or if preventive action is (relatively) cheap and sometimes effective–then we have an incentive to use forecasts to help guide that action, in spite of the lingering uncertainty about exactly where and when those crises will occur.

Even in situations where preventive action isn’t feasible or desirable, reasonably accurate forecasts can still be useful if they spur interested observers to plan for contingencies they otherwise might not have considered. For example, policy-makers in one country might be rooting for a dictatorship in another country to fall but still fail to plan for that event because they don’t expect it to happen any time soon. A forecasting model which identifies that dictatorship as being at high or increasing risk of collapse might encourage those policy-makers to reconsider their expectations and, in so doing, lead them to prepare better for that event.

Where does that leave us? For me, the bottom line is this: even though forecasts of political instability are never going to be as precise as we’d like, they can still be accurate enough to be helpful, as long as the events they predict are ones for which prevention or preparation stand a decent chance of making a (positive) difference.

#### key to action that solves extinction and avoids permanent state of emergency

**Bindé 2k –** (Jérôme, Dir. Analysis and Forecasting Office – UNESCO, Public Culture, “Toward an Ethics of the Future”, 12:1, Project Muse)

An ethics of the future is not an ethics in the future. If tomorrow is always too late, then today is often already very late. The disparities between North and South, and increasingly between North and North and between South and South, the growing rift within the very heart of societies, population growth, the threat of an ecological crisis on a planetary scale, and the way societies have lost control and surrendered to the hands of "anonymous masters" all call for a new paradoxical form of emergency, the emergency of the long term. To adopt, as quickly as possible, a constructive and preventive attitude means **preserving future generations from** the fever of immediacy, from **reactive passivity**, from refuge in artificial or virtual illusory paradises, and from omnipotent emergency. Through a forward-looking approach, we can be in a position to offer generations to come what we are deprived of today--a future. Institutions have the power to forecast or not to forecast. This is an awesome responsibility. By choosing not to forecast, they choose to postpone indefinitely their much needed long-term action for the sake of short-term emergency: They condemn themselves, literally, to passivity, dependency, and, ultimately, to obsolescence and nonexistence. By choosing to forecast and by refusing to become purely reactive agents, they will not only preserve their institutional independence but also send a strong message to other policymakers and decisionmakers worldwide that the first object of policy, and its first responsibility, is the future. Max Weber justly warned that "the proper business of the politician is the future and his responsibility before the future." The failure to use foresight, in other words, is not just a benign failure of intelligence: It is a culpable neglect of future generations. Is it not therefore surprising that, once foresight has been applied, once an issue has been recognised as a policy priority by all parties concerned, once international instruments have been signed that declare the commitment to act on this [End Page 56] foresight, we should fail so miserably to take the appropriate measures? Take development aid: In 1974, developed countries solemnly agreed to dedicate 0.7 percent of their GDP to development aid; nearly a quarter of a century later, in 1997, they contribute 0.22 percent of their GDP to development aid, and one superpower dedicates only 0.09 percent to it. 5 Take the issue of the global environment: Seven years after the 1992 Earth Summit in Rio, Agenda 21 remains, for the greater part, a dead letter, and the promising but timid advances made at the Kyoto Summit have since been all but forgotten. In both instances, foresight was exerted and solemn oaths taken to act on this foresight, in order to remedy pressing problems. In both instances, action has been delayed, and problems have been allowed to become more pressing. How long can we afford the luxury of inactivity? An ethics of the future, if it remains an ethics in the future, is an injustice committed against all generations, present and future. To paraphrase a common saying, the future delayed is the future denied.

