# 1NC

### 1NC – T

#### I don’t disclose my framework shell to prevent prepping it out and reading an abusive aff – you don’t disclosure your 1AR counter interps / answers either –

#### Contact me if you have questions

### 1NC – K

#### Settler colonialism structures the world in a settler-native-slave relationship, erasing indigenous peoples, causing constant ontological violence.

Tuck and Yang 12 [Eve Tuck is an award winning Unangax̂ scholar in the field of Indigenous studies and educational research. She is Associate Professor of Critical Race and Indigenous Studies at the Ontario Institute for Studies in Education (OISE), University of Toronto. Yang is a Ph.D. Social and Cultural Studies in Education, University of California, Berkeley] “Decolonization is not a metaphor”, Decolonization: Indigeneity, Education & Society //AA

Our intention in this descriptive exercise is not be exhaustive, or even inarguable; instead, we wish to emphasize that (a) decolonization will take a different shape in each of these contexts - though they can overlap - and that (b) neither external nor internal colonialism adequately describe the form of colonialism which operates in the United States or other nation-states in which the colonizer comes to stay. Settler colonialism operates through internal/external colonial modes simultaneously because there is no spatial separation between metropole and colony. For example, in the United States, many Indigenous peoples have been forcibly removed from their homelands onto reservations, indentured, and abducted into state custody, signaling the form of colonization as simultaneously internal (via boarding schools and other biopolitical modes of control) and external (via uranium mining on Indigenous land in the US Southwest and oil extraction on Indigenous land in Alaska) with a frontier (the US military still nicknames all enemy territory “Indian Country”). The horizons of the settler colonial nation-state are total and require a mode of total appropriation of Indigenous life and land, rather than the selective expropriation of profit-producing fragments. Settler colonialism is different from other forms of colonialism in that settlers come with the intention of making a new home on the land, a homemaking that insists on settler sovereignty over all things in their new domain. Thus, relying solely on postcolonial literatures or theories of coloniality that ignore settler colonialism will not help to envision the shape that decolonization must take in settler colonial contexts. Within settler colonialism, the most important concern is land/water/air/subterranean earth (land, for shorthand, in this article.) Land is what is most valuable, contested, required. This is both because the settlers make Indigenous land their new home and source of capital, and also because the disruption of Indigenous relationships to land represents a profound **epistemic, ontological, cosmological violence**. This violence is not temporally contained in the arrival of the settler but is reasserted each day of occupation. This is why Patrick Wolfe (1999) emphasizes that **settler colonialism is a structure and not an event.** In the process of settler colonialism, land is remade into property and human relationships to land are restricted to the relationship of the owner to his property. Epistemological, ontological, and cosmological relationships to land are interred, indeed made pre-modern and backward. Made savage. In order for **the settlers** to make a place their home, they must **destroy and disappear the Indigenous peoples that live there.** **Indigenous peoples are those who have creation stories, not colonization stories, about how we/they came to be in a particular place - indeed how we/they came to be a place**. Our/their relationships to land comprise our/their epistemologies, ontologies, and cosmologies. For **the settlers, Indigenous peoples are in the way and, in the destruction of Indigenous peoples, Indigenous communities, and over time and through law and policy, Indigenous peoples’ claims to land under settler regimes, land is recast as property and as a resource.** Indigenous peoples must be erased, must be made into ghosts (Tuck and Ree, forthcoming). At the same time, settler colonialism involves the subjugation and forced labor of chattel slaves, whose bodies and lives become the property, and who are kept landless.

#### Asian centered resistance and refusals to orientalism are a form of distraction politics that perpetuates settlerist thought—the endpoint of their advocacy is the cultivation of settlers of color – AND they co-opt indigenous authors for this process Tuck and Yang 12

Eve Tuck SUNY-New Paltz, and K. Wayne Yang, UC-San Diego, “Decolonization is not a metaphor,” *Decolonization: Indigeneity, Education & Society* 1.1 (2012): 1-40, <http://decolonization.org/index.php/des/article/view/18630/15554> // highlighted mool

