# Fairmont Prep KT --- King RR --- Neg vs. Strake

## 1AC

### 1AC---Hauntology

#### Countermethod: hauntology --- vote AFF to endorse hauntology 👻👻👻

**Freccero 06** (Carla Freccero is Chair of the Department of Literature and Professor of Literature, History of Consciousness, and Women’s Studies at the University of California, Santa Cruz. January 16 2006, “Queer/Early/Modern,” accessed 7/8/2022, pg. 75-80, ISBN:9780822387169, 0822387166)//sfs

Yet this intertwining of multiple brutal logics of **erasure reappears again and again**. The historical and political appropriation of ‘‘Brandon Teena’’ as ‘‘known’’ cannot lay to rest the haunting that persistently destabilizes the anchors of identity and meaning. As Halberstam explains, if ‘**‘haunting is** an articulate **discourse’**’ and ‘‘**a mode within which the ghost demands** something like **accountability,**’’ then ‘‘to tell a ghost story means being willing to be haunted’’ (73). This **willingness to be haunted is an ethical relation to the world, motivated by a concern not only for the past but also for the future,** for those who live on in the borderlands without a home. If the queer appropriation of ‘‘Brandon Teena’’ has been melancholic—an attempt to deal with trauma, in a sense, by refusing it as such, turning it instead into knowledge, into productive organizing—it has also been colonizing. Both gestures, the melancholic and the colonizing, have worked to foreclose how ‘‘he,’’ as ghost, recurs in ways that are not so clear, and demands not a definition but the creation of a future where categorical definitions so dependent on gender and desire might prove affirmingly impossible and unnecessary. Using spectrality as a hypothesis, then, we might wonder what we would see and hear were we to remain open to ‘‘Brandon Teena’’ ’s ghostly returns. One such moment is the point at which one survivor, finding himself haunted, ‘‘listens’’ to the ghost and speaks its reminder. Matthew Shepard’s homophobically motivated murder occurred in 1998, four years after ‘‘Brandon Teena’’ was killed and the year a documentary of the events The Brandon Teena Story—was released; it also occurred four months after the torture and murder of James Byrd in Jasper, Texas, for being African American. In a statement bordering on the wishes thus express themselves from beyond the grave. Tellingly, the ghostly performative ventriloquized by Mr. Shepard, as reported in the Washington Post, interrupts the logic of revenge and retribution animating the force of the law: In a dramatic and surprising end to the Matthew Shepard murder case, convicted killer Aaron J. McKinney, 22, today was sentenced to two life sentences for beating the gay University of Wyoming student to death last year. McKinney accepted a deal brokered by Shepard’s parents just as a jury was about to begin hearing testimony about whether he should be put to death.... His son, Shepard said, believed in the death penalty for certain crimes, and had called it justified in the racially motivated murder in Texas of James Byrd Jr., who was dragged to death behind a pickup truck in another hate crime that shocked the nation’s conscience. ‘‘Little did we know that the same response would come about involving Matt,’’ Shepard said. ‘‘I too believe in the death penalty,’’ he added. ‘‘I would like nothing better than to see you die, Mr. McKinney. However, this is the time to begin the healing process. To show mercy to someone who refused to show any mercy. ‘‘Mr. McKinney, I’m going to grant you life, as hard as it is for me to do so, because of Matthew . . .’’18 Ghostly returns are thus a sign of trauma and its mourning.19 This trauma, Derrida argues, is a ‘‘politico-logic of trauma,’’ that ‘‘répond à l’injonction d’une justice qui, au-delà du droit, surgit dans le respect même de qui n’est pas, n’est plus ou n’est pas encore vivant, présentement vivant’’ (‘‘responds to the injunction of a justice which, beyond right or law, rises up in the very respect owed to whoever is not, no longer or not yet, living, presently living’’).20 This mourning is not a form of nostalgia, a longing for what is gone, but a kind of mourning that is ‘‘en fait et en droit interminable, sans normalité possible, sans limite fiable, dans la réalité ou dans le concept, entre l’introjection et l’incorporation’’ (160; ‘‘in fact and by right interminable, without possible normality, without reliable limit, in its reality or in its concept, between introjection and incorporation,’’ 97).21 Thinking historicity through haunting thus combines both the seeming objectivity of events and the subjectivity of their affective afterlife. As Wendy Brown remarks of spectrality’s modality—what Derrida calls a ‘‘being-with specters’’ that is also ‘‘une politique de la mémoire, de l’héritage et des générations’’ (15; ‘‘a politics of memory, of inheritance, and of generations’’ [xviii–xix])—‘‘We inherit not ‘what really happened’ to the dead but what lives on from that happening, what is conjured from it, how past generations and events occupy the force fields of the present, how they claim us, and how they haunt, plague, and inspirit our imaginations and visions for the future.’’22 Ghostliness and homosexuality have a long history of association, most frequently referenced in the clichéd and homophobic phrase ‘‘the specter of homosexuality.’’ In its most virulent deployment, that specter is always lurking in an alley or behind a bush, waiting to pounce upon some unsuspecting innocents. When invoked more sympathetically, it hovers secretively around the edges of an otherwise perfectly straight and open—albeit presumably anxious—scene. Indeed, Derrida defines the specter in terms strikingly reminiscent of homosexual panic, the sense of a not-quite-visible contaminating near-presence that is also an anxious, often paranoid projection, the material immateriality I tracked through the term queer in chapter 2: Le spectre, comme son nom l’indique, c’est la fréquence d’une certaine visibilité. Mais la visibilité de l’invisible. Et la visibilité, par essence, ne se voit pas, c’est pourquoi elle reste . . . au-delà du phénomène ou de l’étant. Le spectre, c’est aussi, entre autres choses, ce qu’on imagine, ce qu’on croit voir et qu’on projette: sur un écran imaginaire, là où il n’y a rien à voir. Pas même l’écran, parfois, et un écran a toujours, au fond, au fond qu’il est, une structure, une structure d’apparition disparaissante. Mais voilà qu’on ne peut plus fermer l’oeil à guetter le retour. (Spectres de Marx, 165) The specter, as its name indicates, is the frequency of a certain visibility. But the visibility of the invisible. And visibility, by its essence, is not seen, which is why it remains . . . beyond the phenomenon, or beyond being. The specter is also, among other things, what one thinks one sees, and which one projects—on an imaginary screen where there is nothing to see. Not even the screen sometimes, and a screen always has, at bottom, in the bottom or background that is, a structure of disappearing apparition. But now one can no longer get any shut-eye, being so intent to watch out for the return. (Specters of Marx, 101) Like the closet, whose very existence suggests the opening onto what is concealed, Derrida likens the specter to the screen whose structure is always already that of a disappearing appearance. The ghost is thus also structural. Terry Castle observes this phenomenon in relation to the ‘‘apparitional’’ history of the lesbian: ‘‘When it comes to lesbians . . . many people have trouble seeing what’s in front of them. The lesbian remains a kind of ‘ghost effect’ in the cinema world of modern life: elusive, vaporous, difficult to spot—even when she is there, in plain view, mortal and magnificent, at the center of the screen. Some may even deny that she exists at all.’’23 For those who live ‘‘on the other side’’ of the expression, ‘‘the specter of homosexuality,’’ those who might be said to be named, ‘‘ghosted’’ by that phrase, ghosts are neither scary nor menacing, however terrifying the prospect of being turned into one might be. For one may also reverse the perspective and understand the specter as that which sees without being seen, as what produces the sense of being seen, observed, surveilled.24 Hélène Cixous declared, concerning one famous gynephobic patriarchal figure of woman, ‘‘You only have to look at the Medusa straight on to see her. And she’s not deadly. She’s beautiful and she’s laughing.’’25 To be a ghost among ghosts is to ‘‘see’’ the ghost not as a feared and fearful projection—the way Medusa cannot be directly seen by men—but perhaps as beautiful, though rarely laughing, for the specter is the form a certain unfinished mourning takes. Thus part of what it might mean to live with ghosts would be to understand oneself as ‘‘ghosted,’’ and to understand ‘‘learning to live’’ as something that takes place ‘‘between life and death’’ as the ‘‘non contemporaneity with itself of the living present.’’26 This would then be an approach to history—and to justice—that would neither ‘‘forget the dead’’ nor ‘‘successfully’’ mourn them.27 Exploring further the notion of haunting as the way history registers as affect in the social and psychic lives of beings, and the reciprocity of haunting and being haunted, Avery Gordon follows the figure of the ghost and the poetics of haunting in other contexts to understand the specificity of this way of coming to terms with historical trauma.28 Ghostly Matters looks to Toni Morrison’s Beloved to see how **haunting conveys the traumatic effect and affect of the historical event** on the subject **and the social responsibility that is thereby entailed**.29 Thus what Derrida analyzes in the work of Marx and philosophy, Gordon studies in a kind of embodied poetics, tracking how the ghost’s figurative ‘‘materialization’’ elicits, even as it emblematizes, traumatic repetition and working through.30 In that process of materialization, or poetic embodiment, Hamlet’s father undergoes a morphological transformation, from Danish king to African slave and from father to daughter; the ghostly exchange takes place not between a father and his son but between a daughter and her mother; and the ‘‘allegory’’ of haunting moves from Europe to America.31 Like Gordon, in what follows I track a transatlantic passage from an earlier moment and an earlier historical trauma as they haunt both within and outside of their own time. In Premodern Sexualities, Louise Fradenburg and I raised questions concerning the fantasmatic relationship that we, as scholars of the past and scholars working ‘‘queerly’’ in the history of sexuality, might affirm in relation to the past, ‘‘ours’’ or that of others, in the name of pleasure.32 It was an effort, in part, to honor the complex pleasure positivity of queer theory in its resistance to the heteronormatively disciplining discourses that came self-righteously to the fore when aids in the United States became associated with ‘‘homosexuals’’ and ‘‘promiscuity.’’ It was also a way of examining how desires and identifications—queer theory’s psychoanalytically inflected terminological legacies—are at work in historical scholars’ investments in the differences and similarities between the past and the present. Finally, it was a way of noting historiography’s own (self-)disciplining force, its ‘‘repudiations of pleasure and fantasy’’ in spite—or because—of its queer wishes (xvii); thus we argued for a queer historiography that would devote itself to a critical revalorization of the places and possibilities of pleasure within the serious and ‘‘ascetic’’ work of history. Insofar as queer historicism registers the affective investments of the present in the past, however, it harbors within itself not only pleasure, but also pain, a traumatic pain whose ethical insistence is to ‘‘live to tell’’ through complex and circuitous processes of working through. Thus we concluded the introduction with an ethically impelled wish: The past may not be the present, but it is sometimes in the present, haunting, even if only through our uncertain knowledges of it, our hopes of surviving and living well. The questions we are raising about the practice of history may help us understand better the living and dying of twentieth-century bodies and pleasures. And we hope that consideration of the ways in which historicisms are currently questioning sexuality, and sex studies questioning historicism, will work to affirm the pleasures of mortal creatures. (xxi) **The past is in the present in the form of a haunting.** This is what, among other things, doing a queer kind of history means, since it involves an openness to the possibility of being haunted, even inhabited, by ghosts. What is transmitted in the cohabitation of ghostly past and present is related to survival, to ‘‘living well,’’ and to the ‘‘pleasures of mortal creatures,’’ survivals and pleasures that have little to do with normative understandings of biological reproduction.

