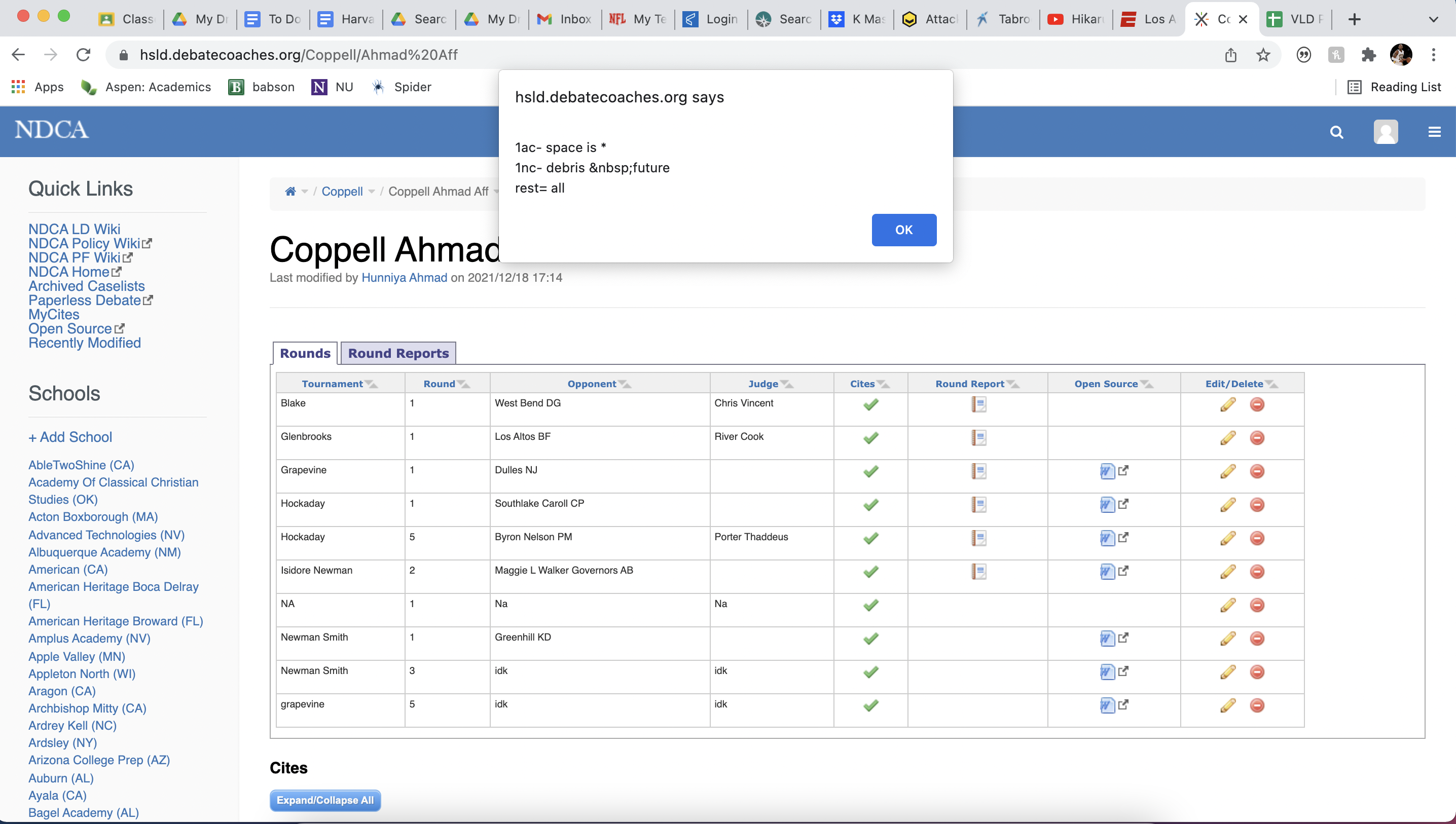
## RR

#### Interp: Debaters must disclose round reports on the 2021-2022 NDCA LD wiki for every round they have debated this season. Round reports disclose which positions (AC, NC, K, T, Theory, etc.) were read/gone for in every speech.

#### Violation: screenshot in the doc – they have none for multiple rounds at every tournament and when they do it, they do it wrong



#### Standards:

#### 1] Level Playing Field – big schools can go around and scout and collect flows but independents are left in the dark so round reports are key for them to prep- they give you an idea of overall what layers debaters like going for so you can best prepare your strategy when you hit them. Accessibility first and independent voter – it's an impact multiplier.

#### 2] Strategy Education – round reports help novices understand the context in which positions are read by good debaters and help with brainstorming potential 1NCs vs affs – helps compensate for kids who can't afford coaches to prep out affs.

#### 3] Pre-round prep –1ARs gives especially give an idea of what type of debater someone is – they could go for 1AR theory every round– otherwise I enter every round unknowing whereas you have an idea of what you want to go for from the start.

#### Fairness above the K

#### 1] Fairness is a prior question to effective dialogue – If fairness is bad writ large vote neg regardless of the flow because it’s unfair

#### 2] If the judge doesn't enforce fairness, none of your scholarship would pass since it would give them the unfair jurisdiction to reject it and vote you down. Even if they don't, rejecting fairness is a practice that would justify a bad norm, which all your arguments are predicated on anyways.

#### 3] We can’t compare or interact to find the best solution to oppression if the unfair nature of your arguments prevents me from strategizing. Fairness is an integral part of your solvency.

#### 4] Unfair practices would make kids quit debate if they can’t check it which means less people to spread your message to so the shell is a prior question.

#### Every reason fairness is a voter is a reason you can’t read substantive take-outs to the shell since it precludes your evaluation of them.

#### Disclosure above the K

#### 1] Out of round practices constrain what can be read in round

#### 2] Lexically prior, they might indite the neg but I indite their months old practices

#### Edu- funded ny schools

#### DTD- dta illogical, time skew

#### No RVI’s or perf cons- illogical, baiting, if theory is bad and you vote on a turn to theory you are voting on theory

#### CI- intervention, race to bottom, collapses, yours vs best

#### 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. Reading Theory isn’t psychic violence – that was above, but especially if we’re not going for it since reading Theory can be used to prevent aff shiftiness and make substance a viable option.

#### No silencing DA - Theory is just like a disad or critique we’ve said a certain practice the aff took was bad and it would’ve been better had they done it differently not that they are bad debaters – just like the cap k says the aff engaged in some practice that reinforced capitalism and it would’ve been better if they had emphasized Marxism – impositions in some form are inevitable because the negative has the burden of rejoinder and needs link arguments – every disad link says the aff did something wrong and theres an implicit version of the aff that wouldn’t have linked

#### Theory before the K – A] Prior question. My theory argument calls into question the ability to run the argument in the first place. They can’t say the same even if they criticize theory because theory makes rules of the game not just normative statements about what debaters should say. B] Fair testing. Judge their arguments knowing I wasn’t given a fair shot to answer them. Prefer theory takes out K because they could answer my arguments, but I couldn’t answer theirs. Without testing their args, we don’t know if they’re valid, so you prefer fairness impacts on strength of link. Impact turns any critical education since a marketplace of ideas where we innovate, and test ideas presumes equal access.

