

AC - Alien Sublime

definition of appropriation from Cambridge

“the act of taking something for your own use”

<https://dictionary.cambridge.org/us/dictionary/english/appropriation>

Contention 1: Private space appropriation is and extension of colonialism

Currently, the chicanx is under attack. The colonialist powers that have taunted us for so long are able to terrorize us undetected by creating a space-time border within which the chicanx can't become self aware.

Valencia 20' (Daniel Valencia - doctor of philosophy in english, University of California Riverside) “Chicano Science Fiction and the Shattering of Colonized Reality: The Resurgence of the Alien Sublime” march, 2020

The Chicano Mind is in the midst of a great invasion. Subatomic alien entities indiscriminately fire laser hot magma beams into Chicano Neurons within the Chicano Cerebral Cortex, pumping toxic microbe alchemy into the cellular structure of the incredible Chicano Brain. These **colonizing forces deceive the Chicano Mind into perceiving itself through an impaired ontological frequency only capable of imagining liberation through a bounded, predetermined reality dictated by the invading organisms.** In the language of Earthly physics, the illusory event unfolds in space-time as a .003 gravimetrical fissure of the cognitive realm in alien subspace misprocessed as a minus quantum variance in the way cosmic matter is perceived. **The colonizing presence survives in the Chicano Subconscious Mind as an undetected foreign entity, generating an invisible force field, a space-time border that prevents the Chicano Mind from actuating self-awareness as pure space consciousness. And yet, sensing danger from inside the depths of the Incredible Chicano Mind,** in the midst of chaotic space, **the Chicano Brain is triggered by a primordial, self-activating Indigenous technology. The Alien Sublime ReEmerges as Space Consciousness**...the empty space in which physical objects in the universe are created.

To enact the Alien Sublime requires a shifting of our consciousness away from colonial time and space for a deeper reality and higher thought via universal awareness.

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This shift in consciousness hinges on formulating a new approach towards experiencing liberation for Chicanas/os. Attempting **to articulate on such an abstract concept,** however, is not without difficulty since the core of my argument **rests on attempting to describe a force that is indescribable from the perspective of the colonial mind: a description that begins by drastically shifting from a psychosomatic, time-based political imagination into a timeless, formless, boundless, vibrant life-energy,** which I refer throughout this project as, **the alien sublime. The alien sublime is untamed. It is the empty space and force of creation from which the universe as a physical manifestation emerges**—think, if you will, of that which existed before the Big Bang and the beginning of space and time as form, which may be described as non-corporal existence, nothingness, or nihilism. **It is the absence of thought as form; a deeper reality expressed as the consciousness responsible for the expression of thought via higher universal awareness. The alien sublime is therefore primordial genuine space as intelligence...an Indigenous consciousness that transcends matter as it emerges and is experienced in the colonized mind within space and time.**

Two major impacts:

First, The colonial epistemologies are key in creating oppressive structures. They create hierarchies of knowledge within which presuppositions are created against the ethnic knowledge system to favor the western one.

Grosfoguel in 2k5 (Ramon, associate professor in the department of ethnic studies at the university of California at Berkeley, Critical Globalization Studies, edited by Richard Appelbaum and William Robinson)

The first point to be examined is the contribution of ethnic studies to epistemological questions. The hegemonic Eurocentric paradigm that has informed Western philosophy and sciences in the modern—colonial capitalist, patriarchal world-system for the last 500 years assumes a universalistic, neutral, objective point of view. Chicana and black feminist scholars (Moraga and Anzaldúa, 1983) as well as Third World scholars inside and outside the United States (Mignolo, 2000) reminded us that we always speak from a particular location in the power structures. Nobody escapes the class, sexual, gender, spiritual, geographical, and racial hierarchies of the modern—colonial capitalist world-system. As feminist scholar Donna Haraway (1988) states, our knowledges are always situated. Black feminist scholars called this perspective standpoint epistemology (Collins, 1990), whereas Latin American philosopher of liberation Enrique Dussel called it the "geopolitics of knowledge" (Dussel, 1977). This is not only a question about social values in knowledge production or the fact that our knowledge is always partial. The main point here is the locus of enunciation, that is, the geopolitical location of the subject that speaks. In Western philosophy and sciences, the subject that speaks is always hidden, concealed, erased from the analysis. Ethnic location and epistemic location are always decoupled. By delinking ethnic location from epistemic location, Western philosophy and sciences are able to produce a myth about universalist knowledge that covers up, that is, conceals who is speaking, as well as the geopolitical location in the structures of power from which the subject speaks. This is what the Colombian philosopher Santiago Castro-Gomez called the "point zero" perspective of Eurocentric philosophies (Castro-Gomez, 2003). The "point zero" is the point of view that hides and conceals itself as being beyond a particular point of view, that is, the point of view that represents itself as being without a point of view. It is this god's-eye view that always hides its local and particular perspective under a universal perspective. Historically, this has allowed Western man (the gendered term is intentionally used here) to represent his knowledge as the only knowledge capable of achieving a universal consciousness, and to dismiss non-Western knowledge as particularistic and, thus, unable to achieve universality. This strategy has been crucial for Western global designs. By hiding the location of the subject of enunciation, European/Euro-American colonial expansion and domination was able to construct a hierarchy of superior and inferior knowledge and, thus, of superior and inferior people around the world. We went from the sixteenth-century characterization of "people without writing" to the eighteenth- and nineteenth-century characterization of "people without history," then to the twentieth-century characterization of "people without development." We went from the sixteenth-century "rights of people" to the eighteenth-century "rights of man," and to the late-twentieth-century "human rights." All of these are part of global designs articulated to the simultaneous production and reproduction of an international division of labor of core—periphery that overlaps with the global racial—ethnic hierarchy of European and non-European. What is the implication of this epistemological critique to our knowledge production and to our concept of capitalism? <283-284>

Second, the future and time has already ended for us. The only way forward is imagining a space outside of the framework of colonial space-time.

