### 1NC – T – Framework

#### Interpretation – All affirmative offense in the 1AC must derive from reasons that [rez] through implementation of post-fiat policy through governmental action.

#### Resolved means the affirmative must defend the implementation of a policy action.

**Parcher 01** (Jeff, Fmr. Debate Coach at Georgetown University, February, http://www.ndtceda.com/archives/200102/0790.html)

Pardon me if I turn to a source besides Bill. American Heritage Dictionary: Resolve: 1. To make a firm decision about. 2. To decide or express by formal vote. 3. To separate something into constituent parts See Syns at \*analyze\* (emphasis in orginal) 4. Find a solution to. See Syns at \*Solve\* (emphasis in original) 5. To dispel: resolve a doubt. - n 1. Frimness of purpose; resolution. 2. A determination or decision. (2) The very nature of the word "resolution" makes it a question. American Heritage: A course of action determined or decided on. A formal statemnt of a deciion, as by a legislature. (3) The resolution is obviously a question. Any other conclusion is utterly inconcievable. Why? Context. The debate community empowers a topic committee to write a topic for ALTERNATE side debating. The committee is not a random group of people coming together to "reserve" themselves about some issue. There is context - they are empowered by a community to do something. In their deliberations, the topic community attempts to craft a resolution which can be ANSWERED in either direction. They focus on issues like ground and fairness because they know the resolution will serve as the basis for debate which will be resolved by determining the policy desireablility of that resolution. That's not only what they do, but it's what we REQUIRE them to do. We don't just send the topic committee somewhere to adopt their own group resolution. It's not the end point of a resolution adopted by a body - it's the prelimanary wording of a resolution sent to others to be answered or decided upon. (4) Further context: the word resolved is used to emphasis the fact that it's policy debate. Resolved comes from the adoption of resolutions by legislative bodies. A resolution is either adopted or it is not. It's a question before a legislative body. Should this statement be adopted or not. (5) The very terms 'affirmative' and 'negative' support my view. One affirms a resolution. Affirmative and negative are the equivalents of 'yes' or 'no' - which, of course, are answers to a question.

#### Violation – they don’t.

#### Now vote neg –

#### 1] Procedural fairness – not all topics offer equitable ground. Absent a topical requirement, the aff would be biased by competitive incentives to find the most uncontroversial advocacy possible with a germane relation to the topic. That limits me to offensive arguments against the AC like oppression good. The only way to make sure that debates are fair is to have one chosen by a 3rd party topic committee.

#### 2] Limits – affs outside the topic justify literally an infinite amount of affs because you only need to be germanely topical. You can combine any idea with a direction of the resolution. You can read fem rage, DnG, Afropess, Afrofuturism, and the list goes on. Only the topic preserves as a stable starting point on which to base research. Only limited topics protect participants from research overload which materially affects our lives outside of round.

#### 3] TVA – [explain] additionally, if I win TVA, they have to win that never being topical is good since otherwise all their net benefits have been captured by my T interpretation.

#### This is a debate about debate – the role of the ballot is to vote for the best model of debate. This is argument is a procedural, which means it comes before any of the standards in the 1AC.

#### Drop the debater – A] T-Framework indicts the entire aff so drop the arg doesn’t make sense, B] Deters future abuse and sets positive norms for debate. Deterrence and norming outweigh – A] scope – their model would cause multiple violations of the interp for strategic purposes which increases abuse in the long term, B] probability – norms like disclosing and a prioris bad have been set over years which proves deterrence is real

#### Prefer competing interps – A] Collapses – reasonability collapses to competing interps – you justify two brightlines in an offense defense manner like two interps, B] Norm setting – if you can’t defend why your model of debate is BETTER than your opponents’ model, then you should be held accountable for still using it – o/w on longevity since people follow rules in the future, not just this round

#### Theory isn’t violent – A] I don’t have the power to impose a norm – only to convince you my side is better. Theory doesn’t ban you from the activity – the whole point is that norms should be contestable – I just say make a better arg next time. B] Exclusion is inevitable – every role of the ballot excludes some arguments and even saying Theory bad excludes it – that means we should delineate ground along reciprocal lines, not abandon division altogether.

