# 1NC-round 1-Berkeley

## 1

#### Interpretation - the affirmative may not claim offense from anything other than the instrumental implementation of a policy stating that outer space appropriation by private entities is unjust.

#### “Resolved” means enactment of a law.

Words and Phrases 64 Words and Phrases Permanent Edition (Multi-volume set of judicial definitions). “Resolved”. 1964.

Definition of the word **“resolve,”** given by Webster is “to express an opinion or determination by resolution or vote; as ‘it was resolved by the legislature;” It **is** of **similar** force **to the word “enact,”** which is defined by Bouvier as **meaning “to establish by law”.**

#### Violation – they do not defend policy action and also defend a “decolonial lens” as proven in cx and their shiftiness. If they say that they do, their aff’s method is independently extra topical because they claim “representations” and “epistemology” comes first, which still links into our offense about which is a voter for Limits since they can add any amount of infinite planks or offense to the aff to solve for all neg arguments. Hold the line.

#### Topical version of the aff: defend a policy action that indicates that solves their offense by criticizing technology with a locus point of the res. Any reason why the TVA is a bad is a reason to vote neg since that proves that the neg can engage with aff offense. Defending the state/an actor doesn’t necessitate settlerism – here’s some instaces of progress in the past that also zero out the aff.

#### Courts struck down Keystone XL

* **Chippewa pressure on the EPA for clean air and water**
* **Save Oak Flat stopped destructive mining efforts**

**Vote Neg –Implementation and policy actions are the only common stasis point that anchors negative preparation. Allowing any aff deviation from the resolution is a moral hazard which justifies an infinite number of unpredictable arguments with thin ties to the resolution. Because debate is a competitive game, their interpretation incentivizes affirmatives to run further towards fringes and revert to truisms which are exceedingly difficult to negate, which decks fairness**

#### Fairness is necessary for useful debates—it lets the aff train with the heavy bats of prepared negative strategies which internal link turns their ability to advocate change outside of debate. It enables both teams to more effectively challenge injustice and support movements for change. If debate is key to their movement, their aff has to be debateable. Only we have advanced criteria about how you can weigh between relative proposals and determine debatability in the first place.

#### SSD solves their offense - playing devils advocate and researching and debating both sides encourages debaters to modify and adapt their own positions on critical issue which encourages better affs in the future

#### T should be evaluated through competing interps – reasonability invites judge intervention

#### No impact turns and RVIs – presumes that your args are evaluated fairly + we don’t force a norm but just say that a certain interpretation is good since it’s a question of models of debate.

#### They do NOT get to weigh the case – I couldn’t engage with the aff due to a lack of preparation, and anything else would break debate.

## 2

#### This DA links – they defend that aprobation of outer space entities is unjust – this DA says it is just – don’t let them spin out of it or it proves the T shell as abusive.

#### Bipartisan anti-china momentum ensures COMPETES passes now and maintains tech leadership, but its narrow

Sayers & Kanapathy 2/15 [ Eric Sayers, a senior vice president at Beacon Global Strategies, and Ivan, a vice president at Beacon Global Strategies, both guest contributors for Foreign Policy magazine “America is Showering China with New Restrctions” https://foreignpolicy.com/2022/02/15/us-china-economic-financial-decoupling-controls-restrictions-sanctions/]

In recent years, Washington’s China policies have expanded rapidly into technology sectors such as telecommunications, semiconductors, data security, and financial services. Growing bipartisan concern about Beijing’s actions and intentions have fueled these developments, with little difference between the Trump and Biden administrations or between the White House and Congress.

The result has been a flurry of new restrictions—including on exports, imports, direct investment, and financial securities—that are fundamentally reshaping the U.S.-China economic relationship. Cross-border business travel between the United States and China, essentially halted for the past two years due to the COVID-19 pandemic, is unlikely to fully rebound because of increased caution and suspicion on both sides of the Pacific.

At the same time as this more defensive approach to economic and technology competition with China has taken root, Congress has also gone on the offensive by moving to appropriate new funding to areas deemed critical to maintaining U.S. competitive advantages in technology, manufacturing, and defense. The current depth and breadth of these approaches were hard to imagine just a few years ago. The corporate sector, besides facing increased government action with respect to doing business with China, must also contend with shifting public opinion and increased investor scrutiny—for example, on human rights issues along companies’ supply lines in China. Looking ahead, 2022 promises a continuation of these trends, which will have far-reaching impacts across multiple business sectors.

