# 1NC

## 1

#### Interpretation: The affirmative should only defend the hypothetical implementation of the resolution

#### Resolved means a legislative policy

Words and Phrases 64 Words and Phrases Permanent Edition. “Resolved”. 1964. ED

Definition of the word “resolve,” given by Webster is “to express an opinion or determination by resolution or vote; as ‘it was resolved by the legislature;” It is of similar force to the word “enact,” which is defined by Bouvier as meaning “to establish by law”.

#### Unjust means unlawful.

Waters 98, [H. FRANKLIN WATERS, Senior District Judge. Colonia Ins. Co. v. City Nat. Bank, 13 F. Supp. 2d 891 - Dist. Court, WD Arkansas 1998] Sachin

Arkansas law is clear on the issue that in the realm of unjust enrichment, the word "unjust" means "unlawful." "One is not unjustly enriched by receipt of that to which he is legally entitled. \* \* \* No recovery of money received can be based upon unjust enrichment when the recipient can show a legal or equitable ground for keeping it." Halvorson v. Trout, 258 Ark. 397, 403, 527 S.W.2d 573, 577 (1975) (quoting Whitley v. Irwin, 250 Ark. 543, 550-51, 465 S.W.2d 906, 910-11 (1971)). See also, Jackson County Grain Drying Coop. v. Newport Wholesale Electric, Inc., 9 Ark.App. 41, 46, 652 S.W.2d 638, 640 (1983) (no one shall be allowed to unjustly enrich himself at the expense of another; the word "unjustly" means "unlawfully").

#### In the context of space, “Appropriation” means to take as property

Leon 18 (Amanda M., Associate, Caplin & Drysdale, JD UVA Law) "Mining for Meaning: An Examination of the Legality of Property Rights in Space Resources." Virginia Law Review, vol. 104, no. 3, May 2018, p. 497-547. HeinOnline.

Appropriation. The term "appropriation" also remains ambiguous. Webster's defines the verb "appropriate" as "to take to oneself in exclusion of others; to claim or use as by an exclusive or pre-eminent right; as, let no man appropriate a common benefit."16 5 Similarly, Black's Law Dictionary describes "appropriate" as an act "[t]o make a thing one's own; to make a thing the subject of property; to exercise dominion over an object to the extent, and for the purpose, of making it subserve one's own proper use or pleasure."166 Oftentimes, appropriation refers to the setting aside of government funds, the taking of land for public purposes, or a tort of wrongfully taking another's property as one's own. The term appropriation is often used not only with respect to real property but also with water. According to U.S. case law, a person completes an appropriation of water by diversion of the water and an application of the water to beneficial use.167 This common use of the term "appropriation" with respect to water illustrates two key points: (1) the term applies to natural resources-e.g., water or minerals-not just real property, and (2) mining space resources and putting them to beneficial use-e.g., selling or manufacturing the mined resources could reasonably be interpreted as an "appropriation" of outer space. While the ordinary meaning of "appropriation" reasonably includes the taking of natural resources as well as land, whether the drafters and parties to the OST envisioned such a broad meaning of the term remains difficult to determine with any certainty. The prohibition against appropriation "by any other means" supports such a reading, though, by expanding the prohibition to other types not explicitly described.168

#### Private entity = majority nonstate

Warners 20 (Bill, JD Candidate, May 2021, at UIC John Marshall Law School) "Patents 254 Miles up: Jurisdictional Issues Onboard the International Space Station." UIC Review of Intellectual Property Law, vol. 19, no. 4, 2020, p. 365-380. HeinOnline.

To satisfy these three necessary requirements for a new patent regime, the ISS IGA must add an additional clause ("Clause 7") in Article 21 specifically establishing a patent regime for private nonstate third parties onboard the ISS. First, Clause 7 would define the term "private entity" as an individual, organization, or business which is primarily privately owned and/or managed by nonstate affiliates. Specifically defining the term "private entity" prevents confusion as to what entities qualify under the agreement and the difference between "public" and "private."99 This definition would also support the connection of Clause 1 in Article 21 to "Article 2 of the Convention Establishing the World Intellectual Property Organization." 100 A succinct definition also alleviates international concerns that the changes to the ISS IGA pushes out Partner State influence. 101 Some in the international community may still point out that Clause 7 still pushes towards a trend of outer space privatization. However, this argument fails to consider that private entities in outer space have operated in space almost as comprehensively as national organizations. 102

#### They violate—they gain offense from endorsing the desires of queerness

#### Standards:

#### 1] Competitive equity – 3 warrants:

#### A] Ground: they get to pick the topic ex post facto which incentivizes vague argumentation that’s not grounded in a consistent, stable mechanism – caselists are concessionary, unpredictable, beaten by perms, and don’t justify their model.

#### B] Limits: their model has no resolutional bound and creates the possibility for literally an infinite number of 1ACs. This allows them to specialize in one area of the library for 4 years giving them a huge edge over people who switch research focus ever 2 months. Cutting negs to every possible aff is a commitment even large squads can’t handle, let alone small schools like us.

#### C] Causality: debating the resolution forces the affirmative to defend a cause and effect relationship, the state doing x results in y. Non topical affs establish their own barometer “I think x is good for me” that aren’t negatable which kill clash

#### D] Fairness is an impact – [1] it’s an intrinsic good – some level of competitive equity is necessary – if it didn’t exist, there wouldn’t be value to the game since judges could vote whatever way they wanted [2] probability – your ballot can’t solve their impacts but it can solve mine – debate can’t alter subjectivity, but can rectify skews [3] internal link turns every impact – a limited topic promotes in-depth research and engagement which is necessary to access all of their education [4] comes before substance – deciding any other argument in this debate cannot be disentangled from our inability to prepare for it – any argument you think they’re winning is a link, not a reason to vote for them, since it’s just as likely that they’re winning it because we weren’t able to effectively prepare to defeat it. This means they don’t get to weigh the aff.

#### 2] Switch-side debate –

#### Second is switch side --- only a limited topic that leaves a role for the negative allows contestation and second-order testing that overcomes polarization. Switching sides forces them to scrutinize their own beliefs, which is valuable for developing and defending their own convictions more robustly.

#### B] TVA solves – they can still have all their advantages under a whole res aff with advantages about queerness

#### C] Vote negative – A] this procedurally evaluates whether their model is good, which is a prior question B] they can’t get offense: we don’t exclude them, only persuade you that our methodology is best. Every debate requires a winner and loser, so voting negative doesn’t reject them from debate, it just says they should make a better argument next time.

