# 1NC

## Off

### 1

#### Interpretation: Debaters must disclose frameworks and advocacy texts to their opponents through any means thirty minutes before round.

**Violation: they didn’t they literally have a wiki with no contact info**

1. **Engagement – disclosure allows in-depth preparation before the round which checks back against unpredictable positions and allows debaters to effectively write case negs and blocks—allows for reciprocal engagement where each side has an equal opportunity to prepare. Engagement outweighs on uniqueness – only it shifts debate from a monologue to dialogue, without engagement debate becomes Original Oratory.**
2. **Small School Inclusion – Big schools will always get your docs through having a lot of judges, competitors, and coaches with connections to other judges only disclosure allows small schools equal access.**
3. **Reciprocity - They have infinite prep before round to make the perfect aff – only disclosure allows us to have a crumb of the amount of time they had. Reciprocity outweighs because it controls the internal link to fairness – irreciprocal burdens create inherent advantages.**
4. **Academic Ethics—disclosure deters mis-cutting, power-tagging, abuse of brackets and ellipses, and plagiarism – makes it harder to beat evidence because I can’t find all the issues in-round—independent voter for academic honesty—it’s a real-world norm and debate loses all educational value if we can just make up cards. I cannot go through all their cards in four minutes and still manage to craft an NC and answers. I cannot check in round. Academic Ethics outweighs because it controls entry to universities and higher learning – biggest internal link to education, universities will kick you out if you are academically dishonest.**

#### Fairness is a voter because debate is a competitive activity with a winner and a loser – Force them to answer as to why it’s a competition. Education is a voter because schools, educational institutions, pay for it.

#### No RVIs because its illogical – you wouldn’t win chess for playing properly – Prefer logic for it’s a litmus test for other arguments

#### Prefer competing interps because a) reasonability is a race to the bottom pushing the limits on how much abuse is justifiable b) reasonability is subjective and invites judge intervention

#### Drop the debater to deter future abuse

### 2

#### Interp: The affirmative may only garner offense from the hypothetical implementation that the appropriation of outer space by private entities is unjust and may not garner offense external to that.

#### Resolved indicates a policy action.

Parcher 1. [Jeff. 2/26/01. “Re: Jeff P--Is the resolution a question?” [https://web.archive.org/web/20050122044927/http://www.ndtceda.com/archives/200102/0790.html](https://web.archive.org/web/20050122044927/http:/www.ndtceda.com/archives/200102/0790.html)] Justin

(1) Pardon me if I turn to a source besides Bill. American Heritage Dictionary: Resolve: 1. To make a firm decision about. 2. To decide or express by formal vote. 3. To separate something into constiutent parts See Syns at \*analyze\* (emphasis in orginal) 4. Find a solution to. See Syns at \*Solve\* (emphasis in original) 5. To dispel: resolve a doubt. - n 1. Frimness of purpose; resolution. 2. A determination or decision. (2) The very nature of the word "resolution" makes it a question. American Heritage: A course of action determined or decided on. A formal statemnt of a deciion, as by a legislature. (3) The resolution is obviously a question. Any other conclusion is utterly inconcievable. Why? Context. The debate community empowers a topic committee to write a topic for ALTERNATE side debating. The committee is not a random group of people coming together to "reserve" themselves about some issue. There is context - they are empowered by a community to do something. In their deliberations, the topic community attempts to craft a resolution which can be ANSWERED in either direction. They focus on issues like ground and fairness because they know the resolution will serve as the basis for debate which will be resolved by determining the policy desireablility of that resolution. That's not only what they do, but it's what we REQUIRE them to do. We don't just send the topic committtee somewhere to adopt their own group resolution. It's not the end point of a resolution adopted by a body - it's the prelimanary wording of a resolution sent to others to be answered or decided upon. (4) Further context: the word resolved is used to emphasis the fact that it's policy debate. Resolved comes from the adoption of resolutions by legislative bodies. A resolution is either adopted or it is not. It's a question before a legislative body. Should this statement be adopted or not.