In just the last three years, Washington has enacted a raft of policy changes and regulation related to economic competition with China. In early 2018, the Trump administration applied and expanded tariffs on Chinese goods in response to Beijing’s unfair practices, including industrial subsidies, forced technology transfer, and state-sponsored intellectual property theft. Leveraging new laws passed in 2018, Washington expanded the use of export controls in defense technology, imposed stricter vetting of foreign investments in strategic U.S. industries, and restricted the procurement of equipment and services from five Chinese information technology companies, the most prominent of which was Huawei.

The pace and scope of Washington’s policymaking have accelerated in ways not previously considered possible.

In addition, U.S. border agencies shifted their sights from primarily countering terrorists to screening for nontraditional intelligence collectors—for example, journalists, researchers, and businesspeople, who are frequently used by Beijing to gather information—as well as counterfeit goods and goods produced with forced labor. Using presidential emergency powers, the Trump administration also created regimes to remove untrusted contractors from U.S. IT infrastructure projects and block Americans from investing in companies that work with the Chinese military.

To Beijing’s consternation, the Biden administration has signaled its general agreement with all these approaches—and even expanded the investment ban to include Chinese surveillance technology companies. While close U.S. allies in Europe and Asia have been reluctant to impose a similarly broad sweep of policies, the Biden administration has achieved significant rhetorical alignment on defining the challenges posed by Beijing. Under pressure from the Trump administration, several U.S. allies turned away from Huawei, blocked inbound Chinese technology investments, and held up the shipment of critical semiconductor manufacturing equipment to China. However, Europe has yet to follow the United States in imposing real costs on China for its ongoing human rights violations, even though this is a declared point of convergence between the United States and the European Union.

For its part, Congress has passed a slew of China-related bills. Among other actions, legislators have reformed inbound investment screening, forced the delisting of Chinese stocks that do not comply with U.S. accounting practices, expanded requirements for the U.S. Defense Department to list Chinese companies assisting the People’s Liberation Army, strengthened sanctions authorities in response to atrocities in Xinjiang and repression in Hong Kong, presumed that all goods produced in Xinjiang are made with forced labor (and thus banned as imports), and prohibited the federal purchase of Chinese telecommunications equipment.

While Washington mainly focused on defensive measures in recent years, Congress began in 2020 to balance its approach with a more offensive agenda. Efforts to invest in semiconductor manufacturing, accelerate the adoption of 5G telecommunications capabilities, and reorganize the National Science Foundation to focus on increasing U.S competitiveness were all added to the Senate’s U.S. Innovation and Competition Act. The House of Representatives, in turn, recently passed a similar bill—the America COMPETES Act of 2022—so the prospects for final passage of a bipartisan competitiveness bill sometime this spring look strong.

This flurry of activity raises the question of what comes next. Looming issues such as rising inflation, possible new variants of COVID-19, and Russian aggression toward Ukraine could take Washington’s attention away from China policy, at least temporarily. At the same time, there is a strong bipartisan consensus—between the White House and Congress—on China. In particular, there are five policy areas where further action appears imminent this year.

#### Space policy causes immense partisan backlash that wrecks the delicate balance

Dreier 16 [Casey Dreier, Chief Advocate & Senior Space Policy Adviser for The Planetary Society, April 13, 2016. “Does Presidential Intervention Undermine Consensus for NASA?” https://www.planetary.org/blogs/casey-dreier/2016/0413-does-a-strong-president-help-or-hurt-consensus-on-NASA.html]