## 2

**CP Text: We endorse the entirety of the aff except for the claim that the private appropriation of outer space is unjust.**

#### Space is an intrinsic part of India’s soft power expansion and they’re set to rapidly scale now

Sarthak Kathayat, Sarthak Kathayat is a student at Jamia Millia Islamia, India., NIICE NEPAL, 11-1-2020, "Soft Power and India’s Space Diplomacy," https://niice.org.np/archives/6420 TDI

In international relations, soft power is the ability of any country to persuade other countries to do what it wants without the use of force. According to Joseph Nye Jr., soft power is – getting others to want the outcomes that you want – co-opts people rather than coerces them. As compared to hard power, soft power takes relatively longer to built as its intangible resources develop over a long time. Soft power tends to change other party’s attitude to the end where she acts voluntarily in a way which is different to her usual behaviour. Several characteristics of the current world order like globalisation driven economic interdependence, rise of transnational actors, resurgence of nationalism in weak states, the spread of military technology and the changed nature of international political problems have significantly reduced the effectiveness of hard power strategies. The most noteworthy example of a foreign policy misadventure based solely on hard power strategies is the 2003 US invasion of Iraq. Soft power also has its own weakness. However, the ineffectiveness of soft power strategies is an exception. In longer-term, soft power strategies appear to be more effective in the contemporary world order than the hard power. One such tool of soft power is the space technology and space diplomacy. Space technology are increasingly viewed as a crucial instrument of soft power as states have now understood the direct relation between the technological feats and global prestige that follows. Expertise in rocket science puts a state on a higher pedestal than the countries who are still struggling in the domain. Moreover, expertise in rocket science ensues significant strategic implications. The output delivered has noteworthy social and economic relevance with a massive growth potential. In a broadening concept of security that encompasses other dimensions such as economic, environmental and political, Indian space programme has been distinctive and lucid in the way it simultaneously addresses the requirements of the Indian citizenry and the state collectively in all the dimensions. Despite being challenged by numerous embargoes and technology denial regimes during Cold War, Indian space programme has emerged as the most cost-effective and successful space programme in the world. India’s space programme has been a tremendous achievement for a developing country which despite being faced with many challenges used space as a crucial mechanism to lift its people out of poverty through education, social and economic programmes. With the course of time, India’s space policy has become an intrinsic part of India’s foreign policy to strengthen India’s position as a dominant power in South Asia. Indian Space Programme India’s space programme has been seen making efforts in projecting soft power which is especially evident through its new commitment to planetary exploration and human spaceflight. The Chandrayaan-1 and Mangalyaan-1 mission cleared the fact that India now looks at space as a standard of global standing. India’s soft power has witnessed a progression with an increasingly successful participation in global space economy through ISRO’s commercial arm, Antrix Corporation. India’s growing influence on the global space economy has been an indication of its changing stature in international arena. India has also been involved in capacity building initiatives. It has successfully established itself as a leader in terms of healthcare provisions through satellite-based telemedicine. India hosts the largest telemedicine network in South Asia which has also expanded to the African continent. A non-profit Indian organisation named Apollo Telemedicine Networking Foundation has been involved in telemedicine services with dedicated centres in Iraq, Yemen, Kazakhstan and Myanmar. India’s Space Diplomacy Further using space for diplomacy in order to project its soft power across the globe, India has assisted countries like Colombia in launching its satellite which boosted India-Colombia relations. Many Latin American countries are often dependent on the US for space and military matters. However, after the launch, many countries like Argentina, Bolivia, Brazil, Chile, Ecuador, Mexico, Nicaragua and Venezuela have reached out to ISRO for launching or developing satellites. Similarly, India’s PSLV also launched Israel’s TecSar satellite in 2008 for remote sensing purposes. The launch boosted the political and strategic relations with Israel. Once a recipient of space technology from developed countries, India has demonstrated the robustness of its own space programmes by setting up joint projects and even providing assistance at the time of disaster to a number of countries. ISRO’s Oceansat-2 satellite played a pertinent role in monitoring Hurricane Sandy and helping the authorities to implement timely disaster mitigation and rescue strategies. Adding more feathers to its hat, ISRO has also launched dozens of satellites for US, Europe and Britain based companies. The recent launches of British reconnaissance satellites, NovaSAR and S1-4 are a sign of what could come next. Britain is one of the EU’s biggest spender in space sector. After Brexit, the dispute over Britain’s continued access to the European Union’s Galileo satellite navigation project will inevitably lead Britain look for alternatives and India’s space ambitions could offer a tempting proposition within the ambit of wider bilateral cooperation. As a part of India’s efforts in space diplomacy, ISRO undertook another capacity building initiative ‘Unispace Nanosatellite Assembly and Training (UNNATI)’. Under UNNATI, ISRO planned to train 45 countries in making Nano-satellites. Closer to home, India proposed a SAARC satellite in 2014 for the overall development of the region. The proposal was welcomed by SAARC nations but unfortunately the proposal couldn’t materialise as envisioned initially due to Pakistan’s backing out from the project. However, three years later, in 2017, ISRO launched the South Asia satellite or GSAT-9 to help India’s neighbouring countries in space communication. The idea of South Asia satellite ensured no political impediment as with the case of SAARC satellite. The positive spill over effect of the satellite’s launch on India’s “neighbourhood first” diplomacy was well demonstrated by the warm responses given by the leaders of South Asian countries. India’s space diplomacy with neighbours also extends on a bilateral basis. For instance, in Afghanistan, India included remote sensing satellite transmitters for acquiring space-based data in a USD 1.2 billion aid package. It is evident that soft power strategies are more relevant than the hard power strategies, especially in the contemporary world order. The rise of China as an emerging superpower is backed with its economic and military might leave less avenues for other developing nations such as India to contest China. However, soft power strategies open up another dimension for the interaction of the nations. India has utilised space as a tool of its soft power effectively in order to expand its clout. That space being an intrinsic part of India’s foreign policy has brought numerous achievements to the country, and is expected to remain an essential element for future course of India’s foreign policy.

#### Private sector key to Indian space efforts

Raghu Krishnan, Raghu Krishnan is the technology editor for the Economic Times. In the over two decades of reporting and managing teams, he has seen the Indian IT industry grow from $ 1 billion to nearly $ 191 billion. He has a deep understanding of the shifts the Indian IT industry has undergone over the years. He has also covered science and India's aerospace R&D industry., 12-7-2020, "New space policy may take local companies global: Sivan," Economic Times, https://economictimes.indiatimes.com/news/science/new-space-policy-may-take-local-companies-global-sivan/articleshow/79599874.cms?from=mdr TDI

Bengaluru: India will draft a new space policy aimed at increasing private investments in the country’s space sector to build companies that are global in scale, Indian Space Research Organisation (Isro) chairman K Sivan told ET. The proposed regulations will be in addition to specific policies planned for launch vehicles, satellite navigation, human space mission and deep space exploration. “We want to create competition and get multiple companies in the space sector that can grow as global leaders,” Sivan said. Over 23 Indian and overseas companies have approached Isro since August seeking to harness assets built over six decades including rockets, satellites, ground stations and satellite imagery. The nodal agency is looking to transfer critical technologies through its commercial arm — New Space India Ltd (NSIL NSE -0.45 %) — to these companies at lower costs. “Space technology is costly. We want to make it viable for Indian industries and help them commercialise these technologies,” said Sivan. “We want to make the technology transfer a very simple and low-cost affair.” Last week, NSIL signed a pact to share technology as well as to allow testing facilities with Chennai-based startup Agnikul Cosmos to build a small rocket that can hurl 100 kg satellites to low-earth orbit. Bengaluru-based Pixxel, which is building India’s first private fleet of earth observation satellites, will launch its first satellite atop the homegrown polar satellite launch vehicle (PSLV) in 2021. So far, the department of space has released drafts of technology transfer policy, remote sensing and satellite communication policy for public comments. These draft policies state that Indian companies can now own and operate satellites, build rockets and launch them from Indian soil and offer satellite-based applications to consumers. The policies also define how sensitive dual-use technologies are to be utilised and stresses on the need for adherence to national and international laws. “The industry players are able to see the sea change (in our policies). They are asking for clarifications on some of them,” said Sivan. He added the policies will be notified after consultations. India is adopting the model of the US space agency National Aeronautics and Space Administration (NASA), which allowed private firms such as SpaceX to get access to its technology and facilities to build reusable rockets that have carried humans to space this year. NASA also allows startups to compete and build vehicles and solutions for its programmes, including deep space missions. The policies are also designed to make India a global hub for satellite manufacturing and launches and providing satellite-based services for global customers. Hyderabad-based Aerospace firm Ananth Technologies is setting up a joint venture with US satellite operator Saturn Satellites, through which it will first build two communication satellites and launch them locally on an Indian rocket. Ananth is the first Indian private company to tap the global market after India opened up its space sector, which allows private firms to build satellites and rockets and offer space services from the country. “Earlier, when IITs produced aero-space engineers, there was not a strong domestic industrial ecosystem to employ them. Today, with our historic reforms in the space sector, the last frontier before humanity has opened up to Indian talent,” Prime Minister Narendra Modi told a Pan IIT conference on Friday. India has nearly 50 space startups in the sector and over 1,000 companies — both small and medium enterprises (SMEs) and large enterprises such as Larsen & Toubro, Godrej Aerospace, Tata Advanced Systems and Hindustan Aeronautics, which have been vendors to Isro, building systems and subsystems for the space programme. After opening the space sector to private firms in August, the department of space formed Indian National Space Promotion and Authorisation Centre (IN-SPACe), a new body that will act as a regulator whose rulings would apply to the space agency as well as private firms in the country. Sivan said an independent board is being set up and an approval is expected from the government by the end of December.

