### 1NC – Presumption v2

#### Vote neg on presumption –

#### A) Nothing spills over – there’s no connection between the ballot and chancing people’s attitudes. You encourage more teams to read framework which turns your offense and prevents the alteration of mindsets.

#### B) No warrant for a ballot – the competitive nature of debate coopts any ethical value of advocating the aff – winning rounds only makes it look like they just want to win which proves framework and means advocating by losing is more effective.

### 1NC – ROB

#### Vote for the better debater – achieving jouissance and desire of rupturing is an unpredictable metric for evaluating debates.

#### Music does not inherently reject normative notions – if we played anti-queer muscic that wouldn’t reject normative thought.

#### Their “incorporation and analysis” is not unique to them – we do that to just not psychoanalytically which shouldn’t be a win condition

### 1NC – Futurity

#### Queer futurity is good – they lock-in privilege and force violence upon subjects. Anything else locks queer folk into negativity and pessimism

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My response to the question of “no future” comes from my encounters, engagements, and conversations with colleagues under the aegis of queer-of-color critique, scholars like David Eng, Gayatri Gopinath, Roderick Ferguson, Chandan Reddy, and the late José Esteban Muñoz, among others. We appreciate the renegade antireproductive stance of the “no future” camp, which states that we should not subscribe to a future that is entrenched in heteropatriarchal dreams of marriage and procreation. However, there was a general sense among us that the issue of “no future” comes from a vantage point and a comfortable perch of privilege. As a scholar invested and immersed in the plight of queers of color, futurity is not just a possibility but a necessity. To paraphrase my queer-of-color critique colleagues, we cannot not think of a future—it is the very fuel of existence, the pivot that animates and propels energies, performances, feelings, and other bodily capacities. The promise and peril of queer, both as a stance and as a field of study, is precisely in its anticipatory and hopeful dimensions. Queer is constituted by a yearning and a longing for something better than what is here right now. It is, as Muñoz would say, a horizon that we are drawn to and which is not yet here. Consider the group of undocumented immigrant queers of color in New York City whose lives I have been following for years. Dwelling in cramped domiciles and working in contingent jobs, there is very little to witness in their lives that suggests a kind of gay/lesbian triumphalism or the bright markers of the new normal. In fact, they live in precarious conditions but—a very important caveat—they live in moments that showcase fleeting gestures and images of fabulosity set amidst the squalor and mess of their lives. These moments, while fleeting, provide some way for them to think of another day, giving them a brief glimpse of a time and a place where there are sequined gowns, plush salons, and many sparkling things. While this might be called naïve hopefulness, thinking of a future that is an alternative to the present is a potent way to think beyond and against the status quo—to plant the seed for social transformation. In other words, there is a political potential to queer futurity. Or, to put it another way, we need to complicate and unravel the negativity inherent in the “no future” stance and to be open to the various alternative ways a future or futures can be imagined, particularly by those in the margins. Otherwise, we can all just pack our bags, go back home, put on some makeup, close the door, and hide under the bedcovers.

### 1NC – Politics Good

#### Advocacy ought to be tied to a political end. Self-formulation alone lapses into total individualism that demolishes collective action.

Myers ’13 (Ella; Assistant Professor of Political Science and Gender Studies at the University of Utah, 2013, “Worldly Ethics: Democratic Politics and Care for the World”, p. 44-45) \*Edited for reading clarity

Unfortunately, Connolly is inconsistent in this regard, for he also positions Foucauldian self- artistry as [is] an “essential preliminary to,” and even the necessary “condition of,” change at the macropolitical level.104 That is, although Connolly claims that micropolitics and political movements work “in tandem,” each producing effects on the other,105 he sometimes privileges “action by the self on itself” as a starting point and necessary prelude to macropolitical change. This approach not only avoids the question of the genesis of such reflexive action and its possible harmful effects but also indicates that collective efforts to alter social conditions actually await proper techniques of the self. For example, in a rich discussion of criminal punishment in the United States, Connolly contends that “today the micropolitics of desire in the domain of criminal violence has become a condition for a macropolitics that reconfigures existing relations between class, race, crime and punishment.”106 Here and elsewhere in Connolly’s writing the sequencing renders these activities primary and secondary rather than mutually inspiring and reinforcing.107 It is a mistake to grant chronological primacy to ethical self-intervention, however. How, after all, is such intervention, credited with producing salient effects at the macropolitical level, going to get off the ground, so to speak, or assuredly move in the direction of democratic engagement (rather than withdrawal, for example) if it is not tethered, from the beginning, to public claims that direct attention to a specific problem, defined as publicly significant and changeable? How and why would an individual take up reflexive work on the desire to punish if she were not already attuned, at least partially, to problems afflicting current criminal punishment practices? And that attunement is fostered, crucially, by the macropolitical efforts of democratic actors who define a public matter of concern and elicit the attention of other citizens.108 For reflexive self- care to be democratically significant, it must be inspired by and continually connected to larger political mobilizations. Connolly sometimes acknowledges that the arts of the self he celebrates are not themselves the starting point of collaborative action but instead exist in a dynamic, reciprocal relation with cooperative and antagonistic efforts to shape collective arrangements. Yet the self’s relation with itself is also treated as a privileged site, the very source of democratic spirit and action. This tendency to prioritize the self’s reflexive relationship over other modes of relation defines the therapeutic ethics that ultimately emerges out of Foucault’s and, to a lesser degree, Connolly’s work. This ethics not only elides differences between caring for oneself and caring for conditions but also celebrates the former as primary or, as Foucault says, “ontologically prior.” An ethics centered on the self’s engagement with itself may have value, but it is not an ethics fit for democracy.