#### The appropriation of outer space is permanent control.

TIMOTHY JUSTIN TRAPP, JD Candidate @ UIUC Law, ’13, TAKING UP SPACE BY ANY OTHER MEANS: COMING TO TERMS WITH THE NONAPPROPRIATION ARTICLE OF THE OUTER SPACE TREATY UNIVERSITY OF ILLINOIS LAW REVIEW [Vol. 2013 No. 4]

The issues presented in relation to the nonappropriation article of the Outer Space Treaty should be clear.214 The ITU has, quite blatantly, created something akin to “property interests in outer space.”215 It allows nations to exclude others from their orbital slots, even when the nation is not currently using that slot.216 This is directly in line with at least one definition of outer-space appropriation.217 [\*\*Start Footnote 217\*\*Id. at 236 (“Appropriation of outer space, therefore, is ‘the exercise of exclusive control or exclusive use’ with a sense of permanence, which limits other nations’ access to it.”) (quoting Milton L. Smith, The Role of the ITU in the Development of Space Law, 17 ANNALS AIR & SPACE L. 157, 165 (1992)). \*\*End Footnote 217\*\*]The ITU even allows nations with unused slots to devise them to other entities, creating a market for the property rights set up by this regulation.218 In some aspects, this seems to effect exactly what those signatory nations of the Bogotá Declaration were trying to accomplish, albeit through different means.219

#### Violation: [they claim they ought to be rejected in lieu of a cooperative mode]. At best they’re extra topical which is a voter for exploding limits and inflating aff solvency or effects topical which is worse, since any small aff can spill up to the resolution.

#### Vote neg for competitive equity and clash: changing the topic favors the aff because it destroys the only stasis point and makes prep impossible because any ground is self-serving, concessionary, and from distorted literature bases. Their model allows someone to specialize for 4 years giving them an edge over people who switch every 2 months. Filter this through debate’s nature of being a game where both teams want to win, which becomes meaningless without constraints.

#### Impacts:

#### 1] Procedural fairness outweighs—a) intrinsicness—debate is a game and equity is necessary to sustain the activity b) probability—debate can’t alter subjectivity, but it can rectify skews c) metaconstraint—all your arguments concede fairness since you assume they will be evaluated fairly

#### 2] TVA – defend an affirmative that defends the topic – their whole aff is about []

#### Drop the debater – a] deter future abuse and b] set better norms for debate.

#### Competing interps – [a] reasonability is arbitrary and encourages judge intervention since there’s no clear norm, [b] it creates a race to the top where we create the best possible norms for debate.

#### No RVIs – a] illogical, you don’t win for proving that you meet the burden of being fair, logic outweighs since it’s a prerequisite for evaluating any other argument, b] RVIs incentivize baiting theory and prepping it out which leads to maximally abusive practices

### 3

#### To be free is to be a settler – settler colonialism is a set of technologies predicated upon the legitimation of institutions that seek to mark native people and land as targets of biopolitical subjugation

La Paperson 17 (La Paperson, AKA K. Wayne Yang; 2017; The University of Minnesota Press; *“A Third University is Possible”*; accessed 12/21/21; ask me for the pdf; K. Wayne Yang is a professor and scholar in Indigenous organizing and critical pedagogy. He is a professor of ethnic studies at the University of California, San Diego and Provost of John Muir College) HB \*La Paperson uses masculine pronouns to describe the settler not through direct association of the settler as a man but rather a dominating subject characterized as hypermasculine\*

