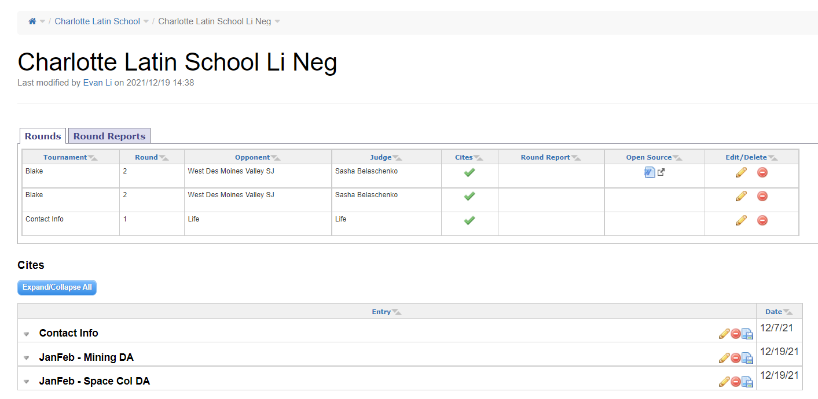
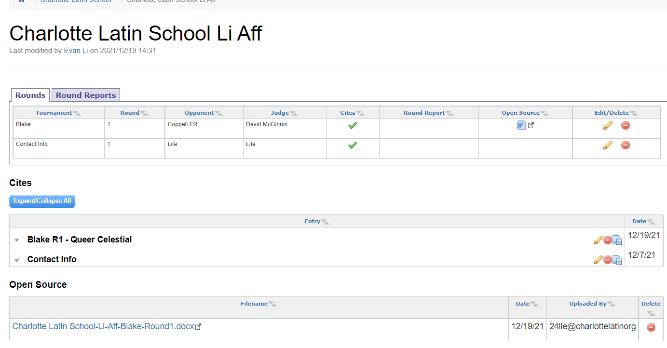
## 1

#### Interpretation: Debaters must disclose all constructive positions on open source with highlighting on the 2021-22 NDCA LD wiki after the round in which they read them.

#### Violation – they only have 2 rounds disclosed, see screenshots below



#### 1] Debate resource inequities—you’ll say people will steal cards, but that’s good—it’s the only way to truly level the playing field for students such as novices in under-privileged programs who can’t bypass paywalled articles.

Louden 10 – Allan D. Louden, professor of Communication at Wake Forest (“Navigating Opportunity: Policy Debate in the 21st Century” Wake Forest National Debate Conference. IDEA, 2010)

Groups interested in engaging in competitive National Debate Tournament (NDT)-Cross Examination Debate Association (CEDA)-style policy debate are entering an exciting time in the debate community where **digital resources are making research and networking increasingly accessible**. Those developing programs should be encouraged to choose their own topics and resolutions, but they should also make use of the massive resources available by focusing on the official NDT-CEDA resolution. **New initiatives in the field of open-source debate make evidence sharing, such as the Open Caselist, a powerful tool for new programs to engage and compete against established teams**. It is no coincidence that **the winners of the NDT tend to be the schools with the largest coaching staffs, but the increased distribution and free sharing of evidence and resources have made smaller debate programs increasingly capable of competing against larger institutions**. We are now seeing the beginnings of **increased resource sharing**, with multiple initiatives focusing on regional evidence sharing for groups of developing debate programs. This **is one example of dramatic changes occurring in the community that are capable of opening the doors for new participation in debate**. Regardless of outside influence, such as an organized campaign by preexisting debate organizations to increase resource distribution, students are independently capable of establishing the foundations for a larger competitive program. The following suggestions are a nonlinear set of options available to students who wish to establish a struc-tured and coached debate program, and eventually developing the capability to maintain multiple professional teaching positions, such as those discussed earlier in the chapter.

#### 2] Evidence ethics – open source is the only way to verify pre-round that cards aren’t miscut or highlighted or bracketed unethically. That’s a voter – maintaining ethical ev practices is key to being good academics and we should be able to verify you didn’t cheat

#### 3] Depth of clash – it allows debaters to have nuanced researched objections to their opponents evidence before the round at a much faster rate, which leads to higher quality ev comparison – outweighs cause thinking on your feet is NUQ but the best quality responses come from full access to a case.

