### 1

#### Politics and society centers around the image of the child this is a reinvestment into a reproductive future inaccessible to the queer body. Thus, queer identities are pushed outside of politics into an ontological deviancy in which we always are framed against society and the future they hope to create

#### Baedan 12 “Not for the children” <https://theanarchistlibrary.org/library/baedan-baedan#toc3>

Edelman’s critique of politics begins with the figure of the Child. All political positions, he argues, represent themselves as doing what is best for the children. Politicians, whatever their parties or leanings, universally frame their debates around the question of what policies are best for the children, who keeps the Child safest, or what type of world we want to be building for our children. The centrality of the Child in the field of the political is not limited to electoral politics or political parties. Nationalist groups organize themselves around a necessity to preserve a future for their children, while anarchist and communist revolutionaries concern themselves with revolutionary organizing meant to create a better world for future generations. Politicians concern themselves with different children depending on their varying from ideologies, but the Child stays constant as a universal Möbius strip, inverting itself and flipping so as to be the unquestioned and untouchable universal value of all politics. Politics, however supposedly radical, is simply the universal movement of submission to the ideal of the future—to preserve, maintain and upgrade the structures of society and to proliferate them through time all for the sake of the children. The Child must always name the horizon and the beneficiary of every political project. It is for this reason that Edelman contends that queerness finds itself missing from all political discourse: For the liberal’s view of society, which seems to accord the queer a place, endorses no more than the conservative right’s the queerness of resistance to futurism and thus the queerness of the queer. While the right wing imagines the elimination of queers (or of the need to confront their existence), the left would eliminate queerness by shining the cool light of reason upon it, hoping thereby to expose it as merely a mode of sexual expression free of the all-pervasive coloring, the determining fantasy formation, by means of which it can seem to portend, and not for the right alone, the undoing of the social order and its cynosure, the Child. Queerness thus comes to mean nothing for both: for the right wing, the nothingness always at war with the positivity of civil society; for the left, nothing more than a sexual practice in need of demystification. The Child, of course, has very little to do with real children. Like all people, children are enslaved under the political order of the state and capital, expected to bear the burden of being the innocent beneficiaries of political initiatives. No, rather the Child is the fantastic symbol for the eternal proliferation of class society. The Child represents the succession of generations and the continuation of this society beyond the lifespans of its living members. All politics, being concerned primarily with the Child, then reveal themselves to be only ever a process by which to manage and secure the continued existence of society. As enemies of society, we are also enemies of politics. To quote Edelman: The fantasy subtending the image of the child invariably shapes the logic within which the political itself must be thought. That logic compels us, to the extent that we would register as politically responsible, to submit to the framing of political debate—and, indeed of the political field—as defined by the terms of what this book describes as reproductive futurism: terms that impose an ideological limit on political discourse as such, preserving in the process the absolute privilege of heteronormativity by rendering unthinkable, by casting outside the political domain, the possibility of a queer resistance to this organizing principle of communal relations. If the varying discourses of politics are only ever about the Child (as society’s future), queerness must be anti-political because it marks a fundamental interruption of the societal norms and apparatuses that exist to mandate the reproduction the Child. Yes, queer sex can be non-reproductive sex, but we cannot define queerness through such overly-simple and naturalistic logics. Queerness, beyond being the negation of the heteronormative family matrix, must also be practiced as a willful refusal of the political imperative to reproduce class society. In a world where all social relations are enchanted by our obligation to the Child as the future of the social order, we must break those communal relations and break the stranglehold of politics over our daily lives. Queerness must be an outside to politics, an antagonism against the political, or it isn’t queer at all. By Edelman’s account: Queerness names the side of those “not fighting for the children.” The side outside the consensus by which all politics confirms the absolute value of reproductive futurism. The ups and downs of political fortune may measure the social order’s

pulse, but queerness, by contrast figures outside and beyond its political symptoms, the place of the social order’s death drive: a place, to be sure, of abjection expressed in the stigma, sometimes fatal that follows from reading that figure literally

#### Their rhetoric of access to medicine begs the question of who that medicine is for. Medicine is made for the “typical patient” a hegemonic imagination that excludes queer folk and their health concerns. It doesn’t matter if they make medicine less expensive because the medicine wasn’t made for us but rather a heteronormative model that continues to otherize queer folk. Turns case because they only exacerbate health disparities through a rouse of solvency around access to medicine as they continue to overlook and ignore the queer patient.