Land is the prime concern of settler colonialism, contexts in which the colonizer comes to a “new” place not only to seize and exploit but to stay, making that “new” place his permanent home. Settler colonialism thus complicates the center–periphery model that was classically used to describe colonialism, wherein an imperial center, the “metropole,” dominates distant colonies, the “periphery.” Typically, one thinks of European colonization of Africa, India, the Caribbean, the Pacific Islands, in terms of external colonialism, also called exploitation colonialism, where land and human beings are recast as natural resources for primitive accumulation: coltan, petroleum, diamonds, water, salt, seeds, genetic material, chattel. Theories named as “settler colonial studies” had a resurgence beginning around 2006.[2] However, the analysis of settler colonialism is actually not new, only often ignored within Western critiques of empire.[3] The critical literatures of the colonized have long positioned the violence of settlement as a prime feature in colonial life as well as in global arrangements of power. We can see this in Franz Fanon’s foundational critiques of colonialism. Whereas Fanon’s work is often generalized for its diagnoses of anti/colonial violence and the racialized psychoses of colonization upon colonized and colonizer, Fanon is also talking about settlement as the particular feature of French colonization in Algeria. For Fanon, the violence of French colonization in Algeria arises from settlement as a spatial immediacy of empire: the geospatial collapse of metropole and colony into the same time and place. On the “selfsame land” are spatialized white immunity and racialized violation, non-Native desires for freedom, Black life, and Indigenous relations.[4] Settler colonialism is too often thought of as “what happened” to Indigenous people. This kind of thinking confines the experiences of Indigenous people, their critiques of settler colonialism, their decolonial imaginations, to an unwarranted historicizing parochialism, as if settler colonialism were a past event that “happened to” Native peoples and not generalizable to non-Natives. Actually, settler colonialism is something that “happened for” settlers. Indeed, it is happening for them/us right now. Wa Thiong’o’s question of how instead of why directs us to think of land tenancy laws, debt, and the privatization of land as settler colonial technologies that enable the “eventful” history of plunder and disappearance. Property law is a settler colonial technology. The weapons that enforce it, the knowledge institutions that legitimize it, the financial institutions that operationalize it, are also technologies. Like all technologies, they evolve and spread. Recasting land as property means severing Indigenous peoples from land. This separation, what Hortense Spillers describes as “the loss of Indigenous name/land” for Africans-turned-chattel, recasts Black Indigenous people as black bodies for biopolitical disposal: who will be moved where, who will be murdered how, who will be machinery for what, and who will be made property for whom.[5] In the alienation of land from life, alienable rights are produced: the right to own (property), the right to law (protection through legitimated violence), the right to govern (supremacist sovereignty), the right to have rights (humanity). In a word, what is produced is whiteness. Moreover, it is not just human beings who are refigured in the schism. Land and nonhumans become alienable properties, a move that first alienates land from its own sovereign life. Thus we can speak of the various technologies required to create and maintain these separations, these alienations: Black from Indigenous, human from nonhuman, land from life.[6] “How?” is a question you ask if you are concerned with the mechanisms, not just the motives, of colonization. Instead of settler colonialism as an ideology, or as a history, you might consider settler colonialism as a set of technologies—a frame that could help you to forecast colonial next operations and to plot decolonial directions. This chapter proceeds with the following insights. (1) The settler–native–slave triad does not describe identities. The triad—an analytic mainstay of settler colonial studies—digs a pitfall of identity that not only chills collaborations but also implies that the racial will be the solution. (2) Technologies are trafficked. Technologies generate patterns of social relations to land. Technologies mutate, and so do these relationships. Colonial technologies travel. In tracing technologies’ past and future trajectories, we can connect how settler colonial and antiblack technologies circulate in transnational arenas. (3) Land—not just people—is the biopolitical target.[7] The examples are many: fracking, biopiracy, damming of rivers and flooding of valleys, the carcasses of pigs that die from the feed additive ractopamine and are allowable for harvest by the U.S. Food and Drug Administration. The subjugation of land and nonhuman life to deathlike states in order to support “human” life is a “biopolitics” well beyond the Foucauldian conception of biopolitical as governmentality or the neoliberal disciplining of modern, bourgeois, “human” subject. (4) (Y)our task is to theorize in the break, that is, to refuse the master narrative that technology is loyal to the master, that (y)our theory has a Eurocentric origin. Black studies, Indigenous studies, and Other-ed studies have already made their breaks with Foucault (over biopolitics), with Deleuze and Guatarri (over assemblages and machines), and with Marx (over life and primitive accumulation). (5) Even when they are dangerous, understanding technologies provides us some pathways for decolonizing work. We can identify projects of collaboration on decolonial technologies. Colonizing mechanisms are evolving into new forms, and they might be subverted toward decolonizing operations. The Settler–Native–Slave Triad Does Not Describe Identities One of the main interventions of settler colonial studies has been to insist that the patterning of social relations is shaped by colonialism’s thirst for land and thus is shaped to fit modes of empire. Because colonialism is a perverted affair, our relationships are also warped into complicitous arrangements of violation, trespass, and collusion with its mechanisms. For Fanon, the psychosis of colonialism arises from the patterning of violence into the binary relationship between the immune humanity of the white settler and the impugned humanity of the native. For Fanon, the supremacist “right” to create settler space that is immune from violence, and the “right” to abuse the body of the Native to maintain white immunity, this is the spatial and fleshy immediacy of settler colonialism. Furthermore, the “humanity” of the settler is constructed upon his agency over the land and nature. As Maldonado-Torres explains, “I think, therefore I am” is actually an articulation of “I conquer, therefore I am,” a sense of identity posited upon the harnessing of nature and its “natural” people.[8] This creates a host of post+colonial problems that have come to define modernity. Because the humanity of the settler is predicated on his ability to “write the world,” to make history upon and over the natural world, the colonized is instructed to make her claim to humanity by similarly acting on the world or, more precisely, acting in his. Indeed, for Fanon, it is the perverse ontology of settler becomings—becoming landowner or becoming property, becoming killable or becoming a killer—and the mutual implication of tortured and torturer that mark the psychosis of colonialism. This problem of modernity and colonial psychosis is echoed in Jack Forbes’s writings: Columbus was a wétiko. He was mentally ill or insane, the carrier of a terribly contagious psychological disease, the wétiko psychosis. . . . The wétiko psychosis, and the problems it creates, have inspired many resistance movements and efforts at reform or revolution. Unfortunately, most of these efforts have failed because they have never diagnosed the wétiko.[9] Under Western modernity, becoming “free” means becoming a colonizer, and because of this, “the central contradiction of modernity is freedom.”[10]