The impossibility of fully becoming a white settler - in this case, white referring to an exceptionalized position with assumed rights to invulnerability and legal supremacy - as articulated by minority literature preoccupied with “glass ceilings” and “forever foreign” status and “myth of the model minority”, offers a strong critique of the myth of the democratic nation- state. However, its logical endpoint, the attainment of equal legal and cultural entitlements, is actually an investment in settler colonialism. Indeed, even the ability to be a minority citizen in the settler nation means an option to become a brown settler. For many people of color, becoming a subordinate settler is an option even when becoming white is not. “Following stolen resources” is a phrase that Wayne has encountered, used to describe Filipino overseas labor (over 10% of the population of the Philippines is working abroad) and other migrations from colony to metropole. This phrase is an important anti-colonial framing of a colonial situation. However an anti-colonial critique is not the same as a decolonizing framework; anti-colonial critique often celebrates empowered postcolonial subjects who seize denied privileges from the metropole. This anti-to-post-colonial project doesn’t strive to undo colonialism but rather to remake it and subvert it. Seeking stolen resources is entangled with settler colonialism because those resources were nature/Native first, then enlisted into the service of settlement and thus almost impossible to reclaim without re-occupying Native land. Furthermore, the postcolonial pursuit of resources is fundamentally an anthropocentric model, as land, water, air, animals, and plants are never able to become postcolonial; they remain objects to be exploited by the empowered postcolonial subject. Equivocation is the vague equating of colonialisms that erases the sweeping scope of land as the basis of wealth, power, law in settler nation-states.Vocalizing a ‘muliticultural’ approach to oppressions, or remaining silent on settler colonialism while talking about colonialisms, or tacking on a gesture towards Indigenous people without addressing Indigenous sovereignty or rights, or forwarding a thesis on decolonization without regard to unsettling/deoccupying land, are equivocations. That is, they ambiguously avoid engaging with settler colonialism; they are ambivalent about minority / people of color / colonized Others as settlers; they are cryptic about Indigenous land rights in spaces inhabited by people of color.

#### The only ethical response to set col is decolonization.

Tuck and Yang 12

(Eve Tuck, Unangax, State University of New York at New Paltz K. Wayne Yang University of California, San Diego, Decolonization is not a metaphor, Decolonization: Indigeneity, Education & Society Vol. 1, No. 1, 2012, pp. 1-40, JKS)

An ethic of incommensurability, which guides moves that unsettle innocence, stands in contrast to aims of reconciliation, which motivate settler moves to innocence. Reconciliation is about rescuing settler normalcy, about rescuing a settler future. Reconciliation is concerned with questions of what will decolonization look like? What will happen after abolition? What will be the consequences of decolonization for the settler? Incommensurability acknowledges that these questions need not, and perhaps cannot, be answered in order for decolonization to exist as a framework. We want to say, first, that decolonization is not obliged to answer those questions - decolonization is not accountable to settlers, or settler futurity. Decolonization is accountable to Indigenous sovereignty and futurity. Still, we acknowledge the questions of those wary participants in Occupy Oakland and other settlers who want to know what decolonization will require of them. The answers are not fully in view and can’t be as long as decolonization remains punctuated by metaphor. The answers will not emerge from friendly understanding, and indeed require a dangerous understanding of uncommonality that un-coalesces coalition politics - moves that may feel very unfriendly. But we will find out the answers as we get there, “in the exact measure that we can discern the movements which give [decolonization] historical form and content” (Fanon, 1963, p. 36). To fully enact an ethic of incommensurability means relinquishing settler futurity, abandoning the hope that settlers may one day be commensurable to Native peoples. It means removing the asterisks, periods, commas, apostrophes, the whereas’s, buts, and conditional clauses that punctuate decolonization and underwrite settler innocence. The Native futures, the lives to be lived once the settler nation is gone - these are the unwritten possibilities made possible by an ethic of incommensurability. *when you take away the punctuation he says of lines lifted from the documents about military-occupied land its acreage and location you take away its finality opening the possibility of other futures* -Craig Santos Perez, Chamoru scholar and poet (as quoted by Voeltz, 2012) Decolonization offers a different perspective to human and civil rights based approaches to justice, an unsettling one, rather than a complementary one. Decolonization is not an “and”. It is an elsewhere.