#### Macfife 19 THE NOT-SO-TYPICAL PATIENT: GYNECOLOGICAL TEACHING ASSOCIATES AND THE STRUGGLE TO QUEER MEDICINE A Thesis submitted to the faculty of San Francisco State University In partial fulfillment of the requirements for the Degree Master of Arts In Sexuality Studies by Bex MacFife San Francisco, California May 2019

In medical education, students encounter lessons that anticipate the patients they should expect to meet over the course of their careers. Without explicit description of that patient or the normative assumptions guiding visions of ordinary people’s medical concerns, students readily rely on a default cultural imaginary of a “typical” patient, “average” person, and “normal” concerns. As Danielle describes in the epigraph above, the imagined “typical patient” easily comes to embody dominant understandings of “good sexuality” (Rubin, 1984). A heteronormative model easily prevails—one that extends beyond sexual preference to include sexual practice, gender identity, gender expression, gender roles, relationship style, size, ability, class, and race (Warner, 1991). This hegemonic cultural imaginary of a typical patient excludes many bodies, identities, and health behaviors, and these “othered” people come to seem irrelevant to medicine. Medical providers are unprepared to receive and care for stigmatized patients; health disparities are left unchallenged, if not exacerbated (Robertson, 2017). In the following pages, I explore how some Gynecological Teaching Associates (GTAs) try to interrupt understandings of this default heteronormative “typical” patient. GTAs are educators who teach pelvic and breast exams within healthcare schools by acting as both instructors and models (Kretzshmar, 1978). After addressing interpersonal aspects of the exam and patient interview and walking through the technical steps involved in an exam and interview, GTAs undress and invite students to practice those lessons on the GTAs’ bodies and with the GTAs’ guidance. Sessions are usually small, with three to five students per GTA, and last between two and four hours to allow for individualized feedback. GTAs have an unusual role in medical education: they are not themselves medical providers or faculty, and their expertise comes from embodied knowledge of their own anatomy and trainings by more experienced GTAs (Underman, 2011). Their dual role as educators and as exam recipients afford them a special position in medical pedagogy and special opportunities to discuss sensitive topics that may not otherwise be addressed. My focus is educators working with the GTA organization, The Applied Practice Collective1. Driven by their own queer experiences in conventional health care, Applied Practice educators incorporate left-out populations by including examples of othered behaviors, identities, and bodies in their interactions with healthcare students. Applied Practice GTAs advocate for excluded populations, including lesbian, gay, bisexual, and transgender people, gender non-conforming (GNC) and non-binary people, sex workers, non-monogamous, kink-practicing, houseless, disabled, people of color, and post-menopausal people. GTAs’ challenge to the categories and assumptions that pervade systems of medical education constitute a form of social change activism and an effort to queer medicine. Though gender and sexual identities are central to Applied Practice’s work, “queer” functions as more than an identity category in GTA work. “Queer” is also a verb in this context—a theoretical opposition to categories at large and a political orientation as much as a sexual one (Cohen, 1997). Expanding the category of typical gynecological patient—and of “woman” in general—allows space for more fluidity and movement in sexuality and gender. Queer, trans, and GNC patients may more obviously be relevant to a gynecology-specific training, but overlooked patients who could benefit from a queer re-examination of inclusivity in medicine extend beyond LBTQ+ acronyms to include other marginalized patients. As Cathy Cohen explains, “in addition to highlighting the instability of sexual categories and sexual subjects, queer activists also directly challenge the multiple practices and vehicles of power which render them invisible and at risk” (1997, p. 439). GTAs resist the power of the medical institution and its history of categorizing and marginalizing people like them. And, as I will demonstrate, they also concede some of their queemess to do so. To queer medicine is to address real-life health disparities. Mounting evidence indicates that queer people face stigma in healthcare settings, resulting in stress, distrust of medicine, and poor health outcomes (Daniel and Butkus, 2015; Graham et al., 2011; Lambda Legal, 2010; U.S. Department of Health and Human Services, 2012). The 2011 National Transgender Discrimination Survey found that trans and gender non-conforming people postpone or avoid medical care due to discrimination, with 28% of respondents indicating that they delay care, 19% reporting having been denied care, and 50% of respondents stating that they have had to teach their providers about their own healthcare needs (Grant et al., 2011). Hanssmann, Morrison, and Russian found that increasing provider awareness and education around trans and GNC etiquette and needs is instrumental to addressing issues specific to those demographics (2008). Women who have sex with women also receive unequal treatment in medicine. For example, the erroneous assumption that lesbian sex does not carry STI risk leads to lower testing rates (Bauer and Welles, 2001). Severa1 professional associations have put forth reports about these LGBTQ+ health inequalities and guidelines for addressing them. Medical education is a site for the reproduction of social inequalities. In an ethnographic study of allopathic (MD) medical schools, Marie Murphy found that heteronormativity, or the default presumption of heterosexuality and normative behavior, is pervasive: sexual minorities are largely absent in the limited sex education that medical students receive (2016). Juno Obedin-Malever and colleagues found that one third of medical schools include no clinical training for addressing lesbian, gay, or bisexual health needs and that overall, sexual minorities are addressed for a median of five hours over an MD’s education (2011). With mixed results, LGBT-specific education often takes the form of cultural competency trainings, following a model originally designed to combat racial and ethnic health disparities (Betancourt, 2006). Trans-specific competency trainings can provide opportunities for trans-spectrum individuals to advocate for themselves and their communities; however, they may unintentionally tokenize marginalized people or give the attending medical providers the impression that they leave the trainings with an understanding of the entirety of trans experiences—experiences that are in fact diverse (Hanssmann, Morrison, and Russian, 2008).