## Util

#### Pleasure and pain are intrinsically valuable. People consistently regard pleasure and pain as good reasons for action, despite the fact that pleasure doesn’t seem to be instrumentally valuable for anything.

Moen 16 [(Ole Martin Moen, Research Fellow in Philosophy at University of Oslo) “An Argument for Hedonism,” Journal of Value Inquiry (Springer), 50 (2) 2016: 267–281, <https://link.springer.com/article/10.1007/s10790-015-9506-9>] TDI

Let us start by observing, empirically, that **a widely shared judgment about intrinsic value and disvalue is that pleasure is intrinsically valuable and pain is intrinsically disvaluable.** **On virtually any proposed list of intrinsic values and disvalues (we will look at some of them below), pleasure is included among the intrinsic values and pain among the intrinsic disvalues.** This inclusion makes intuitive sense, moreover, for **there is something undeniably good about the way pleasure feels and something undeniably bad about the way pain feels, and neither the goodness of pleasure nor the badness of pain seems to be exhausted by the further effects that these experiences might have.** “Pleasure” and “pain” are here understood inclusively, as encompassing anything hedonically positive and anything hedonically negative.2 **The special value statuses of pleasure and pain are manifested in how we treat these experiences in our everyday reasoning about values.** If you tell me that you are heading for the convenience store, **I might ask: “What for?” This is a reasonable question, for when you go to the convenience store you usually do so**, not merely for the sake of going to the convenience store, but **for the sake of achieving something further that you deem to be valuable.** You might answer, for example: “To buy soda.” This answer makes sense, for soda is a nice thing and you can get it at the convenience store. I might further inquire, however: “What is buying the soda good for?” This further question can also be a reasonable one, for it need not be obvious why you want the soda. You might answer: “Well, I want it for the pleasure of drinking it.” **If I then proceed by asking “But what is the pleasure of drinking the soda good for?” the discussion is likely to reach an awkward end. The reason is that the pleasure is not good for anything further; it is simply that for which going to the convenience store and buying the soda is good.**3 As Aristotle observes**: “We never ask [a man] what his end is in being pleased, because we assume that pleasure is choice worthy in itself.**”4 Presumably, a similar story can be told in the case of pains, for if someone says “This is painful!” we never respond by asking: “And why is that a problem?” We take for granted that if something is painful, we have a sufficient explanation of why it is bad. If we are onto something in our everyday reasoning about values, it seems that **pleasure and pain are both places where we reach the end of the line in matters of value.**

#### Util good – Existential threats outweigh.

**GPP 17** (Global Priorities Project, Future of Humanity Institute at the University of Oxford, Ministry for Foreign Affairs of Finland, “Existential Risk: Diplomacy and Governance,” Global Priorities Project, 2017, <https://www.fhi.ox.ac.uk/wp-content/uploads/Existential-Risks-2017-01-23.pdf>

1.2. THE ETHICS OF EXISTENTIAL RISK In his book Reasons and Persons, Oxford philosopher Derek Parfit advanced an influential argument about the importance of avoiding extinction: I believe that if we destroy mankind, as we now can, this outcome will be much worse than most people think. Compare three outcomes: (1) Peace. (2) A nuclear war that kills 99% of the world’s existing population. (3) A nuclear war that kills 100%. (2) would be worse than (1), and (3) would be worse than (2). Which is the greater of these two differences? Most people believe that the greater difference is between (1) and (2). I believe that the difference between (2) and (3) is very much greater**. ...** The Earth will remain habitable for at least another billion years. Civilization began only a few thousand years ago. If we do not destroy mankind, these few thousand years may be only a tiny fraction of the whole of civilized human history. The difference between (2) and (3) may thus be the difference between this tiny fraction and all of the rest of this history. If we compare this possible history to a day, what has occurred so far is only a fraction of a second.65 In this argument, it seems that Parfit is assuming that the survivors of a nuclear war that kills 99% of the population would eventually be able to recover civilisation without long-term effect. As we have seen, this may not be a safe assumption – but for the purposes of this thought experiment, the point stands. What makes existential catastrophes especially bad is that they would “destroy the future,” as another Oxford philosopher, Nick Bostrom, puts it.66 This future could potentially be extremely long and full of flourishing, and would therefore have extremely large value. In standard risk analysis, when working out how to respond to risk, we work out the expected value of risk reduction, by weighing the probability that an action will prevent an adverse event against the severity of the event. Because the value of preventing existential catastrophe is so vast, even a tiny probability of prevention has huge expected value.67 Of course, there is persisting reasonable disagreement about ethics and there are a number of ways one might resist this conclusion.68 Therefore, it would be unjustified to be overconfident in Parfit and Bostrom’s argument. In some areas, government policy does give significant weight to future generations. For example, in assessing the risks of nuclear waste storage, governments have considered timeframes of thousands, hundreds of thousands, and even a million years.69 Justifications for this policy usually appeal to principles of intergenerational equity according to which future generations ought to get as much protection as current generations.70 Similarly, widely accepted norms of sustainable development require development that meets the needs of the current generation without compromising the ability of future generations to meet their own needs.71 However, when it comes to existential risk, it would seem that we fail to live up to principles of intergenerational equity. Existential catastrophe would not only give future generations less than the current generations; it would give them nothing. Indeed, reducing existential risk plausibly has a quite low cost for us in comparison with the huge expected value it has for future generations. In spite of this, relatively little is done to reduce existential risk. Unless we give up on norms of intergenerational equity, they give us a strong case for significantly increasing our efforts to reduce existential risks. 1.3. WHY EXISTENTIAL RISKS MAY BE SYSTEMATICALLY UNDERINVESTED IN, AND THE ROLE OF THE INTERNATIONAL COMMUNITY In spite of the importance of existential risk reduction, it probably receives less attention than is warranted. As a result, concerted international cooperation is required if we are to receive adequate protection from existential risks. 1.3.1. Why existential risks are likely to be underinvested in There are several reasons why existential risk reduction is likely to be underinvested in.Firstly, it is a global public good. Economic theory predicts that such goods tend to be underprovided.The benefits of existential risk reduction are widely and indivisibly dispersed around the globe from the countries responsible for taking action. Consequently, a country which reduces existential risk gains only a small portion of the benefits but bears the full brunt of the costs. Countries thus have strong incentives to free ride, receiving the benefits of risk reduction without contributing. As a result, too few do what is in the common interest. Secondly, as already suggested above, existential risk reduction is an intergenerational public good: most of the benefits are enjoyed by future generations who have no say in the political process. For these goods, the problem is temporal free riding: the current generation enjoys the benefits of inaction while future generations bear the costs. Thirdly, many existential risks, such as machine superintelligence, engineered pandemics, and solar geoengineering, pose an unprecedented and uncertain future threat. Consequently, it is hard to develop a satisfactory governance regime for them: there are few existing governance instruments which can be applied to these risks, and it is unclear what shape new instruments should take. In this way, our position with regard to these emerging risks is comparable to the one we faced when nuclear weapons first became available. Cognitive biases also lead people to underestimate existential risks.Since there have not been any catastrophes of this magnitude, these risks are not salient to politicians and the public.72 This is an example of the misapplication of the availability heuristic, a mental shortcut which assumes that something is important only if it can be readily recalled. Another cognitive bias affecting perceptions of existential risk is scope neglect. In a seminal 1992 study, three groups were asked how much they would be willing to pay to save 2,000, 20,000 or 200,000 birds from drowning in uncovered oil ponds. The groups answered $80, $78, and $88, respectively.73 In this case, the size of the benefits had little effect on the scale of the preferred response. People become numbed to the effect of saving lives when the numbers get too large. **74** Scope neglect is a particularly acute problem for existential risk because the numbers at stake are so large.Due to scope neglect, decision-makers are prone to treat existential risks in a similar way to problems which are less severe by many orders of magnitude.A wide range of other cognitive biases