#### Story the first

**Roy 23** [Aavedon Paulak Roy, 10-24-2023, Why debate is inherently ableist, why that is ok, and how to fix it., Medium, https://medium.com/@benjaminpointdexter/why-debate-is-inherently-ableist-why-that-is-ok-and-how-to-fix-it-4c5a46f94344, Willie T.]

To give some context to who I am, Hi my name is Aavedon Paulak **Roy**, **I have Dyslexia**, Executive Functioning Disorder (think of it like ADHD), a speech processing disorder, and a compulsion to post unfunny memes. **I competed in high school debate at Lexington** in Policy, Public Forum, and Lincoln Douglas. Being on one of the best teams in the world, and with the top disability kritk debater in the country, I should’ve had all the advantages in the world. But in reality, I was a terrible debater. **Debate punished me over and over again** for having a disability. I started out in policy and would routinely struggle spreading and have to reformat standard cases and rebuttals to fit my slow speed. So **I thought** that **switching to P**ublic **F**orum **would help but** I had different struggles over there. **It still took longer for me to process** words, had struggles communicating with my partners, **and stuttering made my speaks low**. Despite all my efforts which included constantly staying after school to prep, my disability was repeatedly holding me back. So I decided to switch to LD in the hopes that it would be more accommodating since judges were more tab and I could read theory to get opponents to follow more inclusive practices. For example, I could run spreading theory, accessible formatting theory, and disclosure theory to make debate fairer for me. I thought could use my disability to run identity K’s and explain my side of the story. But still**, debate was unkind to me**. I had a lot of trouble organizing my arguments, blocks, and even cases for accessible formatting. **Spreading theory** which **was supposed to help me was way too subjective to figure out** the **bright lines and I was** so **scared of being made fun of** for abusing my disability. And then after rounds, **judges would criticize me for not calling out for my opponents**. Even when I had blocks written out I couldn’t put together the doc in time, and still had problems processing my own thoughts. **Spikes which most people consider ableist provided structure for me in debate to win.** And this is not to say I didn’t work long hours on debate. I spent hundreds of hours and didn’t even break once. Nor is it to say that disability is the sole reason I lost but measuring the truth objectively is nearly impossible. My teammate, once asked me why I ran spikes/ K’s vs lay debaters, and the truth is I knew I couldn’t win otherwise. What does that say?