To see how this happens, I recommend reading the book “[Beyond Ideology](http://smile.amazon.com/Beyond-Ideology-Politics-Principles-Partisanship/dp/0226470768/ref=smi_www_rco2_go_smi_g2243582042?_encoding=UTF8&*Version*=1&*entries*=0&ie=UTF8)” by Frances Lee. The author’s larger premise is that issues having no intrinsic relation to stated party ideology have become increasingly polarized in recent years. This is a function of the two party nature of our political system. If your party coalition wins, the other one loses. It’s [It is] zero-sum. Your party can win in one of two ways: you can make a better pitch to voters by demonstrating the superiority of your agenda; or you can undermine and stymie the agenda of the opposition party, making them unpopular with voters, and pick up the seats that they lose. Since you’re the only other political party, you gain in either scenario. I’m not sure if you’ve noticed, but the “undermine and stymie” approach has been popular for quite some time now in the U.S. Congress. Given this situation, the President and their policies naturally become the symbolic target of the opposition party. Anything promoted by the President effectively induces opposition by association. Lee demonstrates the magnitude of this induced polarization on various types of issues. For highly polarized issues like the role of government in the economy, or social issues, the impact is minimal—the opposition has already been clearly defined and generally falls into clearly defined ideologies of the Republican and Democratic parties. But for issues that do not fit readily into a predefined political ideology—like space—the induced polarization by the President can be significant. In fact, Lee showed that space, science, and technology issues incur the greatest increase in partisanship based on their inclusion in the Presidential agenda. One need only look to at the responses by political operatives of the opposing party to the strong human spaceflight proposals by [Barack Obama in 2010](http://www.shelby.senate.gov/public/index.cfm/mobile/newsreleases?ID=25F3AD2E-802A-23AD-4960-F512B9E205D2), [George W. Bush in 2004](http://www.nbcnews.com/id/3950099/ns/technology_and_science-space/t/bush-sets-new-course-moon-beyond/#.Vw3UMRMrKHo), and [George H.W. Bush in 1989](http://www.nytimes.com/1989/07/21/us/president-calls-for-mars-mission-and-a-moon-base.html) to see this reflected in recent history. This isn’t to say that Presidents can’t have a significant impact on the space program. Clearly they can. But the broad consensus needed for stability after their departure from office may be undermined by the very priority they gave it during their tenure. It what amounts to a mixed blessing for NASA, the U.S. space program does have an unusually strong bipartisan group of politicians who support the program due to NASA centers in a variety of states throughout the union. Berger notes this throughout his article, and it does, in a way, act as force that is resistant to change for good and bad. This mitigates somewhat the pure polarization seen on other science and technology issues. But for a Journey to Mars—a major effort that would, at best, require stability and significant funding over many Presidential administrations—that may not be enough. Perhaps the solution is for the next President to maintain a light touch on space. Maybe they should speak softly through the budget process, and avoid the Kennedyesque speeches and declarations to Congress that induce the types of partisanship we so dearly need to avoid.

#### Chinese tech leadership causes nuke war

Kroenig & Gopalaswamy 18, \*Associate Professor of Government and Foreign Service at Georgetown University and Deputy Director for Strategy in the Scowcroft Center for Strategy and Security at the Atlantic Council. \*\*Director of the South Asia Center at the Atlantic Council. He holds a PhD in mechanical engineering with a specialization in numerical acoustics from Trinity College, Dublin. (Matthew & Bharath, 11-12-2018, "Will disruptive technology cause nuclear war?", *Bulletin of the Atomic Scientists*, https://thebulletin.org/2018/11/will-disruptive-technology-cause-nuclear-war/)

Rather, we should think more broadly about how new technology might affect global politics, and, for this, it is helpful to turn to scholarly international relations theory. The dominant theory of the causes of war in the academy is the “bargaining model of war.” This theory identifies rapid shifts in the balance of power as a primary cause of conflict.

International politics often presents states with conflicts that they can settle through peaceful bargaining, but when bargaining breaks down, war results. Shifts in the balance of power are problematic because they undermine effective bargaining. After all, why agree to a deal today if your bargaining position will be stronger tomorrow? And, a clear understanding of the military balance of power can contribute to peace. (Why start a war you are likely to lose?) But shifts in the balance of power muddy understandings of which states have the advantage.

You may see where this is going. New technologies threaten to create potentially destabilizing shifts in the balance of power.

For decades, stability in Europe and Asia has been supported by US military power. In recent years, however, the balance of power in Asia has begun to shift, as China has increased its military capabilities. Already, Beijing has become more assertive in the region, claiming contested territory in the South China Sea. And the results of Russia’s military modernization have been on full display in its ongoing intervention in Ukraine.

Moreover, China may have the lead over the United States in emerging technologies that could be decisive for the future of military acquisitions and warfare, including 3D printing, hypersonic missiles, quantum computing, 5G wireless connectivity, and artificial intelligence (AI). And Russian President Vladimir Putin is building new unmanned vehicles while ominously declaring, “Whoever leads in AI will rule the world.”

If China or Russia are able to incorporate new technologies into their militaries before the United States, then this could lead to the kind of rapid shift in the balance of power that often causes war.