**Predictions are methodologically sound, reflexive, and increasingly accurate.**

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Futurists build and discuss statements on future states of affairs. When their work is challenged, they cannot defend ‘‘what may come to be’’ with robust forms of proof. They have no direct observation, can design no experiments, and cannot accumulate data sets. All the work, all the discussions of validity, have to rely on indirect reasoning based on current and past observations, experiments and data. Such reasoning is fragile and subject to considerable uncertainty. Ever since the field emerged in the 1950s and 1960s, futurists have been acutely aware of the special challenge this implies, including two most obvious consequences. First, even the most serious work is vulnerable to potentially devastating criticism. This has triggered an on-going effort of theoretical justification that has accompanied the development of the Futures field. Second, in relation to this, sound methodology is crucially important to provide support when exploring such insecure ground as professional and academic speculation on possible futures. It is not surprising that methodology has constantly been one – and often the – **central concern of the field, sometimes to a point of excess**. As early as 1980, De´coufle´ could warn companion futurists against the urge ‘‘to jump steps in the long and difficult progression towards the still hypothetical scientificity of conjectural work by displaying inappropriate complacency for issues of method’’. Whether or not some futurists do ‘jump steps’, the Futures field has consistently shown **much reflexivity** on its **theoretical foundations and its methodological procedures**. However, the nature of the theoretical and methodological challenges to be addressed by such reflexivity changes over time. The doctrines, the methodological resources, the knowledge-base, the organisation of discussion in the field, that once provided the basis for successfully meeting the challenges of a given era may become inadequate or irrelevant if the context comes to change in a major way. Our argument in this special issue is that such a major change in the challenges that have to be met by our field is now well under way, calling for a major re-examination and renewal of the theoretical underpinnings of futures work.1 Deepening and refining the diagnosis of the changing context of FS is of course one part of the task ahead of us. But to launch the effort, and show its necessity, let us just sketch a rough picture of the situation, by reviewing three important aspects of the development of the Futures field: (1) practical necessity and finalisation, (2) peculiarity and separation, and (3) methodology-based development. Confronted with strident criticism on the possibility and legitimacy of any serious study of future situations, the strongest argument put forward by many pioneers of the Futures field was that studying possible futures was necessary for action and decision-making. As expressed by Bertrand de Jouvenel (1964): ‘‘One always foresees, without richness of data, without awareness of method, without critique nor cooperation. It is now urgent and important to give this individual and natural activity a cooperative, organised character, and submit it to growing demands of intellectual rigor’’. This has proved a decisive basis for the development of the field, fromthe1960s to the present day. It has led to a situation where most works on futures are legitimised through their connection to business management, to public decision-making, or both. The **success of foresight** in the recent years is an illustration of the strength of this covenant between futures methodology and the needs of long-term, strategic, management and policy. The downside of thus using the contribution to decision-making as the main theoretical justification and as the backbone of methodological design in futures work has been, and is now, a constant weakening of the effort to explore and develop other bases for theoretical foundation and methodological development. Although many such avenues have been opened, they have not been explored very far, because the evaluation of new methods has been based on their adequacy in serving studies designed for the preparation of decision-making, or of collective action.

Scenario planning doesn’t create deterministic visions of the future, it’s essential to informed decision making, challenging old assumptions, and we must engage in it to make sure corporations and the military don’t maintain a monopoly on knowledge