#### Indian soft power and international leadership key to global cooperation and tolerance through cultural diplomacy

**Gupta 20** [(Arunima, Arunima Gupta is Principal at Network of Indian Cultural Enterprises (NICE). She holds a Master’s in International Relations from Leiden University), “Celebrating Indian Soft Power”, USC Center on Public Diplomacy, <https://uscpublicdiplomacy.org/blog/celebrating-indian-soft-power>] KZ

India is a culture-driven soft power. One example is availability and appreciation of Indian cinema as a source of recreation in the conflict-ridden Afghanistan. Another major cultural export is Indian gastronomy, be it turmeric latte sold in cafés, jackfruits used in gourmet preparations or the Australian PM Scott Morison’s display of Samosa diplomacy. Arts, fashion and handicrafts, literary works, and performing arts and tourism are other key aspects of Indian soft power. To realize and maximize the potential of such traditions and practices, it is important to develop a robust cultural creative economy, giving more and more opportunities for creative entrepreneurs to take Indian culture across the globe. This can also lead to cross-cultural cooperation and mutual learnings between cultural experts, entrepreneurs and enthusiasts from across the world. Dinesh Patnaik, the Director-General of ICCR speaking at Namaste 2020 [observed that](https://www.softpowermag.com/inaugural-session-namaste-2020/) “the soft power of a country is when its cultural assets become a subject of aspiration and admiration by the global community. India is blessed with immense cultural assets, be it Yoga, Ayurveda, literature, arts, heritage, culinary practices, sports and much more, along with being the largest democracy and, having strong institutions and leaders. When the propagation of soft power is done with the idea of fostering mutual respect, shared understanding and joint collaborations for cultural advancements between countries, it becomes the essence of cultural diplomacy.” Beyond cultural and civilizational heritage, India has been recognized for its role in addressing global challenges and being at the forefront of various development-related initiatives. Though India’s international engagement is guided by its security and strategic interests, it is also underpinned by the values of inclusivity, plurality and welfare for all. The establishing of International Solar Alliance, for example, demonstrated India’s commitment towards mitigating environmental risks through multilateral cooperation. Similarly, Indian offers humanitarian aid to smaller mainland and island economies in times of calamity, while its contributions to the UN Peacekeeping forces are amongst the highest in the world. The country’s cooperation at bilateral and multilateral forums for fighting COVID-19 through supplying hydro-chloroquine to the world as well as directing R&D efforts towards vaccine development highlight India’s contribution in the global pharmaceutical and wellness sector. Owing to these and many other contributions towards the greater good for all, India is ranked 44th out of 160 countries in the [Good Country Index](https://www.goodcountry.org/) (GCI). According to Anholt, the creator of GCI, the underlying idea is that in the ongoing contest for soft power in the world where countries increasingly seek to lead and steer conversations around power dynamics, there is an increasing desire and necessity to connect with each other’s culture and communities. Speaking on the theme India’s Global Connect at Namaste 2020, Anholt [explained that](https://www.softpowermag.com/event/indias-global-connect/) the ‘goodness’ of a country is determined by its multilateral engagement and cooperation in addressing common global challenges. Higher levels of involvement build positive perceptions about the country that in turn invite greater foreign investment and visitors, thus contributing to the country’s soft power and reputation in the eyes of common citizens.

#### International cooperation key to solving bioterror and health crises

**Roffey et al 02** [(Roger, Swedish Defence Research Agency, Division of NBC-Defense, Umeå. Kurt Lantorp, Department of Infectious Disease Control, Jönköping. Anders Tegnell, Center for Microbiological Preparedness, Swedish Institute for Infectious Disease Control (SMI), Solna. Frederik Elgh, Swedish Defence Research Agency, Division of NBC-Defense, Umeå.) “Biological weapons and bioterrorism preparedness: importance of public-health awareness and international cooperation”, ScienceDirect, 8/2002 [https://www.sciencedirect.com/science/article/pii/S1198743X14626410#](https://www.sciencedirect.com/science/article/pii/S1198743X14626410)!] KZ

Coordination and communication also need to be strengthened, to minimize response times. If a bioterrorist event is suspected, established communication must be among hospital personnel, local and central healthcare departments, specialized laboratories, central and regional authorities for disease surveillance, and police and rescue services. A biological attack will also require of preservation evidence (at the scene of a crime), a unified command system, and the need to protect emergency responders against possible secondary devices intentionally placed to maim or injure them [19,20]. The management of the disease might not follow normal procedures, since diagnostic laboratory confirmation might take too long. Instead, it will be necessary to initiate a response based on the recognition of high-risk syndromes. Epidemiologic principles must be used to assess whether a patient’s presentation is typical of an endemic disease or is an unusual event that should raise concern [21]. There should also be specialist teams on standby that can rapidly analyze any potential threat and give recommendations to responsible authorities. After an incideSic. xnt, there might be a need for decontamination of the affected area, depending on the type of agent and the quantity released; this is also an area for international cooperation, as expertise is not always available in the country under attack. From a European perspective, it can be questioned whether each country can afford or be motivated to set up qualified rapid response teams that could, at short notice, be deployed to the scene of a bioterrorist attack. Perhaps this could be one area for cooperation between countries. What could be a realistic goal for such teams in a European context? In the area of research and development, to enhance our knowledge of agents of concern and to develop rapid methods for identification and detection of agents, international cooperation is vital, given today’s scarce economic resources. Another area for cooperation across borders is the training of personnel in handling situations involving the threat or use of biological warfare agents.

