# 1nc

## Topicality

#### Your decision should answer the resolutional question: Is the enactment of topical action better than the status quo or a competitive option?

#### 1. “Resolved” before a colon reflects a legislative forum

Army Officer School ’04 (5-12, “# 12, Punctuation – The Colon and Semicolon”, <http://usawocc.army.mil/IMI/wg12.htm>)

The colon introduces the following: a.  A list, but only after "as follows," "the following," or a noun for which the list is an appositive: Each scout will carry the following: (colon) meals for three days, a survival knife, and his sleeping bag. The company had four new officers: (colon) Bill Smith, Frank Tucker, Peter Fillmore, and Oliver Lewis. b.  A long quotation (one or more paragraphs): In The Killer Angels Michael Shaara wrote: (colon) You may find it a different story from the one you learned in school. There have been many versions of that battle [Gettysburg] and that war [the Civil War]. (The quote continues for two more paragraphs.) c.  A formal quotation or question: The President declared: (colon) "The only thing we have to fear is fear itself." The question is: (colon) what can we do about it? d.  A second independent clause which explains the first: Potter's motive is clear: (colon) he wants the assignment. e.  After the introduction of a business letter: Dear Sirs: (colon) Dear Madam: (colon) f.  The details following an announcement For sale: (colon) large lakeside cabin with dock g.  A *formal* resolution, after the word "resolved:"

Resolved: (colon) That this council petition the mayor.

#### 2. “USFG should” means the debate is solely about a policy established by governmental means

Ericson ’03 (Jon M., Dean Emeritus of the College of Liberal Arts – California Polytechnic U., et al., The Debater’s Guide, Third Edition, p. 4)

The Proposition of Policy: Urging Future Action In policy propositions, each topic contains certain key elements, although they have slightly different functions from comparable elements of value-oriented propositions. 1. An agent doing the acting ---“The United States” in “The United States should adopt a policy of free trade.” Like the object of evaluation in a proposition of value, the agent is the subject of the sentence. 2. The verb *should*—the first part of a verb phrase that urges action. 3. An action verb to follow *should* in the *should*-verb combination. For example, *should adopt* here **means to put a** program or **policy into action though governmental means**. 4. A specification of directions or a limitation of the action desired. The phrase *free trade*, for example, gives direction and limits to the topic, which would, for example, eliminate consideration of increasing tariffs, discussing diplomatic recognition, or discussing interstate commerce. Propositions of policy deal with future action. Nothing has yet occurred. The entire debate is about whether something ought to occur. What you agree to do, then, when you accept the *affirmative side* in such a debate is to offer sufficient and compelling reasons for an audience to perform the future action that you propose.

#### They claim to win the debate for reasons other than the desirability of topical action. That undermines preparation and clash. Changing the question now leaves one side unprepared, resulting in shallow, uneducational debate. Requiring debate on a communal topic forces argument development and develops persuasive skills critical to any political outcome.

#### Latin America policy proposals activate agency and decision-making

IRI ’12 (International Republican Institute; “Latin America Think Tank Policy Initiative”; http://www.iri.org/sites/default/files/Latin%20America%20Think%20Tank%20Policy%20Initiative%2011-4-11\_0.pdf)

An ongoing political trend in Latin America is the inconsistent execution of parties to create substantive policies that address social and economic needs of their countries. While citizens are hungry for solutions to problems affecting their everyday lives – challenges such as unemployment, high crime, bad roads, poor education and lack of medicine – their political parties are many times only offering speeches and rhetoric intended to win votes on Election Day. Within the ‘marketplace of ideas’, descriptive policy, strategic substance and thoughtful analysis give way to ambiguity, unachievable promises and shallow discourse. Within this framework, the race to win seats in public office no longer rely on the best ideas and the best plans, but instead hinge on the influence of money, scandals, superficial advertising and sensationalist journalism. The International Republican Institute’s (IRI) Latin America Think Tank Policy Initiative addresses this phenomenon and helps make political discourse substantive and relevant to the needs and interests of citizens. The initiative regularly joins together thought leaders and think tanks from countries in the region to share policy opinions and create common platforms of regional thematic priorities. In turn, these enlightened think tank analysts return their focus to their home countries and educate parties on innovative policy ideas, regional trends and helpful data. The goal is that parties and candidates will open themselves to this substantive influence and ultimately create their own thoughtful platforms. To help encourage the advancement of substantive policies, IRI fosters a policy-focused network that allows independent and party-affiliated think tanks throughout Latin America to not only convene and discuss important issues, but helps them share resources to study issues, share opinion research and develop specific policy direction that will ultimately be shared throughout the region. The network is focusing on eight priority themes which affect practically countries in Latin America: poverty reduction; education needs; health care improvement; environmental challenges; economic development, tax and fiscal policy; citizen security; democratic participation; and social inclusion. In the second phase of the initiative, IRI utilizes its relationships with political stakeholders, media and civil society to share these cooperative policy ideas more broadly, working with political leaders to incorporate these ideas into their own campaign platforms, policy agendas and governing strategies. Ultimately, these policy proposals will help drive more substantive discussion and debate among political leaders and elected officials on how to solve the most pressing issues facing Latin America.

#### Debate over a controversial point of action creates argumentative stasis—that’s key to avoid a devolution of debate into competing truth claims, which destroys the decision-making benefits of the activity

Steinberg and Freeley ’13 David Director of Debate at U Miami, Former President of CEDA, officer, American Forensic Association and National Communication Association. Lecturer in Communication studies and rhetoric. Advisor to Miami Urban Debate League, Masters in Communication, and Austin, JD, Suffolk University, attorney who focuses on criminal, personal injury and civil rights law, *Argumentation and Debate Critical Thinking for Reasoned Decision Making*, Thirteen Edition

Debate is a means of settling differences, so there must be a controversy, a difference of opinion or a conflict of interest before there can be a debate. If everyone is in agreement on a feet or value or policy, there is no need or opportunity for debate; the matter can be settled by unanimous consent. Thus, for example, it would be pointless to attempt to debate "Resolved: That two plus two equals four,” because there is simply no controversy about this state­ment. Controversy is an essential prerequisite of debate. Where there is no clash of ideas, proposals, interests, or expressed positions of issues, there is no debate. Controversy invites decisive choice between competing positions. Debate cannot produce effective decisions without clear identification of a question or questions to be answered. For example, general argument may occur about the broad topic of illegal immigration. How many illegal immigrants live in the United States? What is the impact of illegal immigration and immigrants on our economy? What is their impact on our communities? Do they commit crimes? Do they take jobs from American workers? Do they pay taxes? Do they require social services? Is it a problem that some do not speak English? Is it the responsibility of employers to discourage illegal immigration by not hiring undocumented workers? Should they have the opportunity to gain citizenship? Does illegal immigration pose a security threat to our country? Do illegal immigrants do work that American workers are unwilling to do? Are their rights as workers and as human beings at risk due to their status? Are they abused by employers, law enforcement, housing, and businesses? How are their families impacted by their status? What is the moral and philosophical obligation of a nation state to maintain its borders? Should we build a wall on the Mexican border, establish a national identification card, or enforce existing laws against employers? Should we invite immigrants to become U.S. citizens? Surely you can think of many more concerns to be addressed by a conversation about the topic area of illegal immigration. Participation in this “debate” is likely to be emotional and intense. However, it is not likely to be productive or useful without focus on a particular question and identification of a line demarcating sides in the controversy. To be discussed and resolved effectively, controversies are best understood when seated clearly such that all parties to the debate share an understanding about the objec­tive of the debate. This enables focus on substantive and objectively identifiable issues facilitating comparison of competing argumentation leading to effective decisions. Vague understanding results in unfocused deliberation and poor deci­sions, general feelings of tension without opportunity for resolution, frustration, and emotional distress, as evidenced by the failure of the U.S. Congress to make substantial progress on the immigration debate. Of course, arguments may be presented without disagreement. For exam­ple, claims are presented and supported within speeches, editorials, and advertise­ments even without opposing or refutational response. Argumentation occurs in a range of settings from informal to formal, and may not call upon an audi­ence or judge to make a forced choice among competing claims. Informal dis­course occurs as conversation or panel discussion without demanding a decision about a dichotomous or yes/no question. However, by definition, debate requires "reasoned judgment on a proposition. The proposition is a statement about which competing advocates will offer alternative (pro or con) argumenta­tion calling upon their audience or adjudicator to decide. The proposition pro­vides focus for the discourse and guides the decision process. Even when a decision will be made through a process of compromise, it is important to iden­tify the beginning positions of competing advocates to begin negotiation and movement toward a center, or consensus position. It is frustrating and usually unproductive to attempt to make a decision when deciders are unclear as to what the decision is about. The proposition may be implicit in some applied debates (“Vote for me!”); however, when a vote or consequential decision is called for (as in the courtroom or in applied parliamentary debate) it is essential that the proposition be explicitly expressed (“the defendant is guilty!”). In aca­demic debate, the proposition provides essential guidance for the preparation of the debaters prior to the debate, the case building and discourse presented during the debate, and the decision to be made by the debate judge after the debate. Someone disturbed by the problem of a growing underclass of poorly educated, socially disenfranchised youths might observe, “Public schools are doing a terri­ble job! They' are overcrowded, and many teachers are poorly qualified in their subject areas. Even the best teachers can do little more than struggle to maintain order in their classrooms." That same concerned citizen, facing a complex range of issues, might arrive at an unhelpful decision, such as "We ought to do some­thing about this” or, worse, “It’s too complicated a problem to deal with." Groups of concerned citizens worried about the state of public education could join together to express their frustrations, anger, disillusionment, and emotions regarding the schools, but without a focus for their discussions, they could easily agree about the sorry state of education without finding points of clarity or potential solutions. A gripe session would follow. But if a precise question is posed—such as “What can be done to improve public education?”—then a more profitable area of discussion is opened up simply by placing a focus on the search for a concrete solution step. One or more judgments can be phrased in the form of debate propositions, motions for parliamentary debate, or bills for legislative assemblies, The statements "Resolved: That the federal government should implement a program of charter schools in at-risk communities” and “Resolved; That the state of Florida should adopt a school voucher program" more clearly identify specific ways of dealing with educational problems in a manageable form, suitable for debate. They provide specific policies to be investigated and aid discussants in identifying points of difference. This focus contributes to better and more informed decision making with the potential for better results. In aca­demic debate, it provides better depth of argumentation and enhanced opportu­nity for reaping the educational benefits of participation. In the next section, we will consider the challenge of framing the proposition for debate, and its role in the debate. To have a productive debate, which facilitates effective decision making by directing and placing limits on the decision to be made, the basis for argument should be clearly defined. If we merely talk about a topic, such as ‘"homeless­ness,” or “abortion,” Or “crime,” or “global warming,” we are likely to have an interesting discussion but not to establish a profitable basis for argument. For example, the statement “Resolved: That the pen is mightier than the sword” is debatable, yet by itself fails to provide much basis for dear argumen­tation. If we take this statement to mean *Iliad* the written word is more effec­tive than physical force for some purposes, we can identify a problem area: the comparative effectiveness of writing or physical force for a specific purpose, perhaps promoting positive social change. (Note that “loose” propositions, such as the example above, may be defined by their advocates in such a way as to facilitate a clear contrast of competing sides; through definitions and debate they “become” clearly understood statements even though they may not begin as such. There are formats for debate that often begin with this sort of proposition. However, in any debate, at some point, effective and meaningful discussion relies on identification of a clearly stated or understood proposition.) Back to the example of the written word versus physical force. Although we now have a general subject, we have not yet stated a problem. It is still too broad, too loosely worded to promote weII-organized argument. What sort of writing are we concerned with—poems, novels, government documents, web­site development, advertising, cyber-warfare, disinformation, or what? What does it mean to be “mightier" in this context? What kind of physical force is being compared—fists, dueling swords, bazookas, nuclear weapons, or what? A more specific question might be, “Would a mutual defense treaty or a visit by our fleet be more effective in assuring Laurania of our support in a certain crisis?” The basis for argument could be phrased in a debate proposition such as “Resolved: That the United States should enter into a mutual defense treaty with Laurania.” Negative advocates might oppose this proposition by arguing that fleet maneuvers would be a better solution. This is not to say that debates should completely avoid creative interpretation of the controversy by advo­cates, or that good debates cannot occur over competing interpretations of the controversy; in fact, these sorts of debates may be very engaging. The point is that debate is best facilitated by the guidance provided by focus on a particular point of difference, which will be outlined in the following discussion.

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

Steinberg and Freeley ‘13

David Director of Debate at U Miami, Former President of CEDA, officer, American Forensic Association and National Communication Association. Lecturer in Communication studies and rhetoric. Advisor to Miami Urban Debate League, Masters in Communication, and Austin, JD, Suffolk University, attorney who focuses on criminal, personal injury and civil rights law, *Argumentation and Debate*