#### Queer violence is constantly erased. Every moment that passes more lives are being purged from our history by heterosexual rejections of the notion of queer violence. Thus, the role of the ballot is to vote for the debater who best combats structures of queer erasure

Stanley 11 Eric Stanley (assistant professor in the Department of Gender and Sexuality Studies at the University of California, Riverside) “Near Life, Queer Death Overkill and Ontological Capture” *Duke University Press Vol 29 No 2* Summer 2011 p. 7 <https://queerhistory.files.wordpress.com/2011/06/near-life-queer-death-eric-stanley.pdf> DOA: 8.30.17 BAO

Where statistics fail, scars rise to tell other histories. From the phenomenological vault of growing up different, to the flickers of brutal details, one would not have to dig deep to uncover a corpse. Yet even with the horrific details, antiqueer violence is written as an outlaw practice, a random event, and an unexpected tragedy. Dominant culture’s necessity to disappear the enormity of antiqueer violence seems unsurprising. Yet I suggest that mainstream LGBT discourse also works in de-politicized collusion with the erasure of a structural recognition. Through this privatization the enormity of antiqueer violence is vanished. Thinking violence as individual acts versus epistemic force works to support the normative and normalizing structuring of public pain. In other words, privatizing antiqueer violence is one of the ways in which the national body and its trauma are heterosexualized, or in which the relegation of antiqueer violence, not unlike violence against women, racist violence, violence against animals (none of which are mutually exclusive), casts the national stage of violence and its ways of mourning as always human, masculinist, able-bodied, white, gender-conforming, and hetero- sexual. For national violence to have value it must be produced through the tangled exclusion of bodies whose death is valueless. To this end, as mainstream LGBT groups clambe for dominant power through attachment of a teleological narrative of progress, they too reproduce the argument that antiqueer violence is something out of the ordinary.

#### The Alt is the Death Drive – Every society produces its own collapse: The death drive is an unintelligible recognition of the inability of society to contain the fluidity of queerness.

#### Baedan 12:

<https://theanarchistlibrary.org/library/baedan-baedan#toc7> *baedan.* Journal of queer nihilism issue one. Accessed 11/04/18. AQ.