#### We don’t ignore structural oppression---preventing existential risk and framing it as a “we” claim is good.

Coles and Susen 18—Research Professor at the Institute for Social Justice at Australian Catholic University AND Reader in Sociology at the School of Arts and Social Sciences of City, University of London (Romand and Simon, “The Pragmatic Vision of Visionary Pragmatism: The Challenge of Radical Democracy in a Neoliberal World Order,” Contemporary Political Theory May 2018, Volume 17, Issue 2, pp 250–262)

Visionary pragmatism is driven by a political ethos that accents radical receptivity and a sense that a greater degree of wildness in our efforts is indispensable for transformative democratic movements. While some of my earlier works accented the ethical character of receptive generosity in political life, Visionary Pragmatism argues that receptivity is indispensable for generating democratic power – precisely because receptivity involves vulnerability, relationship formation, capacities to modulate, and learning in unexpected ways amidst difficult differences. Drawing on my engagements with the movement for democratic action research in Northern Arizona, I argue that receptive practices engender remarkable capacities for fostering grassroots critique and alternatives, powerful political assemblages across differences, and transformative dynamics in the face of what otherwise appear to be intractable problems. Our best and most powerful possibilities for co-creating urgent democratic change almost always advance along pathways engendered partly through relationships of careful attentiveness to what we initially took to be oblique, unintelligible – or, perhaps, even odious.

For these reasons, my political, theoretical, and pedagogical engagements move across many different configurations and a wider range of situations, ideologies, modes, and commitments than most. Eschewing a single subject position, in Visionary Pragmatism, I experiment with first-person plurals in which the ‘we’ morphs in relation to the different loci of initiative that animate my reflections. Sometimes ‘we’ refers to proponents of radical and ecological democracy very broadly, sometimes to scholars in higher education, sometimes to political theorists, sometimes to the action research movement that formed among people at Northern Arizona University and its community partners, sometimes to a specific action research team, sometimes to all people facing the possibility of planetary ecological collapse. Among the many things I find compelling about the writing of James Baldwin is how he shifts his pronouns without notice – for example, sometimes using ‘we’ to represent black people, sometimes as an uncanny member of the white-majority United States. This rhetorical shiftiness encroaches upon and pulls his readers – especially white readers – beyond the ‘innocence that constitutes the crime’ of their assumed individual and collective white subjectivities in ways that work in visceral, relational, and conceptual registers (Baldwin, 1992, p. 6). Such uncertainty has significant capacity to erode habits and defences, as one finds oneself unexpectedly drawn into perspectives, locations, energies, and tendencies that unsettle and reorient one’s own subjectivity. Much of my work has theorized ‘moving democracy’, and my rhetorical shifting of the first-person plural is a textual practice that aims to enhance this in ways that facilitate reflection.

Throughout Visionary Pragmatism, I argue that there are powerful reasons for active hope. At the same time, we do not live far from tipping points beyond which planetary ecological collapse, globalizing neoliberal fascism, and violent chaos may overwhelm our efforts. I do not think so much in terms of pessimism or optimism as I do about seizing and co-creating opportunities for catalysing dynamic changes in theory and practice that foster a powerful movement of receptive democracy, for complex democratic commonwealth and ecological flourishing. In one sense, as Walter Benjamin’s discussion of Paul Klee’s ‘Angelus Novus’ makes poignantly clear, it is always ‘too late’ for so much and so many, as catastrophic history keeps piling wreckage at our feet. At the same time, there are what Benjamin (1968) calls ‘weak messianic powers’ that emerge as the retroactive force of salvaged aspects of past struggles ignite sparks with emerging struggles to explode the continuum of progress. In this sense, up to our day, it is never altogether too late. With the language of ‘game-transformative practice’, I argue that a visionary-pragmatic movement of radical democracy must do something analogous in response to the fierce urgency of now, to avoid a sixth extinction in which this possibility could well become a casualty.

# Case

## A2 UV

#### 1 – fine, we don’t care

#### 2- no, this relies on them proving that theory is anti queer in the first place. I don’t indite the reading of the 1AC in the space, I just say you should also disclose it, less silencing- it is available to anyone. In order for them to win this they need to prove that voting aff can create legitimate change which relies on them wining their thesis of power in the first place

#### Anyone can read disclosure against anyone, for any type of argument, it is a generally accepted rule that I am saying all people should be forced to follow, not one spec subset of people or type of case

#### 3- Procedurals above reps, you cannot pic and choose parts of the negative case to disagree with. No warrant for why what we say in round makes it so that we understand the world in different ways, the 1AC did not make this spillup claim

#### 4- K cant be an indite of epistemology if you haven’t even read it yet. There is also a connection between theory and the K so you need to prove comparative weighing, its not enough to say that the K comes first. Weighing the K doesn’t mean I am forced to defend, and 2NR pivots are necessary, I cant go for every off that I read in the NC, would mean that no one is ever able to collapse and the neg would lose every debate, there would be a lack of 2nd and 3rd level argument interaction

## Queerpess K

#### 1] Only evaluate the net amount violence solved by the aff Filter the debate through scope of solvency—there’s no impact to root cause if they don’t solve it. Aff cannot overcome the sum total of capitalism – structural barriers that are outside the scope of resolution will always exist

#### 2] Extinction outweighs it precludes the possibility for future generations and denies any possible value to life – any other metric is paternalistic resulting in involuntary death turns their offense. Framing issue alt solvency is dependent upon generating social life, which is impossible in a state of biological death. Any 1AR argument should be rejected cuz it’s paternalistic for them to justify the INVOLUNTARY death of queer individuals.