#### Bioterror causes extinction

Krstić '17 [Marko; January 2017; assistant professor of microelectronics and physics at the University of Belgrade, PhD in Electrical Engineering and Computer Science from the University of Belgrade; "Tendency of using chemical, biological, radiological and nuclear weapons for terrorist purposes," Military Technical Courier, Vol. 65, No. 2, p. 481-498] SD

The studies of a few cases of earlier CBRN actions have led experts to identify the key characteristicsof terrorist groupsthat could potentially have an interest to use theseweapons. It is thought that conservatism is inherent in terrorist organizations, but it must not be forgotten that some terrorists are inclined toinnovationsin weapons and tactics**,** as well as to taking risksin actions or in the choice of weapons**.** Many experts agree that most terrorist organizations want to use proven methods to achieve desired effects. Innovations, especially in the field of CBRN weapons, often indicate terrorists are likely to be led by other factors rather than by pure curiosity and desire to experiment. For some individuals, repression and democratic and strong rule of law are positive determinants of the emergence of CBRN actions which points to a new and more complex global security environment with an increasing risk of terrorists trying to perform a CBRN attack. It is a frightening fact that a single terrorist or isolated terrorist group could improvise a biological weaponor use other ways to spread anthrax, smallpoxor other biological agents and thereby cause mass casualties and destroy the health care system of a state. CBRN weapons are secretly shipped to terrorists or hostile governments and represent a significant and growing threat to many countries. Although the threat of CBRN attacks is widely recognized as the central issue of national security, most analysts assume that the primary danger is a threat of the military use of these weapons in conventional wars with traditional military means while the threat of covert attacks, which include terrorism**,** is rashly and unfairly neglected. Covert attacks are difficult to deter or prevent and CBRN weapons suitable for this type of attack are available to a growing number of enemy states and groups. At the same time, restrictions on their use appear to be diminishing, and so-called new terrorists do not always escalate and become apparent only by using unconventional weapons. These weapons are easily spread or transmitted from person to person, have a high mortality rateand a potential impact on public health, causing mass casualties that can crush health systems and cause public panic and social disruption, thus requiring special efforts to suppress them. When assessing the threat of CBRN weapons, we should take into account the change in capacity to carry out terrorist attacks that are on the rise among countries and non-government elements. Analysts believe that the fear of chemical and biological terrorist attacks is excessive, they point out that, in the past, very few attacks involved these weapons, and even those few attempts that have occurred were mostly thwarted by the authorities. A relative ease with which biological weapons can be obtained, along with other current changes and turbulences in the world, sets the stage for another type of warfare in the 21st century. The potential for CBRN terrorism has widely grown since 11 September, when some of these materials were used. The danger of terrorist use of nuclear weapons and other weapons of mass destruction represents a very serious threat for many countries; if a terrorist group could gain access to this weapon, it is highly likely it would use it, or threaten to use it. Although there is very little information on terrorists and their ability to come into possession of nuclear weapons or on their intentions to get them, the risk of CBRN weapons has certainly increased since the terrorists started to become more familiar with these agents and their harmful consequences. Discovering the nature of the threat of biological weapons, as well as the appropriate response to them requires an emphasis on the biological characteristics of these instruments of war and terror. Preparing for a terrorist attack may seem daunting and there are a small number of people with practical experience and a good knowledge of CBRN weapons, because until recently there was no need to own them. In the past, most of the planning regarding emergency response to terrorism concentrated on the concerns of open attacks (bombing). However, the threats of CBRN weapons are taken seriously, especially in the USA, where media, fascinated by new weapons of mass destruction, encourage a growing fear for public safety. Terrorists who have significant human and material resources are much more likely to realize their intentions than lone perpetrators or small terrorist groups. A CBRN terrorism threat is certainly a matter of concern; however, terrorists will face many obstacles in the implementation of an attack of this kind. This includes the acquisition of materials and preparation for spreading them as well as a selection and a survey of a chosen objective and a correct dose required to achieve a desired effect. The growing threat of CBRN terrorism Terrorism can be defined as a deliberate act of violence intended to cause damage, but also to create an appropriate political and ideological situation, so that the use of these non-traditional weapons of terror outside the context is obvious, and the goals will not be military, but civilian ones (Bioterrorism, chemical weapons, and radiation terrorism, nd). Toxic substances, regardless of whether they are of animal, vegetable or mineral origin, were used throughout the history for political assassinations and sabotage; despite the risk of severe penalties, the prospects for success favoured the use of toxic substances. Such use has always been reduced, however, since only a small number of people had access to substances and possessed the ability of learn how to use them (Pascal, 1999). CBRN weapons are rightly viewed with a special sense of horror, their effects can be devastating and indiscriminating, and they take the most stringent toll among the most vulnerable population, non-combatants (e.g. a biological attack cannot be detected sufficiently fast after the disease spreads through the population). Moreover, chemical and biological weapons are a particularly attractive alternative for groups that do not have the ability to produce nuclear weapons, and this risk raises complex but important ethical issues (London, 2003). The common name for CBRN terrorism which causes the death of a large number of people, large scale damage and a strong echo worldwide is post-industrial or hyper-terrorism. This means that non-state elements possess and dispose of assets that were previously held only by states, but unlike them, which often fear reprisals after WMD attacks, terrorists, having no geographical location, are ready to use WMD with much less scrupulousness and fear (Kurmnik, Ribnikar, 2003). Some authors have described the factors that make chemical, biological, radiological and nuclear terrorist attacks in many ways unique and demanding, such as an element of surprise, invisible agents, ordnance, the risk of repetition and new types of risks (Ruggiero, Voss, 2015). In the past 30 years, the use of CBRN weapons has become a major concern for many nations around the world. The public has become insensitive to traditional terrorist attacks that seem to be a less efficient way for terrorist organizations to achieve their goals. What causes shock and fear is actually presenting the properties of weapons which can be used by terrorist organizations to enhance their efforts and the effectiveness of attacks. CBRN terrorism is often a synonym for weapons of mass destruction, although this form of terrorism and related incidents do not require attacks and inflicting harm to large numbers of people they do not even require deadly attacks at all. The number of studies on this type of terrorism is limited due to the lack of available data on this terrorism type. There is a very small number of databases of CBRN incidents, and even the existing ones have relatively little to do with them and they are compared to conventional terrorism (Jesse, 2012). Some experts emphasize the factors that promote such attacks and these factors include the availability of information and expertise, increased frustration of terrorists, demonization of the target population, as well as a millennial, apocalyptic or messianic vision. Experts also differ in opinion when it comes to possible perpetrators of CBRN incidents, and include religious fundamentalists and cults1 as possible perpetrators of such attacks, especially when these groups address to ethereal audience, emphasizing the hatred of unbelievers (Ivanova, Sandler, 2007). Concerns about super terrorism which involves the use of CBRN weapons are mainly focused on what terrorists can do in the context of our social reality, with an emphasis on terrorist motivations, initiatives and limitations. When considering which terrorist groups may be inclined to commit CBRN terrorism, it is important to recognize the spectrum of these acts, as well as to analyze the following categorization: (a) massive casualty events produced by conventional weapons; (b) CBRN scams; (c) conventional attack on a nuclear facility; (d) limited-scale chemical or biological attack or a radiological dispersion; (e) large scale chemical or biological attack or a radiological dispersion; and (f) CBRN strikes (super terrorism) that can lead to thousands of victims. In addition to the motivation and willingness to inflict mass casualties in any way, terrorists must have technical and financial capabilities to come into possession of material and acquire skills for these types of weapons and materials and carry out a successful attack. Chemical and biological weapons can pose a risk to terrorists thus deterring them from using such weapons (Post, 2005, pp.148-151). The possibility that terrorists use chemical or biological substances may increase over the next decade, according to US intelligence agencies. According to CIA2, an interest among non-state actors, including terrorists, for biological and chemical materials is real and growing, and the number of potential perpetrators is increasing. The agency also noted that many of these groups had developed an international network and did not need to rely on state sponsors for financial and technical support. However, it is believed that it is less likely that terrorists would choose chemical and biological weapons over conventional explosives, because these weapons are difficult to control and their results are unpredictable (Condesman, Burke, 2001). The risk of CBRN weapons is growing since terrorists are better acquainted with these agents and their potential for causing harm3. These agents possess desirable characteristics as **weapons** of terror; they are biologically invisible to the naked eye, odorless and potentially lethal in the form of particles; natural organisms are so readily available, and can be "camouflaged" in natural disasters and used to spread fear and various diseases. Chemical agents quickly attack the critical physiological centers of the body, disabling or killing the victim. Biological and chemical weapons require the application of huge amounts of resources and result in different effects, causing fear and panic in the contaminated areas. Often referred to as "weapons of mass destruction", but, in medical terms, they are weapons of potential mass casualties because they can lead to massive death toll in the absence of preventive measures and timely response (Meyer, Spinella, 2014, pp.645-656). "Bioterrorism is the intentional use of microorganisms or toxins derived from living organisms used for hostile purposes intended to cause disease or death in man, animals and plants, on which they depend". The threat of bioterrorist attacks is real, and each individual is a potential terrorist, when terrorists are "invisible" prior to an attack which also can be "invisible" in the form of causing infectious diseases or epidemics. Citizens who are not aware they are infected are potential safety hazard and so-called dangerous bodies (Mijalković, 2011). In the last ten years, the issue of CBRN weapons has attracted the attention of experts, but a list of priorities by the heads of states has never been established. Biological weapons almost became forgotten after they had been banned by the 1972 Convention on Biological Weapons. A significant attention was paid to them during the 90s of the last century. The important thing is that biological weapons attract much less attention than other similar weapons, but probably represent the greatest danger, and in addition to their use in war, they are available as instruments of terror in peace. Some countries showed willingness to use such weapons against defenseless populations to achieve strategic objectives, and in this regard, some analysts believe that those who attacked the World Trade Center in 1993 applied cyanide on their bombs (this was not confirmed, but a large amount of cyanide was found in possession of the perpetrators). Such a group will prove to be less inefficient, because if terrorists decide to shock and surprise the government by inflicting enormous damage, CBRN weapons will become more attractive and more accessible (Bettis, 1998). Motives and forms of behavior of individuals and groups who acquired or used CBRN weapons have existed since long ago and there is no doubt that modern society is vulnerable to such attacks (Tucker, 2000). Fear of biological terrorism is certainly greater than the fear of the conventional forms of terrorism; some of these fears are justified and some are often exaggerated. Some agents are really very contagious and deadly, and if used properly, have a potential to result in casualties similar to those in a nuclear attack. Perhaps the scariest aspect of biological weapons is that the body is attacked without warning, people are afraid of the threat as it is invisible, and cannot be heard or felt. The history of warfare, terrorism and crime involving biological agents in the last century is considerably less dangerous and more deadly than the history of conventional warfare (Parachini, 2001). Today, some states and some terrorist groups can more easily overcome technological barriers due to the increased flow of information and access to previously unavailable technologies. Along with nuclear and chemical weapons, biological weapons are part of an unholy trinity of weapons of mass destruction (Davis, Johnson-Winegar, 2000, pp.15-28). The society is now faced with the threat of anapocalyptic and asymmetric war **scenario** in which kamikaze attackers are able to arm themselves with WMD4 without even having to have a "physical" weapon to create fear; they probably still prefer simple, proven methods: a stampede in an enclosed place, or just an explosive device, which will kill many people5 (Palmer, 2004, pp.3-9). Early detection and response to biological or chemical terrorism are crucial to solving this problem (U.S. Congress House, 2003, p.117).