Allen Hammond, Which world? 1998 p. 13-17

MAKING CHOICES ABOUT THE FUTURE means coping with bewildering complexity and uncertainty. In ancient times, our ancestors often sought guidance in stories, such as those that give rise to the myths and legends found in every culture. A more modern method for grappling with uncertainty is to construct scenarios—carefully posed stories that describe plausible alternative futures, often supported by reams of data and the intuitions and experience of experts and scholars. In recent years, business executives and military planners have often turned to scenarios precisely because they offer a powerful tool for thinking about choices. **Scenarios are not predictions or forecasts**. Rather, they suggest how the world might turn out. Like any good story, scenarios have a set of circumstances or constraints within which they occur; a plot or logic that guides how events unfold, and characters—individuals or groups or institutions—that take part in the events and give them a human con‑ text. But the point of the story is not to develop a more accurate view of the future; it is to enable the reader to look at the present in a new light—to see it more clearly, to see new possibilities and implications—**and hence to make better decisions.** Scenarios are powerful because they help those who read them to visualize in more concrete and human terms—**to emotionally connect with**—what might otherwise be only an abstract trend, a line on a graph. They make far **more vivid the potential consequences** of current trends or proposed actions. They also can challenge assumptions that are **so deeply held we may not be aware of them** and thus help free us from the grip of the past and the present. Most of us, after all, march into the future looking backward, guided by the accumulated lessons of past experience; scenarios enable us to look forward, to prepare for a future that will assuredly he different from today. The commercial world offers many examples of scenarios that have affected billion-dollar decisions. Peter Schwartz, one of the most accomplished scenario builders of recent times, tells in his book *The Art of the Long View* how scenarios helped Royal Dutch Shell Group become one of the most successful of the major oil companies.' In the early 1970s, for example, Shell's Group Planning Department con­structed scenarios to help the company's senior managers predict the effects of a drastic increase in the price of oil. The planners found that it was not enough simply to suggest future possibilities; managers, firm­ly in the grip of decades of past experience with low oil prices, simply didn't respond. Instead, the Shell scenario **team found it necessary to change the managers' view of reality**, their mind-set, by vividly describ­ing "the full ramifications of possible oil price shocks" and hence enabling them to feel what it would be like to live and make decisions in such a future.2 When the 1973 oil crisis occurred and prices did rise dramatically, Schwartz says, of the major oil companies only Shell "was prepared emotionally for the change." The company prospered and became the second largest of the global oil giants. Scenarios also enabled Shell to anticipate the 1986 collapse of oil prices, gaining the company additional commercial advantages. Scenarios are widely used by military planners and the intelligence community. In 1996, the U.S. Department of Defense undertook a scenario-based study of the security risks posed by China's emergence as a major economic power and by other plausible changes in eastern Asia. One scenario asked what might happen if China demanded unification with Taiwan, using long-range missiles to destroy Taiwan's power plants and blockading its ports; another considered Chinese expansion into oil-rich regions of Siberia and central Asia; a third contemplated the unification of North and South Korea. Such scenarios force military strategists and security experts to consider extreme **events that might normally be overlooked** and to focus on critical factors such as nation­alistic sentiment that might distinguish one future from another. Scenarios can also help commanders plan tactical military opera­tions and choose equipment for their troops. Before the North Atlantic Treaty Organization (NATO) forces entered Bosnia, British defense spe­cialists used explicit (but still classified) scenarios to help plan opera­tions for their troops—scenarios that British sources say significantly changed the way operations are managed on the ground in that war-torn country. The U.S. intelligence community and the U.S. Department of State recently collaborated on scenarios to aid in choosing antiterrorist poli­cies. They created four distinct futures: an integrated global economy; a world divided into competing trade blocs; a fundamental split between the industrial and the developing worlds; and a renewal of East–West cold war tensions. Then they assembled a group of intelli­gence analysts, military experts, diplomats, and academic specialists, divided them into four teams—one to each scenario—and asked each team to analyze the terrorist threats consistent with its scenario. As a result, planners in the State Department and in U.S. intelligence agen­cies arc sharpening their thinking about terrorist threats and planning counterterrorism activities. (Continued 3 paragraphs later) Although scenarios have been employed primarily by military plan­ners and corporate strategists, there is no reason why they cannot he turned toward wider social purposes and incorporated in the public dis­course. Not to do so, in fact, **is to leave these powerful tools in the ser­vice of narrow interests**. **Global corporations and intelligence agencies, after all, are not the only ones that have a stake in the future**. We all do, either directly or through our children and grandchildren. "Public pol­icy," says Ged Davis, an executive with Shell International Ltd., "must be not only adaptive but also anticipatory."4 Scenarios can help.

Predictions are feasible. They can be made logically from empirical evidence.