### 1NC – Counter Advocacy

#### The appropriation of outer space by non-asian private entities is unjust.

#### Prefer

#### 1] The AFF claims Chinese and all other Asian private enterprises from engaging in space is unjust – that’s inherently securitizing and independent of any performative act in this space, such a policy would be an extreme constraint to China’s political self-determination

#### 2] China is behind in the Space race now

#### A strong space industrial base makes government sponsored operations in space economically feasible

**Patel 21** [(Neel, space reporter for MIT Technology Review, and I also write The Airlock newsletter, your number one source for everything happening off this planet. Before joining, he worked as a freelance science and technology journalist, contributing stories to Popular Science, The Daily Beast, Slate, Wired, the Verge, and elsewhere. Prior to that, he was an associate editor for Inverse, where I grew and led the website’s space coverage.) “China’s surging private space industry is out to challenge the US” MIT Technology Review, 1/21/2021. https://www.technologyreview.com/2021/01/21/1016513/china-private-commercial-space-industry-dominance/] BC

China’s space program might have been slowed by the pandemic in 2020, but it certainly didn’t stop. The year’s highlights included sending a rover to Mars, bringing moon rocks back to Earth, and testing out the next-generation crewed vehicle that should take taikonauts into orbit—and possibly to the moon—one day.

But there were a few achievements the rest of the world might not have noticed. One was the November 7 launch of Ceres-1, a new type of rocket that, at just 62 feet in height, is capable of taking 770 pounds of payload into low Earth orbit. The launch sent the Tianqi 11 communications satellite into space.

At first glance, the Ceres-1 launch might seem unremarkable. Ceres-1, however, wasn’t built and launched by China’s national program. It was a commercial rocket—only the second from a Chinese company ever to go into space. And the launch happened less than three years after the company was founded. The achievement is a milestone for China’s fledgling—but rapidly growing—private space industry, an increasingly critical part of the country’s quest to dethrone the US as the world’s preeminent space power.

The rivalry between the US and China, whose space program has surged over the last two decades, is what most people mean when they refer to the 21st-century's space race. China is set to build a new space station later this year and will likely attempt to send its taikonauts to the moon before the decade ends. But these big-picture projects represent just one aspect of the country’s space ambitions. Increasingly, the focus is now on the commercial space industry as well. The nation's growing private space business is less focused on bringing prestige and glory to the nation and more concerned with reducing the cost of spaceflight, increasing its international influence—and making money.

### ROB

#### 1] The Role of the ballot is to evaluate the material consequences of the aff and neg world. Prefer:

#### A] Fairness—Arbitrary self-serving frameworks moot the 1NC and destroy our possibility of engaging with the affirmative.

#### B] Clash—Debate is about process of iterative testing through specific points of contestation. This turns the Aff—critical thinking skills through an unrestrained framework is necessary for any revolutionary strategy.

C] Only our ROB is evaluative and allows discussions about the effects of various forms of violence

#### **D] View other ROBs as impact calculus – for example their ROB would entail not voting on theory EVER – that’s bad – enables infinite abuse like me not obeying speech times – the fact we do that proves the ballot ultimately decides the better debater**

#### Vote neg on presumption —

#### 1) They have no intrinsic benefit to reading their aff within debate and thus no reason to affirm their strategy.

#### 2) Movements don’t spill up – competition means you ally yourself with people who vote for you and alienate those who are forced to debate you ensuring the failure of the movement – kills their coalitions and decks solvency

#### 3) The 1AC’s regurgitation of knowledge proves they’re not a departure from the status quo, but they get coopted by academia - voting aff is not intrinsic to solving

#### 4) They don’t do anything – explanations aren’t a reason to affirm – if I explain 2 + 2 = 4, you don’t negate. Their response is inadequate -- they don’t defend solving any problems – meaning a statement of explanation doesn’t spillover to make change

#### 5) Without an explanation of what voting aff does you negate

#### 6) Voting aff doesn’t endorse their method of Afro-Orientalism -- even if they win their anti-Asian roots offense their lack of actions means they can’t solve their harms

#### And they say private col is bad – public col replicates the same harms their own Haskins ev references President JFK and says nothing about private entities specifically – means their 1AC explanation is bad and fails

#### And, only grant them the amount of offense they prove they solve – they fail to prove how their advocacy results in anything outside the debate space ---

#### 1] The Debate space doesn’t enable building the forms of coalitions their Osajima evidence discusses

#### 2] Recognizing problems only fails – its not enough. Without a tangible action being advocated they highlight a problem and not a solution