### 1NC – Cap Good

#### Growth is sustainable, physical limits aren’t absolute, AND resource use is declining now---degrowth unleashes global disaster

Bailey 18 [Ronald; February 16; B.A. in Economics from the University of Virginia, member of the Society of Environmental Journalists and the American Society for Bioethics and Humanities, citing a compilation of interdisciplinary research; Reason, “Is Degrowth the Only Way to Save the World?” https://reason.com/2018/02/16/is-degrowth-the-only-way-to-save-the-wor; RP]

Unless us folks in rich countries drastically reduce our material living standards and distribute most of what we have to people living in poor countries, the world will come to an end. Or at least that's the stark conclusion of a study published earlier this month in the journal Nature Sustainability. The researchers who wrote it, led by the Leeds University ecological economist Dan O'Neill, think the way to prevent the apocalypse is "degrowth." Vice, pestilence, war, and "gigantic inevitable famine" were the planetary boundaries set on human population by the 18th-century economist Robert Thomas Malthus. The new study gussies up old-fashioned Malthusianism by devising a set of seven biophysical indicators of national environmental pressure, which they then link to 11 indicators of social outcomes. The aim of the exercise is to concoct a "safe and just space" for humanity. Using data from 2011, the researchers calculate that the annual per capita boundaries for the world's 7 billion people consist of the emission of 1.6 tons of carbon dioxide per year and the annual consumption of 0.9 kilograms of phosphorus, 8.9 kilograms of nitrogen, 574 cubic meters of water, 2.6 tons of biomass (crops and wood), plus the ecological services of 1.7 hectares of land and 7.2 tons of material per person. On the social side, meanwhile, the researchers say that life satisfaction in each country should exceed 6.5 on the 10-point Cantril scale, that healthy life expectancy should average at least 65 years, and that nutrition should be over 2,700 calories per day. At least 95 percent of each country's citizens must have access to good sanitation, earn more than $1.90 per day, and pass through secondary school. Ninety percent of citizens must have friends and family they can depend on. The threshold for democratic quality must exceed 0.8 on an index scale stretching from -1 to +1, while the threshold for equality is set at no higher than 70 on a Gini Index where 0 represents perfect equality and 100 implies perfect inequality. They set the threshold for percent of labor force employed at 94 percent. So how does the U.S. do with regard to their biophysical boundaries and social outcomes measures? We Americans transgress all seven of the biophysical boundaries. Carbon dioxide emissions stand at 21.2 tons per person; we each use an average of 7 kilograms of phosphorus, 59.1 kilograms of nitrogen, 611 cubic meters of water, and 3.7 tons of biomass; we rely on the ecological services of 6.8 hectares of land and 27.2 tons of material. Although the researchers urge us to move "beyond the pursuit of GDP growth to embrace new measures of progress," it is worth noting that U.S. GDP is $59,609 per capita. On the other hand, those transgressions have provided a pretty good life for Americans. For example, life satisfaction is 7.1; healthy life expectancy is 69.7 years; and democratic quality stands at 0.8 points. The only two social indicators we just missed on were employment (91 percent) and secondary education (94.7 percent). On the other hand, our hemisphere is home to one paragon of sustainability—Haiti. Haitians breach none of the researchers' biophysical boundaries. But the Caribbean country performs abysmally on all 11 social indicators. Life satisfaction scores at 4.8; healthy life expectancy is 52.3 years; and Haitians average 2,105 calories per day. The country tallies -0.9 on the democratic quality index. Haiti's GDP is $719 per capita. Other near-sustainability champions include Malawi, Nepal, Myanmar, and Nicaragua. All of them score dismally on the social indicators, and their GDPs per capita are $322, $799, $1,375, and $2,208, respectively. The country that currently comes closest to the researchers' ideal of remaining within its biophysical