# 1NC

## 1

#### Interpretation: Debaters may not defend extra-topical plantexts.

#### Violation: They defend medical products which are not the same as medicines – diagnostic kits, medical masks, protective equipment.

An effective response to COVID-19 pandemic requires rapid access to affordable medical products

including diagnostic kits, medical masks, other personal protective equipment and ventilators, as

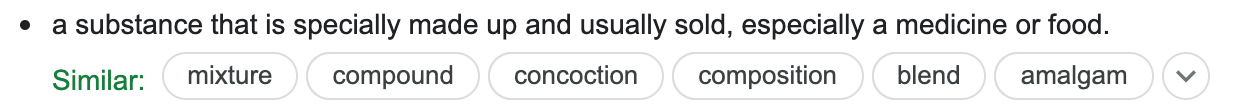
well as vaccines

#### Medicines treat diseases

Webster (Merriam Webster is America's leading and most-trusted provider of language information, accessed on 6-30-21, Merriam Webster, "Definition of MEDICINE,” https://www.merriam-webster.com/dictionary/medicine)// ww pbj

Definition of medicine 1a: a substance or preparation used in treating disease cough medicine

#### Preparation are not masks, diagnostic kits, etc, preparation in a medical sense, Oxford Dictionary:

[https://www.google.com/search?q=preparation&oq=preparation+&aqs=chrome..69i57j0i433i512j0i20i263i512j0i131i433i512j0i433i512l3j0i512l3.2307j0j4&sourceid=chrome&ie=UTF-8]

**a substance** that is **specially made** up **and** usually **sold**, especially a medicine or food

#### Standards:

#### 1]—Limits and Ground: Adding things outside of the res allows anything to become aff ground—bad because aff can add anything to the resolution and then neg has no predictable ground

ACTUALLY KILLS GROUND: A LOT OF THE RESPONSES TO VACCINE AFFS ARE THAT VACCINES AREN’T K2 SOLVE ETC BUT THEN THEY TAKE AWAY WHAT WE CAN READ BY INCLUDING THOSE THINGS IN THEIR PLANTEXT

#### 2]—Undermines TS education – since what we’re forced to deb8 about is outside the topic

#### 3]—Strat Skew: Skews Neg Time by either forcing us to debate about things we can’t predict or forces a CP that undermines Link UQ to any other portion of the strat.

#### PDIGM ISSUES:

#### DTD not DTA – since their case is contextualized around all of these medicines DTA is the same as DTD or they’ll be stuck with one advantage but then that’s structurally unfair since we spent time reading theory and responding to everything else. Also severance as punishment is illegitimate since

#### DTA is incoherent since they already gave the 1AC.

#### Use competing interpretations not reasonability:

#### A]—Use it for both fairness and education – it’s the only way that we can judge without bias a theory argument and it’s also the only way we can have a discussion about the implications of our theory argument regardless of what someone thinks.

#### B]—There’s no brightline to what is reasonable or not, so it’s impossible to tell, and using reasonability is thus infinitely regressive.

C]—Reasonability causes a race to the bottom, with people trying to find the least educational and fair method that is still considered reasonable

No rvis – 1—forces neg theory, 2—illogical b/c u don’t win for being not abusive, 3 – encrouages baiting

## 2

#### The intertwined regimes of power that construct society define themselves in opposition to the queer Other that directly threatens the “good” National population. Binaries that paint the Other as the virus infiltrating the healthy population that must be located and “cured” mark queer bodies for violence and death.

Spade 2011 - Dean Spade is a lawyer, writer, trans activist, and Associate Professor of Law at Seattle University School of Law. In 2002, he founded the Sylvia Rivera Law Project, a non-profit law collective in New York City that provides free legal services to transgender, intersex and gender non-conforming people who are low-income and/or people of color (“Normal Life: Administrative Violence, Critical Trans Politics, and the Limits of Law,” South End Press) hrmb.

This way of understanding the dispersion of power helps us realize that power is not simply about certain individuals being targeted for death or exclusion by a ruler, but instead about the creation of norms that distribute vulnerability and security. When we think about power this way, we undertake a different kind of examination of conditions that concern us, asking different questions. Mitchell Dean describes how this kind of analysis attends to the routines of bureaucracy; the technologies of notation, recording, compiling, presenting and transporting of information, the theories, programmes, knowledge and expertise that compose a field to be governed and invest it with purposes and objectives; the ways of seeing and representing embedded in practices of government; and the different agencies with various capacities that the practices of government require, elicit, form and reform. To examine regimes of government is to conduct analysis in the plural: there is already a plurality of regimes of practices in a given territory, each composed from a multiplicity of in principle unlimited and heterogeneous elements bound together by a variety of relations and capable of polymorphous connections with one another. Regimes of practices can be identified whenever there exists a relatively stable field of correlation of visibilities, mentalities, technologies and agencies, such that they constitute a kind of taken- for- granted point of reference for any form of problematization.6 This kind of analysis can be seen in the work of those using “industrial complex” terms to describe and resist the forces of militarization and criminal punishment that pervade US society. It can also be seen in the work that is being done for disability justice.