#### 1.] Gagnon 3 talks about controlling entities

#### The 1AC is located within the second university – their investments into critical theory as a praxis of naturally produced freedom is a method of settler futurity that relies on the same systems that perpetuate conditions of exploitation

La Paperson 17 (La Paperson, AKA K. Wayne Yang; 2017; The University of Minnesota Press; *“A Third University is Possible”*; accessed 12/21/21; ask me for the pdf; K. Wayne Yang is a professor and scholar in Indigenous organizing and critical pedagogy. He is a professor of ethnic studies at the University of California, San Diego and Provost of John Muir College) HB \*La Paperson uses masculine pronouns to describe the settler not through direct association of the settler as a man but rather a dominating subject characterized as hypermasculine\*

The Second University Critiques The second world university, like Second Cinema, is marked by its investments in critical theory, that is, the diverse work of the Frankfurt School in critiquing media and capitalist systems in the “West” that emerged out of World War II. Two threads of critical theory run through academia in the arts and humanities, on one hand, and the social sciences, on the other. Literary critical theory focuses on the deconstruction of texts for their underlying meanings, whereas social theory focuses on domination within social systems, usually from a neo-Marxist frame.[15] At least ideologically, the second world university is committed to the transformation of society through critique, through a deconstruction of systems of power, and in this way offers fundamental analyses for any third world university curriculum. Yet its hidden curriculum reflects the material conditions of higher education—fees, degrees, expertise, and the presumed emancipatory possibilities of the mind—and reinscribes academic accumulation. Usually, when traditionalists speak with nostalgia for the idealized university of old, the library counter in the sky where Kant and Hegel and Freire study together, this is the second world university. We are familiar with it; in the United States, it often houses the Marxist scholars, the ethnic studies formations, women’s studies, gender studies, and American studies. To borrow some rhetoric from Gayatri Spivak, it is the house of the hegemonic radical, the postcolonial ghetto neighborhood within the university metropolis. One of the tautological traps of the second world university is mistaking its personalized pedagogy of self-actualization for decolonial transformation. When people say “another university is possible,” they are more precisely saying that “a second university is possible,” and they are often imagining second world utopias, where the professor ceases to profess, where hierarchies disappear, where all personal knowledges are special, and, in other words, none are. Their assumption is that people will “naturally” produce freedom, and freedom’s doppelganger is critical consciousness. They are rarely talking about a university that rematriates land, that disciplines scholar-warriors rather than “liberating” its students, that repurposes the industrial machinery, that supports insurrectionary nationalisms as problematic antidotes to imperialist nationalism, that acts upon financial systems rather than just critiquing them, that helps in the accumulation of third world power rather than simply disavowing first world power, that is a school-to-community pipeline, not a community-to-school pipeline. In short, “another university is possible,” so far, hasn’t made possible a third world university. The second world university announces itself through nostalgia. Sara Ahmed describes this as “an academic world [that] can be idealised in being mourned as a lost object; a world where dons get to decide things; a world imagined as democracy, as untroubled by the whims and wishes of generations to come.”[16] This nostalgia can be futuristic, indeed, the dons are imagining themselves a permanent future in a white academic pantheon. This is similar to settler futurity, which is always nostalgic for its own current power, fearful that it may come to pass. The second world university is a pedagogical utopia. Its horizons are still total in that its end goal is a utopia that everyone should and can attend. This liberal expansion rests materially on the continued accumulation of fees, debt, and land by its big baby turned big baby daddy, the first world university.[17] Nonetheless, second world critique does inform third world work. As Denise da Silva has often said, “we cannot stay in the work of critique, but we must go through critique to get to the work.” Through critique, and the dirty work that follows it, we might find some machinery useful for a third world.