*Critical Thinking for Reasoned Decision Making*, Thirteen Edition

In the spring of 2011, facing a legacy of problematic U.S, military involvement in Bosnia, Iraq, and Afghanistan, and criticism for what some saw as slow sup­port of the United States for the people of Egypt and Tunisia as citizens of those nations ousted their formerly American-backed dictators, the administration of President Barack Obama considered its options in providing support for rebels seeking to overthrow the government of Muammar el-Qaddafi in Libya. Public debate was robust as the administration sought to determine its most appropriate action. The president ultimately decided to engage in an international coalition, enforcing United Nations Security Council Resolution 1973 through a number of measures including establishment of a no-fly zone through air and missile strikes to support rebels in Libya, but stopping short of direct U.S. intervention with ground forces or any occupation of Libya. While the action seemed to achieve its immediate objectives, most notably the defeat of Qaddafi and his regime, the American president received both criticism and praise for his mea­sured yet assertive decision. In fact, the past decade has challenged American leaders to make many difficult decisions in response to potentially catastrophic problems. Public debate has raged in chaotic environment of political division and apparent animosity, The process of public decision making may have never been so consequential or difficult. Beginning in the fall of 2008, Presidents Bush and Obama faced a growing eco­nomic crisis and responded in part with '’bailouts'' of certain Wall Street financial entities, additional bailouts of Detroit automakers, and a major economic stimu­lus package. All these actions generated substantial public discourse regarding the necessity, wisdom, and consequences of acting (or not acting). In the summer of 2011, the president and the Congress participated in heated debates (and attempted negotiations) to raise the nation's debt ceiling such that the U.S. Federal Govern­ment could pay its debts and continue government operations. This discussion was linked to a debate about the size of the exponentially growing national debt, gov­ernment spending, and taxation. Further, in the spring of 2012, U.S. leaders sought to prevent Iran from developing nuclear weapon capability while gas prices in the United States rose, The United States considered its ongoing military involvement in Afghanistan in the face of nationwide protests and violence in that country1 sparked by the alleged burning of Korans by American soldiers, and Americans observed the actions of President Bashir Al-Assad and Syrian forces as they killed Syrian citizens in response to a rebel uprising in that nation and considered the role of the United States in that action. Meanwhile, public discourse, in part generated and intensified by the cam­paigns of the GOP candidates for president and consequent media coverage, addressed issues dividing Americans, including health care, women's rights to reproductive health services, the freedom of churches and church-run organiza­tions to remain true to their beliefs in providing (or electing not to provide) health care services which they oppose, the growing gap between the wealthiest 1 percent of Americans and the rest of the American population, and continued high levels of unemployment. More division among the American public would be hard to imagine. Yet through all the tension, conflict was almost entirely ver­bal in nature, aimed at discovering or advocating solutions to growing problems. Individuals also faced daunting decisions. A young couple, underwater with their mortgage and struggling to make their monthly payments, considered walking away from their loan; elsewhere a college sophomore reconsidered his major and a senior her choice of law school, graduate school, or a job and a teenager decided between an iPhone and an iPad. Each of these situations called for decisions to be made. Each decision maker worked hard to make well-reasoned decisions. Decision making is a thoughtful process of choosing among a variety of options for acting or thinking. It requires that the decider make a choice. Life demands decision making. We make countless individual decisions every day. To make some of those decisions, we work hard to employ care and consider­ation: others scorn to just happen. Couples, families, groups of friends, and co­workers come together to make choices, and decision-making bodies from committees to juries to the U.S. Congress and the United Nations make deci­sions that impact us all. Every profession requires effective and ethical decision making, as do our school, community, and social organizations. We all engage in discourse surrounding our necessary decisions every day. To refinance or sell one’s home, to buy a high-performance SUV or an eco­nomical hybrid car, what major to select, what to have for dinner, what candi­date to vote for, paper or plastic, all present us with choices. Should the president deal with an international crisis through military invasion or diplomacy? How should the U.S. Congress act to address illegal immigration? Is the defendant guilty as accused? Should we watch The Daily Show or the ball game? And upon what information should I rely to make my decision? Certainly some of these decisions are more consequential than others. Which amendment to vote for, what television program to watch, what course to take, which phone plan to purchase, and which diet to pursue—all present unique challenges. At our best, we seek out research and data to inform our decisions. Yet even the choice of which information to attend to requires decision making. In 2006, Time magazine named YOU its "Person of the Year.” Congratulations! Its selection was based on the participation not of “great men” in the creation of his­tory, but rather on the contributions of a community of anonymous participants in the evolution of information. Through blogs, online networking, YouTube, Facebook, Twitter, Wikipedia, and many other “wikis," and social networking sites, knowledge and truth are created from the bottom up, bypassing the authoritarian control of newspeople, academics, and publishers. Through a quick keyword search, we have access to infinite quantities of information, but how do we sort through it and select the best information for our needs? Much of what suffices as information is not reliable, or even ethically motivated. The ability of every decision maker to make good, reasoned, and ethical deci­sions' relies heavily upon their ability to think critically. Critical thinking enables one to break argumentation down to its component parts in order to evaluate its relative validity and strength, And, critical thinking offers tools enabling the user to better understand the' nature and relative quality of the message under consider­ation. Critical thinkers are better users of information as well as better advocates. Colleges and universities expect their students to develop their critical thinking skills and may require students to take designated courses to that end. The importance and value of such study is widely recognized. The executive order establishing California's requirement states; Instruction in critical thinking is designed to achieve an understanding of the relationship of language to logic, which would lead to the ability to analyze, criticize and advocate ideas, to reason inductively and deductively, and to reach factual or judgmental conclusions based on sound inferences drawn from unambigu­ous statements of knowledge or belief. The minimal competence to be expected at the successful conclusion of instruction in critical thinking should be the ability to distinguish fact from judgment, belief from knowledge, and skills in elementary inductive arid deductive processes, including an under­standing of die formal and informal fallacies of language and thought. Competency in critical thinking is a prerequisite to participating effectively in human affairs, pursuing higher education, and succeeding in the highly com­petitive world of business and the professions. Michael Scriven and Richard Paul for the National Council for Excellence in Critical Thinking Instruction argued that the effective critical thinker: raises vital questions and problems, formulating them clearly and precisely; gathers and assesses relevant information, using abstract ideas to interpret it effectively; comes to well-reasoned conclusions and solutions, testing them against relevant criteria and standards; thinks open-mindedly within alternative systems of thought, recognizing, and assessing, as need be, their assumptions, implications, and practical con­sequences; and communicates effectively with others in figuring our solutions to complex problems. They also observed that critical thinking entails effective communication and problem solving abilities and a commitment to overcome our native egocentrism and sociocentrism,"1 Debate as a classroom exercise and as a mode of thinking and behaving uniquely promotes development of each of these skill sets. Since classical times, debate has been one of the best methods of learning and applying the principles of critical thinking. Contemporary research confirms the value of debate. One study concluded: The impact of public communication training on the critical thinking ability of the participants is demonstrably positive. This summary of existing research reaffirms what many ex-debaters and others in forensics, public speaking, mock trial, or argumentation would support: participation improves die thinking of those involved,2 In particular, debate education improves the ability to think critically. In a com­prehensive review of the relevant research, Kent Colbert concluded, "'The debate-critical thinking literature provides presumptive proof ■favoring a positive debate-critical thinking relationship.11'1 Much of the most significant communication of our lives is conducted in the form of debates, formal or informal, These take place in intrapersonal commu­nications, with which we weigh the pros and cons of an important decision in our own minds, and in interpersonal communications, in which we listen to argu­ments intended to influence our decision or participate in exchanges to influence the decisions of others. Our success or failure in life is largely determined by our ability to make wise decisions for ourselves and to influence the decisions of’ others in ways that are beneficial to us. Much of our significant, purposeful activity is concerned with making decisions. Whether to join a campus organization, go to graduate school, accept a job offer, buy a car or house, move to another city, invest in a certain stock, or vote for Garcia—these are just a few Of the thousands of deci­sions we may have to make. Often, intelligent self-interest or a sense of respon­sibility will require us to win the support of others. We may want a scholarship or a particular job for ourselves, a customer for our product, or a vote for our favored political candidate. Some people make decision by flipping a coin. Others act on a whim or respond unconsciously to “hidden persuaders.” If the problem is trivial—such as whether to go to a concert or a film—the particular method used is unimportant. For more crucial matters, however, mature adults require a reasoned methods of decision making. Decisions should be justified by good reasons based on accurate evidence and valid reasoning.

#### Unbridled affirmation outside the game space makes research impossible and destroys dialogue in debate

Hanghoj 8

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

Thorkild Hanghøj, Copenhagen, 2008

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

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

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

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

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

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

professor.

Debate games are often based on pre-designed scenarios that include descriptions of issues to be debated, educational goals, game goals, roles, rules, time frames etc. In this way, debate games differ from textbooks and everyday classroom instruction as debate scenarios allow teachers and students to actively imagine, interact and communicate within a domain-specific game space. However, instead of mystifying debate games as a “magic circle” (Huizinga, 1950), I will try to overcome the epistemological dichotomy between “gaming” and “teaching” that tends to dominate discussions of educational games. In short, educational gaming is a form of teaching. As mentioned, education and games represent two different semiotic domains that both embody the three faces of knowledge: assertions, modes of representation and social forms of organisation (Gee, 2003; Barth, 2002; cf. chapter 2). In order to understand the interplay between these different domains and their interrelated knowledge forms, I will draw attention to a central assumption in Bakhtin’s dialogical philosophy. According to Bakhtin, all forms of communication and culture are subject to centripetal and centrifugal forces (Bakhtin, 1981). A centripetal force is the drive to impose one version of the truth, while a centrifugal force involves a range of possible truths and interpretations. This means that any form of expression involves a duality of centripetal and centrifugal forces: “Every concrete utterance of a speaking subject serves as a point where centrifugal as well as centripetal forces are brought to bear” (Bakhtin, 1981: 272). If we take teaching as an example, it is always affected by centripetal and centrifugal forces in the on-going negotiation of “truths” between teachers and students. In the words of Bakhtin: “Truth is not born nor is it to be found inside the head of an individual person, it is born between people collectively searching for truth, in the process of their dialogic interaction” (Bakhtin, 1984a: 110). Similarly, the dialogical space of debate games also embodies centrifugal and centripetal forces. Thus, the election scenario of The Power Game involves centripetal elements that are mainly determined by the rules and outcomes of the game, i.e. the election is based on a limited time frame and a fixed voting procedure. Similarly, the open-ended goals, roles and resources represent centrifugal elements and create virtually endless possibilities for researching, preparing, presenting, debating and evaluating a variety of key political issues. Consequently, the actual process of enacting a game scenario involves a complex negotiation between these centrifugal/centripetal forces that are inextricably linked with the teachers and students’ game activities. In this way, the enactment of The Power Game is a form of teaching that combines different pedagogical practices (i.e. group work, web quests, student presentations) and learning resources (i.e. websites, handouts, spoken language) within the interpretive frame of the election scenario. Obviously, tensions may arise if there is too much divergence between educational goals and game goals. This means that game facilitation requires a balance between focusing too narrowly on the rules or “facts” of a game (centripetal orientation) and a focusing too broadly on the contingent possibilities and interpretations of the game scenario (centrifugal orientation). For Bakhtin, the duality of centripetal/centrifugal forces often manifests itself as a dynamic between “monological” and “dialogical” forms of discourse. Bakhtin illustrates this point with the monological discourse of the Socrates/Plato dialogues in which the teacher never learns anything new from the students, despite Socrates’ ideological claims to the contrary (Bakhtin, 1984a). Thus, discourse becomes monologised when “someone who knows and possesses the truth instructs someone who is ignorant of it and in error”, where “a thought is either affirmed or repudiated” by the authority of the teacher (Bakhtin, 1984a: 81). In contrast to this, dialogical pedagogy fosters inclusive learning environments that are able to expand upon students’ existing knowledge and collaborative construction of “truths” (Dysthe, 1996). At this point, I should clarify that Bakhtin’s term “dialogic” is both a descriptive term (all utterances are per definition dialogic as they address other utterances as parts of a chain of communication) and a normative term as dialogue is an ideal to be worked for against the forces of “monologism” (Lillis, 2003: 197-8). In this project, I am mainly interested in describing the dialogical space of debate games. At the same time, I agree with Wegerif that “one of the goals of education, perhaps the most important goal, should be dialogue as an end in itself” (Wegerif, 2006: 61).

#### Dialogue is the biggest impact—the process of discussion precedes any truth claim by magnifying the benefits of any discussion

Morson 4

<http://www.flt.uae.ac.ma/elhirech/baktine/0521831059.pdf#page=331>

Northwestern Professor, Prof. Morson's work ranges over a variety of areas: literary theory (especially narrative); the history of ideas, both Russian and European; a variety of literary genres (especially satire, utopia, and the novel); and his favorite writers -- Chekhov, Gogol, and, above all, Dostoevsky and Tolstoy. He is especially interested in the relation of literature to philosophy.

A belief in truly dialogic ideological becoming would lead to schools that were quite different. In such schools, the mind would be populated with a complexity of voices and perspectives it had not known, and the student would learn to think with those voices, to test ideas and experiences against them, and to shape convictions that are innerly persuasive in response. This very process would be central. Students would sense that whatever word they believed to be innerly persuasive was only tentatively so: the process of dialogue continues.We must keep the conversation going, and formal education only initiates the process. The innerly persuasive discourse would not be final, but would be, like experience itself, ever incomplete and growing. As Bakhtin observes of the innerly persuasive word: Its creativity and productiveness consist precisely in the fact that such a word awakens new and independent words, that it organizes masses of our words from within, and does not remain in an isolated and static condition. It is not so much interpreted by us as it is further, that is, freely, developed, applied to new material, new conditions; it enters into interanimating relationships with new contexts. . . . The semantic structure of an innerly persuasive discourse is not finite, it is open; in each of the new contexts that dialogize it, this discourse is able to reveal ever newer ways to mean. (DI, 345–6) We not only learn, we also learn to learn, and we learn to learn best when we engage in a dialogue with others and ourselves. We appropriate the world of difference, and ourselves develop new potentials. Those potentials allow us to appropriate yet more voices. Becoming becomes endless becoming. We talk, we listen, and we achieve an open-ended wisdom. Difference becomes an opportunity (see Freedman and Ball, this volume). Our world manifests the spirit that Bakhtin attributed to Dostoevsky: “nothing conclusive has yet taken place in the world, the ultimate word of the world and about the world has not yet been spoken, the world is open and free, everything is in the future and will always be in the future.”3 Such a world becomes our world within, its dialogue lives within us, and we develop the potentials of our ever-learning selves. Letmedraw some inconclusive conclusions, which may provoke dialogue. Section I of this volume, “Ideologies in Dialogue: Theoretical Considerations” and Bakhtin’s thought in general suggest that we learn best when we are actually learning to learn. We engage in dialogue with ourselves and others, and the most important thing is the value of the open-ended process itself. Section II, “Voiced, Double Voiced, and Multivoiced Discourses in Our Schools” suggests that a belief in truly dialogic ideological becoming would lead to schools that were quite different. In such schools, the mind would be populated with a complexity of voices and perspectives it had not known, and the student would learn to think with those voices, to test ideas and experiences against them, and to shape convictions that are innerly persuasive in response. Teachers would not be trying to get students to hold the right opinions but to sense the world from perspectives they would not have encountered or dismissed out of hand. Students would develop the habit of getting inside the perspectives of other groups and other people. Literature in particular is especially good at fostering such dialogic habits. Section III, “Heteroglossia in a Changing World” may invite us to learn that dialogue involves really listening to others, hearing them not as our perspective would categorize what they say, but as they themselves would categorize what they say, and only then to bring our own perspective to bear. We talk, we listen, and we achieve an open-ended wisdom. The chapters in this volume seem to suggest that we view learning as a perpetual process. That was perhaps Bakhtin’s favorite idea: that to appreciate life, or dialogue, we must see value not only in achieving this or that result, but also in recognizing that honest and open striving in a world of uncertainty and difference is itself the most important thing. What we must do is keep the conversation going.

Dialogue is critical to affirming any value—shutting down deliberation devolves into totalitarianism and reinscribes oppression

Morson 4

http://www.flt.uae.ac.ma/elhirech/baktine/0521831059.pdf#page=331

Northwestern Professor, Prof. Morson's work ranges over a variety of areas: literary theory (especially narrative); the history of ideas, both Russian and European; a variety of literary genres (especially satire, utopia, and the novel); and his favorite writers -- Chekhov, Gogol, and, above all, Dostoevsky and Tolstoy. He is especially interested in the relation of literature to philosophy.

Bakhtin viewed the whole process of “ideological” (in the sense of ideas and values, however unsystematic) development as an endless dialogue. As teachers, we find it difficult to avoid a voice of authority, however much we may think of ours as the rebel’s voice, because our rebelliousness against society at large speaks in the authoritative voice of our subculture.We speak the language and thoughts of academic educators, even when we imagine we are speaking in no jargon at all, and that jargon, inaudible to us, sounds with all the overtones of authority to our students. We are so prone to think of ourselves as fighting oppression that it takes some work to realize that we ourselves may be felt as oppressive and overbearing, and that our own voice may provoke the same reactions that we feel when we hear an authoritative voice with which we disagree. So it is often helpful to think back on the great authoritative oppressors and reconstruct their self-image: helpful, but often painful. I remember, many years ago, when, as a recent student rebel and activist, I taught a course on “The Theme of the Rebel” and discovered, to my considerable chagrin, that many of the great rebels of history were the very same people as the great oppressors. There is a famous exchange between Erasmus and Luther, who hoped to bring the great Dutch humanist over to the Reformation, but Erasmus kept asking Luther how he could be so certain of so many doctrinal points. We must accept a few things to be Christians at all, Erasmus wrote, but surely beyond that there must be room for us highly fallible beings to disagree. Luther would have none of such tentativeness. He knew, he was sure. The Protestant rebels were, for a while, far more intolerant than their orthodox opponents. Often enough, the oppressors are the ones who present themselves and really think of themselves as liberators. Certainty that one knows the root cause of evil: isn’t that itself often the root cause? We know from Tsar Ivan the Terrible’s letters denouncing Prince Kurbsky, a general who escaped to Poland, that Ivan saw himself as someone who had been oppressed by noblemen as a child and pictured himself as the great rebel against traditional authority when he killed masses of people or destroyed whole towns. There is something in the nature of maximal rebellion against authority that produces ever greater intolerance, unless one is very careful. For the skills of fighting or refuting an oppressive power are not those of openness, self-skepticism, or real dialogue. In preparing for my course, I remember my dismay at reading Hitler’s Mein Kampf and discovering that his self-consciousness was precisely that of the rebel speaking in the name of oppressed Germans, and that much of his amazing appeal – otherwise so inexplicable – was to the German sense that they were rebelling victims. In our time, the Serbian Communist and nationalist leader Slobodan Milosevic exploited much the same appeal. Bakhtin surely knew that Communist totalitarianism, the Gulag, and the unprecedented censorship were constructed by rebels who had come to power. His favorite writer, Dostoevsky, used to emphasize that the worst oppression comes from those who, with the rebellious psychology of “the insulted and humiliated,” have seized power – unless they have somehow cultivated the value of dialogue, as Lenin surely had not, but which Eva, in the essay by Knoeller about teaching The Autobiography of Malcolm X, surely had. Rebels often make the worst tyrants because their word, the voice they hear in their consciousness, has borrowed something crucial from the authoritative word it opposed, and perhaps exaggerated it: the aura of righteous authority. If one’s ideological becoming is understood as a struggle in which one has at last achieved the truth, one is likely to want to impose that truth with maximal authority; and rebels of the next generation may proceed in much the same way, in an ongoing spiral of intolerance.