If Beijing believes emerging technologies provide it with a newfound, local military advantage over the United States, for example, it may be more willing than previously to initiate conflict over Taiwan. And if Putin thinks new tech has strengthened his hand, he may be more tempted to launch a Ukraine-style invasion of a NATO member.

Either scenario could bring these nuclear powers into direct conflict with the United States, and once nuclear armed states are at war, there is an inherent risk of nuclear conflict through limited nuclear war strategies, nuclear brinkmanship, or simple accident or inadvertent escalation.

This framing of the problem leads to a different set of policy implications. The concern is not simply technologies that threaten to undermine nuclear second-strike capabilities directly, but, rather, any technologies that can result in a meaningful shift in the broader balance of power. And the solution is not to preserve second-strike capabilities, but to preserve prevailing power balances more broadly.

## Case

### Top Level

#### Vote neg on presumption:

#### Endorsing their project doesn’t actualize it or make it more likely to occur – an aff ballot is just an FYI, but absent a quantifiable impact, you shouldn’t vote for ethics claims you cant resolve

#### They only change individual discourse – their evidence says anti-Asian violence is integrally tied to colonial legacies, international political arrangements, and China competition – they don’t change any of those things, which means at best they’re a palliative band-aid solution that leaves the broader structures in-tact – that turns all of their arguments about complicity

### FW

**Extinction outweighs –**

**1 – It’s the only irreversible impact and none of their offense is coherent without consciousness**

**2 – Killing everyone for ethics is sacrificial logic that justifie gulags and genocide – which means any other system causes evil**

#### 3 – Reducing existential risks is the top priority in any coherent moral theory

Pummer 15 (Theron, Philosophy @St. Andrews http://blog.practicalethics.ox.ac.uk/2015/05/moral-agreement-on-saving-the-world/)