#### The alternative is to refuse the research of the affirmative – the act of refusal is posited as a generative act that opens up the possibility of reconnecting our knowledge production to dismantle settler projects

Tuck and Yang 14 (Eve Tuck and Wayne Yang; 2014; *“R-Words: Refusing Research”*; accessed 12/22/21; https://townsendgroups.berkeley.edu/sites/default/files/tuckandyangrwords\_refusingresearch.pdf; Eve Tuck is a Unangax̂ scholar in the field of Indigenous studies and educational research. Tuck is the associate professor of critical race and indigenous studies at the Ontario Institute for Studies in Education at the University of Toronto; K. Wayne Yang is Provost of John Muir College and Professor of Ethnic Studies at the University of California, San Diego; pages 239-242) HB

For the purposes of our discussion, the most important insight to draw from Simpson’s article is her emphasis that refusals are not subtractive, but are theoretically generative (p. 78), expansive. Refusal is not just a “no,” but a redirection to ideas otherwise unacknowledged or unquestioned. Unlike a settler colonial configuration of knowledge that is petulantly exasperated and resentful of limits, a methodology of refusal regards limits on knowledge as productive, as indeed a good thing. To explore how refusal and the installation of limits on settler colonial knowledge might be productive, we make a brief detour to the Erased Lynching series (2002–2011) by Los Angeles–based artist Ken Gonzales-Day (see Figure 12.1). Gonzales-Day researched lynching in California and the Southwest and found that the majority of lynch victims were Latinos, American Indians, and Asians. Like lynchings in the South, lynchings in California were events of public spectacle, often attended by hundreds, sometimes thousands of festive onlookers. At the lynchings, professional photographers took hours to set up portable studios similar to those used at carnivals; they sold their images frequently as postcards, mementos of public torture and execution to be circulated by U.S. post throughout the nation and the world. Lynching, we must be reminded, was extralegal, yet nearly always required the complicity of law enforcement—either by marshals or sheriffs in the act itself, or by judges and courts in not bothering to prosecute the lynch mob afterward. The photographs immortalize the murder beyond the time and place of the lynching, and in their proliferation, expand a single murder to the general murderability of the non-White body. In this respect, the image of the hanged, mutilated body itself serves a critical function in the maintenance of White supremacy and the spread of racial terror beyond the lynching. The spectacle of the lynching is the medium of terror. Gonzales-Day’s Erased Lynching series reintroduces the photographs of lynching to a contemporary audience, with one critical intervention: The ropes and the lynch victim have been removed from the images. Per Gonzales-Day’s website (n.d.), the series enacted a conceptual gesture intended to direct the viewer’s attention, not upon the lifeless body of lynch victim, but upon the mechanisms of lynching themselves: the crowd, the spectacle, the photographer, and even consider the impact of flash photography upon this dismal past. The perpetrators, if present, remain fully visible, jeering, laughing, or pulling at the air in a deadly pantomime. As such, this series strives to make the invisible visible. The Erased Lynching series yields another context in which we might consider what a social scientist’s refusal stance might comprise. Though indeed centering on the erasure of the former object, refusal need not be thought of as a subtractive methodology. Refusal prompts analysis of the festive spectators regularly backgrounded in favor of wounded bodies, strange fruit, interesting scars. Refusal shifts the gaze from the violated body to the violating instruments—in this case, the lynch mob, which does not disappear when the lynching is over, but continues to live, accumulating land and wealth through the extermination and subordination of the Other. Thus, refusal helps