Critical disability studies and the disability rights and disability justice movements have shown us how regimes of knowledge and practices in every area of life establish norms of “healthy” bodies and minds, and consign those who are perceived to fall outside those norms to abandonment and imprisonment.7 Policies and practices rooted in eugenics have attempted (and continue to attempt) to eliminate the existence of people who fall outside those norms. Native scholars and activists have shown how white European cultural norms determine everything from what property is to what gender and family structure should look like, and how every instance of the imposition of these norms has been used in the ser vice of the genocide of indigenous people. In these locations and many others, we can see how the circulation of norms creates an idea that undergirds conditions of violence, exploitation, and poverty that social movements have resisted— the idea that the national population (*constructed* as those who meet racial, gender, sexual, ability, national origin, and other norms) must be protected from those “ others” (those outside of such norms) who are portrayed again and again in new iterations at various historical moments as “threats” or “drains.” This operation of norms is central to producing the idea of the national body as ever- threatened and to justifying the exclusion of certain populations from programs that distribute wealth and life chances (white schools, Social Security benefits, land and housing distribution programs) and the targeting of these same populations for imprisonment and violence (including criminal punishment, immigration enforcement, racist drug laws, sterilization, and medical experimentation). Even though norms are incorporated into various spaces and institutions inconsistently and applied arbitrarily, they still achieve the overall purpose of producing security for some populations and vulnerability for others. Many social movements have produced analyses of how various groups are harmed by the promotion of a national identity centered in norms about race, bodies, health, gender, and reproduction. These constructs often operate in the background and are presumed as “neutral” features of various administrative systems. The existence and operation of such administrative norms is therefore less visible than those moments when people are fired or killed or excluded explicitly because of their race or body type or gender, yet they sometimes produce more significant harm because they structure the entire context of life. I am going to return again and again in the chapters that follow to key examples, such as the dismantling of welfare programs and the expansion of criminal and immigration enforcement, that are central to contemporary politics and help illustrate how life chances are distributed through racialized- gendered systems of meaning and control, often in the form of programs that attest to be race- and gender- neutral and merely administrative.

#### The aff is saviorism:

Fink card: “pushed higher income countries to help lower income countries”

small but influential group of countries, mainly Australia, Canada, the European Union (EU), Japan, the United Kingdom (UK) and the United States (US),

#### The assumptions of the west that through the spread and accessibility of medicine that it “SOLVES FOR DEATH” is one that ignores the situation of those otherized: they may not want to talk about why they got the disease, or the homosexual lives they lead and the “corrective r\*pe” that they had to go through. The West through doing this will further conflate sexual activity with sexual identity and consigns those who are homosexual to be diseased. Spurlin ‘18

[Spurlin, William J. “Queer Theory and Biomedical Practice: The Biomedicalization of Sexuality/The Cultural Politics of Biomedicine.” The Journal of medical humanities vol. 40,1 (2019): 7-20. doi:10.1007/s10912-018-9526-0]kitkat