#### Aavedon Roy goes on to indict their method and indirectly demonstrates why hauntology works

**Roy 23** [Aavedon Paulak Roy, 10-24-2023, Why debate is inherently ableist, why that is ok, and how to fix it., Medium, https://medium.com/@benjaminpointdexter/why-debate-is-inherently-ableist-why-that-is-ok-and-how-to-fix-it-4c5a46f94344, Willie T.]

I want to go over the different models of disability to discuss potential solutions. The medical model is basically viewing those who are impaired either physically or mentally. (University of Oregon). **This model’s ideal solution is accommodations** (Alliance Against Seclusion and Restraint) but there are a **couple of problems with that in the debate space. First, the idea of an outing is necessary to get accommodation. Second, not every disability has a proper accommodation that could be used in debate. Thirdly, the subjectivity of some of these accommodations** ( spreading as mentioned earlier) puts the disabled debater where they are forced to turn their disability into theory debate just to compete in debate, and then when they do are mocked for abusing their disability. And because disability is so subjective, it could only be up to the PWD (person with a disability) whether or not they are violating so when the judge decides they are judging based on whether they believe the PWD is lying. There is also another issue in that people may be considered disabled based on the medical model, but may not struggle in the social context of debate.

Because of this the use of identity kritik/ tricks in a similar manner to Black, Indegous can come off as privileged. While there are tons of articles talking about disability pessimism, or ontological forms of disabled oppression that 100’s valid they are often times talking about more severe forms of disability oppression. For example, my brother has severe autism and Landau Kleffner Syndrome (he’s nonverbal and sits in old folks’ homes waiting to die). And this can lead to further self-negative harm to ones image. **When Disabled folk claims that they are ontologically dead over and over again, we eventually tied these experience to ourselves, even if intuitively we know we are privileged, in such a manner where it can create a psychic split for reality.** I know this was true for me at least, as I felt hopeless in life after struggling in debate ( even tried to commit suicide) , but in all honestly, after leaving the scene I’m pretty privileged but because of debate’s microscopes lens it put into that position of powerless. That’s not to say it’s wrong to include these perspectives in debate, but please don’t claim ontological death as part of your disabled identity. And this brings to question bright lines of who is and isn’t disabled in society but honestly, debate and communication is a form of privilege in itself.

#### Story the 2nd

Shelby **Roller**, she worked as a communications specialist for Georgetown College at Georgetown University, where she excelled at storytelling and content creation. Shelby also worked as a program manager for the School of Foreign Service where she planned large- and small-scale events., 7-26-2021, "Junior Creates Organization to Advocate for More Accessible Practices in High School Debates," College of Arts & Sciences, Georgetown University, <https://college.georgetown.edu/news-story/junior-creates-organization-to-advocate-for-more-accessible-practices-in-high-school-debates/>

“I **never had enough** in-round **prep**aration **time or space to take care of** my mental **health needs** and that **resulted in dozens of panic attacks**,” Cronk explains. “**Had there been** a system for **accommodations** that allowed a time and a half for in-round preparation, **I might have** been able to **continue debating**…I ended up quitting my junior year because of the lack of support and stress that caused.” After coming to Georgetown, Cronk began to become more involved with the Program in Disability Studies, taking a one-credit class with Lydia X. Brown. Cronk was so impacted by the course that she also took Professor Brown’s Capstone course. The skills she gained from these classes gave her the education “to be able to identify unfair and inequitable practices and the confidence to point them out.” During the pandemic, she was asked to join virtual debate tournaments as a judge over Zoom. Re-entering the world of debate with a more informed perspective made Cronk realize how many ableist policies existed in this arena. “I began to reflect on my past experiences, and I could see **how much disability and ableism played into me quitting something I really loved and excelled at**,” Cronk explains. “I could not stop thinking about the possibility that I might be able to make even a small change so no one else has to experience something similar to what I or other alumni have gone through. Speech and debate might seem niche, and it is, but to the people in the activity it is everything and so deeply beloved, and I want to do my part to work toward equality for the disabled folks in the activity who have largely been unaccounted for.” Through 1AC, Cronk hopes to change policies in high school debates so that everyone can participate equitably. Current rules, such as requiring that all debaters stand during their speeches, eliminate many potential students from participating. photo of adorable yellow dog curled on bed Cronk’s emotional support animal Twinkie Other policies such as speed reading, timekeeping or even the food that is served during debates create inaccessible environments to many. **Those who have mobility access needs face challenges navigating** unknown college **campuses where** the **majority of high school debates are held and** these **individuals are often fined for arriving late** after these needs have not been met. Nuisance fees also fine entries for leaving tournaments including emergent medical needs, which not only presents difficulties for those with disabilities but for those with economic hardships as well. “This **constellation of inconsideration provides considerable barriers that disabled children may not** be able to **overcome** and ultimately may be the cause for them leaving the activity, which is a real shame,” Cronk says. “**Disabled people deserve to participate by virtue of being people**, obviously. But also, I think the **speech and debate** community really **loses out on the enrichment of disabled thought and expression**.”