**We entered the conversation of climate change with signs that read “help us”,
Signs that read “dead body inside,”**

Signs that read “save our souls”

But the souls of black folk were encapsulated in the reams of a book,

20,000 leagues under toxic flood waters

For people of color, the world as we knew it ended centuries ago.

for people of color the world over, starvation is already a common problem

But we find ways to feed our babies, and stretch meals into next week, or until the next paycheck comes

for people of color the world over, starvation is already a common problem, when, for example, a nation's crops are grown for export rather than to feed its own people. And the housing of people of color throughout the world's urban areas is already blighted and inhumane

And when the lights shut off, and water ceases to spill from the taps, we find ways to ensure we see through the darkness and never go to bed thirsty

Acts of war, nuclear holocausts, and genocide have already been declared on our jobs, our housing, our schools, our families, and our lands

there is no outside to the forms of violence, terror, and subjugation produced by white supremacy, anti-blackness, and heteropatriarchy

[Omolade 1984, Barbara, Calvin College' first dean of multicultural affairs, "Women of Color and the Nuclear Holocaust", Women's Studies Quarterly vol. 12, No. 2)

[and] Space nor time will bring relief because there is no contingent relationship between blackness and violence

the violence of the past will endlessly repeat

death is the future's promise: it is all that the future holds

People have changed the climate of the world.

Now they're waiting for the old days to come back "

We can't make the climate change back.

You and I can't.

We can't do anything

Dillon 13 [Stephen, Prof. Queer Studies @ Hampshire College, "'It's here, it's that time:' Race, queer futurity, and the temporality of violence in Born in Flames," Women & Performance: A Journal of Feminist Theory vol. 23 no. 1, pp. 47-)]

Thus, I affirm the resolution, "Resolved: The appropriation of outer space by private entities is unjust." for one sole reason; it is the propagation of colonial powers. We must reject private space appropriation and uphold the great cosmos, My rejection hinges on one key analytic tool, that we reject appropriating space, to uphold the Alien Sublime.

Contention three: Solvency

The alien sublime is the only true method we can use to liberate the chicanx mind. It shatters the colonized psychological state that oppressive presuppositions of the resolution and NC stem from.

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Although Csicsery-Ronay's theorization of the sublime presents a beneficial analysis to better understanding how science fiction operates, in my view, it does not extend far enough, particularly with respect to colonized populations, into cultivating liberation as a sublime experience. As discussed during the initial stages of this Introduction, **I describe the alien sublime as a primordial consciousness responsible for the manifestation of the physical universe and space-time; the nothingness that exists prior to matter. I introduce the alien sublime as a way to transcend the confinement imposed by the colonial imagination's misperception of reality.** I contend that, **as a means to shatter the colonized psychological state, the alien sublime must be experienced, not as a consequence that happens outside of the self/within the confines of material reality, but as an existential phenomena that inverts the colonized mind by making science fiction real.** My theorization of the alien sublime, hence, relies on making a sharp distinction between a limited material imagination from which colonial reality emanates, and a higher formless alien sublime consciousness as the ultimate freedom. Csicsery-Ronay's science fiction sublime, however, relies on the sensory field of material reality, which equally results in a material consciousness that activates from inside the ancillary colonial imagination. Herein, Kant's and Burke's classical sublime, as well as Nye's technological sublime, are not solely consequences of material reality, but are merged by Csicsery-Ronay to show how the psychosomatic process of dislocation, described as the act of shocking the quotidian mind into a higher consciousness, is an integral feature within science fiction. The method by which Csicsery-Ronay envisions the science fiction sublime consequently relies on featuring a transcendent experience that actuates from within the confines of artificial reality. And, as a result, science fiction may only be understood as an extension of a preconceived sublime that determines how the science fiction nomenclature may be experienced, rendering the science fiction sublime impotent as an emancipating process for colonized populations. **The colonized imagination is tasked with accessing a higher awareness able to transcend the quotidian form through sensing the physical universe as unimaginable phenomena, but which from a colonized perspective whose goal is liberation from coloniality, is inconsequential since the existential alien sublime consciousness precedes the manifestation of the imagined object as form**

1)K comes before theory.

theory norm changes can wait, cross apply that we're already excluded from society so their claims only benefit the settlers, in order for you to set norms in society i have to be in that society first. This means even if you buy their theory you vote aff first because it's a prereq

B) Theory is just a way for settlers to sidestep real violence

C) any education claims are taken out because in order for it to matter we need to re-orient the debate space to avoid the settler mindset it promotes

D). In order to achieve fairness we need to start on an even playing field thus we need to solve the impacts of the K first because oppression in these spaces fundamentally create uneven starting points.