The biomedicalization of homosexuality under National Socialism was by no means a momentary aberration as nationalist discourses in much of the postcolonial world today read homosexuality as a colonial import and as a form of western decadence that is foreign to indigenous cultural traditions. **Western biomedicine has played a role historically as a tool of imperial power.** Frantz Fanon, an early postcolonial theorist originally from Martinique who studied medicine and psychiatry in France, and served a medical residency in Algeria and became involved in Algeria’s struggle for independence, noted that medical knowledge was one of the most insidious tools of colonial conquest and contributed to the dehumanizing logic of colonial rule (1963, 296). Similarly speaking of the French colonial conquest of Algeria, Richard Keller notes in Colonial Madness that physicians, surgeons, and pharmacists saw diagnosis and treatment as a contest over civilization alongside health and disease (2007, 11). In terms of sexuality, this meant that European physicians in the late nineteenth and early twentieth centuries read Africa in particular as “a space of savage violence and lurid sexuality” (1). Largely as a result of the effects of the so-called civilizing mission of colonialism, and the remnants of homophobic laws that often have their origins in colonial administration, **HIV/AIDS sufferers in many postcolonial societies today bear the stigma of sexual deviance and moral laxity**, and **these markings have been shaped by a history of imperialism, outdated western psychiatric opinion on the etiology of homosexuality, and causal links between homosexuality and HIV/AIDS constructed by western biomedicine in the early history of the pandemic.** Yet the effects of the biomedical justification of colonial rule continue in the contemporary surveillance and tracking of HIV/AIDS by global health institutions such as the World Health Organization (WHO) and UNAIDS. As Cindy Patton has argued, the term “African AIDS,” used early in the pandemic, mobilized racist ideologies of unchecked, unbridled sexuality amongst indigenous Africans and amongst blacks in general.8 The rhetorical strategies of medical thought-styles in representations of HIV/AIDS globally, Patton notes, have been deeply layered with social ideologies around race, class, and sexuality, and have the power “to structure the terms through which bodies become visible as the locations of disease, of an epidemic” (2002, 26). Another problem with the effects of imperialism was the initial reluctance of many African nations to admit to a presence of homosexuality within their borders and even higher rates of HIV infection than were originally assumed or predicted. This was tied to **deep-seated historical anxieties** about discursive appropriations of African sexuality by the West in decadent terms, a legacy of colonialism which remains, as with the term “African AIDS,” in discourses surrounding the global surveillance and tracking of HIV/AIDS. At the same time, the reading of homosexuality as un-African by some strands of African cultural nationalism produced a significant gap for those at risk for HIV who escaped the categories of the West, given that some indigenous African men practiced anal sex with other men but did not identify as gay and lived heterosexual lives publicly, which was compounded by the fact that the WHO saw HIV transmission in Africa largely in heterosexual terms in the early days of the pandemic. **AIDS educators were not initially sensitive to the fact that anal sex has different meanings and values in different cultural systems that needed to be addressed in helping those men,** who engaged in the practice of anal sex with other men as partners, recognize that safer sex applied to them as well, even if they resisted taking on a gay identity as it is understood in the West. The adoption of the descriptive phrase “men who have sex with men,” or MSM, by the WHO’s Global Programme on AIDS provided a thinly veiled screen, or closet, at the time, not of mere secrecy but of a “safe” identity that was more legibly heterosexual but later, it was realized, no less at risk for HIV transmission or infection. The **problem with western understandings of homosexuality, initially imposed by global health organizations on indigenous men who have sex with men, was not so much the conflation of anal sex with homosexuality but the conflation of sexual practice with sexual identity**, which places Foucault’s proposition of a shift in homosexuality in the nineteenth century from a temporary aberration to an emergent identic category (1980, 42-43) even more firmly in the West. More important, such imperialist thinking missed significant forms of HIV transmission not immediately apparent to western thinking, which was based on the confluence of sexual practice with sexual identity and resulted in subsequent gaps and delays in education and prevention programs in large parts of sub-Sahara Africa early in the pandemic. **Additionally, placid assumptions in the West that the availability of anti-retroviral (ARV) medication no longer signifies eventual death for those who are HIV-positive fail to recognize that this is precisely what it does signify for the many indigenous Africans in sub-Sahara Africa dying from AIDS-related illnesses each day.** South Africa has the highest prevalence of HIV/AIDS in the world, estimated by the South African government’s statistical report of 2015 to be at about 6.19 million of its total population of 54.96 million with the highest impact of HIV/AIDS falling on indigenous African women (Statistics South Africa 2015). A report on violence against women and HIV/AIDS by the UNAIDS Coalition on Women and AIDS and the WHO points to the everyday realities of gender inequality and intimate partner violence in South Africa. It is difficult for women, particularly younger women, to negotiate condom use with intimate male partners. High rates of gender-based violence and rape often serve as barriers to women seeking HIV testing, anti-retroviral treatment, and access to services which could prevent mother to child transmission (UNAIDS Global Coalition on Women and AIDS and WHO 2005). Alarming numbers of indigenous African women who identify as lesbian experience “corrective rape” as a cure for their so-called aberrant desires, placing them at risk for HIV/AIDS as well. **Another issue pointing to the high prevalence of HIV/AIDS in South Africa is that in the late 1990s and in the early part of the last decade, some global health officials argued that those living in poverty were not literate enough to follow the prescribed regimen of treatment for taking ARV medication; this racist argument, in turn, was appropriated by western pharmaceutical companies as a rationale for not lowering the cost of the drugs so that they would be affordable to poorer South Africans, arguing that a failure to take the drugs responsibly could lead to drug-resistant strains of HIV.** The Treatment Action Campaign (TAC) in South Africa has been the most vocal and visible lobby fighting for the rights of HIV-positive people for equal access to treatment; in the late 1990s, TAC willfully ignored international trade agreements pertaining to the production, import, and use of less costly generic versions of patented ARV drugs for the treatment of HIV infection. More recently, TAC has put pressure on UNAIDS not to overstate the likelihood of ending HIV/AIDS given the deleterious effects this could have on donorship for global HIV/AIDS funding and the politics of sexual healthcare in the developing world. The French nongovernmental human rights organization, Médecins Sans Frontières/Doctors without Borders, has worked in some of the most impoverished townships in South Africa providing ARV and TB medication to those living with HIVAIDS who are facing the challenges of poverty, marginalization, and stigma. Their work defies earlier biomedical discourses on HIV/AIDS in Africa purporting that poor Africans were too uneducated to take the medications responsibly. Given South Africa’s history of disobedience, struggle, and resistance to oppressive regimes, this work calls attention to the production and distribution of power which certainly is imbricated with biomedical thinking around ARV access and pricing in the developing world. In conclusion**, if sexual desire can become a mechanism for various forms of social manipulation, how does western biomedicine continue to play a significant political role in the cultural management of gender and sexual norms? How might the relationship between the clinical and cultural spheres be better engaged in biomedical knowledge and practice**, especially around the topic of sexual health, given biomedicine’s historic failure to recognize the influence of homophobia and transphobia in, and their reproduction through, the diagnostic histories of homosexuality and GIDC, and the racial, gender, class, and sexual ideologies that constructed early readings of the HIV/AIDS pandemic in the West and in the postcolonial world? While the identification of risk groups is key for understanding patterns of disease transmission, especially in the case of HIV/AIDS in the context of sexual health, and is essential to helping people to avoid becoming ill, what social and cultural ideologies are operating in epidemiological discourses about specific risk groups and their behavior? **Where will this theorization occur?**