#### D] Voter

#### Fairness – all arguments concede the validity of fairness

#### Education – the only reason schools fund debate

#### Competing interps on disclosure – A] disclosing is a yes/no question, you can’t

#### Drop the debater – Sets good norms for the debate space, losing this round will make my opponent disclose next round, Dropping the argument means dropping their case essentially making it a drop the debater

## 2

#### **A. Interpretation: If the affirmative reads arguments related to GRAPHIC MURDER they must give a content warning before their speech. These conversations are empirically trauma inducing and warnings are a good idea. Carter 15,** [Angela Carter (Ph.D. Candidate in Feminist Studies, University of Minnesota), "Teaching with Trauma: Trigger Warnings, Feminism, and Disability Pedagogy," Disabilities Studies Quarterly, 2015] Similarly, in their original petition, Oberlin students suggested trigger warnings when "issues of privilege and oppression" arise in the classroom (AAUP). Such suggestions also conflate potential discomfort, or personal injury, with the disabling affects of trauma and being triggered. However, an opportunity arises when students make these conflations. As educators, rather than dismissing trigger warnings outright, we could engage students about how systems of oppression work and explain the difference between pedagogically productive discomfort and trigger-induced re-traumatization. As educators, we could use this conversation as an opportunity to discuss the use of trigger warnings before the Internet. Historically, trigger warnings, Andrea Smith reminds us, began as "a part of a complex of practices" within the anti-violence movement working to recognize "that we are not unaffected by the political and intellectual work that we do" and that "the labor of healing has to be shared by all" (Smith).

#### **B. Violation: They didn’t give a content warning for the 3 EXTREMELY graphic murders described in detail within the Stanley 11 card – see the header bellow for 3 quotes but be warned they are very graphic**

#### **C. Standard:**

#### **1. Access – Content warnings for those who suffer from trauma or anxiety are excluded from the conversation without content warnings. Carter 15,** [Angela Carter (Ph.D. Candidate in Feminist Studies, University of Minnesota), "Teaching with Trauma: Trigger Warnings, Feminism, and Disability Pedagogy," Disabilities Studies Quarterly, 2015] Given these findings, it is imperative that the debate on trigger warnings focus on the inherent questions of access. However, because of the misuse of "triggered" to reference anything that makes someone uncomfortable, disagreements about the classroom as a "safe space" often divert the conversation away from any real discussion of pedagogy and access in higher education. In his 2012 research, Mark Salzer found that students with mental illness were more likely to withdraw because of the impact of "perceived sigma and discrimination" than because of personal struggles with the symptoms or stresses related to their disability (Salzer 1). Because such students are "often viewed as disruptive, lacking academic skill, prone to violence" they are often socially isolated and left alone to question "how welcome they are on campus" (2). These findings suggest that simply providing information about mental illness and "chiding the audience to treat individuals with mental illness" by noting the available resources, is not an effective approach to decreasing the rate of withdraw for disabled students (6). The false conflations of access with "safety" allow accommodations to be dismissed, and only serve to further marginalize mentally disabled students by telling them they are in fact not welcome because their needs disrupt the processes of learning their peers deserve. In the most basic sense, accommodations are not about "safety," but about access to opportunity for a more livable life. When disability is denied because it is not understood or seen, or when access is denied because it is inconvenient or complicated, humanity is denied. While it is certainly possible to recognize trauma as a mental disability and still be hesitant toward trigger warnings as an accommodation practice,14 the content and tenor of that conversation would be far removed from the outright hostility and rejection that has reverberated most widely. When presented as an access measure, it becomes evident that trigger warnings do not provide a way to "opt out" of anything, nor do they offer protection from the realities of the world. Trigger warnings provide a way to "opt in" by lessening the power of the shock and the unexpectedness, and granting the traumatized individual agency to attend to the affect and effects of their trauma. Traumatized individuals know that trigger warnings will not save us. Such warnings simply allow us to do the work we need to do so that we can participate in the conversation or activity. They allow us to enter the conversation, just like automatic doors allow people who use wheelchairs to more easily enter a building.