#### Story the 3rd

Scantlin '25 [Dani Scantlin, 1-8-2025, "Breaking Barriers: How Speech and Debate Can Uplift Autistic Voices", https://www.equalityinforensics.org/blog/breaking-barriers-how-speech-and-debate-can-uplift-autistic-voices, doa 4-5-2025] //ALuo

Picture this scenario: You’re a coach at a state tournament, a highly anticipated event for anyone involved in Speech and Debate. On the last night of your team’s overnight trip to one of these tournaments, an **autistic competitor** in Congress tells you that he is being "**picked on" by his fellow teammates**. When you probe him for details, he reveals that over the course of what was supposed to be a fun state tournament, **his underwear (yes, his underwear)** had been **thrown in the toilet, he was forced to sleep on the floor, a senior ate all of his snacks, and,** finally**, all of his roommates** were **calling him the r-word**. ¶ No, this isn’t a satire post from Reddit, but an excerpt from one of the few articles on the National Speech and Debate Association’s website that mentions autism. The section of the aforementioned article details how coaches should approach accommodations for competitors with disabilities. While good-natured, it’s more than disappointing that, for a community that prides itself on calling out oppressions within society and giving everyone a voice, this is one of only four articles by the NSDA that even mentions the word "autism." This isn’t to say that the discrimination autistic competitors may face should go unrecognized. However, underwear in the toilet? Really, NSDA? You couldn’t think of anything more realistic? ¶ If you couldn’t tell, **I have autism.** Autism is a neurological condition that can impair one’s social interactions, motor-related skills, and communication abilities, among other things. Despite these quirks, it might be surprising that I do Speech and Debate. In fact, I don’t just do Speech and Debate; I’ve been the captain of my school’s team for the last two years, and I’ve competed in several different events, ranging from Informative Speaking to Lincoln-Douglas Debate. I still struggle with public speaking, but Speech and Debate has improved my communication skills and given me a platform to discuss topics I care about. ¶ I’m sure you’re wondering what any of this has to do with what I said about the excerpt from the NSDA. And that’s just it—the excerpt itself is a major part of the issue. ¶ **Discrimination**, especially the kind directed toward those with disabilities like autism, **is nothing new**. For years, my community has struggled to be accepted; but, our challenges are more nuanced than being forced to sleep on the floor by our teammates. By no means am I trying to say that we should not talk about the harassment and discrimination directed toward autistic competitors, I’m sure scenarios similar to the one the NSDA mentioned have happened in the past. On the other hand, **understanding the challenges autistic competitors face** within forensics **extends beyond prohibiting** oppressive language, like the r-word, or **blatant discrimination.** If anything, **the greatest challenges competitors like me face originate from our disorder itself.** ¶ I can go on and on about my own experiences as an autistic competitor. My **abnormally high levels of stress often caused me to talk at an absurdly fast pace,** my **lack of understanding social cues made it harder for me to tell when I should speak** in a conversation**, and I didn't even know if what I was saying was appropriate. I am not the only competitor facing these challenges.** In Dirigo High School sophomore Will Hines’ NSDA-qualifying Original Oratory speech, "The Struggles of Autism", he addresses many of the challenges those with autism face. Hines states "Oftentimes, I have trouble understanding when people are being sarcastic." He later talks about how those with autism have an "inability to understand social cues," which is one of the most common symptoms of our disorder. ¶ These traits manifest in various ways within forensics. For me, my speaking patterns would get me ranked at the bottom of my speech rounds. Not understanding social cues or emotions can also mean misinterpreting what someone said in a speech or cross-examination. ¶ As autistic competitors, **we face a tremendous number of challenges that** often **fly under the radar** of the Speech and Debate community. Not only does our disorder make competing harder, **but it can** also **cause competitors to mask their autistic traits and receive lower scores** in rounds. The University of Dayton tells us that one nationally ranked forensic student, who struggled to make eye contact with judges due to their autism, received lower scores on ballots and received feedback on rubrics that ignored natural human habits. ¶ "**Some rubrics**, for example, **state ‘sustained eye contact** with entire audience’ and that eye contact **is needed** '90%; span the audience' and 'at least 70-80% of the time,' yet, in general, adults typically make eye contact 30-60% during a conversation," stated Dayton. The student in question further elaborated that speech taught them to mask their autism, and if they did not, then they were ranked lower at tournaments. This is not to say that ballots or judges themselves are harmful, as receiving feedback is an almost necessary part of competing in Speech and Debate. However, as a community, we need to unlearn obsessing over certain discriminatory criteria, such as eye contact. Dayton explains, that by doing this, we make an inherent assumption about what students can and cannot control, which inadvertently harms both autistic and non-autistic competitors as well. ¶ While understanding why competitors with autism may struggle within forensics is important, there’s also a brighter side to our story. By competing **in speech and debate, autistic competitors are presented with a surplus of opportunities to speak uninterrupted**. For example, events like Lincoln-Douglas Debate or Congress provide autistic competitors not only a space to engage in lively arguments with other debaters but also encourage discussion through cross-examination. Additionally, these types of events provide each competitor a specific space where they can speak—meaning, as long as you understand the rules of the event, there’s no worry for autistic competitors that we spoke for too long or that we spoke when we weren’t supposed to. Because these events are timed or usually only allow one competitor to ask questions at a time, each competitor has a clear, uninterrupted, and specific time allotted to speak. ¶ Speech events, such as Informative Speaking or Original Oratory, allow members of the autistic community to talk about the challenges we face in a unique way. For example, in their Informative Speaking performance, "Autism and Minecraft", 2022 National Finalist Kalen Sieja talks about how Minecraft provides people with autism ways to expand upon their social skills and problem-solving abilities in a fun, interactive way. Beyond the issues our community faces, speech events allow autistic competitors to talk about our special interests. Speaking from my experiences, I love Informative Speaking because it allows me to talk about niche parts of history while combining different means of rhetoric to engage an audience. In short, these types of public address events give the autistic community a space to talk about what really matters to us. ¶ Other public address events, like Extemporaneous Speaking or Impromptu, help autistic competitors improve their problem-solving skills in a short period of time. While the University of Dayton states that those with autism may struggle with Extemporaneous Speaking because it is harder to remember certain facts or quotes within a limited period, understand that through practice or the use of notecards, one can overcome these obstacles in time. ¶ Meanwhile, interpretation events allow autistic competitors to practice a wide range of emotions and play multiple characters. Where those with autism may struggle to process or display certain emotions, events like Humorous Interpretation specifically allow autistic competitors to practice these emotions through comedy and humor, which otherwise may have been difficult for that competitor to do. ¶ Looking at the broader forensics community, we need to recognize that although competitors with autism have largely struggled with disability-based discrimination, the challenges we face within Speech and Debate also result from our disorder itself—and this isn’t necessarily a bad thing. Speech and Debate allows autistic competitors to talk not only about the issues our community faces but also about our special interests. Speech and Debate allows autistic competitors to improve upon their social cues, timed problem-solving abilities, and perception of emotions while receiving constructive criticism. These events offer something autistic competitors such as myself have longed for: a place to talk without fear of worrying about saying or doing something that violated some unknown social norm. ¶ Furthermore, Speech and Debate can be a lifesaver for the autistic community. For me, Speech and Debate helped me find my voice and gain confidence in my words. However, the forensics community at large cannot continue to leave the struggles of the autistic community unrecognized. If the leading authorities in speech and debate, such as the NSDA, pledge that they "connect, support, and inspire a diverse community committed to empowering students through speech and debate," and "envision a world in which every school provides speech and debate programs to foster each student’s communication, collaboration, critical thinking, and creative skills," then it is imperative that we also acknowledge the implications of forensics for the autistic community as well. ¶ To that end, I urge you, whether you’re autistic or not, to foster conversations within forensics about autism. Don’t hesitate to ask questions or to confront discrimination when you see it. Speech and Debate exists to inspire discussion, promote learning, and challenge the oppressions we witness in society. ¶ However, talking about preventing disability-**related discrimination is not enough. We must address the specific challenges faced by the autistic community and actively work to amplify their voices.** After all, if we fail to recognize the struggles and successes of the autistic community, can we truly claim to be empowering the voices of all?