#### The aff uses extinction rhetoric – harmful:

“failure to contain COVID 19 causes extinction”

“great power war”

“**outbreak of COVID-19 could very well be the event that accelerates human extinction”**

“US CHINA NUCLEAR ESCALATION TOTAL WAR IS HIGH”

#### There is a promotion of reproductive futurism to escape our insecurity in the face of nuclear threat, under a duty to a state. This nuclear risk threatens the ability for life and longevity in the status quo. Shipley ‘13

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When Jonathan Schell's The Fate of the Earth first appeared in 1982, its most talked-about passage was a graphic description of what would happen if a twenty-megaton bomb were detonated over the center of Manhattan. The ensuing account of how-a full-scale nuclear change would likely extinguish humankind along with the majority of earth's species, leaving a "republic of insects and grass," completed the **book's infernal vision**. Largely owing to this vivid thought-experiment, Schell's book helped reenergize the anti-nuclear movement in the U.S., and its cautionary portrait of a dead, irradiated planet was absorbed into mass-culture such that, read now, it chastens but does not stun. But there is a still-astonishing moment in The Fate of the Earth. This occurs in a section called "The Second Death," where Schell adopts "the view of our children and grandchildren, and of all the future generations of mankind, stretching ahead of us in time." A **nuclear extinction event, he argues, would wipe out not only the living but all of the unborn as well;** this "second death" would be the death of a longitudinal, progenerative human future, the death of the supersession of generations and thus, as he puts it, **"the death of death."**2 That we live in the shadow of the death of death, says Schell, is nowhere more apparent than in our growing ambivalence toward—and here is the surprise—marriage, an institution that consecrates a personal relationship by connecting it to the biological continuity of the species. "[By] swearing their love in public," he writes, "the lovers also let it be known that their union will be a fit one for bringing children into the world." In a world overshadowed by extinction, the biological future that endows love with social meaning begins to dematerialize, and love becomes, in response, "an ever more solitary affair: impersonal, detached, pornographic. It means something that we call both pornography and nuclear destruction 'obscene.'" Although Schell is not explicit about what forms of sexual detachment he laments here, "**The Second Death" clearly implies that any sex decoupled from biological continuity and seeking refuge in licentious, solitary, distant, or momentary enjoyment—any sex that deviates from a reproductive notion of the future—is a symptom of our nuclear extinction syndrome.** Thus when Schell, oddly quoting Auden, says that the peril of extinction thwarts "Eros, builder of cities," he doesn't need to invoke "sodomy, destroyer of cities" for a link between queerness and extinction to be forged.' By installing a reproductive futurism at the heart of his admonitory project, Schell implicitly stigmatizes as futureless anyone who stands beyond reproductivism's pale: not just the homosexual but also the unmarried, the divorced, the impotent, the childless, the masturbator, the hedonist, the celibate

#### The violence of the community and the government culminates in overkill which uniquely outweighs extinction under any utilitarian framework since it doesn’t only end the pleasure and happiness in life, it erases the previous value of life. Stanley ‘11

[Stanley, E. (2011). Near Life, Queer Death. Social Text, 29(2), 1–19. doi:10.1215/01642472-1259461 ]kitkat