In *No Future,* Edelman appropriates and privileges a particular psychoanalytic concept: the death drive. In elaborating the relationship of “queer theory and the death drive” (the subtitle of *No Future*), he deploys the concept in order to name a force that isn’t specifically tied to queer identity. He argues that the death drive is a constant eruption of disorder from within the symbolic order itself. It is an unnameable and inarticulable tendency for any society to produce the contradictions and forces which can tear that society apart. To avoid getting trapped in Lacanian ideology, we should quickly depart from a purely psychoanalytic framework for understanding this drive. Marxism, to imagine it another way, assures us that a fundamental crisis within the capitalist mode of production guarantees that it will produce its own negation from within itself. Messianic traditions, likewise, hold fast to a faith that the messiah must emerge in the course of daily life to overthrow the horror of history. The most romantic elaborations of anarchism describe the inevitability that individuals will revolt against the banality and alienation of modern life. Cybernetic government operates on the understanding that the illusions of social peace contain a complex and unpredictable series of risks, catastrophes, contagions, events and upheavals to be managed. Each of these contains a kernel of truth, if perhaps in spite of their ideologies. The death drive names that permanent and irreducible element which has and will always produce revolt. *Species being, queerness, chaos, willful revolt, the commune, rupture, the Idea, the wild, oppositional defiance disorder*—we can give innumerable names to what escapes our ability to describe it. Each of these attempts to term the erratic negation intrinsic to society. Each comes close to theorizing the universal tendency that any civilization will produce its own undoing. Explosions of urban rioting, the prevalence of methods of piracy and expropriation, the hatred of work, gender dysphoria, the inexplicable rise in violent attacks against police officers, self-immolation, non-reproductive sexual practices, irrational sabotage, nihilistic hacker culture, lawless encampments which exist simply for themselves—the death drive is evidenced in each moment that exceeds the social order and begins to rip at its fabric. The symbolic deployment of queerness by the social order is always an attempt to identify the negativity of the death drive, to lock this chaotic potential up in the confines of this or that subjectivity. Foucault’s work is foundational to queer theory in part because of his argument that power must create and then classify antagonistic subjectivities so as to then annihilate any subversive potential within a social body. Homosexuals, gangsters, criminals, immigrants, welfare mothers, transsexuals, women, youth, terrorists, the black bloc, communists, extremists: power is always constructing and defining these antagonistic subjects which must be managed. When the smoke clears after a riot, the state and media apparatuses universally begin to locate such events within the logic of identity, freezing the fluidity of revolt into a handful of subject positions to be imprisoned, or, more sinisterly, *organized.* Progressivism, with its drive toward inclusion and assimilation, stakes its hope on the social viability of these subjects, on their ability to participate in the daily reproduction of society. In doing so, the ideology of progress functions to trap subversive potential within a particular subject, and then to solicit that subject’s self-repudiation of the danger which they’ve been constructed to represent. This move for social peace fails to eliminate the drive, because despite a whole range of determinisms, there is no subject which can solely and perfectly contain the potential for revolt. The simultaneous attempt at justice must also fail, because the integration of each successive subject position into normative relations necessitates the construction of the next Other to be disciplined or destroyed. Rather than a progressive project which aims to steadily eradicate an emergent chaos over time, our project, located at the threshold of Edelman’s work, bases itself upon the persistent negativity of the death drive. We choose not to establish a place for queers, thereby shifting the structural position of queerness to some other population. We identify with the negativity of the drive, and thereby perform a disidentification away from any identity to be represented or which can beg for rights. Following Edelman further: To figure the undoing of civil society, the death drive of the dominant order, is neither to be nor to become that drive; such a being is not the point. Rather, acceding to that figural position means recognizing and refusing the consequences of grounding reality in denial of that drive. As the death drive dissolves those congealments of identity that permit us to know and survive as ourselves, so the queer must insist on disturbing, on queering, social organization as such—on disturbing, and therefore on queering ourselves and our investment in such organization. For queerness can never define an identity; it can only ever disturb one. And so, when I argue, as I aim to do here, that the burden of queerness is to be located less in the assertion of an oppositional political identity than in opposition to politics as the governing fantasy of realizing identities, I am proposing no platform or position from which queer sexuality or any queer subject might finally and truly become itself, as if it could somehow manage thereby to achieve an essential queerness. I am suggesting instead that the efficacy of queerness, its real strategic value, lies in its resistance to a symbolic reality that only ever invests us as subjects insofar as we invest ourselves in it, clinging to its governing fictions, its persistent sublimations, as reality itself. This negative queerness severs us from any simple understanding of ourselves. More so, it severs us from any formulaic or easily-represented notions of what we need, what we desire, or what is to be done. Our queerness does not imagine a coherent self, and thus cannot agitate for any selves to find their place within civilization. The only queerness that queer sexuality could ever hope to achieve would exist in a total refusal of attempts at the symbolic integration of our sexuality into governing and market structures. This refusal of representation forecloses on any hope that we ever have in identity politics or positive identity projects. We decline the progressive faith in the ability for our bodies to be figured into the symbolic order. We decline the liberal assurance that everything will turn out right, if we just have faith