### 1AC---Case

#### Energy security is essential to people with disabilities

**Council on Quality and Leadership**, September 15 **22** — (2022 Posted On September 15, 9-15-2022, "Energy Insecurity of People with Disabilities During the Pandemic", Council on Quality and Leadership, https://www.c-q-l.org/resources/articles/energy-insecurity-of-people-with-disabilities-during-the-pandemic/, accessed 4-5-2025) //ms

**Energy security can be especially important for people with disabilities** **who** are more likely to **rely on electronic medical equipment to live or electronic devices to communicate**, have perishable medications, and/or have difficulties regulating their body temperatures without heating/cooling. For these reasons, the aim of this study was to examine the energy insecurity of people with disabilities during the COVID-19 pandemic. To do so, we analyzed data from 450,000 people in the United States (the data were weighted to represent the United States population). During the pandemic 51% of people with disabilities reduced or went without household necessities in order to pay their energy bills. In addition, 36% kept their homes at unsafe and unhealthy temperatures because of expenses. During the pandemic 38% of people with disabilities were unable to pay their energy bills. In fact, regardless of income, people with disabilities were twice as likely as nondisabled people to go without household necessities to pay energy bills, to keep their homes at unsafe/unhealthy temperatures, and to be unable to pay energy bills.

#### Energy storage provides a safety net during natural disasters + specific narrative from a person with disabilities which is more specific

**Chavez 23** — (Maria Chavez, 4-11-2023, "Energy Storage Can Help People with Disabilities Through Extreme Weather Events", Equation, https://blog.ucs.org/maria-chavez/energy-storage-can-help-people-with-disabilities-through-extreme-weather-events/, accessed 4-5-2025) //ms

**During** climate disasters and **extreme weather events** like hurricanes, wildfires, or winter storms, **people with underlying health conditions and disabilities face** global **mortality rates that are four times higher than those without disabilities.** Fortunately, solutions like **energy storage and clean energy technologies can provide safe, reliable, and equitable power during severe weather conditions.**  People receiving medical support at home often require the use of various electric-powered equipment for their care. This can include things like oxygen tanks, ventilators, and wheelchairs for mobility. Other needs like prescription medications, such as insulin, require refrigeration. And there are conditions for mobility that must be considered—finding a clinic or shelter with power may not be an option. Shelters may not be handicap-accessible, and the route to shelters may be inaccessible during extreme weather. Lack of power can have devastating consequences for disadvantaged communities. In 2019 **when Pacific Gas & Electric Company issued power shutoffs in California** in an attempt to mitigate wildfire risks and promote public safety, **Robert Mardis Sr.,** a man **who used an electric oxygen tank to aid his breathing died only minutes after a shutoff hit his household. Energy storage could have saved Robert’s life.**

## 2AC

### 2AC---A2: Trigger Warnings

#### Standards:

#### A— Centralizing Trauma

Dennis **Thompson**, 6-16-20**20**, "'Trigger warnings' may do more harm than good, study finds," No Publication,https://medicalxpress.com/news/2020-06-trigger-good.html, accessed 8-22-2022//IB

"We found that **trigger warnings did not help trauma survivors brace themselves to face** potentially **upsetting content**," said lead researcher Payton Jones, a doctoral candidate in clinical psychology at Harvard University. "In some cases, they made things worse." Trigger **warnings** seem to **increase the extent to which people see trauma as central to their identity, which can exacerbate** cases of post-traumatic stress disorder (**PTSD**) in the long run, Jones and his colleagues found. "We found evidence that trigger warnings increased the extent to which trauma survivors saw their worst event as central to their life story," Jones said. "Seeing trauma as central to one's life is not a good thing." **The study's results are strong enough that they should provoke** some **real soul-searching** about who's really being helped by trigger warnings, said Guy Boysen, a professor of psychology at McKendree University in Lebanon, Ill. "It's a pretty convincing argument that **in the population that trigger warnings are supposed to be for, it's not** really **doing much,"** Boysen said. "It's time in this research area to flip the question and ask not whether trigger warnings work, but is there any population in which they do anything?" Previous studies on trigger warnings have had similar findings, but have been criticized because participants were from the general public and not specifically people with a history of trauma, said Boysen, an expert on the topic.

#### B— Fabricating Weakness

**Jones 20** Bellet BW, McNally RJ.;8(5):905-917. doi:10.1177/2167702620921341 (Department of Psychology, Harvard University) Helping or Harming? The Effect of Trigger Warnings on Individuals With Trauma Histories. Clinical Psychological Science.) //recut IB