## K

**Desire creates the illusion of the self and the suffering that defines the human condition. Our only capacity is thus to affirm the extermination of this desire in the face of perpetual death and an impermanent reality**

**DOLLIMORE 1998** (Jonathan Dollimore 1998 (Death, Desire and Loss in Western Culture, p 54-56.)

Siddhartha Gautama (560-477 BC) was a prince who, because of his high privilege, encountered suffering and death relatively late in life. Legend tells us that when he did eventually encounter them the trauma was the greater, and changed his life: he became Buddha, the Enlightened One. In the religion he founded, life is experienced as a permanent intrinsic unsatisfactoriness manifested as suffering (dukkha) and pain: birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection, and despair are painful. Contact with unpleasant things is painful, not getting what one wishes is painful. In short the five groups of grasping [the elements, skandbasy which make up a person] are painful. ('Sermon at Benares', in Burtt, p. 30) Everything about life involves suffering and dissatisfaction, a sense of lack. If we strive to overcome that lack we fail, and suffering becomes marked by a renewed craving, now intensified by an acute sense of loss. Suffering derives directly from the fact that everything that exists is radically mutable. In particular, happiness, if it is achieved, cannot last. Suffering haunts happiness from the outside and the inside. Where Buddhism differs from Western religions is in the full acceptance of mutability; happiness lies in achieving that acceptance. Suffering is perpetuated by, and inseparable from, ignorance, and mitigated by wisdom. The deepest ignorance is to fail to see, or to disavow, the fact that everything that exists is mutable and transient. The force of this position may be seen, again, in contrast with Christianity; for the Buddhist the source of suffering is ignorance rather than sin. And the real source of suffering is desire (kama) or craving (tanha, literally 'thirst'), both of which are intrinsic to, constitutive of, humankind. There is a Buddhist doctrine of 'conditioned arising' or 'dependent origination' which asserts that everything that exists is dependent on certain prevailing conditions; nothing is intrinsically self-sufficient, independent or stable. This is especially true of selfhood. Buddhism completely denies the idea of a transcendent or autonomous self so powerful in Western religion and philosophy. To believe that there is some essential inner self or consciousness which is the real me, ultimately identifiable apart from everything that happens to me, is an illusion: What we call a personality is just an individual stream of becoming; a cross-section of it at any given moment in an aggregate of the five skandhas which (as long as it continues) are in unstable and unceasing interaction with each other, (p. 86) There is no I. Even to believe in an I which possesses emotions (albeit helplessly) is mistaken. One of the problems with desire, and why it cannot make us happy, is that it presupposes a self which does not exist; at the core of our being we are empty. Everything that constitutes the individual is marked by the unsatisfactoriness and suffering which is dukkha. Nor is there such a thing as the soul. The person is only a fleeting series of discontinuous states held together by desire, by craving. When desire is extinguished the person is dissolved. Since life and suffering are synonymous, the extinction of desire is the goal of human endeavor. Until that happens we continue to exist through a series of rebirths. It is not death as such which is deplored, but rebirth; it is not death but rebirth which we must escape. So much so that in some early texts rebirth is described as 'redeath'. Desire perpetuates life, which is synonymous with suffering, and which leads to death. Desire perpetuates death; it keeps one dying. The self is merged with ultimate reality not by identifying the core of the self (soul/essence) with ultimate reality (God/the universal) but by extinguishing self into non-being (nirvana). This is the aspect of Buddhism which has fascinated Western philosophers like Schopenhauer and artists like Wagner; with whatever degree of misinterpretation, they have been drawn by the ideas of empowerment through renunciation, nullification and quiescence; of the apparent ability to move freely with the mutability and change which arc the apparent cause of suffering; of choosing freely not to pursue the illusion of freedom, in a sense to eliminate the illusion of self; of becoming discontinuous, mindless. Not to escape mutability but to become it; not to just go with the flow of endless change, but to become it. To achieve the state of nirvana - that is, a state of being which is essentially empty of desire and striving. The wisdom of Buddhism does not desire to transcend change or to affirm an essential ultimate relationship of self to the absolute and unchanging (Platonic forms, the Christian God); nor does the Buddhist desire to die or to cease to be (the death drive): he or she does not desire annihilation but rather learns how to cease desiring. Nirvana is the utter cessation of desire or craving; it means extinction.

**Just as Don Quixote fought windmills, the aff team is the spectre of Western crazies. Desire creates suffering, which motivates imaginary enemies and is the root cause of all wars.**

**Khema 1994** (Ayya Khema 1994 Buddhist monk, “All of us beset by Birth, Decay, and Death.” Buddhism Today, <http://www.buddhismtoday.com/english/philosophy/thera/003-allofus-5.htm)\>

If you have ever read Don Quixote, you'll remember that he was fighting windmills. Everybody is doing just that, fighting windmills. Don Quixote was the figment of a writer's imagination, a man who believed himself to be a great warrior. He thought that every windmill he met was an enemy and started battling with it. That's exactly what we are doing within our own hearts and that's why this story has such an everlasting appeal. It tells us about ourselves. Writers and poets who have survived their own lifetimes have always told human beings about themselves. Mostly people don't listen, because it doesn't help when somebody else tells us what's wrong with us and few care to hear it. One has to find out for oneself and most people don't want to do that either. What does it really mean to fight windmills? It means fighting nothing important or real, just imaginary enemies and battles. All quite trifling matters, which we build into something solid and formidable in our minds. We say: "I can't stand that," so we start fighting, and "I don't like him," and a battle ensues, and "I feel so unhappy," and the inner war is raging. We hardly ever know what we're so unhappy about. The weather, the food, the people, the work, the leisure, the country, anything at all will usually do. Why does this happen to us? Because of the resistance to actually letting go and becoming what we really are, namely nothing. Nobody cares to be that. Everybody wants to be something or somebody even if it's only Don Quixote fighting windmills. Somebody who knows and acts and will become something else, someone who has certain attributes, views, opinions and ideas. Even patently wrong views are held onto tightly, because it makes the "me" more solid. It seems negative and depressing to be nobody and have nothing. We have to find out for ourselves that it is the most exhilarating and liberating feeling we can ever have. But because we fear that windmills might attack, we don't want to let go. Why can't we have peace in the world? Because nobody wants to disarm. Not a single country is ready to sign a disarmament pact, which all of us bemoan. But have we ever looked to see whether we, ourselves, have actually disarmed? When we haven't done so, why wonder that nobody else is ready for it either? Nobody wants to be the first one without weapons; others might win. Does it really matter? If there is nobody there, who can be conquered? How can there be a victory over nobody? Let those who fight win every war, all that matters is to have peace in one's own heart. As long as we are resisting and rejecting and continue to find all sorts of rational excuses to keep on doing that there has to be warfare. War manifests externally in violence, aggression and killing. But how does it reveal itself internally? We have an arsenal within us, not of guns and atomic bombs, but having the same effect. And the one who gets hurt is always the one who is shooting, namely oneself. Sometimes another person comes within firing range and if he or she isn't careful enough, he or she is wounded. That's a regrettable accident. The main blasts are the bombs which go off in one's own heart. Where they are detonated, that's the disaster area. The arsenal which we carry around within ourselves consists of our ill will and anger, our desires and cravings. The only criterion is that we don't feel peaceful inside. We need not believe in anything, we can just find out whether there is peace and joy in our heart. If they are lacking, most people try to find them outside of themselves. That's how all wars start. It is always the other country's fault and if one can't find anyone to blame then one needs more "Lebensraum," more room for expansion, more territorial sovereignty. In personal terms, one needs more entertainment, more pleasure, more comfort, more distractions for the mind. If one can't find anyone else to blame for one's lack of peace, then one believes it to be an unfulfilled need. Who is that person, who needs more? A figment of our own imagination, fighting windmills. That "more" is never ending. One can go from country to country, from person to person. There are billions of people on this globe; it's hardly likely that we will want to see every one of them, or even one-hundredth, a lifetime wouldn't be enough to do so. We may choose twenty or thirty people and then go from one to the next and back again, moving from one activity to another, from one idea to another. We are fighting against our own dukkha and don't want to admit that the windmills in our heart are self-generated. We believe somebody put them up against us, and by moving we can escape from them. Few people come to the final conclusion that these windmills are imaginary, that one can remove them by not endowing them with strength and importance. That we can open our hearts without fear and gently, gradually let go of our preconceived notions and opinions, views and ideas, suppressions and conditioned responses. When all that is removed, what does one have left? A large, open space, which one can fill with whatever one likes. If one has good sense, one will fill it with love, compassion and equanimity. Then there is nothing left to fight. Only joy and peacefulness remain, which cannot be found outside of oneself. It is quite impossible to take anything from outside and put it into oneself. There is no opening in us through which peace can enter. We have to start within and work outward. Unless that becomes clear to us, we will always find another crusade.

**Lastly – The Middle Path**

**A rejection of the cycle of desire allows us to have enlightened engagement with the world**

**DAVIS 2004** (Bret W. Davis, 2004 (Department of Japanese Philosophy Kyoto University “Zen After Zarathustra: The Problem of the Will in the Confrontation Between Nietzsche and Buddhism” The Journal of Nietzsche Studies 28 (2004) 89-138, accessed through muse.edu)

The Vimalakirti Sutra tells us that the Buddha Lands are not somewhere else, but rather "the various kinds of living beings are themselves the Buddha Lands of the Bodhisattvas"; it is only that these beings do not yet see the purity of this world due to the impurity of their way of seeing.24 In learning to see that "form is none other than emptiness" and that "emptiness does not represent the extinction of form," one ceases to "yearn for nirvana" and to "loath this world," and is able to "enter the gate of nondualism."25 Nagarjuna tersely asserts this doctrine of nondualism when he writes: "The limits (i.e., realm) of nirvana are the limits [End Page 97] of samsara. Between the two, also, there is not the slightest difference whatsoever."26 Jay Garfield gives the following helpful interpretation of these enigmatic yet crucial lines. "To be in samsara is to see things as they appear to deluded consciousness and to interact with them accordingly. To be in nirvana, then, is to see those things as they are—as merely empty, dependent, impermanent, and nonsubstantial, but not to be somewhere else, seeing something else.... Nagarjuna is emphasizing that nirvana is not someplace else. It is a way of being here."27 The way things are here and now, according to Buddhism, is neither existence nor non-existence, but rather the middle way of dependent co-origination. When this dynamic process of interconnected becoming is radically thought through, according to Nagarjuna, there is no (substantial) "thing" that comes into and goes out of existence. And this means that each and every phenomenal event is marked by—in the words of his famous eightfold negation—"non-origination, non-extinction; non-destruction, non-permanence; non-identity, non-differentiation; non-coming (into being), non-going (out of being)."28 The "uncompounded" is thus not someplace else, but is this world of non-substantial becoming seen aright. According to Nagarjuna, the root of samsaric existence is the activity or disposition (Sk. samskâra) that compounds phenomena into reified forms, forms that we attach ourselves to and then suffer the loss (of control) of. The "wise one" who sees into this vicious circle, therefore, ceases to "act" in the sense of "to create compounds." But this cessation is presumably not a cessation of all "activity" as such; indeed, as Garfield puts it, by ceasing the activity of reification "we can achieve... a nirvana not found in an escape from the world but in an enlightened and awakened engagement with it."29 The right effort to attain nirvana is thus not a will to nothingness, but leads rather to the realization that there is nothing to "attain."30 Thus asamskrta refers not to an eternal realm outside the conditioned world of becoming, but to a more originary way of perceiving and dwelling in the world of dependent co-origination. This nondualism of samsara and nirvana, however, is not a simple identity. It is neither a dualism (since nirvana is not some other place outside this world), nor is it a sheer nothingness, a negation of existence as such. Yet the world reaffirmed is not simply the same as the initial world of "attachment" (P./Sk. upâdâna). Rather, nirvana implies a different way of being-in-this-world. Yet how can we characterize this difference? Negatively speaking, we may assume that enlightened action would not be driven by attachment, craving, or, presumably, the will to power. In following the return movement in Buddhism back toward a reaffirmative characterization of being-in-the-world, we must not loose sight of the importance of this initial moment of negation. The negation of these modes of "willful" being-in-the-world marks the radical difference between an enlightened "re-affirmation" and an ignorant craving for and attachment to life. Nirvana, as a "blowing out of the flame of craving and attachment," demands first of all a radical negation of the will. A reaffirmation of the world of activity [End Page 98] is made possible, however, only by way of a second—equally necessary—negation, namely, a negation of any sublated craving for and attachment to transcendent repose in the realm of nirvana. The event of nirvana thus paradoxically completes itself only in a movement through its own negation. Saigusa Mitsuyoshi writes that this dialectical movement toward reaffirmation through double negation can already be found in the early sutras. The Suttanipâta, for instance, often instructs us not only to discard "this world," but also to discard "that world" of the beyond. Saigusa interprets the first negation to signify the "negative" moment of nirvana, the "going forth" (Jp. ôsô) from this world of craving and ignorance, and the second negation to indicate a "positive" moment of "returning" (Jp. gensô) to compassionate activity within the world of conditioned existence. This movement of return, he adds, is not that of a one-dimensional circle, but rather that of a three-dimensional spiral.31 This dynamic dialectic of reaffirmation through double negation is clearly developed in the Mahayana tradition, as succinctly stated in the key phrase of the Heart Sutra: "form is emptiness; emptiness is form." Phenomenal beings (forms; Sk. rûpa) are emptied of any reified substantial essence (Sk. svabhâva); yet emptiness essentially empties itself into and as the eventful suchness of phenomenal be-ings in their dependent co-origination.