#### 3] The aff gives the state MORE power – 1AC specifically bans private companies from space but not public companies which leaves only the public sector for space exploration, all 1AC evidence proves how much people want to go space, however after the 1AC its done only through the state which is net worse according to the aff

#### 4] Voting aff in this round cannot solve anti queer violence – but it can rectify procedural fairness skews, evaluate the round by virtue of how much the ballot can solve, even if fairness isn’t the HIGHEST impact, it IS the highest impact you as a judge can impact

#### 5] double bind – spreading the aff hurts unintellgibillity

#### Baeden’s anti-institutional politics seek a purified negation that is impossible – their dangerous romanticism paves over fluid signifiers of straight and queer that offer a road ahead

**Baker ’18** (Baker, Medway. “Queer Theory.” COSMONAUT, 16 Dec. 2018, cosmonaut.blog/tag/queer-theory/. Accessed 2/7/2020) //ZL

There comes a “negative turn” beginning in the early years of the millennium, which some would argue is a clean break from Queer Theory, that does seek to address some of the inadequacies of conventional Queer Theory in describing both queer history and the politics of the neoliberal era. This was first popularized by the controversial Lee Edelman, and then further examined and critiqued by nihilists Baeden. Our Baeden friends (and forgive us for the tragedy that is summarizing their positions) explain that Edelman does not go far enough in his magnum opus No Future, and the author of this piece cannot but agree with them. Edelman restricts a queer anti-social project to the cultural and ideological spheres, while Baedan envisions a project in which is a “queer opposition” to the whole of civil society. We can affirm them here and draw a few lines as well. Baedan goes on to describe how a great deal of the existing “positivist institutions of queerness” (which they designate as the “dance parties, community projects, activist groups, social networks, fashion, literature, art, festivals”) reproduce the relations of capital in a “queer” way, which doesn’t equate as closely to revolt as it does to the reconciliation of the queer with class society.[27](https://cosmonaut.blog/2018/12/16/shame-and-misery-a-materialist-history-of-gay-politics/#easy-footnote-bottom-27-907) A major distinction should be made between the anti-politics of Baedan and the anti-politics of Marxism, in that we are aware that we are inescapably and inevitably political, first and foremost. A pure anti-politics is not conceivable or possible, and only the most advanced and vanguardist sections of the generally oppressed population will ever “embrace” this. Of course, sacrificing your politics for the sake of being sellable to the masses is something we don’t endorse either. Marxism provides a politics to end all politics, and in that sense it is essentially anti-political, but in a very political way. A queer politics cannot be anything that it is not from the vantage of the present, which is entirely consistent with a history of shame, defeat, and failure. There is a romanticism of triumphant revolt in Baedan, fueled by a dangerous unity of purity and negativity. This is ultimately idealist, and therefore the best wishes should be with them. It is worth entertaining the idea that just as they are inescapably political, Baedan’s is both a fringe of (and sine qua non to) the “positivist institutions of queerness” which form the material basis of civilization. Between the bricks and molotovs that form Baedan’s jouissance and the most imperatively radical pamphlets of queer politics we can produce, we will make history, but it will not be just as we please. We will do so under circumstances existing already, given and transmitted from the past. Baedan wants to deny these circumstances or purify their politics of them, which is an impossibility as much as they should be appreciated for what they are. Baedan seeks the absence and negation of capital, but without a viable communist politics they are at best a Bonapartism in the streets by the rule of propaganda. The above doesn’t prevent Marxists from falling into the pitfalls that Baedan actually manages to avoid. Peter Drucker’s 2015 “Warped: Gay Normality and Queer Anti-Capitalism” seeks to address a lot of the same questions as this text. However, we want to be clear on our differences in conclusions from those of Drucker. Drucker’s general summary of queer theory thus far and the theory on the development of gay politics as we know them from the current vantage point is insufficient. It is indeed a thorough and well-researched work of scholarship. Drucker is, rightfully so, an open critic of the backwardness of queer politics in the Marxist Left; he’s not afraid to critique Sherry Wolf’s politics, the head of an institution that distributes his books.[28](https://cosmonaut.blog/2018/12/16/shame-and-misery-a-materialist-history-of-gay-politics/#easy-footnote-bottom-28-907) Drucker depends heavily on rooting the development of the gay middle-class status-post 1970’s economic trends in the notion of “homonormativity”. We appreciate what is the best attempt yet to make this period of gay life clearer to Marxists such as ourselves, but we find that the framing of things around the factor of “normativity” obscures the understanding of all the victories and failures of gay politics to be contained within (for better or worse) the confines of class struggle. Drucker here is more Queer Theoretical than Marxist. It’s certainly not beneficial to “reduce” struggles to “class” struggles. This is not what is being asked for here; rather we are calling for a better historical method. Before there were proletarians on this continent, there was the murder of homosexuals and gender non-conformists. What we ask of Drucker here is to take the perspective of the millions and not the millionaires (or any other heads), as what we have today is the result of what millions of everyday gay people did yesterday. Class struggle provides explanations to history, the framework of normality (or normalcy, normativity, etc.) might also be completely off. Why would the ruling class ideology, the domineering ideas of the social epoch, seek to normalize gayness, when it could rather de-normalize bourgeois society as a whole? The latter explanation appears more likely. After all, capital needs only value production to survive; there is truly nothing “abnormal” enough to make the capitalists shake in their boots. Drucker depends heavily on the use of “queer” as a verb, speaking of the “queering” of movements, trade unions, and the various organizations of the left as if simply existing with greater visibility in these contexts will lend us better politics. “But in a heteronormative society, the statement ‘I am straight’ means both less and more than these other, specific statements. It means less because many people who call themselves ‘straight’ have experienced same-sex attraction or sex. And it means more because it conveys to fellow straights that ‘I’m not one of them’, and conveys to people open to same-sex possibility that ‘I am off limits’. In short, ‘straightness’ is a denial of queer possibility. The question thus arises: in a sexually free society, why would even someone who happened to be engaging exclusively in cross-sex sexual relationships have any need or desire to say, ‘I am straight’? Why would the category even exist?” Peter Drucker [29](https://cosmonaut.blog/2018/12/16/shame-and-misery-a-materialist-history-of-gay-politics/#easy-footnote-bottom-29-907) Drucker has only the lens of Queer Theory here with which to see straightness. There can be no critical understanding of gayness without a critique of the world in which gayness arises. We can ask questions about the essence of gayness all day (this is a much more difficult matter) but we can also through history verify easily the essence of homophobia and straightness. Homophobia and straightness are first and foremost a social relationship between so-called, would-be, or have-been straight people; either those who have lived this once or lived it always or lived it never. It is clearly and unmistakably an artifact of class struggle. It is what some would describe as a privilege, but it also might be better described as a wage or a bonus. The origins of this bonus result directly from state-repression and anti-gay violence in the fallout of struggling classes. As an agreement more like that of a wage, straightness gives merit to the straight man but obscures that he is also being burdened by this as well. It is a sad, almost pathetic thing. It should be a problem for straight people as it is for all of humanity because it precludes an unequivocal participation in a struggle for a better humanity which includes them. We know that this relationship bears the same burdensome and miserable essence as the gay man, although for many different reasons. The end result is the same: everyone ends up with inauthentic, fragmented and confused humanity (or lack thereof). A better treason can and should be offered. Drucker also neglects the rapid rate at which “queer” sections of the class that “do not fit into gay normality” are being quickly subsumed into generalized capital relations, quickly following the dreaded “gay” normality. Time magazine, with its often controversial weekly covers, dubbed trans liberation the “Next Frontier” as Laverne Cox pushes an envelope further. What we are sad to say, with no disregard to the centrality and urgency that trans struggles present us with, is that whatever the horrors brought upon by the gay political class in the form of “normality” will soon come to pass for our trans comrades. “To queer” as a verb has become the last ditch effort of a little boy with the big secret to flex his pubescent manhood for the world to see, that the betrayal to the old regime and all his faggotry is not irreconcilable with the dominant regime of current social order. That is, the “queer everything” model offers nothing but a redux of its opposite, the deficient “gay.” Drucker closes Warped, a text which truly was a pleasure to examine, with an immensely disappointing conclusion which does not offer much to the gay man other than what might be concluded by reading Gender Trouble and The Communist Manifesto back to back, which gay militants who are indeed still suffering might also closely conclude. This crude and vulgar synthesis of queer theory and Marxism simply comes out insufficient. The “Gay Normality” in essence isn’t explained in Marxist terms and to great disappointment. The information contained within Warped is certainly abundant and Drucker does demonstrate the premises of its development. However, he fails to argue why this best describes the situation of a gay politics in their specificity, and more so why this abstraction is Marxist, and therefore historically and categorically correct. “To that end, a few opening questions: What is the nature of a form of being that presents a problem for the thought of being itself? More precisely, what is the nature of a human being whose human being is put into question radically and by definition, a human being whose being human raises the question of being human at all? Or, rather, whose being is the generative force, historic occasion, and essential byproduct of the question of human being in general? How might it be thought that there exists a being about which the question of its particular being is the condition of possibility and the condition of impossibility for any thought about being whatsoever? What can be said about such a being, and how, if at stake in the question is the very possibility of human being and perhaps even possibility as such? What is the being of a problem?” – Jared Sexton [30](https://cosmonaut.blog/2018/12/16/shame-and-misery-a-materialist-history-of-gay-politics/#easy-footnote-bottom-30-907) We ask a similar set of questions to the Queer Theorist in Drucker concerning the gay man in any specificity, even if perhaps Drucker, Sexton and this author might each produce different answers. We don’t have to turn necessarily towards Marxists or Queer Theorists for which basic and fundamental questions should be raised when concerning “essence”, but methodologically we must be consistent. Queer Theory views essence as a static thing and language as that which shapes homosexual life. Rather, it is homosexuality as an activity that necessitates and shapes the discourse of language. The gay man means a rethinking of the social organization of humanity as a whole, and what it means to be human. And still, we lack politics with which to offer the gay man in any specificity in Drucker’s book. It is almost strange the punishment he receives in Drucker’s texts. Regardless, Drucker’s text remains perhaps the best examination of gay politics as they exist today. Still, there is not in Drucker’s text a thorough analysis of the relationship between sexuality and labor, and what a Marxist perspective for this means.