#### Voters: Access is an independent voter – a) it’s a prior question to engaging in the space b) it’s a violation of the humanity of the opponent c) we are people before we’re debaters which makes it most intrinsic to the nature of the activity.

#### Drop the debater a) to deter future abuse, b) otherwise they could just kick and go for the positive time tradeoff on theory, c) the round has been skewed so theory is the only fair place to vote, and d) the ballot asks you to vote for the better debater, so if I prove that my interp is better, I have done the better debating and deserve the ballot.

#### Use competing interps because a) reasonability requires judge intervention because I don’t know where your BS meter is, and b) reasonability creates a race to the bottom since it motivates debaters to use increasingly unfair strategies and get away with them by playing defense on theory.

#### No RVIs. 1. Illogical. Just because you are fair doesn’t mean you should win. If that were true, both debaters would win rounds without theory, which would be irresolvable, and resolvability comes first since every debate needs a winner 2. Norm setting. I can’t concede that the counter-interp is better even if I come to that realization in the middle of the round, so the RVI forces debaters to argue for bad debate practices, which is key to the most fair and educational interps in the long run.

#### THEORY FIRST—

## 3

#### Weaponize queerness to turn the death drive accepting present destruction than future annihilation.

Baedan 12 baedan, 2012, “baedan,” Journal of Queer Nihilism, The Anarchist Library, <https://theanarchistlibrary.org/library/baedan-baedan> //Lex AKo™

The campaign promises a fulfilling world which exists beyond the nightmare of high school, yet somehow fails to mention the waking nightmares of debt, work, family, disease, depression and anxiety which the future must surely deliver. Of these videos the most vile and perhaps the most telling is a recent release by the San Francisco Police Department depicting queer police officers telling their coming-out stories and assuring the viewers of the better future to come. Along with these assurances, they further implore queer youth to call on the police department if in need, declaring “it will get better, and until it does, we’ll be here for you.” The future will continue its mirage-like spectacle, promising redemption yet continually deferring its delivery. The further we progress down its path, the farther we’ll be from the utopia it teases us with. We’ll consistently arrive where we imagined the future would take us, only to 22 find that the desert of modern life continues to stretch out in every direction—that the passage of time has continued to deliver us up anew for pure repetition of the same: the same exploitation, alienation, depression, meaninglessness. If queerness is to be our weapon, we must fanatically avoid any tendency toward reproductive futurism that would dull our daggers. We must refuse the institutions of the future, whether high schools or police departments, that eternally immiserate our present. If we are to cease the skyward growth of the pile of queer bodies sacrificed at the feet of the future, we must silence the chorus of it-gets-betters and attack, here and now, at whatever is making it unbearable. If it is our intention to participate in insurrection against domestication and capital’s futurity, we mustn’t be deceived by the fleeing utopias of reproductive futurism. Instead we must situate ourselves within our present, and studiously explore the methods of sabotage, interruption, expropriation and destruction than refuse futurity’s domination. Or, as Edelman puts it: If the fate of the queer is to figure the fate that cuts the thread of futurity… then the only oppositional status to which our queerness could ever lead would depend on our taking seriously the place of the death drive we’re called on to figure and insisting, against the cult of the Child and the political order it reinforces, that we, as Guy Hocquenghem made clear, are “not the signifier of what might become a new form of ‘social organization,’” that we do not intend a new politics, a better society, a brighter tomorrow, since all of these fantasies reproduce the past, through displacement, in the form of the future. We choose instead not to choose the Child, as disciplinary image of the Imaginary past or as site of a projective identification with an always impossible future. The queerness we propose, in Hocquenghem’s words, “is unaware of the passing of generations as stages on the road to better living. It knows nothing about ‘sacrifice now for the sake of future generations… it knows that civilization alone is mortal.” Even more: it delights in that mortality as the negation of everything that would define itself, moralistically, as pro-life. It is we who must bury the subject in the tomb-like hollow of the signifier, pronouncing at last the words for which we’re condemned should we speak them or not: that we are the advocates of abortion; that the Child as futurity’s emblem must die; that the future is mere repetition and just as lethal as the past. Our queerness has nothing to offer a symbolic that lives by denying that nothingness except an insistence on the haunting excess that this nothingness entails, an insistence of the negativity that pierces the fantasy screen of futurity, shattering narrative temporality with irony’s always explosive force. And so what is queerest about us, queerest within us, and queerest despite us is this willingness to insist intransitively—to insist that the future stops here.