## Case

### ROB

#### 1. Vote neg on presumption –

#### A) Nothing spills over – there’s no connection between the ballot and chancing people’s attitudes.

#### 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.

#### Ballot paradox – either they don’t care about winning and you should vote negative, or they want to win which proves that debate is competitive, and fairness is an impact

#### C) Voting aff doesn’t access social change, but voting neg resolves our procedural impacts.

Ritter ‘13 (JD from U Texas Law (Michael J., “Overcoming The Fiction of “Social Change Through Debate”: What’s To Learn from 2pac’s Changes?,” National Journal of Speech and Debate, Vol. 2, Issue 1)

The structure of competitive interscholastic debate renders any message communicated in a debate round virtually incapable of creating any social change, either in the debate community or in general society. And to the extent that the fiction of social change through debate can be proven or disproven through empirical studies or surveys, academics instead have analyzed debate with nonapplicable rhetorical theory that fails to account for the unique aspects of competitive interscholastic debate. Rather, the current debate relating to activism and competitive interscholastic debate concerns the following: “What is the best model to promote social change?” But a more fundamental question that must be addressed first is: “Can debate cause social change?” Despite over two decades of opportunity to conduct and publish empirical studies or surveys, academic proponents of the fiction that debate can create social change have chosen not to prove this fundamental assumption, which—as this article argues—is merely a fiction that is harmful in most, if not all, respects. The position that competitive interscholastic debate can create social change is more properly characterized as a fiction than an argument. A fiction is an invented or fabricated idea purporting to be factual but is not provable by any human senses or rational thinking capability or is unproven by valid statistical studies. An argument, most basically, consists of a claim and some support for why the claim is true. If the support for the claim is false or its relation to the claim is illogical, then we can deduce that the particular argument does not help in ascertaining whether the claim is true. Interscholastic competitive debate is premised upon the assumption that debate is argumentation. Because fictions are necessarily not true or cannot be proven true by any means of argumentation, the competitive interscholastic debate community should be **incredibly critical** of those fictions and adopt them only if they promote the activity and its purposes.

#### 2. The ROB is To Vote for the desirability of the aff: anything else is arbitrary and self serving which is a voter for fairness because its impossible to predict

#### Reducing existential risks is the top priority in any coherent moral theory

Plummer 15 (Theron, Philosophy @St. Andrews http://blog.practicalethics.ox.ac.uk/2015/05/moral-agreement-on-saving-the-world/)

