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====this activity makes it hard for dalit debaters to exist and has made us fatigued, stressed, and induced to self-harm.====

Thaali 15 ~~[Praveena Thaali, PhD. at the Center for Human Rights, University of Hyderabad, "Academic Untouchability: The Dalit Woman Experience"; April 9 2015; https://www.dalitweb.org/?p=2755 ; Accessed Jan. 23 2022~~]///vishfish, reformatted armaan 😊

The academic sphere is generally seen as a space for knowledge creation. However,

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leads to the neglect of the attack on Dalit women inside the academia.

====objectivity is dominated by upper castes that exclude and bury away dalit people and experiences====

\*\*Harad 20\*\* – ~~[Harad, T. (2020). Caste is not a thing of the past: Bahujan stories from the newsroom floor. Journalist Fellowship Paper.~~] armaan 😊

And that respondent was not alone in that experience. Another survey respondent recalled:

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measure like reservations will dent the domination of upper castes in India's newsrooms.

\*\*when dalits cry, they don't cry for themselves, they cry for the loss of the great civilisation they once had.\*\*

\*\*Yengde 21\*\* – ~~[Yengde, S. (2021). Suraj Yengde is author

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petitioning for reservation now, the dominant castes have politely accepted Ambedkar's genius.

====Theyyam uses ritual inversion to oppose the violence of communicability while providing meaningful trauma therapy for Dalit debaters inside and out of debate====

Ahammed 19 ~~[Shaina Ahammed, Associate Faculty at the City University of Seattle; "Caste-based Oppression, Trauma and Collective Victimhood in Erstwhile South India: The Collective Therapeutic Potential of Theyyam", March 13, 2019; https://doi.org/10.1177/0971333618825051~~]///vishfish, retagged armaan 😊

A similar explanation of vicarious catharsis albeit without the neurological explanation is offered from the

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dialogues and in doing so being responsive to spectators' readiness for verbal processing.

====The role of the ballot is to interrogate the regimes of caste – your position as a judge should be to sit back, listen, and explore dalit experiences than allowing dalit pedagogical violence to continue.====

\*\*Rege 10\*\* – ~~[Rege, S. (2010). Education as Trutiya Ratna : Towards Phule-Ambedkarite Feminist Pedagogical Practice.~~] armaan 😊 \*edited for gendered and sensitive language\*

“New times” in the university are marked by narratives that bemoan a

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suggestions from this experience for the newly emerging teaching programmes in women's studies.