## Bioregions

### Anthro

**Anthropogenic focus is good—**

**The alternative is environmental paralysis**

**Manson 9 -** received my B.A.in philosophy from the University of Maryland-College Park in May 1989 and my Ph.D. in philosophy from Syracuse University in December 1998. I held the post of Gifford Research Fellow in Natural Theology at the University of Aberdeen, Scotland from January 1999 through May 2001. In the 2001-2002 academic year I was Postdoctoral Research Associate at the Center for Philosophy of Religion at the University of Notre Dame. I was a visiting assistant professor of philosophy at Virginia Commonwealth University in the 2002-2003 academic year before I was hired as an assistant professor at the University of Mississippi in 2003. I was promoted to associate professor in 2009 (Neil, Necessary Anthropocentricism, http://www.environmentalphilosophy.org/ISEEIAEPpapers/2009/Manson.pdf) AS

**Many environmental philosophers maintain that eliminating anthropocentric thinking is the key to developing an ethical system protective of the environment**. Some critics respond with a *reductio ad absurdum*. They identify the completely non-anthropocentric perspective with the long-term planetary perspective and argue that, from that perspective, the environmental destruction we are currently wreaking amounts to only incidental damage. Over the upcoming several billion years, life will go on in some form or another. **Eliminating anthropocentrism thus yields an attitude of environmental unconcern**. In this paper I seek to develop an analogous *reductio* by identifying the nonanthropocentric perspective with the cosmic perspective. Recent findings regarding extrasolar planets indicate that the universe is teeming with possible abodes for life, while both theoretical and observational cosmology suggest that spacetime is infinite. Assuming spacetime is infinite, either life exists at only one location or it exists in an infinite number of locations. If the former, then it seems our top priority should be to spread life throughout the galaxy, both in order to increase the raw amount and diversity of life, and to decrease the chances of a catastrophic setback to the development of complex life. If the latter, then the raw amount of life in the universe is infinite, and the degree of biodiversity is maximal**.** Thus nothing we do will have any significant effect on the amount of life or degree of biodiversity in existence, and so there is no reason to protect non-human life or preserve biodiversity on Earth – if we take the cosmic perspective on what it is for our actions to be significant. The only way to block these 2 unwelcome conclusions, I will argue, is to reject the premise that anthropocentric thinking must be eliminated if we are to protect the environment. After presenting my argument, I will state two objections and offer my replies. I. THE PLANETARY PERSPECTIVE To be anthropocentric is to regard human beings as of primary importance in the grand scheme of reality. If being ethical requires that we not be anthropocentric, then what should we be instead? To answer “non-anthropocentric” is not to give much real guidance. For our limited minds to reason at all, we must adopt some perspective or other. One standard offering – perhaps the dominant offering in environmental philosophy today – is the perspective of the Earth as a whole. **Deep ecologists**, biocentrists, land ethicists, environmental holists – whatever the label, all share the belief that taking the planetary perspective is the key to following an environmental ethic. **The problem with taking the planetary perspective is that from it, massive environmental damage within the next few centuries can be written off as just a blip on the** **screen**. Suppose we cook and poison the planet, dramatically reducing biodiversity as a result (and perhaps destroying ourselves too). The result many millions of years later would be a biosphere re-set to a different equilibrium, but one with life and biodiversity comparable to that of the planet prior to our degradation of it. To say the biosphere as it is here and now is more valuable than the future one is to be guilty of “temporal parochialism,” to borrow a term from Callicott.

**Turn—indigenous peoples—**

**Eliminating divisions between human and animal causes the conscious destruction of indigenous cultures.**

**Staudenmaier ‘4** (Peter, Ambiguities of Animal Rights, Institute for Social Ecology, http://www.social-ecology.org/article.php?story=20040611140817458)

The unexamined cultural prejudices embedded deep within animal rights thinking carry political implications that are unavoidably elitist. A consistent animal rights stance, after all, would require many aboriginal peoples to abandon their sustainable livelihoods and lifeways completely. Animal rights has no reasonable alternative to offer to communities like the Inuit, whose very existence in their ecological niche is predicated on hunting animals. An animal rights viewpoint can only look downdisdainfully on those peasant societies in Latin America and elsewhere that depend on small-scale animal husbandry as an integral part of their diet, as well as pastoralists in Africa and Asia who rely centrally upon animals to maintain traditional subsistence economies that long predate the colonial imposition of capitalism. These are not matters of “taste” but of sustainability and survival. Forsaking such practices makes no ecological or social sense, and would be tantamount to eliminating these distinctive societies themselves, all for the sake of assimilation to standards of morality and nutrition propounded by middle-class westerners convinced of their own rectitude. Too many animal rights proponents forget that their belief system is essentially a European-derived construct, and neglect the practical repercussions of universalizing it into an unqualified principle of human moral conduct as such.13 Nowhere is this combination of parochialism and condescension more apparent than in the animus against hunting. Many animal rights enthusiasts cannot conceive of hunting as anything other than a brutal and senseless activity undertaken for contemptible reasons. Heedless of their own prejudices, they take hunting for an expression of speciesist prejudice. What animal rights theorists malign as ‘sport hunting’ often provides a significant seasonal supplement to the diets of rural populations who lack the luxuries of tempeh and seitan. Even indigenous communities engaged in conspicuously low-impact traditional hunting have been harassed and vilified by animal rights activists. The campaign against seal hunting in the 1980’s, for example, prominently targeted Inuit practices.14 In the late 1990’s, the Makah people of Neah Bay in the northwestern United States tried to re-establish their communal whale hunt, harvesting exactly one gray whale in 1999. The Makah hunt was non-commercial, for subsistence purposes, and fastidiously humane; they chose a whale species that is not endangered and went to considerable lengths to accommodate anti-whaling sentiment. Nevertheless, when the Makah attempted to embark on their first expedition in 1998, they were physically confronted by the Sea Shepherd Society and other animal protection organizations, who occupied Neah Bay for several months. For these groups, animal rights took precedence over human rights. Many of these animal advocates embellished their pro-whale rhetoric with hoary racist stereotypes about native people and allied themselves with unreconstructed apologists for colonial domination and dispossession.15 Such examples are far from rare. In fact, animal rights sentiment has frequently served as an entry point for rightwing positions into left movements. Because much of the left has generally been reluctant to think clearly and critically about nature, about biological politics, and about ethical complexity, this unsettling affinity between animal rights and rightwing politics — an affinity which has a lengthy historical pedigree — remains a serious concern.

**Loss of cultural diversity risks extinction.**

**Stavenhagen ’90** (Rodolfo, Professor @ the United Nations University, The Ethnic Question pg. 73

The struggle for the preservation of the collective identity of culturally distinct peoples has further implications as well. The cultural diversity of the world’s peoples is a universal resource for all humankind. The diversity of the worlds cultural pool is like the diversity of the world’s biological gene pool. A culture that disappears due to ethnocide or cultural genociderepresents a loss for all humankind. At a time when the classic development models of the post war era have failed to solve the major problems of mankind, people are again looking at so called traditional cultures for at least some of the answers. This is very clear, for example, as regards to agricultural and food production, traditional medicine,environmental management in rural areas, construction techniques, social solidarity in times of crises, etc. The world’s diverse cultures have much to offer our imperiled planet. Thus the defense of the collective rights of ethnic groups and indigenous peoples cannot be separated from the collective human rights of all human beings.

**Turn—Plant rights—**

**Rejection of anthropocentrism generates support for institutionalized respect for plants that prevents yield sustaining biological crop modifications**

**Smith ‘8** (Wesley, The Silent Scream of the Asparagus: Get ready for 'plant rights.' http://www.freerepublic.com/focus/news/2010625/posts?page=101)

Why is this happening? Our accelerating rejection of the Judeo-Christian world view, which upholds the unique dignity and moral worth of human beings, is driving us crazy. Once we knocked our species off its pedestal, it was only logical that we would come to see fauna and flora as entitled to rights. The intellectual elites were the first to accept the notion of "species-ism," which condemns as invidious discrimination treating people differently from animals simply because they are human beings. Then ethical criteria were needed for assigning moral worth to individuals, be they human, animal, or now vegetable. Rising to the task, leading bioethicists argue that for a human, value comes from possessing sufficient cognitive abilities to be deemed a "person." This excludes the unborn, the newborn, and those with significant cognitive impairments, who, personhood theorists believe, do not possess the right to life or bodily integrity. This thinking has led to the advocacy in prestigious medical and bioethical journals of using profoundly brain impaired patients in medical experimentation or as sources of organs. The animal rights movement grew out of the same poisonous soil. Animal rights ideology holds that moral worth comes with sentience or the ability to suffer. Thus, since both animals and humans feel pain, animal rights advocates believe that what is done to an animal should be judged morally as if it were done to a human being. Some ideologues even compare the Nazi death camps to normal practices of animal husbandry. For example, Charles Patterson wrote in Eternal Treblinka--a book specifically endorsed by People for the Ethical Treatment of Animals--that "the road to Auschwitz begins at the slaughterhouse." Eschewing humans as the pinnacle of "creation" (to borrow the term used in the Swiss constitution) has caused environmentalism to mutate from conservationism--a concern to properly steward resources and protect pristine environs and endangered species--into a willingness to thwart human flourishing to "save the planet." Indeed, the most radical "deep ecologists" have grown so virulently misanthropic that Paul Watson, the head of the Sea Shepherd Conservation Society, called humans "the AIDS of the earth," requiring "radical invasive therapy" in order to reduce the population of the earth to under a billion. As for "plant rights," if the Swiss model spreads, it may hobble biotechnology and experimentation to improve crop yields. As an editorial in Nature News put it: The [Swiss] committee has come up with few concrete examples of what type of experiment might be considered an unacceptable insult to plant dignity. Thecommittee does not consider that genetic engineering of plants automatically falls into this category, but its majority view holds that it would if the genetic modification caused plants to "lose their independence"--for example by interfering with their capacity to reproduce.

**Biogenetic Crops save billions**

**Reason 2K** (Ronald Bailey, Interview with Norman Borlaug: Noble Peace Price Winner and Professor at Texas A & M University, “Billions Served”, Aprilhttp://www.reason.com/news/show/27665.html)

Despite occasional local famines caused by armed conflicts or political mischief, food is more abundant and cheaper today than ever before in history, due in large part to the work of Borlaug and his colleagues. More than 30 years ago, Borlaug wrote, "One of the greatest threats to mankind today is that the world may be choked by an explosively pervading but well camouflaged bureaucracy." As REASON's interview with him shows, he still believes that environmental activists and their allies in international agencies are a threat to progress on global food security. Barring such interference, he is confident that agricultural research, including biotechnology, will be able to boost crop production to meet the demand for food in a world of 8 billion or so, the projected population in 2025. Meanwhile, media darlings like Worldwatch Institute founder Lester Brown keep up their drumbeat of doom. In 1981 Brown declared, "The period of global food security is over." In 1994, he wrote, "The world's farmers can no longer be counted on to feed the projected additions to our numbers." And as recently as 1997 he warned, "Food scarcity will be the defining issue of the new era now unfolding, much as ideological conflict was the defining issue of the historical era that recently ended." Borlaug, by contrast, does not just wring his hands. He still works to get modern agricultural technology into the hands of hungry farmers in the developing world. Today, he is a consultant to the International Maize and Wheat Center in Mexico and president of the Sasakawa Africa Association, a private Japanese foundation working to spread the Green Revolution to sub-Saharan Africa. REASON Science Correspondent Ronald Bailey met with Borlaug at Texas A&M, where he is Distinguished Professor in the Soil and Crop Sciences Department and still teaches classes on occasion. Despite his achievements, Borlaug is a modest man who works out of a small windowless office in the university's agricultural complex. A few weeks before the interview, Texas A&M honored Borlaug by naming its new agricultural biotechnology center after him. "We have to have this new technology if we are to meet the growing food needs for the next 25 years," Borlaug declared at the dedication ceremony. If the naysayers do manage to stop agricultural biotech, he fears, they may finally bring on the famines they have been predicting for so long.

**Key to space col—**

**Animal experimentation and exploitation is critical to NASA zero-gravity birthing tests that are a pre-requisite to space colonization.**

**Lakdawala 2K** (Seema, BORN IN SPACE 3..2..1..BLASTOFF, http://www.cse.emory.edu/sciencenet/undergrad/SURE/Articles/2000\_art\_lakdawala.html)

Human kind has always had a need to explore, first the exploration of the new world and now as the majority of the world has been explored and mapped, we have set our sights a bit higher. We now have a craving for the outer limits; exploration of the solar systems of other galaxies isn’t very far away. Along with exploration comes colonization. As space exploration increases, the need for colonization will come soon. We have already begun taking preliminary steps with the NASA Space Station. Hopefully the Medaka fish birth and the research on zebra fish will give us the key we need to understand how to make it possible for future vertebrate animals to be born in space.

**Prevents extinction.   
Austen 11** (Ben, contributing editor of Harper’s Magazine, “After Earth: Why, Where, How, and When We Might Leave Our Home Planet,” popular science, <http://www.popsci.com/science/article/2011-02/after-earth-why-where-how-and-when-we-might-leave-our-home-planet?page=3>, AM) \*Modified for gender, denoted by brackets

Earth won’t always be fit for occupation. We know that in two billion years or so, an expanding sun will boil away our oceans, leaving our home in the universe uninhabitable—unless, that is, we haven’t already been wiped out by the Andromeda galaxy, which is on a multibillion-year collision course with our Milky Way. Moreover, at least a third of the thousand mile-wide asteroids that hurtle across our orbital path will eventually crash into us, at a rate of about one every 300,000 years. Why? Indeed, in 1989 a far smaller asteroid, the impact of which would still have been equivalent in force to 1,000 nuclear bombs, crossed our orbit just six hours after Earth had passed. A recent report by the Lifeboat Foundation, whose hundreds of researchers track a dozen different existential risks to humanity, likens that one-in-300,000 chance of a catastrophic strike to a game of Russian roulette: “If we keep pulling the trigger long enough we’ll blow our head off, and there’s no guarantee it won’t be the next pull.” Given the risks humans pose to the planet, we might someday leave Earth simply to conserve it .Many of the threats that might lead us to consider off-Earth living arrangements are actually [hu]man-made, and not necessarily in the distant future. The amount we consume each year already far outstrips what our planet can sustain, and the World Wildlife Fund estimates that by 2030 we will be consuming two planets’ worth of natural resources annually. The Center for Research on the Epidemiology of Disasters, an international humanitarian organization, reports that the onslaught of droughts, earthquakes, epic rains and floods over the past decade is triple the number from the 1980s and nearly 54 times that of 1901, when this data was first collected. Some scenarios have climate change leading to severe water shortages, the submersion of coastal areas, and widespread famine. Additionally, the world could end by way of deadly pathogen, nuclear war or, as the Lifeboat Foundation warns, the “misuse of increasingly powerful technologies.” Given the risks humans pose to the planet, we might also someday leave Earth simply to conserve it, with our planet becoming a kind of nature sanctuary that we visit now and again, as we might Yosemite. None of the threats we face are especially far-fetched. Climate change is already a major factor in human affairs, for instance, and our planet has undergone at least one previous mass extinction as a result of asteroid impact. “The dinosaurs died out because they were too stupid to build an adequate spacefaring civilization,” says Tihamer Toth-Fejel, a research engineer at the Advanced Information Systems division of defense contractor General Dynamics and one of 85 members of the Lifeboat Foundation’s space-settlement board. “So far, the difference between us and them is barely measurable.” The Alliance to Rescue Civilization, a project started by New York University chemist Robert Shapiro, contends that the inevitability of any of several cataclysmic events means that we must prepare a copy of our civilization and move it into outer space and out of harm’s way—a backup of our cultural achievements and traditions. In 2005, then–NASA administrator Michael Griffin described the aims of the national space program in similar terms. “If we humans want to survive for hundreds of thousands or millions of years, we must ultimately populate other planets,” he said. “One day, I don’t know when that day is, but there will be more human beings who live off the Earth than on it.”

### Environment

#### **No root cause – their overly simplistic analysis turns their advocacy**

Morson 7 (Gary, Professor of Slavic Studies, Russian Literature and History at Northwestern, “Anna Karenina In Our Time: Seeing More Wisely,” P. 152-4)

If Levin resembled so may intellectuals in his time and ours, he might seek “root cause” (as we would call it today) of all these failures. Much as the generals an historians satirized in War and Peace mistakenly seek the cause of historical events in a single decision, an much as revolutionaries often reduce the complexities of social ills to a single conspiracy or institution, so intellectuals often view complexity as a delusion to be explained away by a few simple underlying laws. It is just this habit of thought that feeds utopianism, because if the diversity of evil an misery had a single cause, then one could eliminate it by changing only one thing What could be easier? Abolish private property, alter the way children are educated, pass laws to regulate morals according to a given code, and evil will disappear or, at least, radically diminish. Behold, I make all new things But Levin learns that there is no single cause for what has gone wrong. Looking back on the twentieth century, we may wonder whether the root cause of the worst human misery is the belief that there is a root cause of human misery. In fact, many things happen contingently, just “for some reason.”