### 1NC – Cap K

#### Their idea that by hacking the resolution and debate they can challenge capitalist capture is false. Capitalism thrives on that narrative of “escape”. Disrupting a logic or social system cannot solve, boring analysis of structures is necessary.

Bluhdorn 07 – (May 2007, Ingolfur, PhD, Reader in Politics/Political Sociology, University of Bath, “Self-description, Self-deception, Simulation: A Systems-theoretical Perspective on Contemporary Discourses of Radical Change,” Social Movement Studies, Vol. 6, No. 1, 1–20, May 2007, google scholar)

Yet the **established patterns of self-construction, which** thus **have to be defended and** further **developed** at any price, **have fundamental problems** attached to them: ﬁrstly, **the attempt to constitute, on the basis of** product choices and acts of **consumption, a Self and identity** that are **distinct from and autonomous vis-a`-vis the market is a contradiction in terms**. Secondly, **late-modern society’s established patterns of consumption are known to be socially exclusive and environmentally destructive**. Despite all hopes for ecological modernization and revolutionary improvements in resource efﬁciency (e.g. Weizsa¨cker et al., 1998; Hawkenet al., 1999; Lomborg, 2001), **physical environmental limits imply that the lifestyles and established patterns of consumption** cherished by advanced modern societies **cannot even be extended to all residents of the richest countries**, let alone to the populations of the developing world. For the sake of the (re)construction of an ever elusive Self, **in their struggle against self-referentiality** and in pursuit of the regeneration of difference, **late-modern societies are** thus **locked into the imperative of maintaining** and further developing the principle of **exclusion** (Blu¨hdorn, 2002, 2003). At any price they have to, and indeed do, defend **a lifestyle that requires ever increasing social inequality, environmental degradation, predatory resource wars, and the tight policing of potential internal and external enemies**.14 For this effort, **military and surveillance technology provide ever more sophisticated and efﬁcient means**. Nevertheless, the principle of **exclusion is ultimately still unsustainable, not only because of spiralling ‘security’ expenses but also because it** directly **contradicts the** modernist **notion of the free and autonomous individual** that late-modern society desperately aims to sustain. For this reason, late-modern society is confronted with the task of having to sustain both the late-modern principle of exclusion as well as its opposite, i.e. the modernist principle of inclusion. Very importantly, the conﬂict between the principles of exclusion and inclusion is not simply one between different individuals, political actors or sections of society. Instead, it is a politically irresolvable conﬂict that resides right within the late-modern individual, the late-modern economy and late-modern politics. And if, as Touraine notes, late-modern society no longer believes in nor even desires political transcendence, the particular challenge is that the two principles can also no longer be attributed to different dimensions of time, i.e. the former to the present, and the latter to some future society. Instead, late-modern society needs to represent and reproduce itself and its opposite at the same time. If considered **within this framework** of this analysis, the function of Luhmann’s system of protest communication, or in the terms of this article, **the signiﬁcance of** late-modern societies’ **discourses of radical change becomes immediately evident**. **At a stage when the possibility** and desirability **of transcending** the principle of **exclusion has been pulled into** radical **doubt but when**, at the same time, the principle of **inclusion is vitally important**, **these discourses simulate the validity of the latter as a social ideal**. In other words, **latemodern society reconciles the tension between the** cherished but exclusive **status quo** – for which there is no alternative – **and the non-existent** inclusive **alternative** – on whose existence it depends – **by means of simulation**. The analysis of Luhmann’s work has demonstrated how the societal self-descriptions produced by the system of protest communication, or late-modern society’s discourses of radical change, fulﬁl this function exactly. **They are** an **indispensable** function system not so much because they help to resolve late-modern society’s problems of mal-coordination, but because by performing the possibility of the alternative they help to cope with the fundamental problem of self-referentiality. In this sense, late-modern society’s discourses of sustainability, democratic renewal, social inclusion or global justice, to name but a few, suggest that advanced modern society is working towards an environmentally and socially inclusive alternative – genuinely modern – society, but they do not deny the fact that the big utopia and project of late-modern society is the reproduction and further enhancement of the status quo, i.e. the sustainability of the principle of exclusion. Protest movements as networks of physical actors and actions complement the purely communicative **discourses of radical change** in that they bring their narrative and societal selfdescription to life. Whilst the declarations of institutionalized mainstream politics cannot escape the generalized suspicion that they are purely rhetorical, social movements **provide an arena for** the physical expression and **experience of the authenticity and reality of the alternative**