There appears to be lot of disagreement in moral philosophy. Whether these many apparent disagreements are deep and irresolvable, I believe there is at least one thing it is reasonable to agree on right now, whatever general moral view we adopt: that it is very important to reduce the risk that all intelligent beings on this planet are eliminated by an enormous catastrophe, such as a nuclear war. How we might in fact try to reduce such existential risks is discussed elsewhere. My claim here is only that we – whether we’re consequentialists, deontologists, or virtue ethicists – should all agree that we should try to save the world. According to consequentialism, we should maximize the good, where this is taken to be the goodness, from an impartial perspective, of outcomes. Clearly one thing that makes an outcome good is that the people in it are doing well. There is little disagreement here. If the happiness or well-being of possible future people is just as important as that of people who already exist, and if they would have good lives, it is not hard to see how reducing existential risk is easily the most important thing in the whole world. This is for the familiar reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. There are so many possible future people that reducing existential risk is arguably the most important thing in the world, even if the well-being of these possible people were given only 0.001% as much weight as that of existing people. Even on a wholly person-affecting view – according to which there’s nothing (apart from effects on existing people) to be said in favor of creating happy people – the case for reducing existential risk is very strong. As noted in this seminal paper, this case is strengthened by the fact that there’s a good chance that many existing people will, with the aid of life-extension technology, live very long and very high quality lives. You might think what I have just argued applies to consequentialists only. There is a tendency to assume that, if an argument appeals to consequentialist considerations (the goodness of outcomes), it is irrelevant to non-consequentialists. But that is a huge mistake. Non-consequentialism is the view that there’s more that determines rightness than the goodness of consequences or outcomes; it is not the view that the latter don’t matter. Even John Rawls wrote, “All ethical doctrines worth our attention take consequences into account in judging rightness. One which did not would simply be irrational, crazy.” Minimally plausible versions of deontology and virtue ethics must be concerned in part with promoting the good, from an impartial point of view. They’d thus imply very strong reasons to reduce existential risk, at least when this doesn’t significantly involve doing harm to others or damaging one’s character. What’s even more surprising, perhaps, is that even if our own good (or that of those near and dear to us) has much greater weight than goodness from the impartial “point of view of the universe,” indeed even if the latter is entirely morally irrelevant, we may nonetheless have very strong reasons to reduce existential risk. Even egoism, the view that each agent should maximize her own good, might imply strong reasons to reduce existential risk. It will depend, among other things, on what one’s own good consists in. If well-being consisted in pleasure only, it is somewhat harder to argue that egoism would imply strong reasons to reduce existential risk – perhaps we could argue that one would maximize her expected hedonic well-being by funding life extension technology or by having herself cryogenically frozen at the time of her bodily death as well as giving money to reduce existential risk (so that there is a world for her to live in!). I am not sure, however, how strong the reasons to do this would be. But views which imply that, if I don’t care about other people, I have no or very little reason to help them are not even minimally plausible views (in addition to hedonistic egoism, I here have in mind views that imply that one has no reason to perform an act unless one actually desires to do that act). To be minimally plausible, egoism will need to be paired with a more sophisticated account of well-being. To see this, it is enough to consider, as Plato did, the possibility of a ring of invisibility – suppose that, while wearing it, Ayn could derive some pleasure by helping the poor, but instead could derive just a bit more by severely harming them. Hedonistic egoism would absurdly imply she should do the latter. To avoid this implication, egoists would need to build something like the meaningfulness of a life into well-being, in some robust way, where this would to a significant extent be a function of other-regarding concerns (see chapter 12 of this classic intro to ethics). But once these elements are included, we can (roughly, as above) argue that this sort of egoism will imply strong reasons to reduce existential risk. Add to all of this Samuel Scheffler’s recent intriguing arguments (quick podcast version available here) that most of what makes our lives go well would be undermined if there were no future generations of intelligent persons. On his view, my life would contain vastly less well-being if (say) a year after my death the world came to an end. So obviously if Scheffler were right I’d have very strong reason to reduce existential risk. We should also take into account moral uncertainty. What is it reasonable for one to do, when one is uncertain not (only) about the empirical facts, but also about the moral facts? I’ve just argued that there’s agreement among minimally plausible ethical views that we have strong reason to reduce existential risk – not only consequentialists, but also deontologists, virtue ethicists, and sophisticated egoists should agree. But even those (hedonistic egoists) who disagree should have a significant level of confidence that they are mistaken, and that one of the above views is correct. Even if they were 90% sure that their view is the correct one (and 10% sure that one of these other ones is correct), they would have pretty strong reason, from the standpoint of moral uncertainty, to reduce existential risk. Perhaps most disturbingly still, even if we are only 1% sure that the well-being of possible future people matters, it is at least arguable that, from the standpoint of moral uncertainty, reducing existential risk is the most important thing in the world. Again, this is largely for the reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. (For more on this and other related issues, see this excellent dissertation). Of course, it is uncertain whether these untold trillions would, in general, have good lives. It’s possible they’ll be miserable. It is enough for my claim that there is moral agreement in the relevant sense if, at least given certain empirical claims about what future lives would most likely be like, all minimally plausible moral views would converge on the conclusion that we should try to save the world. While there are some non-crazy views that place significantly greater moral weight on avoiding suffering than on promoting happiness, for reasons others have offered (and for independent reasons I won’t get into here unless requested to), they nonetheless seem to be fairly implausible views. And even if things did not go well for our ancestors, I am optimistic that they will overall go fantastically well for our descendants, if we allow them to. I suspect that most of us alive today – at least those of us not suffering from extreme illness or poverty – have lives that are well worth living, and that things will continue to improve. Derek Parfit, whose work has emphasized future generations as well as agreement in ethics, described our situation clearly and accurately: “We live during the hinge of history. Given the scientific and technological discoveries of the last two centuries, the world has never changed as fast. We shall soon have even greater powers to transform, not only our surroundings, but ourselves and our successors. If we act wisely in the next few centuries, humanity will survive its most dangerous and decisive period. Our descendants could, if necessary, go elsewhere, spreading through this galaxy…. Our descendants might, I believe, make the further future very good. But that good future may also depend in part on us. If our selfish recklessness ends human history, we would be acting very wrongly.” (From chapter 36 of On What Matters)

### General

#### 1] public sector thumps – the heteronormative tendencies of governments & the public sector will still be around in an affirmative world and it is hard to disrupt those powers because they are so large & expansive and have been built up over centuries – no reason that the aff stops public approp or why that’s uniquely better

#### 2] the sally ride ex is about the state not the private sector

#### 3] Subversion of heteronormativity is possible on a symbolic as well as material level – prefer deep empirical analysis over their vague root cause claims.

**The general arg is that violence against queer people isn’t all or nothing, e.g., it can affect ppl differently, and thus resistance do it can take diff forms too**

Wieringa, Saskia E, honorary professor @ UAmsterdam, holding the chair of women’s cross-cultural same-sex relations. "Symbolic Subversion." Transgender Studies Quarterly 1, no. 1-2 (2014): 210-12. Accessed August 19, 2017. http://tsq.dukejournals.org/content/1/1-2/50.full.pdf.

Heteronormativity is imposed with the help of a sliding scale of violence: from material (economic and legal), structural, and physical to symbolic. Symbolic violence refers to the almost unconscious, internalized modes of cultural of social domination (Bourdieu 1991). Gender relations is a prime field of symbolic power (Butler 1990). Heteronormativity refers to a system in which sexual conduct and kinship relations are organized in such a way that a specific form of heterosexuality becomes the culturally accepted ‘‘natural’’ order. Thus biological sex, sexuality, gender identity and expression and normative gender roles are aligned in such a way that a dominant view on sexual and gender relations, identities, and expressions is produced. The forms of resistance to the effects of heteronormativity can likewise be located on a sliding scale of subversion. The forms of subversion range from struggles for sexual rights (political struggles for legal reform and social policies) to material (economic) resistance and to symbolic forms of subversion. Symbolic subversion extends from self-defeating strategies, via various forms of adaptation, to more or less public forms of rebellion. Along its path we find secrecy, partial acceptance of the codes of normalcy, denial of one’s own needs, and the secret search for sexual pleasure, but we also find hard work, sacrifice, and defiance. In a comparative research project on three categories of abjected women in India and Indonesia (widows/divorced women, sex workers, and lesbians; some individuals were included who identified as transgender and were in a same-sex relationship), we found that far from being passive victims of heteronormative (symbolic) violence, they demonstrated multiple forms of resistance ranging from outright defiance to more subtle accommodations (Wieringa 2012). Just as cultural and religious norms determine the particular construct of heteronormativity in a given society, they also shape the salience of particular types of resistance and make certain forms of subversion intelligible. Subversions may be divided into manifest rebellions and symbolic forms of subversion; the latter range from self-defeating yet defiant actions of (self ) destruction to ostensible adaptations to the current heteronormative model. Open, physical, and visible struggles include outright rejection of the model and the claims of sexual agency and citizenship. In situations where transgender people are stigmatized, lonely, and legally, economically, and psychologically vulnerable, searches for economic stability, social respect, friendship, and/or sexual partners constitute forms of symbolic subversion of the dominant gender order. Even if they ostensibly or publicly accept its hegemony, their very actions and search for accommodation within the system reveal subversion, or what James C. Scott (1990: 137) referred to as the ‘‘hidden transcripts, the disguised ideological resistance’’ to the dominant order. Symbolic subversion can be seen as a continuum, its form ranging from outright resistance to (partial) compliance and even to defiant defeat. In the case of a double suicide of a lesbian couple, when they publicly go to their death together, usually because they are denied the possibility of staying together, the ultimate unmasking of heteronormativity is acted out. The myth of the ‘‘harmonious patriarchal family’’ is uncovered for what it means to those who are unable to live by its norms: a cruel power ploy that may end in death for those who experience this form of ‘‘happiness’’ as a travesty of the bliss they had found for themselves. Some transgender people may perform their masculinity or femininity so convincingly that they are seen to be ‘‘normal’’ men or women, which is often also how they prefer to see themselves. Others are more likely to be perceived as rupturing the sex-gender nexus and subverting heteronormative norms, even though they may embrace certain aspects of them. The subversion of heteronormativity covers a wide range from open forms of defiance and rebellion to more covert methods, rooted in daily practices and more or less subconscious strategies for survival. There is often a thin line between defiance and defeat. The risks of defeat are multiple. A certain amount of defiance is needed to survive— socially, economically, emotionally, and even physically. But too much defiance carries enormous risks such as social isolation, economic hardship, or physical and psychological violence. Subversion should be seen as a continuum of practices and motivations—from visible, physical forms of resistance to more invisible, symbolic forms.