Overkill is a term used to indicate such excessive violence that it pushes a body beyond death. Overkill is often determined by the postmortem removal of body parts, as with the partial decapitation in the case of Lauryn Paige and the dissection of Rashawn Brazell. The **temporality of violence, the biological time when the heart stops pushing and pulling blood, yet the killing is not finished, suggests the aim is not simply the end of a specific life, but the ending of all queer life.** This is the time of queer death, when the utility of violence gives way to the pleasure in the other’s mortality. If queers, along with others, approximate nothing, then the task of ending, of killing, that which is nothing must go beyond normative times of life and death. In other words, **if Lauryn was dead after the first few stab wounds to the throat, then what do the remaining fifty wounds signify**? **The legal theory that is offered to nullify the practice of overkill often functions under the name of the trans- or gay-panic defense**. Both of these defense strategies argue that the murderer became so enraged after the “discovery” of either genitalia or someone’s sexuality they were **forced to protect themselves from the threat of queerness**. Estanislao Martinez of Fresno, California, used the trans-panic defense and received a four-year prison sentence after admittedly stabbing J. Robles, a Latina transwoman, at least twenty times with a pair of scissors. Importantly, this defense is often used, as in the cases of Robles and Paige, after the murderer has engaged in some kind of sex with the victim. The logic of the trans-panic defense as an explanation for overkill, in its gory semiotics, offers us a way of understanding queers as the nothing of Mbembe’s query. Overkill names the technologies necessary to do away with **that which is already gone**. Queers then are the specters of life whose threat is so unimaginable that one is “forced,” not simply to murder, but to push them backward out of time, out of History, and into that which comes before. 27 In thinking the overkill of Paige and Brazell, I return to Mbembe’s query, “But **what does it mean to do violence to what is nothing?”**28 This question in its elegant brutality repeats with each case I offer. By resituating this question in the positive, the “something” that is more often than not translated as the human is made to appear. Of interest here, the category of the human assumes generality, yet can only be activated through the specificity of historical and politically located intersection. To this end, the human, the “something” of this query, within the context of the liberal democracy, names rights-bearing subjects, or those who can stand as subjects before the law. **The human, then, makes the nothing not only possible but necessary.** Following this logic, the work of death, of the death that is already nothing, not quite human, binds the categorical (mis)recognition of humanity. The human, then, resides in the space of life and under the domain of rights, whereas the queer inhabits the place of compromised personhood and the zone of death. **As perpetual and axiomatic threat to the human, the queer is the negated double of the subject of liberal democracy.** Understanding the nothing as the unavoidable shadow of the human serves to counter the arguments that suggest overkill and antiqueer violence at large are a pathological break and that the severe nature of these killings signals something extreme. In contrast, overkill is precisely not outside of, but is that which constitutes liberal democracy as such. **Overkill then is the proper expression to the riddle of the queer nothingness.** Put another way, the spectacular material-semiotics of overkill should not be read as (only) individual pathology; these vicious acts must indict the very social worlds of which they are ambassadors. **Overkill is what it means**, what it must mean, **to do violence to what is nothing**.

#### The collective resistance of the Stonewall riots is a spirit we need to recapture – embrace the mindset and radically refuse the police state is the only way to prevent the continuation of state violence towards the queer Other and the death of the revolutionary spirit

**Stanley 11** Stanley, E. A., & Smith, N. (2011). Captive genders: Trans embodiment and the prison industrial complex. Oakland, CA: AK Press.