#### Their model of queer activism through transgression replicates neoliberalism by refusing the promise of collective transformation

Drucker 15 [Peter Drucker (Peter has emerged in the 21st century as a leading Marxist scholar in queer studies. His special contributions concern the roots of 'homonormativity' in neoliberalism, the impact of neoliberal globalization on same-sex sexualities in dependent countries, and links between queer and anti-capitalist resistance. He is also working on a series of studies on gender and sexual dimensions of Islamophobia, in both Europe and the Middle East. Finally, he continues his long-term work on the history of US and European socialism, connecting it to the left's record on feminist and LGBTIQ issues.); 2015; “Warped: Gay Normality and Queer Anti-Capitalism”; <https://books.google.com/books?id=_ByoBgAAQBAJ&pg=PA301> //BWSWJ]

As long as alliances with broader forces of the anti-capitalist left remain few and limited, radical queer activists face the task themselves of working out positions for queer anti-capitalist politics and translating them into public organ-ising and activism. Self-identified radical queer groups have existed, at least intermittently, for the past quarter-century, as a `punky, anti-assimilationist, transgressive movement on the fringe of lesbian and gay culture',7' and a milieu that is 'disgusted by marriage and military and that longs to return' to a radical vision.72 Politically, a wave of Queer Nation groups, following on the 1987 March on Washington and the rise of ACT UP, originated in the us as part of the largest and most militant wave of LGBT activism since the 197os. The different forms of AIDS activism and queer activism that emerged initially in the us and Britain in the late 198os and early 199os posed a radical challenge to established lesbian/gay rights organisations. Self-defined queer activist groups have also appeared more recently in a number of countries in continental Europe. The Pink Panthers in Paris and Lisbon73 have forged a dynamic, Latin European variant of international queer radicalism. Queer-identified groups are also beginning to spring up here and there in dependent countries. But queer radicals' ability to contend for influence in LGBT movements or to set the agenda of sexual politics more generally has been held in check by a number of factors. Queer radicalism emerged in an overall context of societal reaction, in which LGBT militancy was largely isolated from and unsupported by its logical allies. This led to some disturbing ambiguities. Queer ideology has been hard to pin down. In the imperialist countries that have so far been radical queers' main base, the predominant ideological current among them has been a fairly diffuse anarchism. Queer groups have yet to show much of an orientation towards large-scale mobilisation, to take root among the racially and nationally oppressed, or to prove their lasting adaptability to the dependent world.74 While large anti-capitalist parties have rarely made links with Queer radicalism, queer radicals have rarely found their way to a broad political audience. In this sense, the limits of anti-capitalist parties and of small radical queer groups mirror each other. The early Queer Nation groups reflected a certain break in the movement's memory. Although many of the practical stands and philosophical or theoretical points they made had originally been made by an earlier generation of the lesbian/gay liberation movement, young queers were often unaware of this. The emergence of Queer Nation as a distinctive, insurgent current thus showed the failure of lesbian/gay liberation to transmit its history, to make its values prevail in actually existing LGBT communities, or to sustain a vibrant left wing in the LGBT movement. By comparison with early lesbian/gay liberationists, early Queer Nation groups had an even more voluntarist or even idealist mind-set. They tended to see queer identity as consciously chosen and crafted. Many LGBT identities have in fact had a voluntary dimension. In some cases, this has distinguished LGBT oppression from oppression based on race, gender or disability, which are generally not chosen but visible, material and unavoidable. But this is only one aspect of LGBT oppression. The fact that women living apart from men have lower living standards is not chosen; the fact that even the most closeted LGBT people could for generations lose their jobs or homes was not chosen; the fact that the great majority of LGBT people still grow up in straight families is not chosen. Many trans people, however well they fit into a queer milieu as 