Friction

When l.evin attends the elections, he tries to handle some business for his sister, but discovers that somehow it cannot be done. In Dostoevsky, the reason would be "administrative ecstasy," the sheer delight bureaucrats take in making petitioners cringe, plead, or wait. But nothing of the sort happens here, and the problem is not one of intent at all. No one has any interest in thwarting Levin, so he cannot understand what goes wrong.

When conspiracy theorists find they cannot accomplish something as easily as expected, they typically ask cut bono? (who benefits?) ro discover the obstacle. Some person or group must have caused the failure. Defeat means sabotage. This way of thinking presumes that behind every action there must be an intent,

whether conscious or unconscious. Such a view rules out the possibility that mere contingency or friction accounts for the difficulty.

flic military theorist Carl von Clauscwitz deemed friction, in this special metaphorical sense, an essential concept in understanding armies. Without using this word, Tolstoy regarded the same phenomenon as pertaining not just to war but to everything social. "If one has never personally experienced war," Clauscwitz explains,

one cannot understand in what difficulties constantly mentioned really consist. . . . Everything looks simple; the knowledge required docs not look remarkable, the strategic options are so obvious that by comparison the simplest problem of higher mathematics has an impressive scientific dignity. Once war has actually been seen the difficulties become clear; but it is extremely difficult to describe the unseen, all-pervading element that brings about this change of perspective. Everything in war is very simple, but the simplest thing is difficult. 'Die difficulties accumulate and end by producing a kind of friction that is inconceivable unless one has experienced war. (Clausewitz, 119)

The unseen, all-pervading element: For Tolstoy, similar difficulties arise when dealing with bureaucracy, introducing changes in agriculture, and implementing reforms. A Tolstoyan perspective is easily imagined today. Social problems look so simple: people in underdeveloped countries are poor, so give their governments foreign aid; workers arc unemployed, so hire them to perform needed government services; schools do not educate, so raise teachers' salaries; the state regulatory commission keeps energy prices too high, so partially privatize the system: answers seem so obvious, but in practice reforms rarely have the intended effect. They produce unintended consequences, which themselves have consequences; and, as Isaiah Berlin liked to point our, no one can foresee the consequences of consequences of consequences. Experience may teach one to expect certain kinds of difficulties, but some can never be anticipated, lhcrc is always friction: "Countless minor incidents —the kind you can never really foresee—combine to lower the general level of performance, so that one always falls far short of the intended goal" (Clauscwitz, 119).

No one is deliberately impeding Levin's efforts for his sister. By the same token, no one is trying to thwart his agricultural reforms. Sabotage is out of the question. "All this happened not because anyone felt ill will toward Levin or his farm; on the contrary, he knew that they [rhe peasants] liked him [and] thought him a simple gentleman (their highest praise)" (340).

Friction defeats the reforms. But where does this friction come from and how might one best deal with it?

TTic Elemental Force

'Ihe bailiff and peasants recognize in advance when a plan is bound to fail, and at lasr l.evin, instead of growing angry, pays artention to what they say:

The bailiff listened attentively, and obviously made an effort to approve of his employer's projects. But still he had that look Levin knew so well that always irritated him, a look of hopelessness and despondency. That look said: " Ihat's all very well, but as God wills." Nothing mortified Levin so much as that tone. But it was common to all the bailiffs he had ever had. They had all taken up that attitude toward his plans, and so now he was not angered by it but mortified, and felr all the more roused ro struggle against this, as it seemed, elemental force continually ranged against him, for which he could find no other expression than "as God wills." (165)

Ihe elementalforce: this concept is central to both Tolstoy's great novels. Tolstoy uses a few similar terms for it. In War and Peace, he refers to an elemental force shaping individual lives (W&P, 648) and to "the elemental life of the swarm" constituting the cumulative effect of countless people's small actions governed by no overarching law. In Anna Karentna, he calls the elemental force a "brutal force" when its outcome is cruel. Ihe rough equivalent of friction for Clause-witz, the elemental force applies more widely.

Clauscwitz's explanation stops at friction, but Tolstoy takes the elemental force as a starting point for understanding why some plans arc more likely to fail than others.

In order to grasp the course of events more easily, we tend to reduce the countless infinitesimal forces making up the elemental force to a single cause. After all, it is impossible to enumerate innumerable actions. And so historians and social scientists naturally look for some super-cause that sums up all those small actions. They may presume laws or postulate narrative neatness. Tolstoy relentlessly exposed the logical fallacies in both forms of simplification, which, at some point, either assume what is to be proven or proceed as if it were already proven.

Historians, social theorists, and biographers favor generalizations or symmetries permitting a clear analysis or simple story. They find what they seek, their success demonstrates not that complexity has been adequately explained but that when a discipline demands a certain sort of explanation it is bound to be “discovered.” In disciplines pretending to be social sciences, it is repeatedly discovered that things are not as complex as they appear.

#### No extinction

Easterbrook 3(Gregg, senior fellow at the New Republic, “We're All Gonna Die!”, <http://www.wired.com/wired/archive/11.07/doomsday.html?pg=1&topic=&topic_set>=)

If we're talking about doomsday - the end of human civilization - many scenarios simply don't measure up. A single nuclear bomb ignited by terrorists, for example, would be awful beyond words, but life would go on. People and machines might converge in ways that you and I would find ghastly, but from the standpoint of the future, they would probably represent an adaptation. Environmental collapse might make parts of the globe unpleasant, but considering that the biosphere has survived ice ages, it wouldn't be the final curtain. Depression, which has become 10 times more prevalent in Western nations in the postwar era, might grow so widespread that vast numbers of people would refuse to get out of bed, a possibility that Petranek suggested in a doomsday talk at the Technology Entertainment Design conference in 2002. But Marcel Proust, as miserable as he was, wrote *Remembrance of Things Past* while lying in bed.

#### Environment is improving - more growth is key

Lomborg 11

Bjorn Lomborg, directs the Copenhagen Consensus Center and is the author of The Skeptical Environmentalist and Cool It, Newsweek, June 12, 2011, "A Roadmap for the Planet", http://www.thedailybeast.com/newsweek/2011/06/12/bjorn-lomborg-explains-how-to-save-the-planet.html#

Climate alarmists and campaigning environmentalists argue that the industrialized countries of the world have made sizable withdrawals on nature’s fixed allowance, and unless we change our ways, and soon, we are doomed to an abrupt end. Take the recent proclamation from the United Nations Environment Program, which argued that governments should dramatically cut back on the use of resources. The mantra has become commonplace: our current way of living is selfish and unsustainable. We are wrecking the world. We are gobbling up the last resources. We are cutting down the rainforest. We are polluting the water. We are polluting the air. We are killing plants and animals, destroying the ozone layer, burning the world through our addiction to fossil fuels, and leaving a devastated planet for future generations. In other words, humanity is doomed. It is a compelling story, no doubt. It is also fundamentally wrong, and the consequences are severe. Tragically, exaggerated environmental worries—and the willingness of so many to believe them—could ultimately prevent us from finding smarter ways to actually help our planet and ensure the health of the environment for future generations. Because, our fears notwithstanding, we actually get smarter. Although Westerners were once reliant on whale oil for lighting, we never actually ran out of whales. Why? High demand and rising prices for whale oil spurred a search for and investment in the 19th-century version of alternative energy. First, kerosene from petroleum replaced whale oil. We didn’t run out of kerosene, either: electricity supplanted it because it was a superior way to light our planet. For generations, we have consistently underestimated our capacity for innovation. There was a time when we worried that all of London would be covered with horse manure because of the increasing use of horse-drawn carriages. Thanks to the invention of the car, London has 7 million inhabitants today. Dung disaster averted. In fact, would-be catastrophes have regularly been pushed aside throughout human history, and so often because of innovation and technological development. We never just continue to do the same old thing. We innovate and avoid the anticipated problems. Think of the whales, and then think of the debate over cutting emissions today. Instead of singlemindedly trying to force people to do without carbon-emitting fuels, we must recognize that we won’t make any real progress in cutting CO2 emissions until we can create affordable, efficient alternatives. We are far from that point today: much-hyped technologies such as wind and solar energy remain very expensive and inefficient compared with cheap fossil fuels. Globally, wind provides just 0.3 percent of our energy, and solar a minuscule 0.1 percent. Current technology is so inefficient that, to take just one example, if we were serious about wind power, we would have to blanket most countries with wind turbines to generate enough energy for everybody, and we would still have the massive problem of storage. We don’t know what to do when the wind doesn’t blow. Making the necessary breakthroughs will require mass improvements across many technologies. The sustainable response to global warming, then, is one that sees us get much more serious about investment into alternative-energy research and development. This has a much greater likelihood of leaving future generations at least the same opportunities as we have today. Because what, exactly, is sustainability? Fourteen years ago, the United Nations World Commission on Environment and Development report “Our Common Future,” chaired by Gro Harlem Brundtland, provided the most-quoted definition. Sustainable development “meets the needs of the present without compromising the ability of future generations to meet their own needs.” The measure of success, then, is whether or not we give future generations the same opportunities that we have had. This prompts the question: have we lived unsustainably in the past? In fact, by almost any measure, humans have left a legacy of increased opportunity for their descendants. And this is true not just for the rich world but also for developing countries. In the last couple of hundred years we have become much richer than in all previous history. Available production per capita—the amount that an average individual can consume—increased eightfold between 1800 and 2000. In the past six decades, poverty has fallen more than in the previous 500 years. This decade alone, China will by itself lift 200 million individuals out of poverty. While one in every two people in the developing world was poor just 25 years ago, today it is one in four. Although much remains to be done, developing countries have become much more affluent, with a fivefold increase in real per capita income between 1950 and today. But it’s not just about money. The world has generally become a much better educated place, too. Illiteracy in the developing world has fallen from about 75 percent for the people born in the early part of the 1900s to about 12 percent among the young of today. More and more people have gained access to clean water and sanitation, improving health and income. And according to the U.N. Food and Agriculture Organization, the percentage of undernourished people in the developing world has dropped from more than 50 percent in 1950 to 16 percent today. As humans have become richer and more educated, we have been able to enjoy more leisure time. In most developed countries, where there are available data, yearly working hours have fallen drastically since the end of the 19th century: today we work only about half as much as we did then. Over the last 30 years or so, total free time for men and women has increased, thanks to reductions in workload and housework. Globally, life expectancy today is 69. Compare this with an average life span of 52 in 1960, or of about 30 in 1900. Advances in public health and technological innovation have dramatically lengthened our lives. We have consistently achieved these remarkable developments by focusing on technological innovation and investment designed to create a richer future. And while major challenges remain, the future appears to hold great promise, too. The U.N. estimates that over this century, the planet’s human inhabitants will become 14 times richer and the average person in the developing world a whopping 24 times richer. By the end of the century, the U.N. estimates we will live to be 85 on average, and virtually everyone will read, write, and have access to food, water, and sanitation. That’s not too shabby. Rather than celebrating this amazing progress, many find it distasteful. Instead of acknowledging and learning from it, we bathe ourselves in guilt, fretting about our supposed unsustainable lives. Certainly many argue that while the past may have improved, surely it doesn’t matter for the future, because we are destroying the environment! But not so fast. In recent decades, air quality in wealthy countries has vastly improved. In virtually every developed country, the air is more breathable and the water is more drinkable than they were in 1970. London, renowned for centuries for its infamous smog and severe pollution, today has the cleanest air that it has had since the Middle Ages. Today, some of the most polluted places in the world are the megacities of the developing world, such as Beijing, New Delhi, and Mexico City. But remember what happened in developed countries. Over a period of several hundred years, increasing incomes were matched by increasing pollution. In the 1930s and 1940s, London was more polluted than Beijing, New Delhi, or Mexico City are today. Eventually, with increased affluence, developed countries gradually were better able to afford a cleaner environment. That is happening already today in some of the richest developing countries: air-pollution levels in Mexico City have been dropping precisely because of better technology and more wealth. Though air pollution is by far the most menacing for humans, water quality has similarly been getting better. Forests, too, are regrowing in rich countries, though still being lost in poor places where slash-and-burn is preferable to starvation.

#### Adaptation and migration solve

Ian **Thompson et al. 9**, Canadian Forest Service, Brendan Mackey, The Australian National University, The Fenner School of Environment and Society, College of Medicine, Biology and Environment, Steven McNulty, USDA Forest Service, Alex Mosseler, Canadian Forest Service, 2009, Secretariat of the Convention on Biological Diversity “Forest Resilience, Biodiversity, and Climate Change” Convention on Biological Diversity

While resilience can be attributed to many levels of organization of biodiversity, the genetic composition of species is the most fundamental. Molecular genet- ic diversity within a species, species diversity within a forested community, and community or ecosystem diversity across a landscape and bioregion represent expressions of biological diversity at different scales. The basis of all expressions of biological diversity is the genotypic variation found in populations. The individuals that comprise populations at each level of ecological organization are subject to natural se- lection and contribute to the adaptive capacity or re- silience of tree species and forest ecosystems (Mull- er-Starck et al. 2005). Diversity at each of these levels has fostered natural (and artificial) regeneration of forest ecosystems and facilitated their adaptation to dramatic climate changes that occurred during the quaternary period (review by: DeHayes et al. 2000); this diversity must be maintained in the face of antici- pated changes from anthropogenic climate warming. Genetic diversity (e.g., additive genetic variance) within a species is important because it is the basis for the natural selection of genotypes within popu- lations and species as they respond or adapt to en- vironmental changes (Fisher 1930, Pitelka 1988, Pease et al. 1989, Burger and Lynch 1995, Burdon and Thrall, 2001, Etterson 2004, Reusch et al. 2005, Schaberg et al. 2008). The potential for evolutionary change has been demonstrated in numerous long- term programmes based on artificial selection (Fal- coner 1989), and genetic strategies for reforestation in the presence of rapid climate change must focus on maintaining species diversity and genetic diversi- ty within species (Ledig and Kitzmiller 1992). In the face of rapid environmental change, it is important to understand that the genetic diversity and adap- tive capacity of forested ecosystems depends largely on in situ genetic variation within each population of a species (Bradshaw 1991). Populations exposed to a rate of environmental change exceeding the rate at which populations can adapt, or disperse, may be doomed to extinction (Lynch and Lande 1993, Burger and Lynch 1995). Genetic diversity deter- mines the range of fundamental eco-physiological tolerances of a species. It governs inter-specific competitive interactions, which, together with dispersal mechanisms, constitute the fundamental de- terminants of potential species responses to change (Pease et al. 1989, Halpin 1997). In the past, plants have responded to dramatic changes in climate both through adaptation and migration (Davis and Shaw 2001). The capacity for long-distance migration of plants by seed dispersal is particularly important in the event of rapid environmental change. Most, and probably all, species are capable of long-distance seed disper- sal, despite morphological dispersal syndromes that would indicate morphological adaptations primarily for short-distance dispersal (Cwyner and MacDon- ald 1986, Higgins et al. 2003). Assessments of mean migration rates found no significant differences be- tween wind and animal dispersed plants (Wilkinson 1997, Higgins et al. 2003). Long-distance migration can also be strongly influenced by habitat suitabil- ity (Higgins and Richardson 1999) suggesting that rapid migration may become more frequent and vis- ible with rapid changes in habitat suitability under scenarios of rapid climate change. The discrepancy between estimated and observed migration rates during re-colonization of northern temperate forests following the retreat of glaciers can be accounted for by the underestimation of long-distance disper- sal rates and events (Brunet and von Oheimb 1998, Clark 1998, Cain et al. 1998, 2000). Nevertheless, concerns persist that potential migration and ad- aptation rates of many tree species may not be able to keep pace with projected global warming (Davis 1989, Huntley 1991, Dyer 1995, Collingham et al. 1996, Malcolm et al. 2002). However, these models refer to fundamental niches and generally ignore the ecological interactions that also govern species dis- tributions.