Bright lights shattered the dark anonymity of the dance floor. The flicker warned of the danger of the coming raid. Well experienced, people stopped dancing, changed clothing, removed or applied makeup, and got ready. The police entered, began examining everyone’s IDs, and lined up the trans/gender-non-conforming folks to be “checked” by an officer in the restroom to ensure that they were wearing the legally mandated three pieces of “gender appropriate clothing.” Simultaneously the cops started roughing up people, dragging them out front to the awaiting paddy wagon. In other words, it was a regular June night out on the town for trans and queer folks in 1969 New York City. As the legend goes, that night the cops did not receive their payoff or they wanted to remind the patrons of their precarious existence. In the shadows of New York nightlife, [at] the **Stonewall** Inn, like most other “**gay bars**,” was owned and run by the mafia, which tended to have the connections within local government and the vice squad to know who to bribe in order to keep the bar raids at a minimum and the cash flowing. As the first few captured queers were forced into the paddy wagon, people hanging around outside the bar began throwing pocket change at the arresting **officers**; then the bottles started flying and then the **bricks**. With the majority of the patrons now outside the bar, a **crowd of angry trans/queer folks had gathered and forced the police to retreat** back **into the Stonewall**. **As their collective fury grew, a** few people uprooted a parking meter and used it as a battering ram in hopes of knocking down the bar’s door and escalating the physical confrontation with the cops. A tactical team was called to rescue the vice squad now barricaded inside the Stonewall. They eventually arrived, and the street battle raged for two more nights**. In a** blast of **radical collectivity**, trans/gender-non-conforming folks, queers of color, butches, drag queens, hair-fairies, homeless street youth, sex workers, and others **took up arms and fought back against** the **generations of oppression** that they were forced to survive.[1] Forty years later, on a similarly muggy June night in 2009, history repeated itself. At the Rainbow Lounge, a newly opened gay bar in Fort Worth, Texas, the police staged a raid, verbally harassing patrons, calling them “faggots” and beating a number of customers. One patron was slammed against the floor, sending him to the hospital with brain injuries, while seven others were arrested. These instances of brutal force and the administrative surveillance that trans and queer folks face today are not significantly less prevalent nor less traumatic than those experienced by the Stonewall riot[s] ers of 1969, however the way [of] s this violence is currently underst[anding violence] ood is quite different.[from the Rainbow Lounge] While community vigils and public forums were held in the wake of the Rainbow Lounge raid, the immediate response was ***not to fight back***, ***nor has there been*** much attempt to understand the raid in the broader context of the systematic violence trans and queer people face under the relentless force of the prison industrial complex (PIC).[2] Captive Genders is in part an attempt to think about the historical and political ideologies that continually naturalize the abusive force of the police with such power as to make them appear ordinary. This is not to argue that the types of resistance present at the Stonewall riots were commonplace during that time, nor to suggest that trans and queer folks do not fight back today; nonetheless one of our aims is to chart the multiple ways that trans and queer folks are subjugated by the police, along with the multiple ways that we have and that **we continue to resist in the face of these overwhelming structures**.[3] I start **with the Stonewall riot** not because it **was** **the** first, most important, or last instance of **radical refusal of the police state.** Indeed, the riots at San Francisco’s Compton’s Cafeteria in 1966 and at Los Angeles’s Cooper’s Doughnuts in 1959 remind us that the history of resistance is as long as the history of oppression. However, what is unique about the Stonewall uprising is that, within the United States context, it is made to symbolize the “birth of the gay rights movement.” Furthermore, dominant lesbian, gay, bisexual, and transgender (LGBT) political organizations like the Human Rights Campaign (HRC) and the National Gay and Lesbian Task Force (NGLTF) attempt to build an arc of progress starting with the oppression of the Stonewall moment and ending in the current time of “*equality*” evidenced by campaigns for gay marriage, hate crimes legislation, and gays in the military. Captive Genders works to undo this narrative of progress, assimilation, and police cooperation by building an analysis that highlights the **historical and contemporary antagonisms between trans/queer folks and the police state**.[4] This collection argues that **prison abolition must be one of the centers of trans and queer liberation struggles**. Starting with abolition we open questions often disappeared by both mainstream LGBT and anti-prison movements. Among these many silences are the radical trans/queer arguments against the proliferation of hate crimes enhancements. Mainstream LGBT organizations, in collaboration with the state, have been working hard to make us believe that hate crimes enhancements are a necessary and useful way to make trans and queer people safer. Hate crimes enhancements are used to add time to a person’s sentence if the offense is deemed to target a group of people. However, hate crimes enhancements ignore the roots of harm, do not act as deterrents, and reproduce the force of the PIC, which produces more, not less harm. Not surprisingly, in October 2009, when President Obama signed the Matthew Shepard and James Byrd, Jr. Hate Crimes Prevention Act into law, extending existing hate crimes enhancements to include “gender and sexuality,” there was no mention by the LGBT mainstream of the historical and contemporary ways that the legal system itself works to deaden trans and queer lives. As antidote, this collection works to understand how gender, sexuality, race, ability, class, nationality, and other markers of difference are constricted, often to the point of liquidation, in the name of a normative carceral state. Among the most volatile points of contact between state violence and one’s body is the domain of gender. An understanding of these connections has produced much important activism and research that explores how non-trans women are uniquely harmed through disproportionate prison sentences, sexual assault while in custody, and nonexistent medical care, coupled with other forms of violence. This work was and continues to be a necessary intervention in the ways that prison studies and activism have historically imagined the prisoner as always male and have until recently rarely attended to the ways that gendered difference produces carceral differences. Similarly, queer studies and political organizing, along with the growing body of work that might be called trans studies— while attending to the work of gender, sexuality, and more recently to race and nationality—has (with important exceptions) had little to say about the force of imprisonment or about trans/queer prisoners. Productively, we see this as both an absence and an opening for those of us working in trans/queer studies to attend—in a way that centers the experiences of those most directly impacted—to the ways that the prison must emerge as one of the major sites of trans/queer scholarship and political organizing.[5] In moments of frustration, excitement, isolation, and solidarity, Captive Genders grew out of this friction as a rogue text, a necessarily unstable collection of voices, stories, analysis, and plans for action. What these pieces all have in common is that they suggest that gender, ability, and sexuality as written through race, class, and nationality must figure into any and all accounts of incarceration, even when they seem to be nonexistent. Indeed, the **oftentimes ghosted ways that gender and heteronormativity function most forcefully are in their presumed absence.** In collaboration and sometimes in contestation, this project offers vital ways of understanding not only the specific experience of trans and queer prisoners, but also more broadly the ways that regimes of normative sexuality and gender are organizing structures of the prison industrial complex. To be clear, Captive Genders is not offered as a definitive collection. Our hope is that it will work as a space where conversations and connections can multiply with the aim of making abolition flourish.

## Case

### C1

#### A waiver greenlights counterfeit vaccines specifically – independently turns Case – and this sets a bad precedent for the future as well.

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, and they are**. Allowing a temporary waiver that permits compulsory licensing to allow a manufacturer to export counterfeit vaccines will **cause confusion and endanger public health**. For example, between 60,000 and 80,000 children in Niger with fatal falciparum malaria were treated with a counterfeit vaccine containing incorrect active pharmaceutical ingredients, resulting in more than **100 fatal infections.** Beyond the patients impacted, counterfeit drugs erode public confidence in health care systems and the pharmaceutical industry. Vaccine hesitancy is a rampant threat that feeds off of the distribution of misinformation. Allowing the production of vaccines from improper manufacturing facilities further opens the door for antivaccine hacks to stoke the fear fueling **vaccine hesitance**.