move us from thinking of violence as an event and toward an analysis of it as a structure. Gonzales-Day might have decided to reproduce and redistribute the images as postcards, which, by way of showing up in mundane spaces, might have effectively inspired reflection on the spectacle of violence and media of terror. However, in removing the body and the ropes, he installed limits on what the audience can access, and redirected our gaze to the bodies of those who were there to see a murder take place, and to the empty space beneath the branches. Gonzales-Day introduced a new representational territory, one that refuses to play by the rules of the settler colonial gaze, and one that refuses to satisfy the morbid curiosity derived from settler colonialism’s preoccupation with pain. Refusals are needed for narratives and images arising in social science research that rehumiliate when circulated, but also when, in Simpson’s words, “the representation would bite all of us and compromise the representational territory that we have gained for ourselves in the past 100 years” (p. 78). As researcher-narrator, Simpson tells us, “I reached my own limit when the data would not contribute to our sovereignty or complicate the deeply simplified, atrophied representations of Iroquois and other Indigenous peoples that they have been mired within anthropologically” (p. 78). Here Simpson makes clear the ways in which research is not the intervention that is needed—that is, the interventions of furthering sovereignty or countering misrepresentations of Native people as anthropological objects. Considering Erased Lynchings dialogically with On Ethnographic Refusal, we can see how refusal is not a prohibition but a generative form. First, refusal turns the gaze back upon power, specifically the colonial modalities of knowing persons as bodies to be differentially counted, violated, saved, and put to work. It makes transparent the metanarrative of knowledge production—its spectatorship for pain and its preoccupation for documenting and ruling over racial difference. Thus, refusal to be made meaningful first and foremost is grounded in a critique of settler colonialism, its construction of Whiteness, and its regimes of representation. Second, refusal generates, expands, champions representational territories that colonial knowledge endeavors to settle, enclose, domesticate. Simpson complicates the portrayals of Iroquois, without resorting to reportrayals of anthropological Indians. Gonzales-Day portrays the violations without reportraying the victimizations. Third, refusal is a critical intervention into research and its circular self-defining ethics. The ethical justification for research is defensive and self-encircling—its apparent self-criticism serves to expand its own rights to know, and to defend its violations in the name of “good science.” Refusal challenges the individualizing discourse of IRB consent and “good science” by highlighting the problems of collective harm, of representational harm, and of knowledge colonization. Fourth, refusal itself could be developed into both method and theory. Simpson presents refusal on the part of the researcher as a type of calculus ethnography. Gonzales-Day deploys refusal as a mode of representation. Simpson theorizes refusal by the Kahnawake Nation as anticolonial, and rooted in the desire for possibilities outside of colonial logics, not as a reactive stance. This final point about refusal connects our conversation back to desire as a counterlogic to settler colonial knowledge.

#### The role of the ballot should be to center indigenous scholarship – any project of research should begin and end with placing the indigenous demands and resistance at it’s forefront. Our role as settlers specifically obligates us to center our politics in the context of ensuring accountability

Carlson 16 (Elizabeth Carlson; 10/21/16; Settler Colonial Studies; *“Anti-colonial methodologies and practices for settler colonial studies”*; accessed 12/28/21; ask me for the pdf; Elizabeth Carlson is an Assistant Professor at the School of Social Work at Laurentian University; pages 9-10) HB