### 2

#### Interp: the aff must not specify a timeframe in which the aff takes place

#### Reduce means unconditional and permanent

Reynolds 59 – Judge (In the Matter of Doris A. Montesani, Petitioner, v. Arthur Levitt, as Comptroller of the State of New York, et al., Respondents [NO NUMBER IN ORIGINAL] Supreme Court of New York, Appellate Division, Third Department 9 A.D.2d 51; 189 N.Y.S.2d 695; 1959 N.Y. App. Div. LEXIS 7391 August 13, 1959, lexis)

Section 83's counterpart with regard to nondisability pensioners, section 84, prescribes a reduction only if the pensioner should again take a public job. The disability pensioner is penalized if he takes any type of employment. The reason for the difference, of course, is that in one case the only reason pension benefits are available is because the pensioner is considered incapable of gainful employment, while in the other he has fully completed his "tour" and is considered as having earned his reward with almost no strings attached. It would be manifestly unfair to the ordinary retiree to accord the disability retiree the benefits of the System to which they both belong when the latter is otherwise capable of earning a living and had not fulfilled his service obligation. If it were to be held that withholdings under section 83 were payable whenever the pensioner died or stopped his other employment the whole purpose of the provision would be defeated, i.e., the System might just as well have continued payments during the other employment since it must later pay it anyway.  [\*\*\*13]  The section says "reduced", does not say that monthly payments shall be temporarily suspended; it says that the pension itself shall be reduced. The plain dictionary meaning of the word is to diminish, lower or degrade. The word "reduce" seems adequately to indicate permanency.

#### Violation – they spec pandemics

#### Limits – explodes limits there is an infinte amount of different timeframes they can spec IE month of august month of September or even individual weeks meaning its infinitely divisible. Timeframe spec is specifically bad becuase they can cut the aff in and out of certain times to prevent specific issues and get out of any DA from the neg. that explodes neg prep burden, and allows them to pick affs that have literally 0 neg ground or no any information on by picking such a abstract timeframe and even different chunks of time. Links to fairness because allows for unbeatable affs and equal prep-burden is needed to guarantee reciprocal access to the ballot

#### And limits o/w any other standard because without adequate limits debate become a race to the bottom as affs find the most obscure timeframe with 0 topic ground meaning it’s a internal link to clash, ground, topic edu, and any other standard.

#### TVA – just read your aff as an advantage to a full res AC and PICs don’t solve – potential neg abuse doesn’t justify a norm that literally forces the neg not to engage.

#### Fairness is a voter because debate at its core is a game and people will leave the activity if its not fair so it’s a internal link to education and comes first

#### DTD on T—it indicts their whole aff that makes drop the arg the same thing.

#### Competing Interps on T since its binary and a question of models-- Good enough isn’t good—there can be no reasonable interp of what the topic says

#### No RVIs on T

#### 1] Illogical—T is a gateway issue, winning T is meeting a baseline to have the debate to begin with, not a reason they should win

#### 2] T is reactionary to them being abusive first so they shouldn’t win for meeting their preround burden

### Case

#### On the UV

#### TURN the apocalyptic rhetoric card links to the K

Kouri-Towe 13 Kouri-Towe, Natalie. "Queer Apocalypse: Survivalism and Queer Life at the End | FUSE Magazine." FUSE Magazine. January 06, 2013. Accessed May 11, 2016. <http://fusemagazine.org/2013/06/36-3_kouri-owe>.