Preempting their kumar card: their card talks about hep b vaccines – which is a different vaccine, and our card talks about malaria, it is still a risk – AND OUR CARD SAYS COV19 VAX EVEN MORE COMPLCIATED

### C2

#### Warming is natural, inevitable, and adaptation solves

**Devine 18** [(Jack Devine Columnist), 10-16-2018, "Column: Cutting through the climate change fog," Aiken Standard, <https://www.aikenstandard.com/opinion/column-cutting-through-the-climate-change-fog/article_3a666f84-d18c-11e8-bbe9-9f277e6d22f4.html>] TDI

Global warming probably is real and the U.N. report is certainly terrifying – but both are widely misunderstood. Most scientists agree that the earth is warming, and it follows that tropical storms, fueled by warm seawater, are becoming more energetic and therefore more harmful. And for that reason we must continue to improve on preparing for and dealing with major storms. In its updated study, the IPCC projects that major consequences from global warming – droughts, wildfires, floods, food shortages and related social upheaval – will occur at lower temperatures than previously estimated, and as soon as 2040 if current warming trends persist. It’s a doomsday scenario: in so many words, the IPCC scientists warn that we are facing global economic and social calamity in just two decades. They may be crying wolf – we’ll know in 2040 – but regardless, their report actually reveals several important perspectives: 1. Whatever is affecting the earth’s climate since the dawn of the industrial age (about 200 years ago) is layered on top of the natural heating and cooling cycle that’s been ongoing throughout its 4 billion years of existence. The central unresolved question in the entire analysis is how much of the observed post-industrial temperature increase is due to mankind’s actions vs. how much would have happened if we weren’t even here. We may be able to modulate mankind’s influence but we can’t do anything about Mother Nature’s part. 2. Our planet is now home to about 7.5 billion people, 10 times as many as just a few centuries ago, all consuming resources and emitting wastes. That’s a big part of the problem and it’s not going to go away. 3. Although characterized as a stern warning of the proximate danger of climate change, the U.N.’s IPCC report also confirms in the bleakest of terms the futility of the Paris Accords. It makes clear that the greenhouse gas emission targets of Paris (unlikely to be met in any event) would not significantly change the climate trajectory; truly draconian economic disincentives – such as carbon taxes in the range of thousands of dollars per ton – would be needed. That’s not going to happen. Even the $50/ton posited by President Obama was considered economically debilitating. 4. The initiatives under consideration to combat climate change would not stop it, they would just delay the onset of serious consequences. But that’s not a success strategy: the same calamitous outcome a decade or so later would be no more tolerable than in 2040. All of this points to a single inescapable conclusion. Of course we should minimize atmospheric emissions. But trying to control our planet’s climate is a fool’s errand, and it makes little sense to turn the world’s economy upside down and to make electricity unaffordable – and therefore unavailable to billions – in a futile effort to do so. The rational alternative is to adapt to climate change, just as flora and fauna have done for millennia. With no intergovernmental guidance, animal life moves about the planet to find food supplies where the changing planet provides. Coastlines have been changing forever. Water supplies come and go. Land becomes fertile and then not. Plants species adapt and grow (or die) as the climate changes around them. In our advanced technological society, we have the capability to foresee changes and to engineer means to adapt and adjust to those changes. Take a lesson from the Dutch. Centuries ago, they recognized that their tiny, low-lying country would forever be imperiled by the neighboring North Sea. So they built and maintained dikes to keep it at bay. Today in Holland there is a massive, computer-controlled network of levees and gates and storm barriers to control flooding, and they plan to upgrade that system as needed to accommodate projected sea level increases. The Zuider Zee (the inland sea we learned about in grammar school Geography class) is now verdant farmland. That’s climate control the old-fashioned way. We can’t prevent hurricanes but we can protect people from their ravages. Responsible environmentalism means conserving resources, managing wastes, and living in harmony with our environs. That’s what we must do–and it’s all we can do.

### C3

#### Trade is irrelevant for war

Katherine Barbieri 13, Associate Professor of Political Science at the University of South Carolina, Ph.D. in Political Science from Binghamton University, “Economic Interdependence: A Path to Peace or Source of Interstate Conflict?” Chapter 10 in Conflict, War, and Peace: An Introduction to Scientific Research, google books