Relational and epistemic accountability to Indigenous peoples Arlo Kempf says that ‘where anticolonialism is a tool used to invoke resistance for the colonized, it is a tool used to invoke accountability for the colonizer’. 42 Relational accountability should be a cornerstone of settler colonial studies. I believe settler colonial studies and scholars should ethically and overtly place themselves in relationship to the centuries of Indigenous oral, and later academic scholarship that conceptualizes and resists settler colonialism without necessarily using the term: SCT may be revelatory to many settler scholars, but Indigenous people have been speaking for a long time about colonial continuities based on their lived experiences. Some SCTs have sought to connect with these discussions and to foreground Indigenous resistance, survival and agency. Others, however, seem to use SCT as a pathway to explain the colonial encounter without engaging with Indigenous people and experiences – either on the grounds that this structural analysis already conceptually explains Indigenous experience, or because Indigenous resistance is rendered invisible.43 Ethical settler colonial theory (SCT) would recognize the foundational role Indigenous scholarship has in critiques of settler colonialism. It would acknowledge the limitations of settler scholars in articulating settler colonialism without dialogue with Indigenous peoples, and take as its norm making this dialogue evident. In my view, it is critical that we not view settler colonial studies as a new or unique field being established, which would enact a discovery narrative and contribute to Indigenous erasure, but rather take a longer and broader view. Indigenous oral and academic scholars are indeed the originators of this work. This space is not empty. Of course, powerful forces of socialization and discipline impact scholars in the academy. There is much pressure to claim unique space, to establish a name for ourselves, and to make academic discoveries. I am suggesting that settler colonial studies and anti-colonial scholars resist these hegemonic pressures and maintain a higher anti-colonial ethic. As has been argued, ‘the theory itself places ethical demands on us as settlers, including the demand that we actively refuse its potential to re-empower our own academic voices and to marginalize Indigenous resistance’. 44 As settler scholars, we can reposition our work relationally and contextually with humility and accountability. We can centre Indigenous resistance, knowledges, and scholarship in our work, and contextualize our work in Indigenous sovereignty. We can view oral Indigenous scholarship as legitimate scholarly sources. We can acknowledge explicitly and often the Indigenous traditions of resistance and scholarship that have taught us and provided the foundations for our work. If our work has no foundation of Indigenous scholarship and mentorship, I believe our contributions to settler colonial studies are even more deeply problematic.

## On

### LBL

Respond to ROB

### Shell

#### They just impose a different philosophical truth on the world – turns the K because they only run the K for the purpose and utility of winning.

Arnould 96 [Elisabeth, lecturer at Johns Hopkins University, “The Impossible Sacrifice of Poetry: Bataille and the Nancian Critique of Sacrifice,” Diacritics 26.2, 1996, [https://muse.jhu.edu/login?auth=0&type=summary&url=/journals/diacritics/v026/26.2arnould.html //](https://muse.jhu.edu/login?auth=0&type=summary&url=/journals/diacritics/v026/26.2arnould.html%20//) SZ ]