**Chernoff 09** – (Fred, Prof. IR and Dir. IR – Colgate U., European Journal of International Relations, “Conventionalism as an Adequate Basis for Policy-Relevant IR Theory”, 15:1, Sage)

For these and other reasons, many social theorists and social scientists have come to the conclusion that prediction is impossible. Well-known IR reflexivists like Rick Ashley, Robert Cox, Rob Walker and Alex Wendt have attacked naturalism by emphasizing the interpretive nature of social theory. Ashley is explicit in his critique of prediction, as is Cox, who says quite simply, ‘It is impossible to predict the future’ (Ashley, 1986: 283; Cox, 1987: 139, cf. also 1987: 393). More recently, Heikki Patomäki has argued that ‘qualitative changes and emergence are possible, but predictions are not’ defective and that the latter two presuppose an unjustifiably narrow notion of ‘prediction’.14 A determined prediction sceptic may continue to hold that there is too great a degree of complexity of social relationships (which comprise ‘open systems’) to allow any prediction whatsoever. Two very simple examples may circumscribe and help to refute a radical variety of scepticism. First, we all make reliable social predictions and do so with great frequency. We can predict with high probability that a spouse, child or parent will react to certain well-known stimuli that we might supply, based on extensive past experience. More to the point of IR prediction – scepticism, we can imagine a young child in the UK who (perhaps at the cinema) (1) picks up a bit of 19th-century British imperial lore thus gaining a sense of the power of the crown, without knowing anything of current balances of power, (2) hears some stories about the US–UK invasion of Iraq in the context of the aim of advancing democracy, and (3) hears a bit about communist China and democratic Taiwan. Although the specific term ‘preventative strike’ might not enter into her lexicon, it is possible to imagine the child, whose knowledge is thus limited, thinking that if democratic Taiwan were threatened by China, the UK would (possibly or probably) launch a strike on China to protect it, much as the UK had done to help democracy in Iraq. In contrast to the child, readers of this journal and scholars who study the world more thoroughly have factual information (e.g. about the relative military and economic capabilities of the UK and China) and hold some cause-and-effect principles (such as that states do not usually initiate actions that leaders understand will have an extremely high probability of undercutting their power with almost no chances of success). Anyone who has adequate knowledge of world politics would predict that the UK will not launch a preventive attack against China. In the real world, China knows that for the next decade and well beyond the UK will not intervene militarily in its affairs. While Chinese leaders have to plan for many likely — and even a few somewhat unlikely — future possibilities, they do not have to plan for various implausible contingencies: they do not have to structure forces geared to defend against specifically UK forces and do not have to conduct diplomacy with the UK in a way that would be required if such an attack were a real possibility. Any rational decision-maker in China may use some cause-and-effect (probabilistic) principles along with knowledge of specific facts relating to the Sino-British relationship to predict (P2) that the UK will not land its forces on Chinese territory — even in the event of a war over Taiwan (that is, the probability is very close to zero). The statement P2 qualifies as a prediction based on DEF above and counts as knowledge for Chinese political and military decision-makers. A Chinese diplomat or military planner who would deny that theory-based prediction would have no basis to rule out extremely implausible predictions like P2 and would thus have to prepare for such unlikely contingencies as UK action against China. A reflexivist theorist sceptical of ‘prediction’ in IR might argue that the China example distorts the notion by using a trivial prediction and treating it as a meaningful one. But the critic’s temptation to dismiss its value stems precisely from the fact that it is so obviously true. The value to China of knowing that the UK is not a military threat is significant. The fact that, under current conditions, any plausible cause-and-effect understanding of IR that one might adopt would yield P2, that the ‘UK will not attack China’, does not diminish the value to China of knowing the UK does not pose a military threat. A critic might also argue that DEF and the China example allow non-scientific claims to count as predictions. But we note that while physics and chemistry offer precise ‘point predictions’, other natural sciences, such as seismology, genetics or meteorology, produce predictions that are often much less specific; that is, they describe the predicted ‘events’ in broader time frame and typically in probabilistic terms. We often find predictions about the probability, for example, of a seismic event in the form ‘some time in the next three years’ rather than ‘two years from next Monday at 11:17 am’. DEF includes approximate and probabilistic propositions as predictions and is thus able to catagorize as a prediction the former sort of statement, which is of a type that is often of great value to policy-makers. With the help of these ‘non-point predictions’ coming from the natural and the social sciences, leaders are able to choose the courses of action (e.g. more stringent earthquake-safety building codes, or procuring an additional carrier battle group) that are most likely to accomplish the leaders’ desired ends. So while ‘point predictions’ are not what political leaders require in most decision-making situations, critics of IR predictiveness often attack the predictive capacity of IR theory for its inability to deliver them. The critics thus commit the straw man fallacy by requiring a sort of prediction in IR (1) that few, if any, theorists claim to be able to offer, (2) that are not required by policy-makers for theory-based predictions to be valuable, and (3) that are not possible even in some natural sciences.15 The range of theorists included in ‘reflexivists’ here is very wide and it is possible to dissent from some of the general descriptions. From the point of view of the central argument of this article, there are two important features that should be rendered accurately. One is that reflexivists reject explanation–prediction symmetry, which allows them to pursue causal (or constitutive) explanation without any commitment to prediction. The second is that almost all share clear opposition to predictive social science.16 The reflexivist commitment to both of these conclusions should be evident from the foregoing discussion.