Past research has indicated that trigger warnings are unhelpful in reducing anxiety. The results of this study are consistent with that conclusion. This study was the first to focus on how trigger warnings function in a sample of people who had survived Criterion A trauma as defined by the DSM–5 (APA, 2013). Trigger warnings did not reduce anxiety for this sample broadly. Trigger warnings also did not reduce anxiety among people who met a clinical cutoff for PTSD symptoms, reported a diagnosis of PTSD, or reported that the stimuli matched the content of their past trauma. **Trigger warnings** showed trivially small effects on response anxiety overall. When effects did emerge, they tended toward small **increases** in **anxiety** rather than decreases. Bellet et al. (2018) previously found that trigger warnings increased individuals’ projections of their own vulnerability to future trauma as well as the vulnerability of others. Our results suggested substantial evidence that these effects did not replicate. Bellet et al. also reported that individuals who endorsed the belief that words are emotionally harmful showed greater anxiety in response to trigger warnings compared with individuals who did not endorse that belief. Again, we found substantial evidence that this effect did not replicate. One possibility is that these effects were unique to the trigger-warning-naïve (trauma-naïve), crowd-sourced, older sample used by Bellet et al. However, given that these effects originally had a small effect size and did not replicate in larger samples of college students (Bellet et al., 2020) or trauma survivors (present study), the original results may have been a false positive. We found substantial evidence that giving trigger warnings to trauma survivors caused them to view trauma as more central to their life narrative. This effect is a reason for worry. Some trigger warnings explicitly suggest that trauma survivors are uniquely vulnerable (e.g., “ . . . especially in those with a history of trauma”). **Even when** trigger **warnings mention content only, the implicit message that** trauma **survivors** **are vulnerable remains (Why else provide a warning?). These messages may reinforce the notion that trauma is invariably a watershed event that causes permanent psychological change. In reality, a majority of trauma survivors are resilient**, experiencing little if any lasting psychological changes as a result of their experience (Bonanno, 2004; Bonanno & Mancini, 2008). Aggregated across various types of trauma, just 4% of potentially traumatic events result in PTSD (Liu et al., 2017).2 However, trauma survivors who view their traumatic experience as central to their life have elevated PTSD symptoms (Berntsen & Rubin, 2006; Brown et., 2010; Robinaugh & McNally, 2011). Trauma centrality prospectively predicts elevated PTSD symptoms, whereas the reverse is not true (Boals & Ruggero, 2016). Decreases in trauma centrality mediated therapy outcomes (Boals & Murrell, 2016).

#### C— Discourse, two internal links

#### 1— Vindictive Protectiveness

Greg **Lukianoff** and Jonathan Haidt, 09-xx-20**15**, “The Coddling of the American Mind,” The Atlantic,<https://www.theatlantic.com/magazine/archive/2015/09/the-coddling-of-the-american-mind/399356/>. //EZG

Two terms have risen quickly from obscurity into common campus parlance. *Microaggressions* are small actions or word choices that seem on their face to have no malicious intent but that are thought of as a kind of violence nonetheless. For example, by some campus guidelines, it is a microaggression to ask an Asian American or Latino American “Where were you born?,” because this implies that he or she is not a real American. ***Trigger warnings*** are alerts that professors are expected to issue if something in a course might cause a strong emotional response. For example, some students have called for warnings that Chinua Achebe’s *Things Fall Apart* describes racial violence and that F. Scott Fitzgerald’s *The Great Gatsby*portrays misogyny and physical abuse, so that students who have been previously victimized by racism or domestic violence can choose to avoid these works, which they believe might “trigger” a recurrence of past trauma. Some recent campus actions border on the surreal. In April, at Brandeis University, the Asian American student association sought to raise awareness of microaggressions against Asians through an installation on the steps of an academic hall. The installation gave examples of microaggressions such as “Aren’t you supposed to be good at math?” and “I’m colorblind! I don’t see race.” But a backlash arose among other Asian American students, who felt that the display itself was a microaggression. The association removed the installation, and its president wrote an e-mail to the entire student body apologizing to anyone who was “triggered or hurt by the content of the microaggressions.” *According to the most-basic tenets of psychology, helping people with anxiety disorders avoid the things they fear is misguided.* This new climate is slowly being institutionalized, and is affecting what can be said in the classroom, even as a basis for discussion. During the 2014–15 school year, for instance, the deans and department chairs at the 10 University of California system schools were presented by administrators at faculty leader-training sessions with examples of microaggressions. The list of offensive statements included: “America is the land of opportunity” and “I believe the most qualified person should get the job. The press has typically described these developments as a resurgence of political correctness. That’s partly right, although there are important differences between what’s happening now and what happened in the 1980s and ’90s. That movement sought to restrict speech (specifically hate speech aimed at marginalized groups), but it also challenged the literary, philosophical, and historical canon, seeking to widen it by including more-diverse perspectives. The current **movement is** largely **about emotional well-being.** More than the last, **it presumes an extraordinary fragility of the** collegiate **psyche, and therefore elevates the goal of protecting students from psychological harm**. **The ultimate aim**, it seems, **is to** turn campuses into **[create] “safe spaces” where young adults are shielded from words and ideas that make some uncomfortable.** And more than the last, this movement seeks to punish anyone who interferes with that aim, even accidentally. You might call **this impulse [is] *vindictive protectiveness*. It is creating a culture in which everyone must think twice before speaking up, lest they face charges of insensitivity**, aggression, or worse.

#### 2— Linguistic Autocracy

Ella **Caldwell**, 9-9-20**21**, "Trigger warnings do more harm than help," Old Gold & Black,<https://wfuogb.com/13522/opinion/trigger-warnings-do-more-harm-than-help/>, accessed 8-22-2022//IB

A Harvard study in 2018 shows higher levels of self-reported anxiety when a trigger warning was present, and a more recent study from the Atlantic (2019) recorded similar outcomes. Many psychologists have gone so far as to say that trigger warnings have no psychological benefit whatsoever. There is no solid scientific evidence that trigger warnings benefit any individuals, as they don’t stop the material from being presented, but rather prolong the expectation of potentially sensitive material. Furthermore, many believe that **trigger warnings, particularly in an academic setting, promote censorship.** In fact, this past spring, **the National Coalition Against Censorship** (NCAC) **gathered the opinions of** nearly **800 members of the Modern Language Association** (MLA) and the College Art Association (CAA), **over half** of **the educators** surveyed **expressed concerns regarding the negative impact trigger warnings would have on** classroom dynamics and **academic freedom.** Whether it’s a satire or not, the primary purpose of trigger warnings has been lost to the ever-growing sensitivity of today’s society and has created an atmosphere in which people have come to expect accommodation, levels that often serve to invalidate the true intentions of these warnings. In the end, we circle back to my original question: have trigger warnings been taken too far? My answer? Yes. Too many people have become hyper-aware of even slightly upsetting topics and this results in academic settings that border on censorship, forever-unsatisfied students and concerning levels of sensitivity in a society that is already impassive to the concerns of the individual.