'gender queers, also do not feel that they have chosen their identities. As early as 1992, failure to tackle trans issues effectively in Queer Nation San Francisco led to the formation of a separate Transgender Nation, though overall the queer milieu proved more supportive than lesbian/gay and feminist milieus had been in the 1970s. The intersex community, which began organising politically with the founding in 1993 of the Intersex Society of North America,75 seems less easy to include under a queer umbrella, largely because intersex people usually have no choice at all about being intersex. Despite its implicit and increasingly explicit opposition to neoliberalism, queer radicalism has also had an ambivalent relationship to the commercial gay scene. It has resisted the assimilationism that it sees the commercial scene as promoting. But a whole series of Queer Nation actions in the 199os focused on invading shopping malls and modifying logos on t-shirts — a tac-tic that risked replacing critiques of consumerism with alternative forms of consumption.76 This contrasted with more frontal rejections of consumerism that were also present in queer direct action groups, like the chant We're here, we're queer, we're not going shopping!' used by ACT UP San Francisco a few years earlier. The sexual radicalism of queer politics has had a complex and contradic-tory relationship to the realities of gender, race and class. Initially, ACT UP reflected the manifest need to respond to AIDS with 'a new kind of alliance politics ...across the dividing lines of race and gender, class and national-ity, citizenship and sexual orientation'.77 Yet queer activism has sometimes obscured rather than highlighted these realities, with an exclusive focus on sex that can erase its intersections with gender, class and race. This erasure can be facilitated by queer politics' slippage from radical anti-separatism to one more form of identity politics, which can rest on 'an unspoken appeal' to a white middle-class model.78 For women in particular, the emphasis on sexual agency that has always been central to queer, while avoiding seeing women exclusively as victims, risks divorcing 'pleasure and sexuality ... from the social structures that organize them'.79 Although the name Queer Nation and its angry separatist spirit were reminiscent of Lesbian Nation, only 20 percent of the original group was lesbian. Its lesbian, working-class and black members began reproaching it early on for being oblivious to their concerns.80 Barbara Smith complained that for Queer Nation 'racism, sexual oppression and economic exploitation [did] not qualify' as queer issues.81 Queer politics in the late 198os and early 1990s largely failed to appeal to alternative scenes and identities rooted among people of colour and women; a number of Queer Nation groups split amid charges of racism and sexism. Nor did the queer contingents and groups that emerged within or joined in the global justice movement, particularly after the 1999 Seattle protests — a promising component of the queer left — succeed to any great extent in linking up with or contributing to shaping alternative queer identities. Clearly there is no straightforward correlation between queer radicalism and working-class politics as such. On the contrary, LGBT working people and particularly non-whites have sometimes reacted against queer radicalism when it demanded visibility of them that would make their lives more difficult in their communities, families or unions. The problem arises when the alternative to assimilation or homonormativity is defined not as organised resistance in forms compatible with long-term survival, but as 'transgression' or 'freedom from norms. This implies the exclusion of those who are 'positioned as not free in the same way'.82 Even when queer anti-capitalists work inside existing queer radical groups, they need to put forward a distinctive approach that challenges the limitations of these groups' politics. Resisting the retreat from class in LGBT activism, queer anti-capitalists should challenge not only heterosexism among straights and gay normality, but also blanket hostility to straights and non-queer-iden-tified gays where it exists among some self-identified queers. When directed against gay men, this hostility risks selectively reproducing traditional homophobic stereotypes of gays as privileged and powerful: images that are seduc-tive in a time of rising homonormativity, but problematic if they do not reflect the ongoing reality of gay oppression. Avoiding all these pitfalls will require seeking new tactics and forms of organising within queer groups.