Extinction risks in particular are underestimated—their critique of predictions is backwards

**Yudkowsky 06 –** (Eliezer, Singularity Institute for Artificial Intelligence, “Cognitive biases potentially affecting judgment of global risks,” forthcoming in *Global Catastrophic Risks*, August 31)

I am sometimes asked: "If <existential risk X> is real, why aren't more people doing something about it?" There are many possible answers, a few of which I have touched on here. People may be overconfident and over-optimistic. They may focus on overly specific scenarios for the future, to the exclusion of all others. They may not recall any past extinction events in memory. They may overestimate the predictability of the past, and hence underestimate the surprise of the future. They may not realize the difficulty of preparing for emergencies without benefit of hindsight. They may prefer philanthropic gambles with higher payoff probabilities, neglecting the value of the stakes. They may conflate positive information about the benefits of a technology as negative information about its risks. They may be contaminated by movies where the world ends up being saved. They may purchase moral satisfaction more easily by giving to other charities. Or the extremely unpleasant prospect of human extinction may spur them to seek arguments that humanity will not go extinct, without an equally frantic search for reasons why we would. But if the question is, specifically, "Why aren't more people doing something about it?", one possible component is that people are asking that very question - darting their eyes around to see if anyone else is reacting to the emergency, meanwhile trying to appear poised and unflustered. If you want to know why others aren't responding to an emergency, before you respond yourself, you may have just answered your own question.

Even if our predictions are bad the possibility of extinction means that we should use them

Posner 04 – (Richard, US Court of Appeals judge and Senior Lecturer at the University of Chicago Law School, Catastrophe: Risk and Response 18)

The example suggests that the reason human survival beyond, say, the twenty-second century has little resonance with most of us is merely that the future is hazy; the haziness illustrates the operation of imagination cost. The future that is now the present was as hazy to the Romans as our future is to us. But that would not have been a good reason for their risking the destruction of the human race in what to them was the remote and therefore weightless future. Where the example is misleading, however, is in failing to extrapolate from the Romans’ assumed ability (assumed in my example, that is—obviously the assumption is contrary to fact) to build a particle accelerator 2,000 years ago. If they had had that much knowledge in 4 A.D., then probably within a few hundred more years they would have learned how to avoid an accelerator disaster, and so the risk of extinction by 2004 would have been smaller than 1 in 500. Nevertheless the example is relevant to whether we should be utterly insouciant about the fate of our remote descendants (“remote” on the scale of thousands, not millions or billions, of years). It does not answer the question how much we “owe” the remote future, but the answer may not be important. The threat that the catastrophic risks pose in the near future, the current century, may be a sufficient basis for taking effective action now to prevent the risks from ever materializing.