## Cap Good

**Warming – only CCS development solves.**

**Rice ‘11/3** [Doyle; Reporter for USA Today on climate, weather, and science; “'Past a point of no return': Reducing greenhouse gas emissions to zero still won't stop global warming, study says”; 11/13/20; USA Today; <https://www.usatoday.com/story/news/nation/2020/11/12/reducing-greenhouse-gas-emissions-stop-climate-change-study/3761882001/>; Accessed 11/16/20; NT]

**Even if** human-caused **greenhouse gas emissions** can be **reduced to zero, global temperatures** may continue to **rise for centuries** afterward, according to a scientific study published Thursday. "**The world is already past a point of no return for global warming**," the study authors report in the British journal Scientific Reports. **The only way to stop** the **warming**, they say, **is that "enormous amounts of carbon dioxide have to be extracted** from the atmosphere." The **burning** of **fossil fuels** such as oil, coal and gas **release greenhouse gases** such as carbon dioxide and methane into the atmosphere, **causing** global **temperatures to increase** and sea levels to rise. The scientists modeled the effect of greenhouse gas emission reductions on changes in the Earth's climate from 1850 to 2500 and created projections of global temperature and sea level rises. "According to our models, **humanity is beyond the point of no return** when it comes to halting the melting of permafrost using greenhouse gas cuts as the single tool," lead author Jorgen Randers, a professor emeritus of climate strategy at the BI Norwegian Business School, told AFP. "**If we want to stop this** melting **process we must** do something in addition – for example, **suck carbon dioxide out of the atmosphere and store it underground**, and make Earth's surface brighter," Randers said. The study said that by the year 2500, the planet's temperatures will be about 5.4 degrees Fahrenheit warmer than they were in 1850. And sea levels will be roughly 8 feet higher. The authors suggest that **global temperatures** could continue to **increase after** human-caused greenhouse gas **emissions** have been **reduced as the continued melting of** Arctic **ice and** carbon-containing **permafrost increase water vapor, methane and carbon dioxide in** the **atmosphere**. The **melting** of Arctic **ice** and permafrost also would **reduce** the **area of ice reflecting heat and light from the sun**. According to the study, **to prevent** the authors' projected **temperature** and sea-level **rises, all** human-caused **greenhouse gas emissions would have had to be reduced to zero between 1960 and 1970**. To prevent global temperature and sea level rises after greenhouse gas emissions have ceased, and to limit the potentially catastrophic effects on Earth's ecosystems and human society, **at least 33 gigatons of carbon dioxide** would **need to be removed from the atmosphere each year** from 2020 onward **through carbon capture and storage methods**, according to the authors.

**Cap solves climate change and alternatives only accelerate it**

---dismantling systems isn’t easy takes time, means warming accelerates in the interim

---causes wars because it forces political upheaval and people will fight to keep capitalism which is both offense and means alt fails

---US has decreased emissions now, sustainable energy like wind, solar, and hydro solve, our ev cites a report that looked at over 7000 cases says sustainable is competitive and will be adopted universally in 10 years

---during transition in order to beat the system, the movement would have to massively ramp up emissions to build weapons which locks in warming

**Smith 19** [Noah Smith Noah Smith is a Bloomberg Opinion columnist. He was an assistant professor of finance at Stony Brook University, and he blogs at Noahpinion, “Dumping Capitalism Won’t Save the Planet”, April 5, 2019, https://www.bloomberg.com/opinion/articles/2019-04-05/capitalism-is-more-likely-to-limit-climate-change-than-socialism, DOA: 8/20/19] Ian M