Sacrifice is unquestionably the most prominent model in Bataille's thinking of finitude. But it is also, if one accepts Nancy's allegations, the most problematic. While hoping to find in the exemplarity of sacrifice a new paradigm for the thinking of finitude, Nancy explains in "The Unsacrificeable," Bataille does nothing but resubmit this finitude to the most traditional determinations of ontotheology. Sacrifice remains, in Bataille's thought, a deficient model for finitude insofar as it continues to be conceptually dependent on traditional philosophical and Christian interpretations of sacrifice. Thus, Nancy asserts that the characteristic valorization Bataille grants to the finite and cruel moment of immolation in his rethinking of sacrifice does nothing but repeat, by simply inverting its valence, the classical interpretation of an occidental sacrifice that conceives itself as the ideal sublation of this same moment. The philosophical and Christian version of sacrifice is understood as the spiritual transformation of a sacrificial moment the finite nature of which it denounces even as it appropriates its power. The Bataillian version, on the contrary, insists upon this finite moment in order to escape the dialectical comedy that transforms sacrifice into an ideal process. Performed in the name of spiritual rebirth, the sacrifices of Plato and Christ, for instance, reappropriate death by transfiguring it as resurrection. Grotesque and replete with horrors, death in Bataille appears alone on a stage whose cruelty is neither explained nor redeemed through transfiguration. Thus, Bataille withholds nothing from the scene of sacrifice but lets it emerge in the fullness of its amorphous violence. He valorizes its sanguinary horror in order to denounce the dialectic idealization of a death nothing should domesticate. He exhibits it "as it is": opaque, silent, and without meaning. According to Nancy, however, the valorization itself remains caught in the sacrificial logic of the idealist tradition. For, he argues, only in light of its ontotheological conceptualization can sacrifice become at once the infinite process of dialectical sublation and the blood-spattered moment this process both negates and sublates, simultaneously [End Page 87] avers and contests. The Bataillian thesis, granting efficacy and truth (reality) to sacrificial cruelty, is irremediably linked to the processes of dialecticization and spiritualization through which the philosophical and Christian West appropriates the power of sacrifice. It is the cruel counterpart of its idealization. And if this conception gives to sacrificial death an importance proportionally opposite to that which it receives from the Christian and philosophical transfiguration--since the finite truth of death plays at present the role of the infinite truth of resurrection--it still does nothing but repeat its ontotheological scheme. For it also pretends to find, on the cruel stage of sacrifice, a singular and more "real" truth of death. The stage of the torment is, for Bataille, that place where death appears with the full strength of a nonmeaning that can be exposed only through the immolation of the sacrificial victim. If this is so, then should we not suppose that this immolation pretending to give us the "inappropriable" truth of death's rapture appropriates in its turn the excess of the "excessive" meaning of this rapture? Does it not transform its excess into an "excessive truth," to be sure a negative one, though no less absolute than the philosophical and spiritual truths to which it opposes itself? At the heart of modern theories of sacrifice is thus, as Nancy puts it, a "transappropriation of sacrifice" by itself, even when, as is the case for Bataille, this theory tries to overcome sacrifice's spiritual operation through an excessive and volatile negativity. As soon as sacrifice thinks itself as revelation, be it that of a spiritual beyond or its negative counterpart, it remains a sacrifice in the name of its own transcendence, a loophole to a finitude powerless to think itself in terms other than those of a revelation: the revelation of a clear or obscure god, symbol of resurrection or of death's blind horror. If one wants to think finitude according to a model different from that of its sacrificial appropriation, one should think "apart from" sacrifice. If finitude is, as Bataille has himself wanted to think, an "access without access to a moment of disappropriation," then we must also call it "unsacrificeable" [Nancy 30].

#### Fascism DA – Bataille’s alt justifies atrocities and death.

Boldt-Irons 2K(Leslie Anne, Associate Professor of French at Brock University, “Military discipline and revolutionary exaltation: the dismantling of “l’illusion lyrique” in Malraux’s L’Espoir and Bataille’s Le Bleu du Ciel,” Romantic Review, vol. 91 issue 4, p. 481)

In 1933, Bataille contributed a review of André Malraux’s novel La Condition humaine to the ultra left-wing journal La Critique sociale.1 In this article, Bataille questions the place that revolution occupies in the larger and more general context of “human agitation.” He asks, for example, whether the convulsive movements of revolt, social upheaval, and revolution should be situated outside of, or above, what is normally experienced as life in its quotidian expressions of tenderness, enthusiasm or even hate. In the name of what authority, for example, might one be justified in placing the fascination with pleasure, torture and possible death outside the limits of acceptable social practice – extreme states often linked to revolutionary upheaval outside the limits of acceptable social practice? Another way of situating the convulsion of revolutionary movements – an approach clearly endorsed by Bataille – is to place it squarely within the framework of *any* activity marked by agitation. From this perspective, the acts of torture and murder would arise from an excitability or arousal similar in nature to that intensifying the fury of the revolutionary impulse. This impulse, writes Bataille, is a means by which the proletariat – who had for a long time been deprived of the possibility of attributing any value to suffering and to life – is able to gain access to *value* itself, a value linked to states of excitation unsubordinated to any simple political means or end. This value, and the state of agitation to which it is linked, gives the proletariat both life and hope, for which even death in all its atrocity might be the payment required.