**Turn—Rejecting predictions doesn’t eliminate them, only makes bad action inevitable**

**Fitzsimmons, 07** (Michael, Washington DC defense analyst, “The Problem of Uncertainty in Strategic Planning”, Survival, Winter 06-07, online)

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

Case is a disad – Predictions are key to mobilize action

**Kurasawa 04 -** Fuyuka Kurasawa, prof of sociology at York U, 2004 (Constellations, p. 455-456)

In the twenty-first century, the lines of political cleavage are being drawn along those of competing dystopian visions. Indeed, one of the notable features of recent public discourse and socio-political struggle is their negationist hue, for they are devoted as much to the prevention of disaster as to the realization of the good, less to what ought to be than what could but must not be. The debates that preceded the war in Iraq provide a vivid illustration of this tendency, as both camps rhetorically invoked incommensurable catastrophic scenarios to make their respective cases. And as many analysts have noted, the multinational antiwar protests culminating on February 15, 2003 marked the first time that a mass movement was able to mobilize substantial numbers of people dedicated to averting war before it had actually broken out. More generally, given past experiences and awareness of what might occur in the future, given the cries of ‘never again’ (the Second World War, the Holocaust, Bhopal, Rwanda, etc.) and ‘not ever’ (e.g., nuclear or ecological apocalypse, human cloning) that are emanating from different parts of the world, the avoidance of crises is seemingly on everyone’s lips – and everyone’s conscience. From the United Nations and regional multilateral organizations to states, from non-governmental organizations to transnational social movements, the determination to prevent the actualization of potential cataclysms has become a new imperative in world affairs. Allowing past disasters to reoccur and unprecedented calamities to unfold is now widely seen as unbearable when, in the process, the suffering of future generations is callously tolerated and our survival is being irresponsibly jeopardized. Hence, we need to pay attention to what a widely circulated report by the International Commission on Intervention and State Sovereignty identifies as a burgeoning “culture of prevention,”3 a dynamic that carries major, albeit still poorly understood, normative and political implications. Rather than bemoaning the contemporary preeminence of a dystopian imaginary, I am claiming that it can enable a novel form of transnational socio-political action, a manifestation of globalization from below that can be termed preventive foresight. We should not reduce the latter to a formal principle regulating international relations or an ensemble of policy prescriptions for official players on the world stage, since it is, just as significantly, a mode of ethico-political practice enacted by participants in the emerging realm of global civil society. In other words, what I want to underscore is the work of farsightedness, the social processes through which civic associations are simultaneously constituting and putting into practice a sense of responsibility for the future by attempting to prevent global catastrophes. Although the labor of preventive foresight takes place in varying political and socio-cultural settings – and with different degrees of institutional support and access to symbolic and material resources – it is underpinned by three distinctive features: dialogism, publicity, and transnationalism. In the first instance, preventive foresight is an intersubjective or dialogical process of address, recognition, and response between two parties in global civil society: the ‘warners,’ who anticipate and send out word of possible perils, and the audiences being warned, those who heed their interlocutors’ messages by demanding that governments and/or international organizations take measures to steer away from disaster. Secondly, the work of farsightedness derives its effectiveness and legitimacy from public debate and deliberation. This is not to say that a fully fledged global public sphere is already in existence, since transnational “strong publics” with decisional power in the formal-institutional realm are currently embryonic at best. Rather, in this context, publicity signifies that “weak publics” with distinct yet occasionally overlapping constituencies are coalescing around struggles to avoid specific global catastrophes.4 Hence, despite having little direct decision-making capacity, the environmental and peace movements, humanitarian NGOs, and other similar globally-oriented civic associations are becoming significant actors involved in public opinion formation. Groups like these are active in disseminating information and alerting citizens about looming catastrophes, lobbying states and multilateral organizations from the ‘inside’ and pressuring them from the ‘outside,’ as well as fostering public participation in debates about the future. This brings us to the transnational character of preventive foresight, which is most explicit in the now commonplace observation that we live in an interdependent world because of the globalization of the perils that humankind faces (nuclear annihilation, global warming, terrorism, genocide, AIDS and SARS epidemics, and so on); individuals and groups from far-flung parts of the planet are being brought together into “risk communities” that transcend geographical borders.5 Moreover, due to dense media and information flows, knowledge of impeding catastrophes can instantaneously reach the four corners of the earth – sometimes well before individuals in one place experience the actual consequences of a crisis originating in another. My contention is that civic associations are engaging in dialogical, public, and transnational forms of ethico-political action that contribute to the creation of a fledgling global civil society existing ‘below’ the official and institutionalized architecture of international relations.6 The work of preventive foresight consists of forging ties between citizens; participating in the circulation of flows of claims, images, and information across borders; promoting an ethos of farsighted cosmopolitanism; and forming and mobilizing weak publics that debate and struggle against possible catastrophes. Over the past few decades, states and international organizations have frequently been content to follow the lead of globally-minded civil society actors, who have been instrumental in placing on the public agenda a host of pivotal issues (such as nuclear war, ecological pollution, species extinction, genetic engineering, and mass human rights violations). To my mind, this strongly indicates that if prevention of global crises is to eventually rival the assertion of short-term and narrowly defined rationales (national interest, profit, bureaucratic self-preservation, etc.), weak publics must begin by convincing or compelling official representatives and multilateral organizations to act differently; only then will farsightedness be in a position to ‘move up’ and become institutionalized via strong publics.7 Since the global culture of prevention remains a work in progress, the argument presented in this paper is poised between empirical and normative dimensions of analysis. It proposes a theory of the practice of preventive foresight based upon already existing struggles and discourses, at the same time as it advocates the adoption of certain principles that would substantively thicken and assist in the realization of a sense of responsibility for the future of humankind. I will thereby proceed in four steps, beginning with a consideration of the shifting socio-political and cultural climate that is giving rise to farsightedness today (I). I will then contend that the development of a public aptitude for early warning about global cataclysms can overcome flawed conceptions of the future’s essential inscrutability (II). From this will follow the claim that an ethos of farsighted cosmopolitanism – of solidarity that extends to future generations – can supplant the preeminence of ‘short-termism’ with the help of appeals to the public’s moral imagination and use of reason (III). In the final section of the paper, I will argue that the commitment of global civil society actors to norms of precaution and transnational justice can hone citizens’ faculty of critical judgment against abuses of the dystopian imaginary, thereby opening the way to public deliberation about the construction of an alternative world order (IV).