public-private cooperation will do more to limit climate change than eco-socialism. It has become fashionable on social media and in certain publications to argue that capitalism is killing the planet. Even renowned investor Jeremy Grantham, hardly a radical, made that assertion last year. The basic idea is that the profit motive drives the private sector to spew carbon into the air with reckless abandon. Though many economists and some climate activists believe that the problem is best addressed by modifying market incentives with a carbon tax, many activists believe that the problem can’t be addressed without rebuilding the economy along centrally planned lines. The climate threat is certainly dire, and carbon taxes are unlikely to be enough to solve the problem. But eco-socialism is probably not going to be an effective method of addressing that threat. Dismantling an entire economic system is never easy, and probably would touch off armed conflict and major political upheaval. In the scramble to win those battles, even the socialists would almost certainly abandon their limitation on fossil-fuel use — either to support military efforts, or to keep the population from turning against them. The precedent here is the Soviet Union, whose multidecade effort to reshape its economy by force amid confrontation with the West led to profound environmental degradation. The world's climate does not have several decades to spare. Even without international conflict, there’s little guarantee that moving away from capitalism would mitigate our impact on the environment. Since socialist leader Evo Morales took power in Bolivia, living standards have improved substantially for the average Bolivian, which is great. But this has come at the cost of higher emissions. Meanwhile, the capitalist U.S managed to decrease its per capita emissions a bit during this same period (though since the U.S. is a rich country, its absolute level of emissions is much higher). **Doubting the Carbon-Capitalism Equation** In other words, in terms of economic growth and carbon emissions, Bolivia looks similar to more capitalist developing countries. That suggests that faced with a choice of enriching their people or helping to save the climate, even socialist leaders will often choose the former. And that same political calculus will probably hold in China and the U.S., the world’s top carbon emitters — leaders who demand draconian cuts in living standards in pursuit of environmental goals will have trouble staying in power. The best hope for the climate therefore lies in reducing the tradeoff between material prosperity and carbon emissions. That requires technology — solar, wind and nuclear power, energy storage, electric cars and other vehicles, carbon-free cement production and so on. The best [climate](https://techcrunch.com/2019/02/15/how-to-decarbonize-america-and-the-world/) policy [plans](https://www.dataforprogress.org/green-new-deal) all involve technological improvement as a key feature. Recent developments show that the technology-centered approach can work. A recent report by Bloomberg New Energy Finance analyzed about 7000 projects in 46 countries, and found that large drops in the cost of solar power from photovoltaic systems, wind power and lithium-ion batteries have made utility-scale renewable electricity competitive with fossil fuels. A 76 percent decline in the cost of energy for short-term battery storage since 2012 is especially important. In a blog post, futurist and energy writer Ramez Naam underscores the significance of these developments. Naam notes the important difference between renewables being cheap enough to outprice new fossil-fuel plants, and being inexpensive enough to undercut existing plants. The former is already the case across much of the world, which is among the reasons for an 84 percent decrease in the number of new coal-fired plants worldwide since 2015. But when it becomes cheaper to scrap existing fossil-fuel plants and build renewables in their place, it will allow renewables to start replacing coal and gas much more quickly. Naam cites examples from Florida and Indiana where this is already being done. He cites industry predictions that replacing existing fossil-fuel plants with renewables will be economically efficient almost everywhere at some point in the next decade. Electricity is far from the only source of carbon emissions — there’s also transportation, manufacturing (especially of steel and cement), home and office heating, and agriculture to worry about. But the rapid advance of solar technology is a huge victory in the struggle against climate change, because it will allow people all over the world to have electricity without cooking the planet. And how was this victory achieved? A combination of smart government policy and private industry. Massachusetts Institute of Technology researchers Goksin Kavlak, James McNerney and Jessika Trancik in a recent paper evaluated the factors behind the solar-price decline from 1980 to 2012. They concluded that from 1980 to 2001, government-funded research and development was the main factor in bringing down costs, but from 2001 to 2012, the biggest factor was economies of scale. These economies of scale were driven by private industry increasing output, but with government subsidies helping to increase the incentive to ramp up production. It’s apparent, therefore, that both government and profit-seeking enterprises have their roles to play. Government funds the development of early-stage technology and then helps push the private sector toward adopting those technologies, while private companies compete to find ever-cheaper methods of implementation. Instead of eco-socialism, it’s eco-industrialism. If there’s any system that can beat climate change, this looks like it.

**Structural impacts – it’s a filter for reductions in poverty, disease, and war.**

**Radelet ’16** (Steven; February 2016; Ph.D. and M.P.P. from Harvard University, B.A. from Central Michigan University, Distinguished Professor of the Practice of Development, and is Director of the Global Human Development Program at Georgetown University, former Professor of Government and Economics at Harvard University, former economic advisor to President Sirleaf of Liberia; Foreign Affairs, “Prosperity Rising,” https://www.foreignaffairs.com/articles/2015-12-14/prosperity-rising; RP)