#### The aff’s rejection of the specific details of political engagement is not radical but continues the prevailing mode of leftist cynicism that eviscerates our ability to construct alternatives to political domination

Burgum ‘15 (Samuel, PhD candidate in Sociology at the University of Warwick and has been conducting research with Occupy London since 2012, “The branding of the left: between spectacle and passivity in an era of cynicism,” *Journal for Cultural Research*, Volume 19, Issue 3)

Rather than the Situationist spectacle, then, I argue that the reason those on the left are rendered post-politically impotent to bring about change is not because we are deceived, but because we enact apathy despite ourselves. In other words, the relationship between the resistive subject and ideology is not one of false consciousness, but one of cynicism: we are not misdirected by shallow spectacles, but instead somehow distracted by our cynical belief that we are being “distracted”. In this section, I begin by outlining the concept of cynicism as it has been theorised by Peter Sloterdijk and Slavoj Žižek. This then leads us to an analysis of the cynical position adopted by Brand’s critics, which I argue actually demonstrates more political problems on the part of the left than those suggested by Brand himself. For Sloterdijk, cynicism is an attitude that emerges right at the centre of the enlightenment project, where, in contrast to a modernist illumination of truth, “a twilight arises, a deep ambivalence” (1987, p. 22). Rather than the promised heightened consciousness of science that would allow us to see the hidden essential truths behind appearances, the very conception of truth as unconcealedness (aletheia)3 instead creates a widespread mistrust and suspicion of every appearance. Subsequently, “a new form of realism bursts forth, a form that is driven by the fear of becoming deceived or overpowered … everything that appears to us could be a deceptive manoeuvre of an overpowering evil enemy” (Sloterdijk, 1987, p. 330). The surface becomes suspect and the subject therefore retreats from all appearances: judging them to be spectacles that are seeking to oppress through falsity. The result is cynicism. Subsequently, this leads Sloterdijk to his well-known paradoxical definition of cynicism as “enlightened false consciousness” which he describes as a “modernized, unhappy consciousness on which enlightenment has laboured both successfully and in vain … it has learned its lessons in enlightenment, but it has not, probably was not able to, put them into practice” (1987, p. 5). In other words, in the search for a higher consciousness behind appearances, the subject is paradoxically “duped” by their very suspicion of being duped. Furthermore, because the subject thinks they “know” that appearances are just a mask, they disbelieve the truth when it does appear. Like the story of the Emperor’s New Clothes, they fancy themselves to know what is right in front of their eyes (that the emperor is nude and vulnerable) yet they choose “not to know” and don’t act upon it (they still act as if the emperor is all-powerful). As such, cynical reason is no longer naïve, but is a paradox of enlightened false consciousness: one knows the falsehood very well, one is well aware of a particular hidden interest hidden behind the ideological universality, but still one does not renounce it. (Žižek, 1989, p. 23) The audience to the parade of power can see that the emperor is not divine – just a fragile human body like the rest of us – yet they cynically choose not to know and objectively retain his aura. They congratulate themselves on “knowing” that Brand is a trivial spectacle, yet they choose to remain apathetic towards his calls for action. As such, the dismissive reaction to Brand reveals a regressive interpassive tendency of the left to subjectively treat ourselves as “enlightened” to authentic politics and yet objectively render ourselves passive. In a kind of defence mechanism, the left believes that it can avoid becoming the dupe of the latest fashion or advertising trend by treating everything as a matter of fashion and advertising, reassuring ourselves as we flip through television channels or browse through the shopping mall that at least we know what’s really going on. (Stanley, 2007, p. 399) The critics disbelieve Brand, distrusting his motives