There appears to be lot of disagreement in moral philosophy. Whether these many apparent disagreements are deep and irresolvable, I believe there is at least one thing it is reasonable to agree on right now, whatever general moral view we adopt: that it is very important to reduce the risk that all intelligent beings on this planet are eliminated by an enormous catastrophe, such as a nuclear war. How we might in fact try to reduce such existential risks is discussed elsewhere. My claim here is only that we – whether we’re consequentialists, deontologists, or virtue ethicists – should all agree that we should try to save the world. According to consequentialism, we should maximize the good, where this is taken to be the goodness, from an impartial perspective, of outcomes. Clearly one thing that makes an outcome good is that the people in it are doing well. There is little disagreement here. If the happiness or well-being of possible future people is just as important as that of people who already exist, and if they would have good lives, it is not hard to see how reducing existential risk is easily the most important thing in the whole world. This is for the familiar reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. There are so many possible future people that reducing existential risk is arguably the most important thing in the world, even if the well-being of these possible people were given only 0.001% as much weight as that of existing people. Even on a wholly person-affecting view – according to which there’s nothing (apart from effects on existing people) to be said in favor of creating happy people – the case for reducing existential risk is very strong. As noted in this seminal paper, this case is strengthened by the fact that there’s a good chance that many existing people will, with the aid of life-extension technology, live very long and very high quality lives. You might think what I have just argued applies to consequentialists only. There is a tendency to assume that, if an argument appeals to consequentialist considerations (the goodness of outcomes), it is irrelevant to non-consequentialists. But that is a huge mistake. Non-consequentialism is the view that there’s more that determines rightness than the goodness of consequences or outcomes; it is not the view that the latter don’t matter. Even John Rawls wrote, “All ethical doctrines worth our attention take consequences into account in judging rightness. One which did not would simply be irrational, crazy.” Minimally plausible versions of deontology and virtue ethics must be concerned in part with promoting the good, from an impartial point of view. They’d thus imply very strong reasons to reduce existential risk, at least when this doesn’t significantly involve doing harm to others or damaging one’s character. What’s even more surprising, perhaps, is that even if our own good (or that of those near and dear to us) has much greater weight than goodness from the impartial “point of view of the universe,” indeed even if the latter is entirely morally irrelevant, we may nonetheless have very strong reasons to reduce existential risk. Even egoism, the view that each agent should maximize her own good, might imply strong reasons to reduce existential risk. It will depend, among other things, on what one’s own good consists in. If well-being consisted in pleasure only, it is somewhat harder to argue that egoism would imply strong reasons to reduce existential risk – perhaps we could argue that one would maximize her expected hedonic well-being by funding life extension technology or by having herself cryogenically frozen at the time of her bodily death as well as giving money to reduce existential risk (so that there is a world for her to live in!). I am not sure, however, how strong the reasons to do this would be. But views which imply that, if I don’t care about other people, I have no or very little reason to help them are not even minimally plausible views (in addition to hedonistic egoism, I here have in mind views that imply that one has no reason to perform an act unless one actually desires to do that act). To be minimally plausible, egoism will need to be paired with a more sophisticated account of well-being. To see this, it is enough to consider, as Plato did, the possibility of a ring of invisibility – suppose that, while wearing it, Ayn could derive some pleasure by helping the poor, but instead could derive just a bit more by severely harming them. Hedonistic egoism would absurdly imply she should do the latter. To avoid this implication, egoists would need to build something like the meaningfulness of a life into well-being, in some robust way, where this would to a significant extent be a function of other-regarding concerns (see chapter 12 of this classic intro to ethics). But once these elements are included, we can (roughly, as above) argue that this sort of egoism will imply strong reasons to reduce existential risk. Add to all of this Samuel Scheffler’s recent intriguing arguments (quick podcast version available here) that most of what makes our lives go well would be undermined if there were no future generations of intelligent persons. On his view, my life would contain vastly less well-being if (say) a year after my death the world came to an end. So obviously if Scheffler were right I’d have very strong reason to reduce existential risk. We should also take into account moral uncertainty. What is it reasonable for one to do, when one is uncertain not (only) about the empirical facts, but also about the moral facts? I’ve just argued that there’s agreement among minimally plausible ethical views that we have strong reason to reduce existential risk – not only consequentialists, but also deontologists, virtue ethicists, and sophisticated egoists should agree. But even those (hedonistic egoists) who disagree should have a significant level of confidence that they are mistaken, and that one of the above views is correct. Even if they were 90% sure that their view is the correct one (and 10% sure that one of these other ones is correct), they would have pretty strong reason, from the standpoint of moral uncertainty, to reduce existential risk. Perhaps most disturbingly still, even if we are only 1% sure that the well-being of possible future people matters, it is at least arguable that, from the standpoint of moral uncertainty, reducing existential risk is the most important thing in the world. Again, this is largely for the reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. (For more on this and other related issues, see this excellent dissertation). Of course, it is uncertain whether these untold trillions would, in general, have good lives. It’s possible they’ll be miserable. It is enough for my claim that there is moral agreement in the relevant sense if, at least given certain empirical claims about what future lives would most likely be like, all minimally plausible moral views would converge on the conclusion that we should try to save the world. While there are some non-crazy views that place significantly greater moral weight on avoiding suffering than on promoting happiness, for reasons others have offered (and for independent reasons I won’t get into here unless requested to), they nonetheless seem to be fairly implausible views. And even if things did not go well for our ancestors, I am optimistic that they will overall go fantastically well for our descendants, if we allow them to. I suspect that most of us alive today – at least those of us not suffering from extreme illness or poverty – have lives that are well worth living, and that things will continue to improve. Derek Parfit, whose work has emphasized future generations as well as agreement in ethics, described our situation clearly and accurately: “We live during the hinge of history. Given the scientific and technological discoveries of the last two centuries, the world has never changed as fast. We shall soon have even greater powers to transform, not only our surroundings, but ourselves and our successors. If we act wisely in the next few centuries, humanity will survive its most dangerous and decisive period. Our descendants could, if necessary, go elsewhere, spreading through this galaxy…. Our descendants might, I believe, make the further future very good. But that good future may also depend in part on us. If our selfish recklessness ends human history, we would be acting very wrongly.” (From chapter 36 of On What Matters)

#### 4. Dalley is wrong -- Apocalyptic images challenge power structures to create futures of social justice

Jessica Hurley 17, Assistant Professor in the Humanities at the University of Chicago, “Impossible Futures: Fictions of Risk in the Longue Durée”, Duke University Press, https://read.dukeupress.edu/american-literature/article/89/4/761/132823/Impossible-Futures-Fictions-of-Risk-in-the-Longue