#### 3] Disproves their role of the ballot – articulating the existence of racism doesn’t solve anything- that’s bad – they enable reconciliation by saying you are part of the solution, but the lack of formulating solutions is why there isn’t real change – we agree racism exists and that’s bad – our interp is that you should offer a solution, because acknowledgement of problems empirically hasn’t spilled over –

#### Lack of targeted goals retrenches harms.

Bryant 12 — Levi R. Bryant, Professor of Philosophy at Collin College, holds a Ph.D. in Philosophy from Loyola University in Chicago, 2012 (“Underpants Gnomes: A Critique of the Academic Left,” *Larval Subjects*—Levi R. Bryant’s philosophy blog, November 11th, Available Online at http://larvalsubjects.wordpress.com/2012/11/11/underpants-gnomes-a-critique-of-the-academic-left/, Accessed 02-21-2014)

I must be in a mood today–half irritated, half amused–because I find myself ranting. Of course, that’s not entirely unusual. So this afternoon I came across a post by a friend quoting something discussing the environmental movement that pushed all the right button. As the post read, For mainstream environmentalism– conservationism, green consumerism, and resource management –humans are conceptually separated out of nature and mythically placed in privileged positions of authority and control over ecological communities and their nonhuman constituents. What emerges is the fiction of a marketplace of ‘raw materials’ and ‘resources’ through which human-centered wants, constructed as needs, might be satisfied. The mainstream narratives are replete with such metaphors [carbon trading!]. Natural complexity,, mutuality, and diversity are rendered virtually meaningless given discursive parameters that reduce nature to discrete units of exchange measuring extractive capacities. Jeff Shantz, “Green Syndicalism” While finding elements this description perplexing– I can’t say that I see many environmentalists treating nature and culture as distinct or suggesting that we’re sovereigns of nature –I do agree that we conceive much of our relationship to the natural world in economic terms (not a surprise that capitalism is today a universal). This, however, is not what bothers me about this passage. What I wonder is just what we’re supposed to do even if all of this is true? What, given existing conditions, are we to do if all of this is right? At least green consumerism, conservation, resource management, and things like carbon trading are engaging in activities that are making real differences. From this passage–and maybe the entire text would disabuse me of this conclusion–it sounds like we are to reject all of these interventions because they remain tied to a capitalist model of production that the author (and myself) find abhorrent. The idea seems to be that if we endorse these things we are tainting our hands and would therefore do well to reject them altogether. The problem as I see it is that this is the worst sort of abstraction (in the Marxist sense) and wishful thinking. Within a Marxo-Hegelian context, a thought is abstract when it ignores all of the mediations in which a thing is embedded. For example, I understand a robust tree abstractly when I attribute its robustness, say, to its genetics alone, ignoring the complex relations to its soil, the air, sunshine, rainfall, etc., that also allowed it to grow robustly in this way. This is the sort of critique we’re always leveling against the neoliberals. They are abstract thinkers. In their doxa that individuals are entirely responsible for themselves and that they completely make themselves by pulling themselves up by their bootstraps, neoliberals ignore all the mediations belonging to the social and material context in which human beings develop that play a role in determining the vectors of their life. They ignore, for example, that George W. Bush grew up in a family that was highly connected to the world of business and government and that this gave him opportunities that someone living in a remote region of Alaska in a very different material infrastructure and set of family relations does not have. To think concretely is to engage in a cartography of these mediations, a mapping of these networks, from circumstance to circumstance (what I call an “onto-cartography”). It is to map assemblages, networks, or ecologies in the constitution of entities. Unfortunately, the academic left falls prey to its own form of abstraction. It’s good at carrying out critiques that denounce various social formations, yet very poor at proposing any sort of realistic constructions of alternatives. This because it thinks abstractly in its own way, ignoring how networks, assemblages, structures, or regimes of attraction would have to be remade to create a workable alternative. Here I’m reminded by the “underpants gnomes” depicted in South Park: [YouTube video omitted] The underpants gnomes have a plan for achieving profit that goes like this: Phase 1: Collect Underpants Phase 2: ? Phase 3: Profit! They even have a catchy song to go with their work: [YouTube video omitted] Well this is sadly how it often is with the academic left. Our plan seems to be as follows: Phase 1: Ultra-Radical Critique Phase 2: ? (Question Mark) Phase 3: Revolution and complete social transformation! Our problem is that we seem perpetually stuck at phase 1 without ever explaining what is to be done at phase 2. Often the critiques articulated at phase 1 are right, but there are nonetheless all sorts of problems with those critiques nonetheless. In order to reach phase 3, we have to produce new collectives. In order for new collectives to be produced, people need to be able to hear and understand the critiques developed at phase 1. Yet this is where everything begins to fall apart. Even though these critiques are often right, we express them in ways that only an academic with a PhD in critical theory and post-structural theory can understand. How exactly is Adorno to produce an effect in the world if only PhD’s in the humanities can understand him? Who are these things for? We seem to always ignore these things and then look down our noses with disdain at the Naomi Kleins and David Graebers of the world. To make matters worse, we publish our work in expensive academic journals that only universities can afford, with presses that don’t have a wide distribution, and give our talks at expensive hotels at academic conferences attended only by other academics. Again, who are these things for? Is it an accident that so many activists look away from these things with contempt, thinking their more about an academic industry and tenure, than producing change in the world? If a tree falls in a forest and no one is there to hear it, it doesn’t make a sound! Seriously dudes and dudettes, what are you doing? But finally, and worst of all, us Marxists and anarchists all too often act like assholes. We denounce others, we condemn them, we berate them for not engaging with the questions we want to engage with, and we vilify them when they don’t embrace every bit of the doxa that we endorse. We are every bit as off-putting and unpleasant as the fundamentalist minister or the priest of the inquisition (have people yet understood that Deleuze and Guattari’s Anti-Oedipus was a critique of the French communist party system and the Stalinist party system, and the horrific passions that arise out of parties and identifications in general?). This type of “revolutionary” is the greatest friend of the reactionary and capitalist because they do more to drive people into the embrace of reigning ideology