boundaries while sufficient social indicators is…Vietnam. For the record, Vietnam's per capita GDP is $2,306. "Countries with higher levels of life satisfaction and healthy life expectancy also tend to transgress more biophysical boundaries," the researchers note. A better way to put this relationship is that more wealth and technology tend to make people happier, healthier, and freer. O'Neill and his unhappy team fail drastically to understand how human ingenuity unleashed in markets is already well on the way toward making their supposed planetary boundaries irrelevant. Take carbon dioxide emissions: Supporters of renewable energy technologies say that their costs are already or will soon be lower than those of fossil fuels. Boosters of advanced nuclear reactors similarly argue that they can supply all of the carbon-free energy the world will need. There's a good chance that fleets of battery-powered self-driving vehicles will largely replace private cars and mass transit later in this century. Are we about to run out of phosphorous to fertilize our crops? Peak phosphorus is not at hand. The U.S. Geological Survey (USGS) reports that at current rates of mining, the world's known reserves will last 266 years. The estimated total resources of phosphate rock would last over 1,140 years. "There are no imminent shortages of phosphate rock," notes the USGS. With respect to the deleterious effects that using phosphorus to fertilize crops might have outside of farm fields, researchers are working on ways to endow crops with traits that enable them to use less while maintaining yields. O'Neill and his colleagues are also concerned that farmers are using too much nitrogen fertilizer, which runs off fields into the natural environment and contributes to deoxygenated dead zones in the oceans, among other ill effects. This is a problem, but one that plant breeders are already working to solve. For example, researchers at Arcadia Biosciences have used biotechnology to create nitrogen-efficient varieties of staples like rice and wheat that enable farmers to increase yields while significantly reducing fertilizer use. Meanwhile, other researchers are moving on projects to engineer the nitrogen fixation trait from legumes into cereal crops. In other words, the crops would make their own fertilizer from air. Water? Most water is devoted to the irrigation of crops; the ongoing development of drought-resistant and saline-tolerant crops will help with that. Hectares per capita? Humanity has probably already reached peak farmland, and nearly 400 million hectares will be restored to nature by 2060—an area almost double the size of the United States east of the Mississippi River. In fact, it is entirely possible that most animal farming will be replaced by resource-sparing lab-grown steaks, chops, and milk. Such developments in food production undermine the researchers' worries about overconsumption of biomass. And humanity's material footprint is likely to get smaller too as trends toward further dematerialization take hold. The price system is a superb mechanism for encouraging innovators to find ways to wring ever more value out less and less stuff. Rockefeller University researcher Jesse Ausubel has shown that this process of absolute dematerialization has already taken off for many commodities. After cranking their way through their models of doom, O'Neill and his colleagues lugubriously conclude: "If all people are to lead a good life within planetary boundaries, then the level of resource use associated with meeting basic needs must be dramatically reduced." They are right, but they are entirely backward with regard to how to achieve those goals. Economic growth provides the wealth and technologies needed to lift people from poverty while simultaneously lightening humanity's footprint on the natural world. Rather than degrowth, the planet—and especially its poor people—need more and faster economic growth.

#### No limits to growth---solar, nuclear, and fusion energy solve climate change better than degrowth

Michael Liebreich 18, Visiting Professor at Imperial College’s Energy Future Lab, “The Secret of Eternal Growth,” 10/29/18, http://ifreetrade.org/article/the\_secret\_of\_eternal\_growth\_the\_physics\_behind\_pro\_growth\_environmentalism