#### Discourse turns safety

Kimberly **Zapata**, 6-25-20**21**, "Stop Slapping A Trigger Warning Label On My Life," Scary Mommy,<https://www.scarymommy.com/stop-slapping-trigger-warning-label-life>, accessed 8-22-2022//IB

Trigger warnings are blurbs that appear at the top of articles and/or before video clips that are “designed to prevent people who have an extremely strong and damaging emotional response… to certain subjects from encountering them unaware,” an article on Geek Feminist Wiki explains. “Trigger warnings are customary in some feminist and other safe spaces [and] are designed to prevent unaware encounter[s] of certain materials or subjects for the benefit of people who have an extremely strong and damaging emotional response.” However, they’ve become so prevalent they are trite and tired. **Trigger warnings** render the subject matter taboo. They also **prevent useful dialogue and discussion**, which is **a key aspect of** suicide **prevention. Speaking about suicide is the only way we can stop suicide.** It is **the only way we can reach those who are hurting, and truly offer help.** Of course, you may be asking why I bother? Why do I care? I mean, this doesn’t have to be my fight. And you’re right. It doesn’t. Suicide affects millions each year. According to the Centers for Disease Control and Prevention, 12 million American adults seriously thought about suicide in 2019. 3.5 million planned a suicide, and 1.4 million made an attempt, with 47,500 dying by suicide each year. But when I woke up on “the other side” — when my eyes fluttered open and my lungs took in a full, deep breath of air — I knew I needed to talk about suicide. I needed to share my story, and I needed to let others know there is help and hope.

#### D— Sheltering

Greg Lukianoff and Jonathan Haidt, 09-xx-2015, “The Coddling of the American Mind,” The Atlantic,<https://www.theatlantic.com/magazine/archive/2015/09/the-coddling-of-the-american-mind/399356/>. //IB

This is how the amygdala can get rewired again to associate a previously feared situation with safety or normalcy. Students who call for trigger warnings may be correct that some of their peers are harboring memories of trauma that could be reactivated by course readings. But they are wrong to try to prevent such reactivations. Students with PTSD should of course get treatment, but they should not try to avoid normal life, with its many opportunities for habituation. **Classroom discussions are safe places to be exposed to incidental reminders of trauma** (such as the word violate). **A discussion of violence is unlikely to be followed by actual violence, so it is a good way to help students change the associations that are causing them discomfort.** And **they’d better get their habituation done** in college, **because the world beyond** college **will be far less willing to accommodate requests** for trigger warnings and opt-outs.

#### E— Fabricating Fears

Greg Lukianoff and Jonathan Haidt, 09-xx-2015, “The Coddling of the American Mind,” The Atlantic,<https://www.theatlantic.com/magazine/archive/2015/09/the-coddling-of-the-american-mind/399356/>. //IB

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#### F— Emboldening English

Pamela B. Paresky, 8-3-2018, "Harvard Study: Trigger Warnings Might Coddle the Mind," Psychology Today,<https://www.psychologytoday.com/us/blog/happiness-and-the-pursuit-leadership/201808/harvard-study-trigger-warnings-might-coddle-the>, accessed 8-22-2022//IB

Employing trigger warnings may also inadvertently communicate to members of the school community that ideas and material that students find upsetting or uncomfortable is harmful to them or to others. **For people** who are **predisposed to thinking** that **words have the capacity to do harm, trigger warnings serve as a threat-confirmation.** And the tendency to negatively interpret ambiguous situations—to see threats where no threats exist—is associated with increased risk of developing PTSD in the event of trauma.12 Perhaps the most striking finding, however, is that trigger warnings appear to confirm that words can cause harm for people who already believe that they do. The idea that words cause harm has begun to take hold on campus. In an opinion essay in the New York Times, respected psychology professor Lisa Feldman Barrett even claimed that “speech can be a form of violence.”13 Lukianoff and Haidt responded with an essay in The Atlantic explaining why **it's a bad idea to tell students that words are violence. Citing “aggressive and even violent protests** [that] erupted **at** some of **the country’s most progressive schools**, such as Berkeley, Middlebury College, and Evergreen State College,” they argued that encouraging students to believe that words are violence “tells the members of a generation already beset by anxiety and depression that the world is a far more violent and threatening place than it really is.” In my own rejoinder to the Feldman-Barrett piece, I argued that telling people they will suffer can make it **[become] more likely** that they will.

#### H— Otherizing Trauma

Jill Filipovic, 3-5-2014, "We've gone too far with 'trigger warnings'," Guardian,<https://www.theguardian.com/commentisfree/2014/mar/05/trigger-warnings-can-be-counterproductive>, accessed 8-22-2022//IB

Trigger warnings, of course, don't always shut down that kind of interrogation, but if feminist blogs are any example, they quickly become a way to short-circuit uncomfortable, unpopular or offensive arguments. That should concern those of us who love literature, but it should particularly trouble the feminist and anti-racist bookworms among us. Trigger warnings are largely perceived as protecting young women and, to a lesser extent, other marginalized groups – people of color, LGBT people, people with mental illnesses. That the warnings hinge on topics that are more likely to affect the lives of marginalized groups contributes to the general perception of members of those groups as weak, vulnerable and "other". The kinds of **suffering typically** imaged and **experienced in the white western** male **realm** – **[such as] war**, intra-male violence – **are standard**. **Traumas that impact women, people of color, LGBT people, the mentally ill and other groups whose collective lives far outnumber those most often canonized in the American** or European **classroom are set apart as different, as particularly traumatizing. Trigger warnings imply that our experiences are so unusual the pages detailing our lives can only be turned while wearing kid gloves.** There's a hierarchy of trauma there, as well as a dangerous assumption of inherent difference. There's a reinforcement of the toxic messages young women have gotten our entire lives: that we're inherently vulnerable. And there's something lost when students are warned before they read Achebe or Diaz or Woolf, and when they read those writers first through the lens of trauma and fear.

### 2AC---Hauntology Better

#### The act of haunting leads to real change. See the 1980’s AIDs crisis.

Montalvo 21 [David Montalvo, 6-2-2021, How AIDS Activists Used ‘Die-Ins’ to Demand Attention to the Growing Epidemic, HISTORY, https://www.history.com/articles/aids-activism-protests-act-up-die-ins, GZR]