Their authors have a personal incentive to exaggerate the impact

Spencer 08

Roy Spencer, climatologist and a Principal Research Scientist for the University of Alabama in Huntsville, Ph.D. in meteorology at the University of Wisconsin-Madison in 1981, former Senior Scientist for Climate Studies at NASA’s Marshall Space Flight Center, where he and Dr. John Christy received NASA’s Exceptional Scientific Achievement Medal for their global temperature monitoring work with satellites, Climate Confusion, 2008

The media can always find an expert who is willing to provide some juicy quotes regarding our imminent environmental doom. Usually there is a grain of truth to the story which helps sell the idea. Like a science fiction novel, a somewhat plausible weather disaster tale captures our imagination, and we consider the possibility of global catastrophe. And some of the catastrophic events that are predicted are indeed possible, or at least not impossible. Catastrophic global warming—say by 10° Fahrenheit or more over the next century—cannot be ruled out with 100 percent certainty. Of course, neither can the next extraterrestrial invasion of Earth. But theoretical possibilities reported by the media are far from competent scientific predictions of the future. The bias contained in all of these gloom-and-doom news stories has a huge influence on how we perceive the health of the Earth and our effect on it. We scientists routinely encounter reporters who ignore the uncertainties we voice about global warming when they write their articles and news reports. Sometimes an article will be fairly balanced, but that is the exception. Few reporters are willing to push a story on their editor that says that future global warming could be fairly benign. They are much more interested in gloom and doom. A scientist can spend twenty minutes describing new and important research, but if it can’t be expressed in simple, alarmist language, you can usually forget about a reporter using it. It has reached the point where the minimum amount of necessary alarm amounts to something like, “we have only ten years left to avert catastrophic global warming.” A reporter will probably run with that. After all, which story will most likely find its way into a news-paper: “Warming to Wipe out Half of Humanity,” or “Scientists Predict Little Warming”? It goes without saying that, in science, if you want to keep getting funded, you should find something Earth-shaking. And if you want to get your name in the newspaper, give a reporter some material that gives him hope of breaking the big story.

#### Their evidence is just an exaggeration and tech solves

Bailey 2K (Ronald, award-winning science correspondent for *Reason* magazine, testified before Congress, author of numerous books, member of the Society of Environmental Journalists and the American Society for Bioethics and Humanities, “[Earth Day, Then and Now](http://reason.com/archives/2000/05/01/earth-day-then-and-now) The planet's future has never looked better. Here's why”, <http://reason.com/archives/2000/05/01/earth-day-then-and-now/4>)

Earth Day 1970 provoked a torrent of apocalyptic predictions. "We have about five more years at the outside to do something," ecologist Kenneth Watt declared to a Swarthmore College audience on April 19, 1970. Harvard biologist George Wald estimated that "civilization will end within 15 or 30 years unless immediate action is taken against problems facing mankind." "We are in an environmental crisis which threatens the survival of this nation, and of the world as a suitable place of human habitation," wrote Washington University biologist Barry Commoner in the Earth Day issue of the scholarly journal *Environment*. The day after Earth Day, even the staid *New York Times* editorial page warned, "Man must stop pollution and conserve his resources, not merely to enhance existence but to save the race from intolerable deterioration and possible extinction." Very Apocalypse Now. Three decades later, of course, the world hasn't come to an end; if anything, the planet's ecological future has never looked so promising. With half a billion people suiting up around the globe for Earth Day 2000, now is a good time to look back on the predictions made at the first Earth Day and see how they've held up and what we can learn from them. The short answer: The prophets of doom were not simply wrong, but **spectacularly** **wrong**. More important, many contemporary environmental alarmists are similarly mistaken when they continue to insist that the Earth's future remains an eco-tragedy that has already entered its final act. Such doomsters not only fail to appreciate the huge environmental gains made over the past 30 years, they ignore the simple fact that increased wealth, population, and technological innovation don't degrade and destroy the environment. Rather, such developments preserve and enrich the environment. If it is impossible to predict fully the future, it is nonetheless possible to learn from the past. And the best lesson we can learn from revisiting the discourse surrounding the very first Earth Day is that passionate concern, however sincere, is no substitute for rational analysis.

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Orly Lobel, University of San Diego Assistant Professor of Law, 2007, The Paradox of Extralegal Activism: Critical Legal Consciousness and Transformative Politics,” 120 HARV. L. REV. 937, http://www.harvardlawreview.org/media/pdf/lobel.pdf

V. RESTORING CRITICAL OPTIMISM IN THE LEGAL FIELD

“La critique est aisée; l’art difficile.”

A critique of cooptation often takes an uneasy path. Critique has always been and remains not simply an intellectual exercise but a political and moral act. The question we must constantly pose is how critical accounts of social reform models contribute to our ability to produce scholarship and action that will be constructive. To critique the ability of law to produce social change is inevitably to raise the question of alternatives. In and of itself, the exploration of the limits of law and the search for new possibilities is an insightful field of inquiry. However, the contemporary message that emerges from critical legal consciousness analysis has often resulted in the distortion of the critical arguments themselves. This distortion denies the potential of legal change in order to illuminate what has yet to be achieved or even imagined. Most importantly, cooptation analysis is not unique to legal reform but can be extended to any process of social action and engagement. When claims of legal cooptation are compared to possible alternative forms of activism, the false necessity embedded in the contemporary story emerges — a story that privileges informal extralegal forms as transformative while assuming that a conservative tilt exists in formal legal paths. In the triangular conundrum of “law and social change,” law is regularly the first to be questioned, deconstructed, and then critically dismissed. The other two components of the equation — social and change — are often presumed to be immutable and unambiguous. Understanding the limits of legal change reveals the dangers of absolute reliance on one system and the need, in any effort for social reform, to contextualize the discourse, to avoid evasive, open-ended slogans, and to develop greater sensitivity to indirect effects and multiple courses of action. **Despite its weaknesses, however, law is an optimistic discipline**. It operates both in the present and in the future. **Order without law is often the privilege of the strong**. Marginalized groups have used legal reform precisely because they lacked power. Despite limitations, these groups have often successfully secured their interests through legislative and judicial victories. **Rather than experiencing a** disabling disenchantment **with the legal system, we can learn from both the successes and failures of past models, with the aim of** constantly redefining the boundaries of legal reform **and making visible law’s broad reach**.

#### The process of inculcating critical thinking is more transformative than their [demand / ethical stance]

Catherine Fox, teaches writing at Iowa State University. Her research interests focus on feminist and critical pedagogies, critical race theory, and feminist rhetorics, 2002, The Race to Truth: Disarticulating Critical Thinking from Whiteliness, Pedagogy 2.2 (2002) 197-212