#### The state is inevitable—denouncing us as “liberal reformism” ignores that even if we don’t engage the state, it will engage us—any method which is mutually exclusive with ours devolves politics into a dogmatic void that the right is all too willing to fill

Choat 16—PhD in Political Science at Queen Mary University of London, member of the Political Studies Association, Senior Lecturer in the School of Economics, Politics, and History (Simon, “Marxism and anarchism in an age of neoliberal crisis,” <http://eprints.kingston.ac.uk/32233/1/Choat-S-3223-AAM.pdf>, dml)

The anarchist critique of Marxist organisational forms is unconvincing, then, because it does not acknowledge the diversity of Marxist approaches and it tends towards a theoreticism that sees a linear, causal, and continuous line from theory to practice. Nonetheless, there are significant differences of strategy between anarchism and Marxism: it is just that these are less to do with organisation as such, and are much more broadly to do with differing attitudes toward politics and the state. Although some (though by no means all) anarchists have supported formal political organisations, with rules, membership criteria, and even internal discipline (Schmidt and van der Walt 2009: 247-263), they have traditionally rejected any engagement with the state – whether it be voting, demanding legal rights or protections, forming political parties, or attempting the revolutionary seizure of government – on the basis that such engagement can only end up replicating the oppressive hierarchies that they are fighting: either it will lead to new forms of dictatorship and bureaucracy (such as developed in the Soviet Union); or it will lead to parliamentary reformism and hence merely reinforce existing structures and relations of power. If Marxists support (qualified) engagement with the state and even the formation of political parties, however, it is not because they think that centralised hierarchies are desirable or inevitable, but because they begin from a different understanding of politics. They argue that the anarchist abstention from state politics denies us the most effective means of political action: we disempower ourselves rather than the state when we refuse to engage with it. Making demands on the state does not necessarily entail an endorsement of the state, any more than the demands that are made by employees during a strike are an endorsement of the employer or of the system of wage-labour (Marx 1988). Anarchists themselves have at least implicitly recognised the efficacy of political engagement by occasionally supporting the policies of certain governments and even participating in elections (Engels 1988; Franks 2012: 216). More than this, abstention from state politics is not a genuine option: whether we like it or not, we are all already involved in state politics, because we are all always already submitted to state power, control, and oppression. Anarchists are concerned that participation in conventional politics will lead to parliamentary reformism. But this concern is itself ultimately premised on a tacit acceptance of the liberal-parliamentary understanding of politics: to claim that we can safely repudiate state politics simply by refusing ever to enter a polling booth is to assume that ‘the state’ stops