Even if we aren’t always right we should try – it’s the only thing that can solve problems

**KURASAWA 04** (Fuyuki Kurasawa is Assistant Professor of Sociology at York University, Toronto, and a Faculty Associate of the Center for Cultural Sociology at Yale University, Constellations, Vol 11, No 4 [Blackwell])

When engaging in the labor of preventive foresight, the first obstacle that one is likely to encounter from some intellectual circles is a deep-seated skepticism about the very value of the exercise. A radically postmodern line of thinking, for instance, would lead us to believe that it is pointless, perhaps even harmful, to strive for farsightedness in light of the aforementioned crisis of conventional paradigms of historical analysis. If, contra teleological models, history has no intrinsic meaning, direction, or endpoint to be discovered through human reason, and if, contra scientistic futurism, prospective trends cannot be predicted without error, then the abyss of chronological inscrutability supposedly opens up at our feet. The future appears to be unknowable, an outcome of chance. Therefore, rather than embarking upon grandiose speculation about what may occur, we should adopt a pragmatism that abandons itself to the twists and turns of history; let us be content to formulate ad hoc responses to emergencies as they arise. While this argument has the merit of underscoring the fallibilistic nature of all predictive schemes, it conflates the necessary recognition of the contingency of history with unwarranted assertions about the latter’s total opacity and indeterminacy. Acknowledging the fact that the future cannot be known with absolute certainty does not imply abandoning the task of trying to understand what is brewing on the horizon and to prepare for crises already coming into their own. In fact, the incorporation of the principle of fallibility into the work of prevention means that we must be ever more vigilant for warning signs of disaster and for responses that provoke unintended or unexpected consequences (a point to which I will return in the final section of this paper). In addition, from a normative point of view, the acceptance of historical contingency and of the self-limiting character of farsightedness places the **duty of preventing** catastrophe squarely on the shoulders of present generations. The future no longer appears to be a metaphysical creature of destiny or of the cunning of reason, nor can it be sloughed off to pure randomness. It becomes, instead, a result of human action shaped by decisions in the present – including, of course, trying to anticipate and prepare for possible and avoidable sources of harm to our successors.