We also tend to acknowledge critical thinking only as an analytic form of thought that "resists" the status quo. David Wallace and Helen Rothschild Ewald (2000: 21) point out that cultural critique is often the primary goal of feminist and critical pedagogies. "**Privileging resistance can itself become an expression of a teacher's absolute authority**," however, **and is antithetical to our goal of transforming relations of power and authority**. In feminist and critical pedagogies, resistance to the status quo becomes the answer that students are expected to arrive at after analyzing texts. For example, Shor (1992: 41) presents critical thinking as follows: Had I tried to be a "neutral" teacher who ignored the pro-business bias of news organizations, I would have cheated students of a chance for critical thinking about the real world they live in. For a teacher or syllabus to ignore business bias would have been just as political in orientation and less scientific; that would have meant avoiding the criticism of the way power actually operates in the media to create manipulative images of the world. . . . A syllabus without critical questions is not neutral or apolitical. In fact, it supports the status quo by not questioning it. . . . Students in the media class gained a critical perspective on their TV, radio, and daily papers. . . . When I posed [the antilabor tilt in these media] as a problem, they had a chance to see one structure in society for what it really is [emphasis mine]. I agree that no classroom is "neutral," and I do not deny the pro-business bias of the media, but I struggle with Shor's construing of critical thinking (which is fairly typical for the literature on alternative pedagogies). In the problem-posing approach to teaching, which relies on critical thinking as the primary tool for finding solutions, the instructor too often has already solved the problem. In my own composition classrooms, some students seem to equate critical thinking with figuring out what my opinion is and then reproduce it in their papers and class comments. I have told them that I do not expect them to agree with me; I simply want them to think critically. But in reflecting on the comments I put on their papers and the ways that I lead class discussions, I become uneasy, because my comments, which are intended to encourage critical thinking, often point to my unintentional use of it to guide my students to the "right" answer, the "right" perspective—which is always my answer, [End Page 200] my perspective. My experiences as a feminist educator and my review of the literature indicate that, too often, the "chance for critical thinking" means the chance finally to know the "truth."Rather than "an analytic and imaginative habit of mind**," critical thinking** comes to mean seeing from and believing in the feminist or critical **instructor's perspective** on the manipulative powers that serve the status quo. In this way critical thinking, however "revolutionary," is "still running in old cycles." 3 In sum, I perceive the following problems with the way that feminist and critical pedagogues posit critical thinking: 1. In general, we consider it an unquestionable good, and as such it operates as a god-term. 2. We equate it with analytic thinking that leads students to see issues in the "right" way. 3. Thus we tend to conflate critical thinking with feminist and critical ideologies. 4. Ultimately, doing so creates a race to truth whose telos is the same as that of the traditional pedagogies criticized for using transmission models of language, knowledge, and learning. Critical Thinking: Racing to Truth One way to disarticulate this conflation is through the metaphor of whiteliness. Ruth Frankenberg (1993, 1997) and Michelle Fine et al. (1997) explore the social construction of whiteliness and offer broad analyses of how it manifests itself (in such realms as history, sociological and cultural studies, subjectivity and the performance of identities, and social movements). Importantly, some scholars argue that studying whiteliness reifies its central position in discussions of race and racism. I believe, however, that naming and defining what has been considered "transparent" are also important steps toward disrupting systems of domination. 4 In "Identity: Skin Blood Heart," in which she explores her struggles against racism and anti-Semitism, Pratt (1984: 14-15) lists four characteristics of the white, southern female identity that she contends with in attempting to live in "connection" with others: "I was taught to be a judge, of moral responsibility and of punishment only in relation to my ethical system; was taught to be a martyr, to take all the responsibility for change, and the glory, to expect others to do nothing; was taught to be a peacemaker, to mediate, negotiate between opposing sides because I knew the right way; was taught to be a preacher, to point out wrongs and tell others what to do." She defines this white identity as a false identity that has taught her to lead her life through [End Page 201] "ought-to's" rather than through the need and desire for social change and connection to other people. 5 Frye (1992: 153) uses Pratt's four characteristics to launch her own discussion of whiteliness. She explains that the white, southern, Christian identity she was taught to espouse was based on the motto "Right is might": "'We' knew right from wrong and had the responsibility to see to it right was done; that there were others who did not know what is right and wrong and should be advised, instructed, helped and directed by us." Frye offers the following "lessons learned" about how to be whitely, all of which pertain primarily to Pratt's characteristic of judge: 6 I was taught that because one knows what is right, it is morally appropriate to have and exercise what I now would call race and class privilege. Whitely people have a staggering faith in their own rightness and goodness, and that of other whitely people. We are not crooks. Whitely people do have a sense of right and wrong, and are ethical. Their ethics is in a great part an ethics of forms, procedures and due process. Whitely people tend to believe that one preserves one's goodness by being principled, by acting according to rules instead of according to feeling. Authority seems to be central to whiteliness, as you might expect from a people who are raised to run things, or to aspire to that: belief in one's authority in matters practical, moral and intellectual exists in tension with the insecurity and hypocrisy that are essentially connected with the pretense of infallibility. (153-54) Turning next to white women's whiteliness, Frye argues that it is based on integrity, dignity, and respectability, which whitely women use as levers to raise themselves to the level of whitely men. She calls on white women to unlearn whiteliness, just as men are expected to unlearn masculinity, if the ultimate goal is to achieve more egalitarian relationships with others. The judgmentalism of whitely people and the presumed rightness that protects them from having to justify their ability to know right from wrong shed light on what is intuitively wrong with conflating critical thinking and a particular political agenda. 7 For example, Elizabeth Ellsworth (1992: 96) characterizes critical thinking as "judging the truth and merit of propositions . . . and the critical [and feminist] pedagogue is one who enforces the rules of reason in the classroom." When we teach students how to analyze texts as feminist and critical pedagogues, we often assume that we are being principled, ethical, and morally appropriate because we are following the "rules of reason" [End Page 202] as they have been established during the long history of Western intellectualism. 8 When analyzing and writing about the advertising industry's representation of women in my composition classroom, I often found myself approaching discussions and the evaluation of student papers with the assumption that I had the right analyses of the ads; my job was simply to pose leading questions to my students. If they arrived at my point of view, I rewarded them with oral or written comments that suggested that they had learned to think critically. If they did not arrive, I had such faith in my own rightness and righteousness that I could dismiss them as resisting my pedagogy and therefore as being unreachable. Rather than state my ideological position and goals as a feminist educator explicitly, I seductively named what I did "teaching my students to think critically." One's positioning as a feminist or critical pedagogue, then, rests on the assumption that one has already arrived at the position of being a critical thinker. It follows, since we have attained the right answer or political position, that we have the moral or ethical responsibility of getting our students to do the same. In assuming that critical thinking is a point of arrival and, perhaps more important, in using it to race students to the truths we have discovered, we manifest and reproduce whitely ways of being in the world. Thus critical thinking becomes a lever, similar to the integrity, dignity, and respectability whitely women use to raise themselves to the level of white men. In our classrooms, when we posit critical thinking as the moment of arriving at the right answer, we use it as a lever to raise students to our level. Transformation is supposedly undergone by the nonwhitely students; we instructors are exempt from it. Students who do not arrive at the right answer or resist the idea of the right answer do not get raised; in general, we do not reward their good critical thinking with high grades, favorable evaluations, and our interest in or involvement with them. The students whom we deem good critical thinkers can feel a "staggering faith in their own rightness and goodness and that of other whitely people" and can use their newly honed critical thinking skills to raise nonwhitely people to their level. When we replace dominant worldviews with "alternative" ones, moreover, we use critical thinking to reproduce dichotomous thinking between "us" and "them," between "right" and "wrong." There is nothing radical or transformative about supplanting a conservative, hegemonic truth with a leftist, marginalized truth—it is only more "running in old cycles." The parallels between theories of whiteliness and the uses of critical thinking in alternative pedagogies raise crucial questions for reflection: How much of the critical thinking that we laud in ourselves is embedded in our assumed righteousness, principled conduct, goodness, and standing as moral and ethical citizens and teachers who, because we possess these whitely qualities, have the authority to run things? Does the critical thinking we encourage our students to apply lead them to aspire to the same qualities? **If so, it poses the danger of** reproducing the very hegemony that radical pedagogues aim to disrupt. To the extent that we can name and understand how whiteliness manifests itself in critical thinking and in our ways of being in the world, however, we can begin to transform them into new ways of being. 9 Disarticulating Critical Thinking from Whiteliness Critical thinking, when disarticulated from a particular ideological standpoint, offers us a means of engaging in the self-reflexivity needed to question the truth of our positions. To begin to move away from whiteliness, we might construe critical thinking as a self-reflexive process that is pragmatically oriented, rather than as a right answer or a point of arrival. Kate Ronald and Hephzibah Roskelly (2001: 629), quoting C. S. Peirce, suggest that we link pragmatism with liberatory pedagogy to find fruitful methods of discovering transformative possibilities: "'Grant an idea to be true' . . . then ask 'what concrete difference will its being true make in anyone's actual life.'" Adopting the pragmatic insistence that "meaning resides in consequences" (614), we might begin by positing critical thinking as what examines the consequences of our choices and the locations from which we make them, not what suggests the relative correctness of choices and locations. Two concepts from Paulo Freire indicate an approach to critical thinking that supersedes the revolutionary cycles that race to the truth. 10 In Letters to Cristina Freire (1996: 115) explains that critical thinking begins with "epistemological curiosity" and leads to critical consciousness, which enables students to make broad connections between themselves and the social. For Freire, critical thinking involves the ability not only to know and analyze concepts but to imagine things beyond the present reality; students who possess this ability become knowers and doers, creators of the word and the world. In Teachers As Cultural Workers (Shor and Freire 1998: 40), Freire also explains the necessity of humility: "Humility does not flourish in people's insecurities but in the insecure security of the more aware, and thus this insecure security is one of the expressions of humility, as is uncertain certainty, unlike certainty, which is excessively sure of itself." Importantly, humility is not akin to meekness or docility, which has often been demanded of marginalized peoples and so is at odds with the goal of transformation. Hence we must understand the [End Page 204] locations from which we teach and speak; the degree to which we may invoke humility is contingent on the extent to which our positions already carry whitely notions of rightness and righteousness. **Imagination and humility** seem to **go underground when we collapse critical thinking with** feminist and **critical ideologies**. Ann Berthoff (1988: 38) aptly describes the imaginative, critical mind as "fresh and open," as a mind that "opens out" into the arena of the possible. The very idea of possibilities, rather than certainties, might keep our minds and our students' minds fresh and open. If we emphasized critical thinking as an imaginative habit of mind, we might move past moral ought-to's and stop urging our students to race to truths that we have already discovered. We might construe critical thinking, then, not as a way to home in on the truth through rational deliberation but as an inclination to look for multiple solutions and question their consequences. This inclination might lead us back to an attitude of humility, of "uncertain certainty," beyond the whitely notion that through critical thinking we can "judg[e] the truth and merit of propositions" infallibly. That is, if we could question the consequences of our actions, the ways that meaning resides in the consequences of a choice, we might see new ways of being that move past revolution, past replacing old truths with feminist or critical ideological truths, and into moments of transformation, moments in which we engage in constructing meaning and knowledge with our students, rather than transmit knowledge to them. The first-year composition course I teach at Iowa State University, a predominantly white, middle-class institution, encourages students to see writing as a powerful tool for both intellectual life and civic action. In it I use a local conflict or issue, for example, the "education crisis" that Iowa (like many states) is facing, as an occasion to engage in a reconceived kind of critical thinking. 11 Iowa loses teachers to neighboring states because its public schools lack the funding and other incentives to retain the new teachers that the local colleges train. To counteract this loss, a bill now under consideration proposes to secure quality teachers for Iowa's public schools through a new structure of promotion. I begin this project by having the class research the history of education in Iowa, identify what incentives draw its new teachers to other states, and investigate the solutions that citizens and legislators have recommended to stem the loss. The focus of this project then turns to a specific solution, such as the education bill. To learn about its consequences, my students may interview professors and students in the College of Education for their perspectives or local schoolteachers (both new and experienced) for the opinions of the citizens whom the bill would affect most directly. After [End Page 205] gaining these multilayered perspectives (and thus avoiding a single "truth" handed down from the teacher's position of authority), we formulate our own stances toward the bill. Finally, in keeping with the course's objectives, we choose some way to enter the conflict. I give the students various options for doing so, such as creating a Web page that helps educate citizens about the bill, assembling a brochure that takes a stand on it, or writing a letter to the editor or to a congressional representative. Toward the end of the project, we discuss the consequences of the options we have chosen; we also question the project itself and the choices I made in designing it. Certainly, the focus on working within institutionalized structures, such as the legal system, proceeds from trust in the authority and rules of preestablished systems of negotiation; hence the activities that I offer my students in this project move their thinking in a particular direction. I place my own choices on the table for discussion to model a pragmatic process of critical examination that asks: What difference do my choices make? What options do they preclude or open? Examining **many perspectives**, then, is vital to the critical thinking I want to promote, but so is questioning one's own stake in a particular position or solution, because it is where reflection and humility enter the process. One of the best ways I have found to encourage these habits is continually to ask students to think about their thinking, to consider why they think what they do about the conflict under investigation. To distance students from the component of whiteliness that judges only in relation to one ethical system, I often ask them: What do you stand to lose if you give up that belief or position or to gain if you hold on to it? The point is to engage them in a self-reflexivity that might forestall the collapsing of critical thinking with the whitely tendency to judge from a position of presumptive rightness and righteousness. Moreover, the teacher must become a coparticipant in the making of meaning so as to model critical thinking that resists the whitely feminist and critical assumption of having already arrived at the truth, at the position of "criticality." In a workshop at the Learning Community Institute at Iowa State, Jean MacGregor (2001) described an interdisciplinary project created through linked-learning community classes (in composition and environmental science) that struck me as a useful example of how critical thinking can be pragmatically reenvisioned in feminist and critical classrooms. The project centers on the local conflict over the Cushman Dam, which provides electricity for the city of Tacoma, Washington, but is threatening the local salmon population, whose migratory route it blocks. MacGregor's students research the various sides of the conflict and decide whether the dam should remain in place [End Page 206] or be torn down. In papers they then address the consequences: if they argue that the dam should be destroyed, they must suggest alternative sources of electricity; if they decide that the dam should be kept, they must find a way to save the dwindling salmon population. Asking students to reflect on the effects of their choices embraces the pragmatism that Ronald and Roskelly (2001) suggest might make transformation possible, because it moves us away from the dogmatism of feminist and critical discourse. It also positions us to question the truths that we forward. Confronting Closure and Embracing Uncertain Certainty Notwithstanding the examples above, it remains possible for critical thinking to be posited in whitely ways. For example, feminist and critical teachers have clear opinions about education; therefore it can be difficult for us not to posit the "right" answers when discussing conflicts that relate to education. It takes active commitment to move away from the assumption that we who have invested our lives in practicing and theorizing about learning already know the truth about the education crisis or the specific issues of an education bill. Where I know that I have strong vested interests, I make a concerted effort to model for my students the reflection, humility, and imagination that I have suggested we need to incorporate into critical thinking. Yet no matter how carefully I do so, **I** still **struggle against an** ideology **of critical thinking that gives priority to social involvement and social responsibility**. From one angle I perceive a set of moral ought-to's in how I have **construe**d critical thinking in the above projects. For example, my definition of it assumes that humility is an admirable trait. For students who have been institutionally and socially constructed to be humble, or who are already unsure of their ability to make meaning and arrive at solutions, the emphasis on questioning can further undermine the ability to claim and voice an opinion in a conflict. These projects also presuppose that change is necessary and that good citizens are those who participate in the democratic process, assumptions that may run counter to students' understanding of democracy and even of the purposes of a college education. For example, MacGregor's project enforces the idea of disrupting the status quo, which not all students hold as a requirement of citizenship. Instructors will always bring to the classroom ideologies that drive our pedagogical choices. However, if we are committed to questioning the conflation of critical thinking with **one ideological stance** and to positing critical thinking as a pragmatic process of knowing, acting, being, and reflecting, we may begin to **move from revolutionary cycles to spaces of transformation**. [End Page 207] How do we deal with students who do not share our ideological assumptions? First, we can avoid summarily dismissing them as simply resistant to our agenda or our pedagogy. Second, we can find methods of using their dissonance to model critical thinking in ways that match our transformative goals. Redefining critical thinking as a recursive engagement in inquiry and then thinking about our thinking represent, for me, moves away from closure and toward the opening of the mind and imagination. **We might model this process by** opening a **dialogue** with our students about the structure of a class or the design of a project in order to explain our pedagogical choices to them. But simply explaining and justifying these choices would reify our authority and power to run things. Rather, we might invite students into a reflective consideration in which to show us some of the consequences of our choices in designing the course. The point of inviting students to do so is to show them that we are genuinely interested in these consequences and to enable students to collaborate in the development, or even the reconstruction, of the project or course. Indeed, I once stopped a project in midsemester when it was apparent that it was not working. In an evaluation I asked the students anonymously to describe the project's strengths and weaknesses and suggest how to reconfigure the remainder of the project and semester. I then presented their responses to the whole class as a starting point. Throughout this process I attempted to model explicitly the critical engagement central to my course curriculum. I realize that I am placing a tall order for feminist and critical educators to fill in one semester or one quarter. Nonetheless, I believe that it will allow us actually to engage in processes of critical thinking alongside our students. In Freire's (1996: 3) words, we need to be "rigorously coherent so as to not lose [ourselves] in the enormous distance between what [we] do and say." My point is not that we should rid our classrooms of truths or ideologies. In fact, we cannot do so, because our agenda is to teach something. However, we can ask for what purpose we posit critical thinking in our classrooms. If we do it in the service of our truth, we must recognize that there is nothing inherently liberatory about any ideological stance, **no matter what the supposed emancipatory goals**. We also can unlearn whitely ways of being in the world; we can disarticulate a whitely construction of critical thinking from feminist and critical ideologies by being more reflective and humble about ourselves as critical thinkers. Not only do we need to represent critical thinking differently to our students, but we need to model it for them if we are to transform the processes of learning and teaching. This modeling requires, in part, more mutual engagement with students in making and reflecting on [End Page 208] meanings. Rather than race students to the truths that we have already figured out, rather than reproduce whitely ways of being, we might begin to construe critical thinking as a process that we engage in with our students. That is, we might see critical thinking as a different approach to learning and teaching: not a specific point of arrival, not a specific form of content, but a cycle in which together we make meaning, arrive at solutions, question the consequences, and return again to making meaning.

## Solves aff

Decisionmaking from debate is critical to citizen activism on environmental and technological issues

Patronis, Department of Mathematics – University of Patras, ‘99

(Tasos, “Students’ argumentation in decision-making on a socio-scientific issue: implications for teaching,” International Journal of Science Education, Vol. 21, No. 7, p. 745-754)

The citizen of today’ s society, which is highly industrialized and mechanized, has to face crises and conflicts of a different nature. Skovsmose (1994) describes this crisis by using terms, e.g. suppression, conflict, contradiction, misery, inequality, ecological devastation and exploitation. The role of the citizen in such a society is to be involved in resolving controversies and societal issues created by the changing relationships between science, technology and society. This involvement can be fruitful and valuable if the proposed solutions are validated and if the debates are based on argumentation. This indicates that we need to develop pedagogical approaches to prepare our students to be critical citizens. Discussing, explaining, justifying, illustrating, using analogies, etc are elements of argumentation in instances of social life but they are also elements that need to be developed in classroom situations.

Our research shows that students are able to develop arguments and reach decisions when they face a situation in which they are really involved. The analysis of the arguments that students used during their involvement in a socio-scientific issue made apparent some ’ new’ dimensions in argumentation in the classroom. The variety and the nature of arguments which emerged, their interplay in the process of argumentation and in the process of decision-making are tools of thought which are not usually apparent in science or mathematics classrooms. The kind of reasoning which is usually developed in the classroom focuses only on scientific problems detached from the demands of the citizens’ real life. In this study, the nature of the problem did not require an exact method of solution, so students’ justifications of their proposals could not be judged on the basis of their being scientifically right or wrong. Students had to convince the others that their own proposal was the optimal solution. In such an open situation, students’ arguments often refer to personal experience and are also grounded in ideologies that exist in society. Economic development, ecological positions and humanistic perspectives underline and direct students’ arguments.

## At ci:

#### Means the USFG should take action

Steinberg and Freeley ‘8 David Director of Debate at U Miami, Former President of CEDA, officer, American Forensic Association and National Communication Association. Lecturer in Communication studies and rhetoric. Advisor to Miami Urban Debate League, Masters in Communication, and Austin, JD, Suffolk University, attorney who focuses on criminal, personal injury and civil rights law, Argumentation and Debate Critical Thinking for Reasoned Decision Making, TWELFTH EDITION

Most propositions on matters of policy contain the word should (or ought)—for example, “Resolved: That such-and-such should be done.” In a debate on a policy proposition, should means that intelligent self-interest, social welfare, or the national interest prompts this action **and that it is both desirable and workable. When the affirmative claims a policy “should” be adopted, it must show that the policy is practical—but it is under no obligation to show that it would be adopted**. The affirmative must give enough detail to show that if implemented, it would work. It may be impossible, within the time limitations of the debate, for the affirmative to give all the details, but it must at least show the outline of its policy and indicate how the details could be worked out. For example, in a debate on federal funding for education, the affirmative could not reasonably be expected to indicate how much money each state would receive under its plan, but it would be obliged to indicate the method by which the amount of the grants would be determined. It would be pointless for the negative to seek to show that the affirmative’s plan could not be adopted by demonstrating that public opinion is against it or that the supporters of the plan lack sufficient voting strength in Congress.

## At: state bad

Arguing that a current government policy is bad is not roleplaying

Scott Harris, Director of Debate, Kansas University, 2013, This Ballot, http://www.cedadebate.org/forum/index.php?topic=4762.0

While this ballot has meandered off on a tangent I’ll take this opportunity to comment on an unrelated argument in the debate. Emporia argued that oppressed people should not be forced to role play being the oppressor. This idea that debate is about role playing being a part of the government puzzles me greatly. While I have been in debate for 40 years now never once have I role played being part of the government. When I debated and when I have judged debates I have never pretended to be anyone but Scott Harris. Pretending to be Scott Harris is burden enough for me. Scott Harris has formed many opinions about what the government and other institutions should or should not do without ever role playing being part of those institutions. I would form opinions about things the government does if I had never debated. I cannot imagine a world in which people don’t form opinions about the things their government does. I don’t know where this vision of debate comes from. I have no idea at all why it would be oppressive for someone to form an opinion about whether or not they think the government should or should not do something. I do not role play being the owner of the Chiefs when I argue with my friends about who they should take with the first pick in this year’s NFL draft. I do not role play coaching the basketball team or being a player if I argue with friends about coaching decisions or player decisions made during the NCAA tournament. If I argue with someone about whether or not the government should use torture or drone strikes I can do that and form opinions without ever role playing that I am part of the government. Sometimes the things that debaters argue is happening in debates puzzle me because they seem to be based on a vision of debate that is foreign to what I think happens in a debate round.