and seeing him as inauthentic, yet they continue to “believe” objectively in their own marginalisation. As such, the cynical left believe they are dismissing shallow spectacle in the direction of a stronger authentic radicalism, yet what their “doing believes” is the maintenance of their apathetic position. More precisely, it maintains the attitudes of left melancholy and anti-populism. The problem of “left melancholy” points towards the forever-delayed search for authenticity on the part of a cynical left that is in mourning. Coined by Walter Benjamin (1998), the concept points towards “the revolutionary who is, finally, attached more to a particular political analysis or ideal – even to the failure of that ideal – than to seizing possibilities for radical change in the present” (Brown, 1999, p. 19). Suffering from a history of defeat and embarrassment, the left persist in a narcissistic identification with failure, fetishising the “good old days” and remaining faithful to lost causes. As Benjamin himself points out, the cynical kernel of this attitude is clear, as “melancholy betrays the world for the sake of knowledge … but in its tenacious self-absorption it embraces dead objects in its consumption in order to redeem them” (1998, p. 157). In other words, the sentiment is a deliberate self-sabotage that takes place even before politics proper has a chance to begin or “the paradox of an intention to mourn that precedes and anticipates the loss of the object” (Žižek, 2001, p. 146). This then leads us to the second problem of leftist cynicism: anti-populism. As a result of melancholia, the left has developed the bad habit of prejudging all instances of popular radical expression (such as Brand’s) as necessarily flawed. However, to return to Dean again, she points out that this aversion to being popular and successful is a defining feature of a contemporary left, who prefer to adopt an “authentic” underdog position in advance than take risks towards political power. As she argues, “we” on the left see “ourselves” as “always morally correct but never politically responsible” (Dean, 2009, p. 6) prepositioned as righteous victims and proud political losers from the outset. What this cynicism towards instances of popular radicalism ultimately means, therefore, is that any concern for authenticity is ultimately a regressive one, a defence mechanism for a left that “as long as it sees itself as defeated victims, can refrain from having to admit is short on ideas” (Dean, 2009, p. 5). Such an attitude means never risking potential failure and residing in the safety of marginal righteousness. It is the contention here, therefore, that both melancholia and anti-populism can be seen in the cynical reaction to Brand’s radicalism. Somewhat ironically, Brand (2013) even recognised these problems himself when he wrote in his *New Statesman* piece that the right seeks converts while the left seeks traitors … this moral superiority that is peculiar to the left is a great impediment towards momentum … for an ideology that is defined by inclusiveness, socialism has become in practice quite exclusive. Automatically, then, the left denounce Brand and self-proclaimed “radical left-wing thinkers and organisers” bitterly complain how he is getting so much attention for the arguments they have been making for years (for example, Park & Nastasia, 2013). The left maintain distance and label Brand trivial, yet such a distance only renders these critiques even more marginal and prevents them from becoming popular, effective or counter-hegemonic. As Žižek has pointed out, the political issue of cynicism is “not that people ‘do not know what they want’ but rather that cynical resignation prevents them from acting upon it, with the result that a weird gap opens up between what people think and how they act”, adding that “today’s post-political silent majority is not stupid, but it is cynical and resigned” (2011, p. 390). In terms of Brand, this blanket cynical melancholy is typical of the left’s distrust of anything popular, rendering them “like the last men” whose “immediate reaction to idealism is mocking cynicism” (Winlow & Hall, 2012, p. 13). Proponents of a radical alternative immediately adopt caution with the effect of forever delaying change, holding out for that real and authentic (unbranded) struggle and therefore denying it indefinitely.