#### 4] Pessimism is circular and trades off with revolutionary struggles –.

Cornell, J.D., Professor of Political Science @ Rutgers, and Seely, PhD candidate, Department of Women and Gender Studies @ Rutgers, 2016. (Drucillia, and Stephen D., The Spirit of Revolution: Beyond the Dead Ends of Man, Ch. 1)

And, moreover, as spectators (if not participants) in revolutionary struggle, we actually shape the way those struggles will be read. So for Kant, the spectators who cheered on the French Revolution played a role in history in that the significance they gave to that revolution became part of the new reality that that revolution constituted. And cannot the same be said for those who cheered on the "Arab Spring," as well as those who heroically participated in it? Can it not be said of those who stayed up all night watching the votes be counted in recent elections in Greece, Spain, and South Africa to see if new socialist parties would be voted in? The deep irony of much recent feminist and queer theory is that it effectively tells us that, in the name of "queerness" and "posthumanism," everything must ultimately remain exactly as it is, given that the hope for a different future is heteronormative and any idea of transforming the world is humanist delirium; that we should instead embrace ephemerality, extinction, and the death drive (all of which capitalism has conveniently made readily available); and that anyone who writes or claims otherwise is nothing but a nostalgic, humanist fool providing deluded idiots with cruel optimism. How do these thinkers know that we are fated to fragility, death, extinction, poverty, war, capitalism, depression, melancholia, and unbearable sex? In this book, we want to show that the "truth" they tell us about the ultimate impossibility of a more just future can, and should, be deconstructed in the name of a queer-feminist future beyond Man, a future that by the very appropriation of the word "queer" tells us that nothing is ever what it seems and that the psychic and bodily prisons that we live in are always in the process of being undone by collective revolutionary processes. Indeed, as the late queer theorist Jose Esteban Munoz insisted in his disagreements with much recent queer theory, queerness is itself a form of utopianism or "revolutionary consciousness." As he put it: It is difficult to hold onto a phrase like "revolutionary consciousness." It seems stark, out-moded, universalizing, and prescriptive. Yet I nonetheless deploy it because I want to link it specifically to the world of affect and feeling ... It is not about announcing the way things ought to be, but, instead, imagining what things could be. (Duggan and Munoz 2009: 278) We do not want to rehearse here the hope versus hopelessness, future versus anti-future debates that have dominated queer theory over the past decade. We do, however, want to point out the resonances of Munoz's contention that "queerness is an ideality" (2009:1) with the Kantian duty of optimism, explicitly putting queer politics on the side of revolution: that we can imagine beyond what we can know both enables and obligates us to live according to ideals of freedom as we also struggle to bring such a world into existence. Certainly, Kant's point is that as we put ourselves into the story, we are part of it and thus pessimism becomes just as much a part of that story as optimism. And moreover, as we will discuss in Chapter 4, these stories have a profound power to materialize and rematerialize the world that we live in together. Thus, if what many contemporary theorists tell us is not truth, then it is just their own conviction—itself a form of political faith. And why have faith that we are thoroughly fucked if there is any way for us to queer ourselves out of it? It would thus seem like many theorists have their own form of cruel attachment—a cruel pessimism?—to the idea that revolution is something we (can) no longer desire. Perhaps this is a form of immunity to the inevitable disappointments of political struggle: we can no longer be disappointed if we no longer hope for a more just future or believe it is possible. And yet, as political theorist Jane Anna Gordon eloquently said at a recent event in New York City, “Poltiical theory is incoherent if we accept that we are in a post-revolutionary time. All we can do the is poetically discuss resignation and impossibility.”4 The philosophy of the limit means that the very limit to any idea of the “impossible,” that is, to any metanarrative of postrevolutionary doom, leaves us with the responsibility to fight for a politics that is both revolutionary and that is constantly challenging the reign of Man in the form of colonialism, capitalism, racism, phallocentirsm, and heterosexism (see Cornell 1992). As we have suggested, and will argue throughout, thinkers in the global South have been engaged in precisely this project for centuries. These thinkers, however, have been too involved in revolutionary struggles themselves to spend too much time hand-wringing about the humanistic arrogance of politics and the failures of feminism and socialism, or debating the value of hope versus pessimism, because there is simply too much work to be done in the struggle for total decolonization.

#### 5] The 1ac cede’s the potential for queer futurity by labeling all private exploration into space as unjust

**Reagan 20**, Oman-Reagan, Michael. “Queering Outer Space.” *Medium*, Space + Anthropology, 7 Sept. 2020, https://medium.com/space-anthropology/queering-outer-space-f6f5b5cecda0.

This is why we have to stake a claim in the territory of space programs now. We need to add our voices, perspectives, plans, our cares. There isn’t time to wait. We can’t sit back and say: Space isn’t urgently important, we should be looking at problems here on Earth. First of all, much of space science islooking at and working on problems here on Earth (from conflict, migration, and drought to climate change, deforestation, and more). Secondly, SpaceX, Boeing, and others are preparing new craft and taking humans into space now — and human technology is leaving the solar system. Perhaps it’s not happening on the timeline you would prefer, but it’s already happening and has been for decades, and they’re pretty much doing it without us because for the most part we’ve decided that it isn’t an area we want to engage in.

#### 6] Psychoanalysis is epistemologically suspect – it generalizes distinct socio-historical variables and is better explained by sociology. Prefer empirics analyzed in specific contexts.