Since the early 1990s, daily life in poor countries has been changing profoundly for the better: **one billion people** have escaped extreme poverty, average **incomes have doubled**, infant death **rates have plummeted**, millions more girls have enrolled in school, **chronic hunger** has been cut almost in half, deaths from malaria and other diseases have declined dramatically, **democracy has spread** far and wide, and the incidence of war—even with Syria and other conflicts—has fallen by half. This unprecedented progress goes way beyond China and India and has touched hundreds of millions of people in dozens of developing countries across the globe, from Mongolia to Mozambique, Bangladesh to Brazil. Yet few people are aware of these achievements, even though, in aggregate, they rank among the **most important in human history**. In 2013, the Swedish survey organization Novus Group International asked Americans how they thought the share of the world’s population living in extreme poverty had changed over the last two decades. Sixty-six percent of respondents said that they thought it had doubled, and another 29 percent said that it hadn’t changed. Only five percent knew (or guessed) the truth: that the share of people living in extreme **poverty had fallen by half**. Perhaps that ignorance explains why Washington has done so little to take advantage of these promising trends, giving only tepid support to nascent democracies, making limited investments in economic development and in new health and agricultural technologies, and failing to take the lead in building more **effective international institutions**. Whatever the reason, many developing countries are now responding to what they perceive as the United States’ indifference by looking elsewhere—especially toward China—for deeper engagement and advice on how to keep growing. At the same time, climate change, the slowdown in global growth, and rising tensions in the Middle East and beyond have begun to **threaten further progress**. As a result, the United States now risks missing out on a **historic chance** to strengthen its global leadership and help create a safer, more prosperous, and more democratic world—just at the moment when it could help the most. ONE GIANT LEAP Global poverty is falling faster today than at any time in human history. In 1993, about two billion people were trapped in extreme poverty (defined by the World Bank as living on less than $1.90 per day); by 2012, that number had dropped to less than one billion. The industrialization of China is a big part of the story, of course, but even excluding that country, the number of extreme poor has fallen by more than 400 million. Since the 1980s, **more than 60 countries** have reduced the number of their citizens who are impoverished, even as their overall populations have grown. This decline in poverty has gone hand in hand with much **faster economic growth**. Between 1977 and 1994, the growth in per capita GDP across the developing countries averaged zero; since 1995, that figure has shot up to three percent. Again, the change is widespread: between 1977 and 1994, only 21 developing countries (out of 109 with populations greater than one million) exceeded two percent annual per capita growth, but between 1995 and 2013, 71 such countries did so. And going backward has become much less common: in the earlier period, more than 50 developing countries recorded negative growth, but in the later one, just ten did. The **improvements in health** have been even bigger. In 1960, 22 percent of children in developing countries died before their fifth birthday, but by 2013, only five percent did. Diarrhea killed five million children a year in 1990 but claimed fewer than one million in 2014. **Half as many people** now **die** from malaria as did in 2000, and deaths from tuberculosis and AIDS have both dropped by a third. The share of people living with chronic hunger has fallen by almost half since the mid-1990s. **Life expectancy** at birth in developing countries has **lengthened by** nearly **one-third**, from 50 years in 1960 to 65 years today. These improvements in health have left no country untouched, even the worst-governed ones. Consider this: the rate of child death has declined in every single country (at least those where data are available) since 1980. Meanwhile, far more children are enrolling in and completing school. In the late 1980s, only 72 percent of all primary-school-age children attended school; now, the figure exceeds 87 percent. Girls in developing countries have enjoyed the biggest gains. In 1980, only half of them finished primary school, whereas four out of five do so today. These leaps in education are beginning to translate into better-skilled workers. Then there is the shift to democracy. Prior to the 1980s, most developing countries were run by left- or right-wing dictators. Coups and countercoups, violence and assassinations, human rights abuses—all formed part of regular political life. But starting in the 1980s, dictators began to fall, a process that accelerated after the Cold War. In 1983, only 17 of 109 developing countries qualified as democracies, based on data from Freedom House and the Center for Systemic Peace; by 2013, the number had **more than tripled**, to 56 (and that’s not counting the many more developing countries with populations of less than one million). As those numbers suggest, power today is far more likely to be transferred through the ballot box than through violence, and elections in most countries have become fairer and more transparent. Twenty years ago, few Indonesians could have imagined that a furniture maker from central Java would beat one of Suharto’s relatives in a free and fair election, as Joko Widodo did in 2014. Nor would many have predicted that Nigeria, then still under military rule, would in 2015 mark its first peaceful transfer of power between parties, or that Myanmar (also called Burma) would hold its most successful democratic election the same year. Across the developing world, individual freedoms and rights are honored to a much greater degree, human rights **abuses are rarer**, and legislative bodies have more power. Yes, many of these new democracies have problems. And yes, the march toward democracy has slowed since 2005—and even reversed in some countries, such as Thailand and Venezuela. But in many more—from Brazil to Mongolia to Senegal—democracy has deepened. Never before in history have so many **developing countries been so democratic**. As states have become wealthier and more democratic, **conflict and violence** within them have declined. Those who think otherwise should remember that as recently as the 1980s and early 1990s, much of the world was aflame, from Central America to Southeast Asia to West Africa. There were half as many civil wars in the last decade as there were in the 1980s, and the number of people killed in armed conflicts has **fallen by three-quarters**. Three major forces sparked this great surge in development progress. First, the end of the Cold War brought an end to the superpowers’ support for some of the world’s nastiest dictators and reduced the frequency of conflict. As ideas about economic and political governance began to change, developing countries introduced more market-based economic systems and more democracy. Second, globalization created vast new opportunities for economic growth. Increased flows of trade, investment, information, and technology created more jobs and improved living standards. Third, new and more effective leaders—in politics, business, religion, and civil society—began to forge deep change. Where courageous figures, such as Nelson Mandela in South Africa, stepped forward, countries progressed; where old-style dictators, such as Robert Mugabe in Zimbabwe, remained in power, countries languished. This **incredibly wide-ranging progress** should not obscure the considerable work that remains: progress has not reached everyone, everywhere. One billion people still live in extreme poverty, six million children die every year from preventable diseases, too few girls get the education they deserve, and too many people suffer under dictatorships. Countries such as Haiti, North Korea, Uzbekistan, and Zimbabwe lag far behind. But the fact remains that an **enormous transformation** is under way—one that has already substantially improved the lives of hundreds of millions of people. WIN-WIN The United States should welcome and encourage this progress. For starters, broad-based development **enhances global security**. It is not true that poverty necessarily breeds terrorism, as some argue—after all, most poor people are not terrorists, and many terrorists are not poor. But it is true that poor states tend to be weak states unable to prevent **terrorist and criminal networks** from operating on their soil. Sustained development strengthens government institutions and reduces the need for outside intervention. As former U.S. Secretary of Defense Robert Gates put it, “Development is a lot cheaper than sending soldiers.” Development also builds states’ capacities to fight pandemic disease. Guinea, Liberia, and Sierra Leone were overwhelmed by Ebola in 2014 largely because they all had weak health systems. The same was true in many of the countries hit hardest by the HIV/AIDS epidemic decades ago. As poor countries grow wealthier, however, they become better equipped to **fight diseases** that can spread quickly beyond their borders. A more prosperous developing world also benefits the U.S. economy. The spread of economic growth creates **new markets** for American businesses not just in China but also in Brazil, Indonesia, South Africa, and beyond. Developing countries are buying more and more aircraft, automobiles, semiconductors, medical equipment, pharmaceuticals, consultancy services, and entertainment. Although the growth in trade with developing countries has slowed during the last year, their economies will no doubt remain major market opportunities for U.S. companies. In 1990, such states accounted for one-third of the global economy; today, their share is half, and they purchase more than half of U.S. exports. In 2011, Walmart spent $2.4 billion to acquire a controlling share of a holding company that operates more than 350 retail stores in South Africa and 11 other African countries, signaling a level of interest in African consumers that would have been unimaginable two decades ago. To be sure, emerging markets also create competition for U.S. businesses and hardship for American workers who lose their jobs as a result. But they also create many new jobs, as American firms expand abroad and as companies in the developing world send more capital to the West. Moreover, developing countries are increasingly coming up with their own **innovations** and **technologies**, in medicine, agriculture, energy, and more. The United States should respond to this growing competition not with protectionism but by strengthening its own capacities: rebuilding its **infrastructure, improving** its **educational** system, and investing in new technologies. Finally, development helps spread and deepen the values that Americans hold dear: openness, economic opportunity, democracy, and freedom. These values tend to go hand in hand with growing prosperity: as incomes rise, citizens demand greater freedoms. History suggests that even governments that do not welcome these ideas eventually embrace them or are replaced by those that do. And as more developing countries achieve progress under market-based economic systems and democracy, other countries seek to **emulate the model**. The United States and Europe have a strong self-interest in encouraging this process, since it will enhance global stability and add to the number of like-minded partners that can help address future challenges. SUSTAINING THE SURGE What makes all this progress especially impressive is that it has continued despite a number of major shocks that in an earlier age could well have stopped it: the outbreak of the HIV/AIDS pandemic in the 1980s, the Asian financial crisis in 1997–98, the 9/11 attacks, the global food crisis of 2007–8, and the global financial crisis of 2008. In each case, pundits predicted that the disaster of the day would set back progress. Yet in each case, the gains continued. There are good reasons to believe they can continue well into the future. The forces that sparked these **changes were fundamental**, not transitory. Governments have learned from their mistakes and gotten much better at managing inevitable downturns. Global integration has made critical technologies available to more and more people. **State institutions** have become more effective, with improved (if imperfect) legal systems, clearer property rights, and greater respect for individual liberties. Democratic rules and norms governing the transfer of political power, free speech, and accountability have become more deeply entrenched. Civil society groups are more active. These deep-seated changes have put enormous additional gains well within reach. If **economic growth proceeds** along the lines of most projections over the next two decades, some 700 million more people will escape extreme poverty. Per capita incomes in poor countries will double again, **millions of** childhood **deaths** will be avoided, **tens of millions** of children will get the education they deserve, hunger will decline, and basic rights and freedoms will spread further. At least, that’s what should happen—but none of these future gains is guaranteed. Growth has slowed markedly since 2008 in emerging economies such as Brazil and China and throughout the developing world. Russia, Thailand, and Venezuela have turned less democratic, and South Africa and Turkey seem to be headed in that direction as well. The Middle East has seen the return of conflict and **authoritarian rule**. China’s aggressive actions in the South China Sea could **spark a major conflict** that could kill tens of thousands of people and devastate the region’s economies. Outbreaks of SARS and the H1N1 and Ebola viruses underscore humanity’s vulnerability to disease, and many doctors worry that growing resistance to antibiotics could reverse some of the hard-fought gains in health. Meanwhile, global population is on track to exceed nine billion by 2050, and the combination of more people, higher incomes, and warmer climates will place enormous strains on the world’s supplies of fresh water, food, and energy. Although there are ample grounds for pessimism, the doomsayers continue to **underestimate humanity’s growing ability** to cooperate in the face of new challenges. In the eighteenth century, when Thomas Malthus looked at population growth and foresaw catastrophic famine, he failed to appreciate the advances in agriculture, health, and governance that human ingenuity could create. The same was true for those that predicted a population disaster in Asia in the 1960s and 1970s. Today, the problems facing developing countries are plain to see, while the new ideas and innovations that will overcome them are harder to picture. Continued progress isn’t automatic or guaranteed. But with smart choices, it is within reach. LEADING BY EXAMPLE Most of the key choices will be made in developing countries themselves. Sustaining progress will require leaders there to reduce their countries’ dependence on natural resources, make their economies more inclusive, invest more in health and education, expand opportunities for women, and strengthen democracy and the rule of law. Yet the future of development will also **depend on the** actions of the **world’s leading countries**, since poorer countries can prosper only in a strong global system. The United States must do its part by regaining its economic leadership through major investments in infrastructure, education, and technological advances in health, agriculture, and alternative fuels. It must act to fix its long-term budget problems by improving the solvency of Social Security, Medicare, and Medicaid and strengthen the financial system through better regulation. The country must also do a much better job of leading by **example on democracy**. Deep political polarization, the lack of substantive debate, the unwillingness to compromise, misguided foreign policy adventurism, and the Great Recession have made liberal democracy look unattractive and ineffective. That malaise matters, because many developing countries are now engaged in a battle of ideas over which economic and political model they should follow. On the one side stands the model that has prevailed in the West since World War II: market capitalism coupled with **liberal democracy**. On the other is the model practiced by China, Vietnam, Ethiopia, and, increasingly, Russia, among others: state capitalism coupled with authoritarian rule. And there’s yet one more option, with a smaller but more dangerous following: religious fundamentalism, as promulgated by Iran and Saudi Arabia and groups such as the Islamic State (or ISIS) and Boko Haram in Nigeria. As the Western countries struggle and China continues to rise, authoritarian capitalism is becoming more appealing. Consider Beijing’s ties to Africa. China purchased $26 billion in imports from the continent in 2013; the United States purchased $9 billion. Chinese investment in Africa has been growing by 50 percent per year since 2000, whereas U.S. investment is growing by 14 percent per year. Make no mistake: many Africans still prefer to follow the American model and view China with suspicion. But those attitudes are beginning to shift, and Beijing’s apparent ability to get things done will only enhance China’s appeal, especially if Washington seems to talk big but deliver little. THE NEXT SURGE FORWARD Aside from the broader task of getting their own houses in order, the United States and other Western powers should also assert leadership in several specific areas to **keep the progress going**. The first is climate change, which presents one of the greatest threats to poverty reduction. Most of the world’s poor countries had little to do with creating the problem, yet they will bear the brunt of the damage. Rising sea levels, changing rainfall patterns, higher temperatures, and dwindling water supplies will derail progress, will undermine global food production, and could engender major conflict. Developing countries have an important role to play in curbing emissions, but they will not switch to low-carbon fuels and other clean technologies if their developed-world counterparts do not. Washington has taken important first steps to reduce power-plant emissions and raise automotive fuel-efficiency standards, but there is a very long way to go. Second, leading countries—especially the United States—should invest more in **technological innovation**. Much of the credit for recent improvements in living standards goes to vaccines, medicines, high-yielding seed varieties, cell phones, and the Internet. These new technologies (alongside old ones such as electricity and paved roads) have not yet reached everywhere, so simply making them more widely available would do wonders. But **sustaining progress** for the next several decades will also require **significant investments** in new vaccines, more powerful drugs, drought- and heat-resistant seeds, desalination techniques, and clean energy.