How does interdependence affect war, the most intense form of conflict? Table 2 gives the empirical results. The rarity of wars makes any analysis of their causes quite difficult, for variations in interdependence will seldom result in the occurrence of war. As in the case of MIDs, the log-likelihood ratio tests for each model suggest that the inclusion of the various measures of interdependence and the control variables improves our understanding of the factors affecting the occurrence of war over that obtained from the null model. However, the individual interdependence variables, alone, are not statistically significant. This is not the case with contiguity and relative capabilities, which are both statistically significant. Again, we see that contiguous dyads are more conflict-prone and that dyads composed of states with unequal power are more pacific than those with highly equal power. Surprisingly, no evidence is provided to support the commonly held proposition that democratic states are less likely to engage in wars with other democratic states.¶ The evidence from the pre-WWII period provides support for those arguing that economic factors have little, if any, influence on affecting leaders’ decisions to engage in war, but many of the control variables are also statistically insignificant. These results should be interpreted with caution, since the sample does not contain a sufficient number wars to allow us to capture great variations across different types of relationships. Many observations of war are excluded from the sample by virtue of not having the corresponding explanatory measures. A variable would have to have an extremely strong influence on conflict—as does contiguity—to find significant results. ¶ 7. Conclusions This study provides little empirical support for the liberal proposition that trade provides a path to interstate peace. Even after controlling for the influence of contiguity, joint democracy, alliance ties, and relative capabilities, the evidence suggests that in most instances trade fails to deter conflict. Instead, extensive economic interdependence increases the likelihood that dyads engage in militarized dispute; however, it appears to have little influence on the incidence of war.

#### Empirics prove trade doesn’t solve war – cross apply same logic to C2 – LIO and order does not solve for war / GPW

Martin et. al. 8(Phillipe, University of Paris 1 Pantheon—Sorbonne, Paris School of Economics, and Centre for Economic Policy Research; Thierry MAYER, University of Paris 1 Pantheon—Sorbonne, Paris School of Economics, CEPII, and Centre for Economic Policy Research, Mathias THOENIG, University of Geneva and Paris School of Economics, The Review of Economic Studies 75)

Does globalization pacify international relations? The “liberal” view in political science argues that increasing trade flows and the spread of free markets and democracy should limit the incentive to use military force in interstate relations. This vision, which can partly be traced back to Kant’s Essay on Perpetual Peace (1795), has been very influential: The main objective of the European trade integration process was to prevent the killing and destruction of the two World Wars from ever happening again.1 Figure 1 suggests2 however, that during the 1870–2001 period, the correlation between trade openness and military conflicts is not a clear cut one. The first era of globalization, at the end of the 19th century, was a period of rising trade openness and multiple military conflicts, culminating with World War I. Then, the interwar period was characterized by a simultaneous collapse of world trade and conflicts. After World War II, world trade increased rapidly, while the number of conflicts decreased (although the risk of a global conflict was obviously high). There is no clear evidence that the 1990s, during which trade flows increased dramatically, was a period of lower prevalence of military conflicts, even taking into account the increase in the number of sovereign states.

### Solvency

#### 1]—Their own solvency card, communication from India and S. Africa to WTO 2020 states that requires access to “affordable medical products”.

#### Vaccine cost is reasonable, making reductions unnecessary – therefore the aff is an unnecessary step, everything else being too expensive isn’t something that they can control, since it’s outside the bounds of the resolution.

Mercurio ‘21 (Bryan Mercurio; Chinese University of Hong Kong - Faculty of Law, ; 2-12-2021; "Wto Waiver From Intellectual Property Protection For Covid-19 Vaccines And Treatments: A Critical Review (February 12, 2021)”; Virginia Journal Of International Law Online (Forthcoming 2021), Available At Ssrn: Https://Ssrn.Com/Abstract=3789820 Or Http://Dx.Doi.Org/10.2139/Ssrn.3789820"; https://papers.ssrn.com/sol3/papers.cfm?abstract\_id=3789820, accessed 7-21-2021; JPark)

First, **pharmaceutical companies are selling the vaccine at extremely reasonable rates** and several announced plans for extensive not-for-profit sales.30 Although agreements between the pharmaceutical companies and governments are not publicly disclosed, the Belgian Secretary of State Eva De Bleeker temporarily made publicly available in a tweet the prices the EU is being charged by each manufacturer. The De Bleeker **tweet indicated the European Commission negotiated price arrangements with six companies**, with the range of spending between €1.78 and €18 per coronavirus vaccine dosage. Specific price per dose listed for each of the six vaccines was as follows: Oxford/AstraZeneca: (€1.78), Johnson & Johnson (€8.50), Sanofi/GSK (€7.56), CureVac (€10), BioNTech/Pfizer (€12) and Moderna (€18).31 While much as been made of the fact that South Africa agreed to purchase 1.5 million doses of the Oxford/AstraZeneca from the Serum Institute of India (SII) at a cost of €4.321 per dose,32 **these criticisms are directed at the lack of transparency in pharmaceutical licenses and production contracts – an issue which would be wholly unaddressed by a waiver of IPRs**. Moreover, **while the disparity in pricing is concerning the overall per dosage rate South Africa is paying nevertheless represents value for money given the expected health and economic returns on investment.** Despite the disparity in pricing between nations, the larger point remains that the industry has not only rapidly produced vaccines for the novel coronavirus but is making them available at unquestionably reasonable prices.