The apocalypse is coming and queers going to spoil it. As narratives of impending apocalypse and postapocalyptic survival permeate our cultural and political landscapes, it becomes increasingly easy to imagine our end. Whether the end of a sustainable environment, the end of culture, or the end of global capitalist economies, the end of life as we know it is both a terrifying possibility and a promising fantasy of a radically different form of life beyond the present. Mainstream depictions of postapocalyptic survival largely center on the archetypical figure of the male saviour or hero, and advance a familiar patriarchal instrumentalization of women’s bodies as vessels for the survival of the human species. But what alternate stories might we tell about the end, and how might a queer framework reshape our apocalyptic narratives? The proposal to think queerly about the apocalypse is not an attempt to rescue apocalypse stories from the insidious reproduction of hegemonic relations; rather it is an opportunity to playfully consider what queer approaches to survival at the end might offer to our rethinking of the present. Apocalyptic narratives are appealing because we find it hard to imagine a radically different social and political world without the complete destruction of the institutions and economies that were built and sustained through colonial and imperial violence and exploitation. If we are already thinking and talking about the apocalypse, then queer thinking about the apocalypse serves as an opportunity for rethinking narratives of politics in both the future and the present. As global, structural, economic and political asymmetries accelerate, more people live in conditions lacking basic resources like food and water, and increasingly suffer from criminalization and incarceration. It is clear that postapocalyptic survival is also not simply a fiction but a daily reality for many people. From refugee camps to welfare reforms, survival is more than an exercise in imagining a different world. But, even for those who are not living through conditions of catastrophic loss, thinking about apocalypse is enticing. We take pleasure in imagining how we might prepare or attempt survival in a shifted environment because to imagine how we might live differently is to introduce new realms of possibility for living differently in our present. So how can we reconcile both the demand for attending to the crisis of survival in the present and the fantasy of postapocalypse? Here queerness might offer us some considerations for rethinking the apocalypse and narratives of survival. If survivalism is wrapped up in the preservation of the nation state, of race, of gender or of our social order in general, then the first contribution of queerness to the apocalypse is its disruption to the framing of who and what survives, and how. There can be no nation in queer postapocalyptic survival, because the nation presents a foundational problem to queer survival. The nation, which regulates gender and reproduction, requires normalized organizations of sexual and family life in order to reproduce or preserve the national population. If we are already at the end, then why not consider survival without the obligation of reproduction and the heteronormative family? Masculinist narratives of postapocalyptic survival deploy the male protagonist as the extension of the nation. Here, the male hero stands in the place of the military, the police or the law by providing safety and security to his family and “weak” survivors like children and animals. Queer survivalism, on the other hand, disrupts the normative embodiments of survivalism by redirecting our desires to queer bodies, opening up survival to those outside of the prototypes of fitness and health. Because postapocalyptic narratives replicate racist and ableist eugenic tropes of “survival of the fittest,” a queering of survivalism opens up space for thinking about, talking about and planning for more varied and accessible frameworks for doing survival. Conversely, a queering of survival might also open up the option of choosing not to survive, through the refusal of reproduction or the refusal of life itself. If we are going to imagine the destruction of the world as we know it, then why not make these fictions meaningful to the present? Lee Edelman has argued that queerness is “the place of the social order’s death drive.” [4] If queerness is a kind of end to the norms and structures of our world, then it makes sense that queerness might say something meaningful about imagining the end. Narratives of postapocalyptic survival function primarily as stories of individual survival against a hostile world, and often a hostile other—in the form of dangerous strangers or zombies. These narratives privilege the individual as the basic unit for survival, replicating the neoliberal values of individualism. At best, these narratives expand beyond the individual survivor when he is joined by his immediate family or builds a new family. Queer models of kinship offer alternate frameworks for imagining survival beyond the individual, through collectivity and alternative kinships. If we are going to imagine surviving either our present or our impending futures, we need collectives to survive. This is old news to people who have long survived through collective struggle and collective support. This is not to simply produce a romantic fantasy of a utopian community, but rather to acknowledge and recognize that strength comes from organizing together. If capitalist, nationalist, patriarchal, heteronormative and neoliberal logics tell us that we’re each responsible for our own lives, then what better queering can we offer than to reimagine stories of how we think about survival, or even to refuse to survive? So what tools do we need for queer survival? First, we need alternative models for building survival strategies. For instance, learning how to repurpose everyday objects, everyday networks and everyday resources. [5] Second, we need to consider models of communalism, and to develop better ways of communicating and working through conflict. Third, we need to strategize collectively, share skills, build skills and foster collaboration. And lastly, we need to mobilize what queers do best—spoiling, twisting and perverting the normative narratives that dominate survivalism and stories of apocalypse.