**Global inequality decreasing---cap is key.**

**Tupy 15** (Marian L [a senior policy analyst at the Cato Institute's Center for Global Liberty and Prosperity]; Stop obsessing about inequality. It's actually decreasing around the world; Jan 8; www.washingtonpost.com/posteverything/wp/2015/01/08/stop-obsessing-about-inequality-its-actually-decreasing-around-the-world/)

Is **inequality** increasing or decreasing? The answer **depends on our point of reference.** In America, the income gap between the top 1 percent and the rest has grown. But **if we look** not **at** America, but **the world, inequality is shrinking. We are witnessing**, in the words of the World Bank’s Branko Milanovic, **“the first decline in global inequality between world citizens since the Industrial Revolution**.” For most of human history, incomes were more equal, but terribly low. Two thousand years ago, GDP per person in the most advanced parts of the world hovered around $3.50 per day. That was the global average 1,800 years later. But by the early 19th century, a pronounced income gap emerged between the West and the rest. Take the United States. In 1820, the U.S. was 1.9 times richer than the global average. The income gap grew to 4.1 in 1960 and reached its maximum level of 4.8 in 1999. By 2010, it had shrunk by 19 percent to 3.9. **That narrowing is not a function of declining Western incomes**. During the Great Recession, for example, U.S. GDP per capita decreased by 4.8 percent between 2007 and 2009**. It rebounded by 5.7 percent over the next 4 years and stands at an all-time high today**. Rather, the narrowing of the income gap is a result of growing incomes in the rest of the world. Consider the spectacular rise of Asia. In 1960, the U.S. was 11 times richer than Asia. Today, America is only 4.8 times richer than Asia. To understand why, let’s look at China. Between 1958 and 1961, Mao Zedong attempted to transform China’s largely agricultural economy into an industrial one through the “Great Leap Forward.” His stated goal was to overtake UK’s industrial production in 15 years. Industrialization, which included building of factories at home as well as large-scale purchases of machinery abroad, was to be paid for by food produced on collective farms. But the collectivization of agriculture resulted in famine that killed between 18 and 45 million people. Industrial initiatives, such as Mao’s attempt to massively increase production of steel, were equally disastrous. People burned their houses to stoke the fires of the steel mills and melted cooking wares to fulfil the steel production quotas. The result was destruction, rather than creation of wealth. Deng Xiaoping, Mao’s successor, partially privatized the farmland and allowed farmers to sell their produce. Trade liberalization ensured that Chinese industrial output would no longer be dictated by production quotas, but by the demands of the international economy. But **Following liberalization in 1978, China’s GDP per capita has increased 12.5 fold,** rising from $545 in 1980 to $6,807 in 2013. Over the same time period, the Chinese poverty rate fell from 84 percent to 10 percent. **What is true of China is also true in much of the developing world. As** Laurence Chandy and Geoffrey Gertz of the Brookings Institution wrote in 2011, “**poverty reduction of this magnitude is unparalleled in history: never before have so many people been lifted out of poverty over such a brief period of time.” Developing countries have made strides in other areas too**. Take life expectancy. Between 1960 and 2010, global life expectancy increased from 53 years to 70. In the U.S. over the same period it rose from 70 to 78**. Similar stories can be told about child and maternal mortality, treatment of communicable diseases, and the spread of technology. Many** Americans **point to globalization as a bogeyman,** robbing our country of good jobs and resources. But really, **the phenomenon has ushered a period of unprecedented prosperity in many poor countries**. Even as we struggle with economic problems at home let us remember the global – and largely positive – perspective on the state of the world.