## VIOLATION FROM THE STANLEY 11 CARD BE CAREFUL- VERY GRAPHIC INSTANCES OF MURDER AND OTHER TRAUMATIC EVENTS

#### “Lost “There is a crime scene somewhere, we just haven’t found it yet,”8 stated a New York City police officer about the now-cold case of Rashawn Brazell. Brazell, a nineteen-year- old black gay man, went missing the morning of 15 February 2005 from the Brooklyn apartment he shared with his mother. Witnesses reportedly saw Brazell leave early in the morning with an unknown man who rang his doorbell and met him outside. Two days later, around 3:00 a.m. on 17 February, New York Transit Workers found two “suspicious” bags alongside the tracks at the Nostrand Avenue station in Brooklyn. Upon closer inspection of a black garbage bag, which was lined with another blue garbage bag, they discovered two legs and the arm of a then-unidentified black male. A week later, on 23 February, workers at the Humboldt Street recycling plant in New York made another discovery of body parts in an identical blue bag stuffed inside a black bag. Among these remains was a fingerprintable hand, which confirmed the body parts to be those of the missing Brazell. An assortment of bones and flesh — part of a torso, hand, leg, and pelvis — filled the bags. According to the autopsy and coroner’s report, Brazell was “kept alive” for two days before he was surgically dismembered. The report also suggests that the murderer had a “working knowledge of human anatomy” as all the cuts were “clean” and on the joints. Moreover, the cuts were all first traced with a sharp object, probably a knife, using precision and care, before the heavier work of cutting through bones was performed. The assorted cuts and stab marks on the torso suggest, according to the report, that there was probably a struggle before death.”

#### “. In 2000, not all that far from Brazell’s house, in Queens, New York, a large green plastic tub was found with a foot, crushed bones, and a human skull with “gay [n\*word] #1”9 written in marker with an accompanying Social Security number. The skull belonged to nineteen-year- old Steen Keith Fenrich. Fenrich’s stepfather later confessed to killing his stepson and trying to frame Steen’s boyfriend because he was gay. Another question found me at the murder of “A. Fitzgerald Walker,”10 a black transwoman living in Fayetteville, Arkansas. According to testimony two men outside a gay bar picked up Walker, then all three went back to her apartment. One of the men, Yitzak Marta, later stated that once in her apartment they discovered that she was a “man” and so they left. Neighbors became suspicious because the tires on Walker’s car had been slashed. Three days later the police entered her apartment to find her lifeless body and “KKK” in two-foot high letters written in her blood. I”

#### “Lauryn was an eighteen-year- old transwoman who was brutally stabbed to death. According to Dixie, Lauryn’s best friend, it was a “regular night.” The two women had spent the beginning of the evening “working it” as sex workers. After Dixie and Lauryn had made about $200 each they decided to call it quits and return to Dixie’s house, where both lived. On the walk home, Gamaliel Mireles Coria and Frank Santos picked them up in their white conversion van. “Before we got into the van the very first thing I told them was that we were transsexuals,” said Dixie in Social Text 107 • Summer 2011 9 an interview.25 After a night of driving around, partying in the van, Dixie got dropped off at her house. She pleaded for Lauryn to come in with her, but Lauryn said, “Girl, let me finish him,” so the van took off with Lauryn still inside.26 Santos was then dropped off, leaving Lauryn and Coria alone in the van. According to the autopsy report, Travis County medical examiner Dr. Roberto Bayardo cataloged at least fourteen blows to Lauryn’s head and more than sixty knife wounds to her body. The knife wounds were so deep that they almost decapitated her — a clear sign of overkill.”

## Case

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