The earth, however, is not an isolated system. It may be nearly closed, exchanging limited matter across the planetary boundary, but it is far from isolated, as it receives a huge daily flux of energy from the sun and radiates almost as much away to space. In his book, Georgescu-Roegen even acknowledged the existence of huge solar energy fluxes, but that didn’t stop him from basing his seminal work on a scientific error. Later in his career, after ruefully acknowledging his mistake, he invented a Fourth Law of Thermodynamics, claiming that “material entropy” would forever prevent materials from being perfectly recycled. Pure fake science. Around the same time as Georgescu-Roegen was making up thermodynamic laws, a group of concerned environmentalists calling themselves the Club of Rome invited one of the doyens of the new field of computer modelling, Jay Forrester, to create a simulation of the world economy and its interaction with the environment. In 1972 his marvellous black box produced another best-seller, Limits to Growth (iv), which purported to prove that almost every combination of economic parameters ended up not just with growth slowing, but with an overshoot and collapse. This finding, so congenial to the model’s commissioners, stemmed entirely from errors in its structure, as pointed out by a then fresh-faced young economics professor at Yale, William Nordhaus. A third foundational work in the degrowth canon is Steady State Economics (v) by Herman Daly, later Senior Economist in the Environment Department of the World Bank. In it he explains that “the economy is an open subsystem of a finite and nongrowing ecosystem. Any subsystem of a finite nongrowing system must itself at some point also become nongrowing.” It’s a repeat of Georgescu-Roegen’s error. Daly must have known it too, since he noted that six days’ worth of radiation from the sun contained more useful energy (or exergy, to give it its correct name) than that embodied in all the fossil fuel reserves known at the time. The point here is not that solar power is the key to endless growth, though it could well be - nuclear fission and fusion are other strong contenders. The point is that when you scratch the surface of any of the seminal tracts of the degrowth movement, you find they are based on the same fake science, right through to the present day. Jeremy Rifkin’s 1980 Entropy: a New World View (vi) states that “here on earth material entropy is continually increasing and must ultimately reach a maximum”. In 2009, Professor Tim Jackson, the favourite anti-capitalist of the TED generation, published Prosperity Without Growth (vii). In it he pays homage to Daly’s “pioneering case for a ‘steady state economy’” and cheerfully recommends it to students hungering for alternative wisdom – either not understanding or not caring that it is based on a fallacy. This matters because, for all that the neo-liberal world economy has delivered extraordinary improvements in living standards – in life span, levels of education, infant survival, maternal health, poverty reduction, leisure, and so on (viii) – it is currently failing to address severe, systemic environmental challenges, first and foremost among them climate change. Unless the free-trade, pro-growth, pro-trade right offers a coherent plan, it is ceding the argument to the degrowth, anti-capitalist, anti-trade left. Climate change is real, serious, and urgent. That recent IPCC 1.5°C report is based on rigorous research. Of course climate change is being co-opted by the “Academic Grievance Studies” brigade (ix), but that doesn’t make the underlying physical science less real. As the world continues to burn through its remaining carbon budget, as temperatures continue to rise, as the ‘signal’ of climate damage becomes clearer against the background ‘noise’ of weather, the demand for dramatic action will only increase. Limiting the impact of climate change will require the application of technology, both new and yet-to-be-developed, on a heroic scale. Destroying the ability of the world economy to deliver these solutions is the very opposite of what we should be doing. And that is where Nordhaus and Romer come in. Romer’s great contribution was to identify the contribution of knowledge to economic growth. Before his Endogenous Growth Theory, no one could explain differences in growth rates of as much as 10 percent between countries at a similar stage of development. Romer’s work is the perfect riposte to those who think that economic growth is the same thing as ever-increasing physical material use and pollution; it is also the perfect riposte to those who believe that extractive industries can ever deliver long-term wealth and those who believe the same of agricultural subsidies and import tariffs. Nordhaus, for his part, was the creator of the first Integrated Assessment Models, bringing together the physics of climate change, its economic impact, and the functioning of the economy. He was also the first person to suggest that attaching a cost to emissions – low at first but rising – would squeeze greenhouse gases out of the economy. Nordhaus is no climate fundamentalist, famously diverging from the view propounded in the Stern Review, that the world needs super-high carbon taxes immediately. Nordhaus accepted that environmental challenges and climate change will act as a drag on the economy but, unlike others before him, he quantified the drag and showed that it is highly unlikely to reverse economic growth. Nordhaus and Romer are not the only Nobel Prize-winners whose work suggests that an open, liberal, trade-friendly economy – though one pricing in externalities – will do a better job of addressing climate change and other environmental problems than stalling or reversing economic growth. Simon Kuznets, who won the 1971 Nobel Prize for Economics (x), described how a variable can get worse in the early phases of a country’s development, and then improve as growth continues. He focused mainly on inequality, but the Environmental Kuznets Curves has been shown to govern most forms of local pollution. Ilya Prigogine won the 1977 Nobel Prize in Chemistry for his research into non-equilibrium “dissipative” structures – how a flow of energy across closed system can drive the creation of “order out of chaos” (xi). This is a real scientific expert on entropy proving that the economy can grow for as long as there is still a sun in the sky (which would give us about another five billion years).