Analysis of policy is particularly empowering, even if we’re not the USFG

**Shulock 99**

Nancy, PROFESSOR OF PUBLIC POLICY --- professor of Public Policy and Administration and director of the Institute for Higher Education Leadership & Policy (IHELP) at Sacramento State University, The Paradox of Policy Analysis: If It Is Not Used, Why Do We Produce So Much of It?, Journal of Policy Analysis and Management, Vol. 18, No. 2, 226–244 (1999)

In my view, none of these radical changes is necessary. **As interesting as our politics might be with the kinds of changes outlined by proponents of** participatory and **critical policy analysis,** **we do not need these changes to justify our investment in policy analysis.** **Policy analysis already involves discourse, introduces ideas** into politics, **and affects policy outcomes**. The problem is not that policymakers refuse to understand the value of traditional policy analysis or that policy analysts have not learned to be properly interactive with stakeholders and reflective of multiple and nontechnocratic perspectives. The problem, in my view, is only that policy analysts, policymakers, and observers alike do not recognize policy analysis for what it is. **Policy analysis has changed**, right along with the policy process, to become the provider of ideas and frames, to help sustain the discourse that shapes citizen preferences, and to provide the appearance of rationality in an increasingly complex political environment. Regardless of what the textbooks say, there does not need to be a client in order for ideas from policy analysis to resonate through the policy environment.10¶ Certainly there is room to make our politics more inclusive. But **those critics who see policy analysis as a tool of the power elite might be less concerned if they understood that analysts are only adding to the debate**—they are unlikely to be handing ready-made policy solutions to elite decisionmakers for implementation. Analysts themselves might be more contented if they started appreciating the appropriation of their ideas by the whole gamut of policy participants and stopped counting the number of times their clients acted upon their proposed solutions. And **the cynics disdainful of the purported objectivism of analysis might relax if analysts themselves would acknowledge that they are seeking not truth**, **but to elevate the level of debate with a compelling, evidence-based presentation of their perspectives. Whereas critics call**, **unrealistically** in my view, **for analysts to** present competing perspectives on an issue or to “**design a discourse among multiple perspectives,” I see no reason why an individual analyst must do this** when multiple perspectives are already in abundance, brought by multiple analysts. If we would acknowledge that policy analysis does not occur under a private, contractual process whereby hired hands advise only their clients, we would not worry that clients get only one perspective.¶ **Policy analysis is used, far more extensively than is commonly believed**. Its **use could be appreciated and expanded if policymakers, citizens, and analysts themselves began to present it more accuratel**y, not as a comprehensive, problem-solving, scientific enterprise, but **as a contributor to informed discourse**. For years Lindblom [1965, 1968, 1979, 1986, 1990] has argued that we should understand policy analysis for the limited tool that it is—just one of several routes to social problem solving, and an inferior route at that. Although I have learned much from Lindblom on this odyssey from traditional to interpretive policy analysis, my point is different. Lindblom sees analysis as having a very limited impact on policy change due to its ill-conceived reliance on science and its deluded attempts to impose comprehensive rationality on an incremental policy process. I, with the benefit of recent insights of Baumgartner, Jones, and others into the dynamics of policy change, see that **even with** these **limitations, policy analysis can have a major impact on policy. Ideas, aided by institutions and embraced by citizens, can reshape the policy landscape. Policy analysis can supply the ideas.**

## At: creativity

#### Creativity requires the challenge of creating within constraints—our framework is more productive for their notion freedom/creativity

Mayer 6

Marissa Ann Mayer, vice-president for search products and user experience at Google, February 13, 2006, “Creativity Loves Constraints,” online: <http://www.businessweek.com/print/magazine/content/06_07/b3971144.htm?chan=gl>

When people think about creativity, they think about artistic work -- unbridled, unguided effort that leads to beautiful effect. But if you look deeper, you'll find that some of the most inspiring art forms, such as haikus, sonatas, and religious paintings, are fraught with constraints. They are beautiful because creativity triumphed over the "rules." Constraints shape and focus problems and provide clear challenges to overcome. Creativity thrives best when constrained.

But constraints must be balanced with a healthy disregard for the impossible. Too many curbs can lead to pessimism and despair. Disregarding the bounds of what we know or accept gives rise to ideas that are non-obvious, unconventional, or unexplored. The creativity realized in this balance between constraint and disregard for the impossible is fueled by passion and leads to revolutionary change.

A few years ago, I met Paul Beckett, a talented designer who makes sculptural clocks. When I asked him why not do just sculptures, Paul said he liked the challenge of making something artistically beautiful that also had to perform as a clock. Framing the task in that way freed his creative force. Paul reflected that he also found it easier to paint on a canvas that had a mark on it rather than starting with one that was entirely clean and white. This resonated with me. It is often easier to direct your energy when you start with constrained challenges (a sculpture that must be a clock) or constrained possibilities (a canvas that is marked).

## At: ssd bad

Switching sides activates critique

Stevenson, PhD, senior lecturer and independent consultant – Graduate School of the Environment @ Centre for Alternative Technology, ‘9

(Ruth, “Discourse, power, and energy conflicts: understanding Welsh renewable energy planning policy,” *Environment and Planning C: Government and Policy*, Volume 27, p. 512-526)

It could be argued that this result arose from the lack of expertise of the convenors of the TAN 8 in consensual decision making. Indeed, there is now more research and advice on popular participation in policy issues at a community level (eg Kaner et al, 1996; Ostrom, 1995; Paddison, 1999). However, for policy making the state remains the vehicle through which policy goals must be achieved (Rydin, 2003) and it is through the state that global issues such as climate change and sustainable development must be legislated for, and to some extent enacted. It is therefore through this structure that any consensual decision making must be tested. This research indicates that the policy process cannot actually overcome contradictions and conflict. Instead, **encompassing them may well be a more fruitful way forward than attempts at consensus.** Foucault reinforces the notion that the `field of power' can prove to be positive both for individuals and for the state by allowing both to act (Darier, 1996; Foucault, 1979). Rydin (2003) suggests that actors can be involved in policy making but through `deliberative' policy making rather than aiming for consensus: ``the key to success here is not consensus but building a position based on divergent positions'' (page 69). Deliberative policy making for Rydin involves: particular dialogic mechanisms such as speakers being explicit about their values, understandings, and activities: the need to move back and forth between memories (historical) and aspirations (future); moving between general and the particular; and the adoption of role taking (sometimes someone else's role). There is much to be trialed and tested in these deliberative models, however, a strong state is still required as part of the equation if we are to work in the interests of global equity, at least until the messages about climate change and sustainable development are strong enough to filter through to the local level. It is at the policy level that the usefulness of these various new techniques of deliberative policy making must be tested, and at the heart of this must be an understanding of the power rationalities at work in the process.

## At limits bad

Refusing limits is totalitarian – endless criticism will crowd out diversity and radical change

Feldman, Assoc Prof Management Policy – Case Western U, ‘98

(Steven P, “Playing with the Pieces: Deconstruction and the Loss of Moral Culture,” *Journal of Management Studies* Vol. 35 Iss. 1, p. 59-79)

Cultural authority imposes upon its members the awesome dichotomy between a meaningful and a meaningless life (Rieff, 1987). Postmodernists, in scorning cultural authority, are opposing the dynamics of culture. Culture opposes the primacy of possibility -- that is, the ability of man/woman to express everything and therefore nothing. Culture acts through authority to narrow possible meanings. Narrowing meaning is the dynamic of culture. Without this dynamic, culture cannot exist. This is not totalitarian oppression. Totalitarianism operates to destroy meaning in order to annihilate even the possibility of principled resistance. That is what is totalizing about totalitarianism (Arendt, 1950).

Authority, on the contrary, is always given, or it is fraudulent (Rieff, 1985). Authority is given not because people are dupes, tricked into controlling themselves for some systemic conspiracy, but because through the hierarchical ordering of culture they find their way to purposeful behaviour (Durkheim, [1925] 1973) and a feeling of self-respect that makes life meaningful and worthwhile(Cooley, 1922; Rieff, 1985; Sullivan, 1950).

Authority, then, is essential to culture. It protects social life from the primacy of possibility that surrounds every culture. Possibility is the opposite of cultural authority. Cultural diversity cannot be an unlimited goal; its limitation is the central problem of culture (Plato, 1968). No culture can tolerate unlimited diversity without being destroyed. Diversity can only exist inside a culture as a limited range of possibility. Without this 'imaginary wall', individual and social purpose is impossible (Durkheim, [1925] 1973). Deprivation must be the first and final function of culture. Likewise, a culture composed of continuous criticism cannot possibly carry out its meaning--defining function. To exist, culture must in some respects remain beyond criticism. The notion of being beyond criticism is unthinkable to the modern mind, with its depthless distrust of authority. This is why faith is not even conceived of as a possibility in the modern--postmodern debate between realism and relativism. The repression of faith evidences not only the endless transitional condition of modern social life, but precisely the fallacy of postmodern 'openness'. Complete openness, like complete individuality, is impossible.

Postmodernism is, ironically, an example of cultural repression. To be meaningful, culture must repress what it is not. Postmodernism must repress the idea of faith, because the mere idea of being beyond doubt is contradictory to the postmodern vision of cultural openness. This is why the postmodern discussion stops at belief: belief can be doubted, faith cannot. Herein lies the problem of management ethics. Without a collective capacity for enduring commitment, management ethics becomes vulnerable to the endless rationalizations of the critical intellect. Parker's (1995b) ambivalent search for truth (faith) was intolerable to the critical intellects of his colleagues. Where Parker sought truth, they could only feel/see power: '[W]here, oh where, is some recognition of the role of power?' (Carter, 1995, p. 574). Power is to criticism what truth is to faith. Only truth can stabilize a management ethics.

# 1nr

## \*\*\*Case

## anthro

**Animal experimentation and exploitation is critical to NASA zero-gravity birthing tests that are a pre-requisite to space colonization.**

**Lakdawala 2K** (Seema, BORN IN SPACE 3..2..1..BLASTOFF, http://www.cse.emory.edu/sciencenet/undergrad/SURE/Articles/2000\_art\_lakdawala.html)

Human kind has always had a need to explore, first the exploration of the new world and now as the majority of the world has been explored and mapped, we have set our sights a bit higher. We now have a craving for the outer limits; exploration of the solar systems of other galaxies isn’t very far away. Along with exploration comes colonization. As space exploration increases, the need for colonization will come soon. We have already begun taking preliminary steps with the NASA Space Station. Hopefully the Medaka fish birth and the research on zebra fish will give us the key we need to understand how to make it possible for future vertebrate animals to be born in space.

**Prevents extinction.   
Austen 11** (Ben, contributing editor of Harper’s Magazine, “After Earth: Why, Where, How, and When We Might Leave Our Home Planet,” popular science, <http://www.popsci.com/science/article/2011-02/after-earth-why-where-how-and-when-we-might-leave-our-home-planet?page=3>, AM) \*Modified for gender, denoted by brackets

Earth won’t always be fit for occupation. We know that in two billion years or so, an expanding sun will boil away our oceans, leaving our home in the universe uninhabitable—unless, that is, we haven’t already been wiped out by the Andromeda galaxy, which is on a multibillion-year collision course with our Milky Way. Moreover, at least a third of the thousand mile-wide asteroids that hurtle across our orbital path will eventually crash into us, at a rate of about one every 300,000 years. Why? Indeed, in 1989 a far smaller asteroid, the impact of which would still have been equivalent in force to 1,000 nuclear bombs, crossed our orbit just six hours after Earth had passed. A recent report by the Lifeboat Foundation, whose hundreds of researchers track a dozen different existential risks to humanity, likens that one-in-300,000 chance of a catastrophic strike to a game of Russian roulette: “If we keep pulling the trigger long enough we’ll blow our head off, and there’s no guarantee it won’t be the next pull.” Given the risks humans pose to the planet, we might someday leave Earth simply to conserve it .Many of the threats that might lead us to consider off-Earth living arrangements are actually [hu]man-made, and not necessarily in the distant future. The amount we consume each year already far outstrips what our planet can sustain, and the World Wildlife Fund estimates that by 2030 we will be consuming two planets’ worth of natural resources annually. The Center for Research on the Epidemiology of Disasters, an international humanitarian organization, reports that the onslaught of droughts, earthquakes, epic rains and floods over the past decade is triple the number from the 1980s and nearly 54 times that of 1901, when this data was first collected. Some scenarios have climate change leading to severe water shortages, the submersion of coastal areas, and widespread famine. Additionally, the world could end by way of deadly pathogen, nuclear war or, as the Lifeboat Foundation warns, the “misuse of increasingly powerful technologies.” Given the risks humans pose to the planet, we might also someday leave Earth simply to conserve it, with our planet becoming a kind of nature sanctuary that we visit now and again, as we might Yosemite. None of the threats we face are especially far-fetched. Climate change is already a major factor in human affairs, for instance, and our planet has undergone at least one previous mass extinction as a result of asteroid impact. “The dinosaurs died out because they were too stupid to build an adequate spacefaring civilization,” says Tihamer Toth-Fejel, a research engineer at the Advanced Information Systems division of defense contractor General Dynamics and one of 85 members of the Lifeboat Foundation’s space-settlement board. “So far, the difference between us and them is barely measurable.” The Alliance to Rescue Civilization, a project started by New York University chemist Robert Shapiro, contends that the inevitability of any of several cataclysmic events means that we must prepare a copy of our civilization and move it into outer space and out of harm’s way—a backup of our cultural achievements and traditions. In 2005, then–NASA administrator Michael Griffin described the aims of the national space program in similar terms. “If we humans want to survive for hundreds of thousands or millions of years, we must ultimately populate other planets,” he said. “One day, I don’t know when that day is, but there will be more human beings who live off the Earth than on it.”

## Enviro

#### Prefer our evidence – theirs is unverifiable nonsense

Taylor 2K (Jerry, director of [natural resource studies](http://www.cato.org/research/natur-st.html) at the Cato Institute, The Environmental Movement: Running Out of Gas “, http://www.cato.org/pub\_display.php?pub\_id=4716)

Third, Americans are growing numb to the constant cries of wolf. Back in the 1960s, environmentalists told us the population explosion would cause civilizational collapse by 1990. It never happened, and even 3rd-World people are living longer, better-fed lives than ever before. In the 1970s, environmentalists told us that we would run out of oil and most other valuable resources by the turn of the century, plunging us into a new Dark Age. It never happened, and resources are cheaper today (that is to say, more abundant) than ever before. Later in the 1970s, the environmentalists told us that a new Ice Age was upon us unless we took drastic action to reduce pollution (which, we were told, clouded the skies, blocking the sun). Now we're told that it's warming, not cooling, that's the threat and that the four horsemen of the apocalypse are about to descend upon us. Yet during all this warming, crop yields are at record levels, the economy is humming along quite nicely and human welfare has never been better. If everyone's an environmentalist, then no one's an environmentalist. And that's fine with me. The environmental lobby, while it has its good points, is all too filled with pseudo science, quasi-paganism, self-righteousness and anticapitalist fervor for me to spill tears over its troubles. Its childish morality plays and economic know-nothingism too often get in the way of serious discussion about real environmental issues. Perhaps Earth Day's flop last week means that we've matured enough to have that discussion.

#### Their evidence is just an exaggeration and tech solves

Bailey 2K (Ronald, award-winning science correspondent for *Reason* magazine, testified before Congress, author of numerous books, member of the Society of Environmental Journalists and the American Society for Bioethics and Humanities, “[Earth Day, Then and Now](http://reason.com/archives/2000/05/01/earth-day-then-and-now) The planet's future has never looked better. Here's why”, <http://reason.com/archives/2000/05/01/earth-day-then-and-now/4>)

Earth Day 1970 provoked a torrent of apocalyptic predictions. "We have about five more years at the outside to do something," ecologist Kenneth Watt declared to a Swarthmore College audience on April 19, 1970. Harvard biologist George Wald estimated that "civilization will end within 15 or 30 years unless immediate action is taken against problems facing mankind." "We are in an environmental crisis which threatens the survival of this nation, and of the world as a suitable place of human habitation," wrote Washington University biologist Barry Commoner in the Earth Day issue of the scholarly journal *Environment*. The day after Earth Day, even the staid *New York Times* editorial page warned, "Man must stop pollution and conserve his resources, not merely to enhance existence but to save the race from intolerable deterioration and possible extinction." Very Apocalypse Now. Three decades later, of course, the world hasn't come to an end; if anything, the planet's ecological future has never looked so promising. With half a billion people suiting up around the globe for Earth Day 2000, now is a good time to look back on the predictions made at the first Earth Day and see how they've held up and what we can learn from them. The short answer: The prophets of doom were not simply wrong, but **spectacularly** **wrong**. More important, many contemporary environmental alarmists are similarly mistaken when they continue to insist that the Earth's future remains an eco-tragedy that has already entered its final act. Such doomsters not only fail to appreciate the huge environmental gains made over the past 30 years, they ignore the simple fact that increased wealth, population, and technological innovation don't degrade and destroy the environment. Rather, such developments preserve and enrich the environment. If it is impossible to predict fully the future, it is nonetheless possible to learn from the past. And the best lesson we can learn from revisiting the discourse surrounding the very first Earth Day is that passionate concern, however sincere, is no substitute for rational analysis.