#### And policy edu is shit

1. We already know enough about the state to desotry it
2. The state erasues queerness whats the point in learning about something we cant engage in

#### On FW

#### 1] util cant account for overkill they see pain and pleasure as statistic points as dots that go out when someone dies but queer violence goes beyond that it’s the active killing of the idea of queerness how can we account for the pain of a body that’s decapitated or burnt post mortem.

#### 2] queer violence is actively erased means that even if they prove that util would give a shit about queer violence it still doesn’t answer the question of if they even know it’s happening,

#### 3] util justify reallocation of resources away from queer bodies because they aren’t useful to reproductive futurity

#### 4] value to life comes first it doesn’t matter if people die if their life isn’t worth living in the first place empirics prove transgender and other queer folk have some of the highest suicide rates because queer violence destroys value to life means we are a pre-req to their FW

#### 5] if we win FW then the debate becomes a strength of link test to the ROB means that their only offense is on the K

#### 6] do not let them weigh case because 1. the K is a question of weather or not the aff was anti queer and if they are then they should lose on the spot no matter how “important” there extinction impacts are and 2. The state uses big stick impacts all the time in order to delay having to deal with queer violence this is how that violence gets erased in the first place

#### A2 death outweighs – cross apply the overkill claim they cant account for the violence against queers and that hijacks this argument because if queers are in a constant state of fear from overkill then they cant engage in your ethics

#### A2 extinction first– this is a independent link it literally is the definition of reproductive futurism because they say their FW comes first because of the death of future generations of the child the entire K is a reason this logic is bad and impact turn existential threats they force straight people to come to terms with the reality that queer folk face all the time of constant extinction through queer over kill. Don’t let them get out of this the card literally says “the number of humans in existence in the The future” and “So if it is good to bring new people into existence, then it’s very good to prevent human extinction.”

#### A2 Actor spec – they say actor spec we say fuck your actor the state excludes queerness and when it doesn’t its providing minute reform to calm us down so we stop protesting this is an example of internal pink washing that allows them to deny responsibility

#### A2 key to IP debates – TURN this is an example of erasure and supercharges the link because if the only way we can talk about the topic is by ignoring queer pess theorys are supporting util which erases queer folk than that shows why the topic comes from a flawed starting ground we don’t give a shit if IP debates require util because they also don’t require queer people

#### Impact level

#### A vaccine waiver greenlights counterfeit medicine – independently turns Case.

Conrad 5-18 John Conrad 5-18-2021 "Waiving intellectual property rights is not in the best interests of patients" <https://archive.is/vsNXv#selection-5353.0-5364.0> (president and CEO of the Illinois Biotechnology Innovation Organization in Chicago.)//Elmer

The Biden's administration's support for India and South Africa's proposal before the World Trade Organization to temporarily waive anti-COVID vaccine patents to boost its supply will fuel the **development of counterfeit vaccines and weaken the already strained global supply chain**. The proposal will not increase the effective number of COVID-19 vaccines in India and other countries. The manufacturing standards to produce COVID-19 vaccines are **exceptionally complicated**; it is unlike any other manufacturing process. To ensure patient safety and efficacy, only manufacturers with the **proper facilities and training should produce the vaccine**

#### TURN WTO their imperialistic all their members also so happen to be geopolitical powers while many African countries and other developing nations