Hook, PhD, ‘18

(Derek, Psych@Witwatersrand, ProfPsych@Duquesne, “Racism and jouissance: Evaluating the “racism as (the theft of) enjoyment” hypothesis,” Psychoanalysis, Culture & Society, Volume 23, Issue 3) BW

What, then, have we gained in our assessment of the analytical value of the ‘‘racism as (the theft of) enjoyment’’ hypothesis? Well, we have been able to offer a series of responses to the four basic critiques highlighted in the opening sections of this paper. In respect of the first critique (of depoliticizing psychological reductionism), we have, I hope, taken a series of decisive steps away from thinking jouissance within the domain of the psychological and thus also from the critique of psychological reductionism. I have asserted that, in its varying social formations, jouissance is—paradoxically enough—more a sociological than in any way a psychological concept. Indeed, once we grasp that enjoyment never floats free of socio-historical context, and that it is always grounded in a particular socio-symbolic matrix of laws and social ideals, the idea of enjoyment as a decontextualized psychological dynamic of resentment that can be reductively imposed in variety of socio-historical locations must be reconsidered. Any viable analytical reference to the notion of jouissance must of necessity be tied to the symbolic domain from within which it has arisen. True enough—and as I have conceded—the ‘‘racism as (theft of) enjoyment’’ hypothesis often does occur in contexts (and this is typical of Žižek’s work) that are glaringly inattentive to socio-economic and historical detail. That said, I have nevertheless suggested that the ‘‘formalist’’ quality of this Lacanian hypothesis (stated, in other words, as a formula) may in fact be viewed an analytical asset. After all, as a variable of a social analysis, enjoyment must surely remain empty of essential contents, precisely because of the malleability of what different (groups of) people ‘‘get off’’ on. This, indeed, was one of the responses to the second of the critiques offered above (enjoyment as conceptually under-differentiated, over-inclusive): yes, jouissance can refer to virtually any object or activity, so long as it has taken on libidinal value as focus of the drive. Moreover, precisely this inclusiveness proves a crucial anti-essentialist dimension of the concept of jouissance. We can say, then, that the racism as (theft of) enjoyment hypothesis should thus be used as an empty hypothesis—as a related set of algebraic terms, perhaps—that must of necessity be anchored in empirical detail. How else could we defend the Lacanian claim that psychoanalysis is a ‘‘science of the particular’’? So, rather than operating as an all-subsuming, ‘‘one size fits all’’ transhistorical formula, the idea of racism as (the theft of) enjoyment should be treated precisely as hypothetical, as an exploratory device that focuses our attentions on specific facets of the analytical field. One prospective use of the hypothesis is precisely as a heuristic device, a provisional analytical frame that challenges the analyst of racism to identify the various interconnected components of a prospective libidinal economy (the superegoic functioning of law, the narrative frame of ideological fantasy, various instantiations of object petit a such as the threatened libidinal treasure, the presumed ‘‘thief of jouissance’’ etc.). True, a provisional and properly explorative use of these ideas is seldom if ever the case in the illustrative descriptions of the concept that appear in Žižek’s work. This much I concede: such analyses should entail more by way of nuance and empirical texture. Analytical application should particularize these concepts, investigate how they might appear in highly distinctive fields of analysis, rather than summarily generalize across empirical contexts. The problem of inadequate attention being paid to the differences between xenophobia, racism, Anti-Semitism, homophobia, Islamophobia, racism, xenophobia, etc., is one that remains: the notion of jouissance surely cannot be a satisfactory analytical tool without being more attentive to the difference between these various distinct forms of social prejudice.

#### 7] Recent elections prove massive progress- change also reflected in legal/attitude change

Blaine 19

(Kyle, <https://www.cnn.com/2019/01/23/politics/pete-buttigieg-gay-running-for-president/index.html>, 1-23)

South Bend Mayor Pete Buttigieg entered the 2020 race for president on Wednesday, announcing his intentions with a video featuring scenes of him and his husband, Chasten, cooking and playing with their dog, Buddy. Should Buttigieg win his long-shot bid for the Democratic nomination, he will become the first nominee of a major political party who publicly identifies as gay. If he goes on to defeat President Donald Trump, it'd be a historic win. This appears unlikely (but by no means impossible) at this point; Buttigieg is not very well-known outside of Indiana and he's entering a crowded field of more established contenders. That a gay married man is running a serious campaign for president, however, is a big deal, and we shouldn't let the improbability of his candidacy stop us from acknowledging this moment. Only a decade ago, his run would have been unthinkable. Gay marriage was legal in only two states in January 2009 -- Massachusetts and Connecticut. Voters in California -- one of the most Democratic states in the country -- had just passed Proposition 8, banning same-sex marriage in the state. Barack Obama became President, and although he was supportive of expanding legal rights for the LGBT community and gay couples, he was on the record during his campaign as being opposed to same-sex marriage. "I believe marriage is between a man and a woman. I am not in favor of gay marriage," Obama told MTV News during the 2008 campaign. It would have been fair to think that progress would come slowly for the LGBT community if even Obama, who was considered to be a progressive within the Democratic Party on many critical issues, was publicly opposed to same-sex marriage at the time. But the next eight years of his presidency saw rapid change. In 2010, President Obama signed into law the Don't Ask, Don't Tell Repeal Act, ending a policy enacted in 1993 that prevent gay men and lesbians from serving openly in the military. In 2012, in the heat of a presidential campaign, Obama became the first sitting US president to support same-sex marriage, telling ABC News, "At a certain point I've just concluded that for me, personally, it is important for me to go ahead and affirm that I think same-sex couples should be able to get married." LGBT Rights Milestones Fast Facts LGBT Rights Milestones Fast Facts Three years later, the Supreme Court ruled that states cannot ban same-sex marriage, making it legal nationwide for gay and lesbian couples to marry. Public attitude shifted as well. In 2009, 54% of Americans opposed

same-sex marriage and only 37% supported it, according to Pew Research Center. By 2017, that number had flipped: 62% of Americans supported same-sex marriage, while only 32% opposed it. And during this time, candidates who publicly identify as gay, bisexual and transgender have broken barriers with their wins. In 2012, Wisconsin's Tammy Baldwin became the first gay person elected to the US Senate (she was re-elected in 2018). Kate Brown became the first bisexual governor in the US in 2015 when she was appointed in Oregon. She has been elected twice since then. In last year's midterm elections, Colorado's Jared Polis became the first gay man in the US to be elected governor, Kyrsten Sinema, who is bisexual, won a US Senate seat in Arizona, and Sharice Davids, a lesbian, won her US House race in Kansas. All of this is to say, quite simply, that in a relatively brief period of time, the politics surrounding gay marriage and LGBT equality shifted dramatically. And even though issues surrounding LGBT equality are hardly settled, Buttigieg's announcement is a good reminder of the progress that has been made. Buttigieg, who was elected mayor in 2011 at the age of 29, came out in 2015 -- days before the Supreme Court struck down same-sex marriage bans nationwide. In a column titled 'Why coming out matters," he wrote about the difficulty he had coming to terms with his sexuality and being open about it publicly. "We Midwesterners are instinctively private to begin with, and I'm not used to viewing this as anyone else's business," he wrote. "But it's clear to me that at a moment like this, being more open about it could do some good. For a local student struggling with her sexuality, it might be helpful for an openly gay mayor to send the message that her community will always have a place for her. And for a conservative resident from a different generation, whose unease with social change is partly rooted in the impression that he doesn't know anyone gay, perhaps a familiar face can be a reminder that we're all in this together as a community." Buttigieg might not have a real chance at winning the Democratic nomination. But by announcing he is running for the highest office in the land with a video that features his husband, he's already on the path to accomplishing what he set out to do in his column. He acknowledged as much to CNN's Dan Merica on Wednesday, saying, "I am also mindful of the fact that this just might make it a little easier for the next person who comes along. My sincere hope is that by the time my kids are old enough, once we have kids, to understand politics, that it won't even be newsworthy." And who knows. Maybe he'll make the debate stage. Maybe he'll take off in Iowa, and that momentum will propel him further than we can foresee now. But one thing is for sure: Having a gay candidate -- or nominee, or president -- is no longer such a farfetched idea.