#### The alternative is to theorize through Marxist Materialism – only collective action focused on a unified front can produce a queer anti-capitalism

Drucker 11 [Peter Drucker; “The Fracturing of LGBT Identities under Neoliberal Capitalism”; Historical Materialism 19.4 (2011) 3–32; <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.1000.69&rep=rep1&type=pdf> //BWSWJ]

Recognising the deep roots of the fracturing of same-sex identities necessarily puts in question any universalism that ignores class, gender, sexual, cultural, racial/ethnic and other differences within LGBT communities. These communities and identities are being fractured in large part by fundamental changes in the productive and reproductive order of gendered capitalism. Young queers, working-class and poor LGBTs, transgendered people and other marginalised groups have increasingly found themselves in objectively different situations from people in the consolidating gay mainstream. It is thus no surprise that they have tended to some extent to define distinct identities. The forms taken by alternative, non-homonormative sexual identities do not necessarily win them easy acceptance among feminists or socialists. The lesbian/gay identity that emerged by the 1970s had much to commend it from the broad-Left’s point of view (once the Left had largely overcome its initial homophobia). By contrast, transgendered and other queers can raise the hackles of many on the Left, since their sexuality strikes many as at variance with the mores to be expected and hoped for in an egalitarian, peaceful, rational future. One may doubt, however, whether any sexuality existing under capitalism can serve as a model for sexualities to be forecast or desired under socialism. Nor is it useful to privilege any particular existing form of sexuality in present-day struggles for sexual liberation. Socialists’ aim should not be to replace the traditional ‘hierarchical system of sexual value’85 with a new hierarchy of our own. As Amber Hollibaugh pointed out many years ago, sexual history has first of all to be ‘able to talk realistically about what people are sexually’.86 And in radical struggles over sexuality, as in radical struggles over production, the basic imperative is to welcome and stimulate self-organisation and resistance by people subjected to exploitation, exclusion, marginalisation or oppression, in the forms that oppressed people’s own experience proves to be most effective. This is not to say that Marxists should simply adopt a liberal attitude of unthinking approval of sexual diversity in general, in a spirit of ‘anything goes’. Our central concern must be to advance the sexual liberation of the working class and its allies, who today include straights, LGBs and – particularly among its most oppressed layers – transgendered and other queers. Resisting the retreat from class in LGBT activism and queer studies, Marxists should combat heterosexism and bourgeois hegemony among straights, homonormativity and bourgeois hegemony among LGBs, and blanket hostility to straights and non-queer-identified gays where it exists among self-identified queers. This will require seeking new tactics and forms of organising within LGBT movements. The post-Stonewall lesbian/gay movement waged an effective fight against discrimination and won many victories on the basis of an identity widely shared by those engaged in same-sex erotic or emotional relationships. But this classic lesbian/gay identity has not been the only basis in history for movements for sexual emancipation. In the German homophile-struggle from 1897 to 1933, for example, Magnus Hirschfeld’s Scientific-Humanitarian Committee, the wing of the movement closer to the social-democratic Left, tended to put forward polarised ‘third sex’-theories.87 This is what one might predict on the basis of the evidence that egalitarian gay identities were at first primarily a middle-class phenomenon, while transgender and gender-polarised patterns persisted longer in the working class and among the poor.88 Today in the dependent world as well, transgender identities seem to be more common among the less prosperous and less Westernised.89 Rather than privileging same-sex sexualities more common among the less oppressed, however superficially egalitarian, the Left should be particularly supportive of those same-sex sexualities more common among the most oppressed, however polarised. Another important consideration is the challenge that alternative, nonhomonormative sexualities can sometimes pose to the reification of sexual desire that the categories of lesbian, gay, bisexual and straight embody. Marxists question the fantasy of consumers under neoliberalism that obtaining the ‘right’ commodities will define them as unique individuals and secure their happiness; we should not uncritically accept an ideology that defines individuals and their happiness on the basis of a quest for a partner of the ‘right’ gender.90 How will LGBT communities and movements be structured in a time of increasingly divergent identities? Self-defined queer activist-groups, which emerged initially in the US and Britain in the early 1990s, have also appeared in recent years in a number of countries in continental Europe. They pose a radical challenge to mainstream lesbian/gay organisations, although they have yet to show much of an orientation towards large-scale mobilisation, to take root among the racially and nationally oppressed, or to prove their adaptability to the dependent world.91 In countries where civil rights and same-sex marriage have been won, the process of seeking new horizons and finding appropriate forms of organising seems likely to be a prolonged one – especially since the LGBT social and political landscape seems likely to remain more fragmented and conflict-ridden than it was in the immediate post-Stonewall period. While lesbian/gay identity has lost the central place it occupied in the LGBT world of the 1970s and ’80s, it is still far from marginalised; on the contrary, the new homonormativity shows no signs of succumbing to queer assaults in the foreseeable future. In the dependent world particularly, the diversity of LGBT communities has resulted in an alliance-model of organising as an alternative or a supplement to the model of a single, broad, unified organisation. The broadest possible unity across different identities remains desirable in basic fights against violence, criminalisation and discrimination as well as more ambitious struggles for equality, for example in parenting. On other issues, LGBT rights can be best defended by working and demanding space within broader movements, such as trade-unions, the women’s movement and the global justice movement.92 At the same time, an alliance-model has in some cases facilitated the process of negotiating unity among constituencies – such as transgendered people on the one hand and lesbian/gay people on the other93 – who are unlikely to feel fully included in any one unitary structure. It can constitute a united front between those whose identities fit the basic parameters of the gay-straight divide and those whose identities do not, fostering the development of a truly queer conception of sexuality that, in Gloria Wekker’s words, is ‘multiple, malleable, dynamic, and possessing male and female elements’.94 In a more visionary perspective, developing an inclusive, queer conception of sexuality can be seen as a way to move towards that ‘truly free civilization’ that Herbert Marcuse described a half-century ago in Eros and Civilization, in which ‘all laws are self-given by the individuals’, the values of ‘play and display’ triumph over those of ‘productiveness and performance’, the entire human personality is eroticised, and the ‘instinctual substance’ of ‘the perversions . . . may well express itself in other forms’.95

### 1NC – Cards

#### Sea change but legal changes are key

Kevin Rector, LGBT policy and politics writer for the Baltimore Sun, “Looking Out: LGBT improvements seen in Maryland laws, global perceptions,” ’14, http://www.baltimoresun.com/features/gay-in-maryland/gay-matters/bs-gm-looking-out-lgbt-improvements-seen-in-maryland-laws-global-perceptions-20141114-story.html