As the AIDS crisis took hold in the 1980s, killing thousands of Americans and ravaging gay communities, the deadly epidemic went unaddressed by U.S. public health agencies—and unacknowledged by President Ronald Reagan—for years. In response, a political group called ACT UP emerged, deciding it needed to do something shocking to draw attention to the crisis and jolt government agencies, drug companies and the mainstream media into action. So it began organizing protest events where masses of people lay down in a public space, feigning death. “The strongest thing we can do is something in silence,” declared writer, filmmaker and AIDS activist Robert Hilferty at a November 1989 meeting of ACT UP (AIDS Coalition to Unleash Power). “A die-in. A massive die-in. **Founded in 1987, ACT UP ultimately organized thousands of protests, with die-ins becoming a signature tactic. And while AIDS activists weren’t the first to simulate death to call attention to lethal threats, the action became a powerful tool to show that, because the epidemic was being stigmatized and ignored, bodies were piling up. In ACT UP’s case, “they forced social and cultural institutions to take responsibility for the AIDS deaths by having to physically move the protesters’ bodies,”** says Matt Brim, professor of queer studies at City University of New York. The AIDS **die-ins emerged from a longer history of activism that made bodies the focal point of protest, such as suffragettes chaining themselves to railings and civil rights activists staging sit-ins.** One of earliest known references to the term “die-in” came nearly two decades prior to ACT UP, when environmentalists demonstrated on Earth Day, 1970, in Boston, to raise awareness about the deadly impact of air pollution. About a month later, protesters in Seattle fell to the ground at a busy downtown intersection to oppose dangerous nerve gas shipments. Since then, public die-in stunts have been used to decry everything from war and weapons testing to police violence and cycling deaths. To ratchet up the visual drama, some protesters have employed fake blood and bandages. Others brought coffins. When playwright and LGBTQ activist Larry Kramer took center stage at the New York Lesbian and Gay Community Services Center on March 10, 1987, and delivered the rousing speech that helped launch ACT UP, the epidemic had entered its sixth year. The U.S. government had yet to approve the prescription sale of a single drug to treat AIDS, and the deaths were largely being ignored by the media. “Unless we fight for our lives, we shall die,” Kramer wrote that month for the New York *Native*, a bi-weekly magazine aimed at the city’s gay community. As a result, ACT UP worked urgently to train as many individuals as possible in civil disobedience tactics. As an unidentified activist in the documentary *United in Anger: A History of ACT UP* put it, “you don’t always know when it’s going to happen or when you’ll want to do it.” Die-ins became important for ACT UP, Michael Bronski, author of *A Queer History of the United States for Young People* and professor of practice in media and activism at Harvard University, told HISTORY.com in an interview. That’s because “there’s a cultural hesitation to think about death—and the protest made it physical.”**And AIDS activists knew their best chance to affect policies was by affecting public opinion—making the media, rather than politicians or chief executives, die-ins’ primary targets. In *United in Anger*, an activist remembered how ACT UP clearly viewed civil disobediences, like die-ins, as a “safe tactic for making a stronger statement and as a way of getting media attention.”**

#### NPR 19 reports the effects of these hauntings

NPR 19 [NPR, 2-8-2019, How To Demand A Medical Breakthrough: Lessons From The AIDS Fight, https://www.npr.org/sections/health-shots/2019/02/09/689924838/how-to-demand-a-medical-breakthrough-lessons-from-the-aids-fight, GZR]

**By early 1987, with the U.S. death toll topping 40,000 and worldwide HIV infections reaching 5 to 10 million, the threat was starting to feel apocalyptic. The gay community's mounting frustration finally boiled over in an explosive show of anger.** Hundreds of gay men and their supporters took to New York City's streets to vent their fury — first with a demonstration on Wall Street. Then a protest at city hall. Then an even bigger showdown on Wall Street. Barr and Petrelis had been to gay rights demonstrations before — pride rallies, candlelight vigils for people who had died of AIDS. But this time, says Petrelis, "something felt different." **People weren't just chanting or carrying signs. They were blocking traffic with their bodies.** At the second Wall Street action, "over a hundred people got arrested," Barr says. Many of them were people who had never contemplated civil disobedience before. "It was such a terrific feeling to be arrested with my yoga teacher," Petrelis recalls with a chuckle. And it was profoundly affirming. "All those men and women screaming at the top of their lungs — I felt they were taking my anger and putting it out there to the world." For Barr, participating in the outpouring was galvanizing. **"Rallying together and expressing our anger was a really good replacement for just feeling scared all the time," he says. "It felt powerful. And it gave us a way of saying, 'OK, we've got to do something more than just buy people groceries, and take them to the hospital, and plan memorial services.' The anger is what helped us fight of a sense of hopelessness."** Soon the group — which the New York demonstrators named ACT UP at an early planning meeting — was going national, with thousands of people across the country staging similar actions. **Getting strategic ACT UP quickly made its name with tactics that were unapologetically confrontational,** says David France, the author of a history of AIDS activism called How to Survive a Plague, as well as a 2012 documentary by the same name. "**ACT UP's ethos was that they had united in anger," he says. "They would storm people's offices with fake blood and cover people's computers with [it]," he says. "They locked themselves to politicians' desks. At one point, they barged into a meeting of a pharmaceutical company and turned over the shrimp cocktail tables." This made them extremely intimidating. "They were no longer invisible sufferers of a disease. They were terrifying sufferers of a disease,"** says France. But initially, says France, "the actions had the air of purposeless anger." That changed when **ACT UP began to deploy its anger strategically.** Barr says the demonstrations started off as a simple release: "We were angry and we needed to express ourselves." But in doing so, he says, "we began to realize, 'Oh, **this is a tactic that we can put to good use.' " So they took it upon themselves to figure out the specific roadblocks in government policy and clinical trials that stood in the way of what ACT UP wanted most: a cure. Then they unleashed their rage to force the decision-makers to hear ACT UP's solutions.** They kicked off the approach at a government building in suburban Maryland. "Our goal was to seize control of the FDA," says Barr. **ACT UP wanted the Food and Drug Administration to give AIDS patients access to an experimental drug. The FDA wouldn't even discuss it. So hundreds of activists converged on the FDA's headquarters. "One group were wearing lab coats that were stained with bloody hands," recalls Barr. "Other people brought tombstones that they made and lied down in front of the building and held up the tombstones: 'Dead from FDA red tape.' " The activists advanced in rows, blocking the entrances. The demonstration made national news. Within days the FDA agreed to meet. In a couple months, officials opened up the policy on access to experimental drugs. France says the two prongs of ACT UP's strategy were equally important. The aggressive protests got them a foot in the door, but it wouldn't have made a difference if they hadn't done the homework needed to offer insightful and viable proposals once they did get a meeting.** "What made this work was not just the anger. But the anger coupled with the intelligence," says France. Halting U.S. HIV Epidemic By 2030: Difficult But Doable SHOTS - HEALTH NEWS Halting U.S. HIV Epidemic By 2030: Difficult But Doable ACT UP came to call this approach its "inside-outside strategy." And they deployed it over and over again — with the National Institutes of Health, and then with pharmaceutical companies, eventually becoming full partners with key scientists. The upshot of all this: "What they were able to revolutionize was really the very way that drugs are identified and tested," says France. This included scrapping the prevailing practice of testing drugs on a small number of people over a long period of time in favor of testing a huge sample of people over a much shorter period — significantly speeding up the time it took to conduct drug trials.