In cities and municipalities in Maryland and across the U.S., the legal rights of lesbian, gay, bisexual and transgender citizens are **improving**. **Across the globe**, perceptions of gay and lesbian people **are getting better, too.** Both improvements, outlined in two separate studies released this week, are indicative of a **larger shift** toward equality and acceptance, the studies' authors found -- even if data is limited in some areas and LGBT people, including children, are still discriminated against in local schools and many other corners of the world. The two studies were the Human Rights Campaign's 2014 Municipal Equality Index, which assessed laws in 353 cities across the U.S., and the Williams Institute's report titled "Public Attitudes toward Homosexuality and Gay Rights across Time and Countries," based on surveys released in more than 50 countries since 1981. "This study shows a **clear trend** **toward increasing acceptance** across the globe,

#### Sea change in attitudes and institutional protections, but more to be done

Jean-Marie Navetta, Director of Equality & Diversity Partnerships, PFLAG National, “Straight for Equality: The evolution in LGBT rights did not happen in a vacuum,” ’14, http://www.lgbtqnation.com/2014/11/straight-for-equality-the-evolution-in-lgbt-rights-did-not-happen-in-a-vacuum/

There’s a whole lot for us to celebrate these days. In spite of some setbacks, the number of states embracing marriage equality is at an **all-time high**. When people are asked about their level of acceptance for people who are gay and lesbian, **the statistics are greater than ever,** with **huge growth among people of faith** **– a demographic once** **perceived** to be **unreachable**. And in workplaces across the United States, there are a record-breaking number of organizations with outstanding policies and practices to protect members of the LGBT community. However, these reports only tell part of the story – the progress that we’re talking about doesn’t mean universal gains

### 1NC – Overview

#### 1] Vote negative on presumption – the aff’s advocacy does not solve the harms they’ve isolated for two reasons –

#### A] Systems – the 1AC argues that material institutions create social realities that replicate violence but ceding the state refuses to alter these conditions

#### B] Spillover – the aff assumes that its advocacy of a certain affect is sufficient to result in the liberation of the flesh but they are missing a robust internal link to solving oppression inside or outside the round.

#### 2] We’ll impact turn any attempt to use the ballot to make debate more accessible –

#### A] It leaves zero role for the negative – our only ground is to say that debate should NOT be more accessible, or to just say nothing at all, which is a Hobbesian choice that forces us to be non-responsive

#### B] Forces the judge into a terrible role – if their argument is that voting aff makes debate more accessible, voting neg requires the judge determining that debate should NOT be more accessible, and that they don’t deserve to move on hich entails a violent rejection of them, their identity, and accessibility – debate’s just a game and tasking the judge with determining whether someone’s identity should be accepted is incredibly violent.

#### C] It’s palliative – giving them the ballot does nothing to make debate better, and viewing ballots as currency for social movements is terminally unsustainable because losses are inevitable.

### 1NC – AT: Debate Bad

#### 1] Even if debate is bad, it can tactically be used to teach Black people their correct positioning in the world so they can approach the world without investing hope in it – the alternative is Black people not learning this position and investing hope in everything which recreates cruel optimism and turns the case.

#### 2] Double bind, debate is good – either the AC performance is strong enough to destroy debate which should have been done already or the AC’s performance doesn’t have anything to prove which means the squo is too strong and that causes presumption

#### 3] Every single time you engage in debate, i.e. getting ballots, following speech times, every award you receive just feeds into the structure of debate – you are empowering debate by continuously paying to go to tournaments and reading this aff for ballot which proves that an affirmative ballot can in no way resolve debate being bad.

#### 4] Asking for the ballot for reading an aff is bad – it turns the judge into an authoritarian adjudicator who dictates whether your strategy and performance is good for the space and is an effective strategy. Turns the aff since it gives too much power to people who are not Black.

### 1NC – AT: ROB

#### ROB causes oppression Olympics – they say to center anti-Black violence, someone else says to center anti-Asian violence, and the only way to resolve that is to compare competing claims between different modes of suffering.

#### The ROB is to vote for the better debater – anything else is arbitrary, self-serving, and necessarily excludes certain arguments which kills fairness and education.