If contemporary ecocriticism has a shared premise about environmental risk it is that genre is the key to both perceiving and, possibly, correcting ecological crisis. Frederick Buell’s 2003 From Apocalypse to Way of Life: Environmental Crisis in the American Century has established one of the most central oppositions of this paradigm. As his title suggests, Buell tells the story of a discourse that began in the apocalyptic mode in the 1960s and 70s, when discussions of “the immanent end of nature” most commonly took the form of “prophecy, revelation, climax, and extermination” before turning away from apocalypse when the prophesied ends failed to arrive (112, 78). Buell offers his suggestion for the appropriate literary mode for life lived within a crisis that is both unceasing and inescapable: new voices, “if wise enough….will abandon apocalypse for a sadder realism that looks closely at social and environmental changes in process and recognizes crisis as a place where people dwell” (202-3). In a world of threat, Buell demands a realism that might help us see risks more clearly and aid our survival.¶ Buell’s argument has become a broadly held view in contemporary risk theory and ecocriticism, overlapping fields in the social sciences and humanities that address the foundational question of second modernity: “how do you live when you are at such risk?” (Woodward 2009, 205).1 Such an assertion, however, assumes both that realism is a neutral descriptive practice and that apocalypse is not something that is happening now in places that we might not see, or cannot hear. This essay argues for the continuing importance of apocalyptic narrative forms in representations of environmental risk to disrupt conservative realisms that maintain the status quo. Taking the ecological disaster of nuclear waste as my case study, I examine two fictional treatments of nuclear waste dumps that create different temporal structures within which the colonial history of the United States plays out. The first, a set of Department of Energy documents that use statistical modeling and fictional description to predict a set of realistic futures for the site of the Waste Isolation Pilot Plant in New Mexico (1991), creates a present that is fully knowable and a future that is fully predictable. Such an approach, I suggest, perpetuates the state logics of implausibility that have long undergirded settler colonialism in the United States. In contrast, Leslie Marmon Silko’s contemporaneous novel Almanac of the Dead (1991) uses its apocalyptic form to deconstruct the claims to verisimilitude that undergird state realism, transforming nuclear waste into a prophecy of the end of the United States rather than a means for imagining its continuation. In Almanac of the Dead, the presence of nuclear waste introjects a deep-time perspective into contemporary America, transforming the present into a speculative space where environmental catastrophe produces not only unevenly distributed damage but also revolutionary forms of social justice that insist on a truth that probability modeling cannot contain: that the future will be unimaginably different from the present, while the present, too, might yet be utterly different from the real that we think we know.¶ Nuclear waste is rarely treated in ecocriticism or risk theory, for several reasons: it is too manmade to be ecological; its catastrophes are ongoing, intentionally produced situations rather than sudden disasters; and it does not support the narrative that subtends ecocritical accounts of risk perception in which the nuclear threat gives rise to an awareness of other kinds of threat before reaching the end of its relevance at the end of the Cold War.2 In what follows, I argue that the failure of nuclear waste to fit into the critical frames created by ecocriticism and risk theory to date offers an opportunity to expand those frames and overcome some of their limitations, especially the impulse towards a paranoid, totalizing realism that Peter van Wyck (2005) has described as central to ecocriticism in the risk society. Nuclear waste has durational forms that dwarf the human. It therefore dwells less in the economy of risk as it is currently conceptualized and more in the blown-out realm of deep time. Inhabiting the temporal scale that has recently been christened the Anthropocene, the geological era defined by the impact of human activities on the world’s geology and climate, nuclear waste unsettles any attempt at realist description, unveiling the limits of human imagination at every turn.3 By analyzing risk society through a heuristic of nuclear waste, this essay offers a critique of nuclear colonialism and environmental racism. At the same time, it shows how the apocalyptic mode in deep time allows narratives of environmental harm and danger to move beyond the paranoid logic of risk. In the world of deep time, all that might come to pass will come to pass, sooner or later. The endless maybes of risk become certainties. The impossibilities of our own deaths and the deaths of everything else will come. But so too will other impossibilities: talking macaws and alien visitors; the end of the colonial occupation of North America, perhaps, or a sudden human determination to let the world live. The end of capitalism may yet become more thinkable than the end of the world. Just wait long enough. Stranger things will happen.¶

#### Their card is about settler lit so it doesn’t apply

#### On their FW --

#### Framing settler colonialism through a totalizing lens makes indigenous liberation impossible by setting the terms of victory as all-or-nothing—pessimism actively reifies settler dominance

**Busbridge, 18**—Research Fellow at the Centre for Dialogue, La Trobe University (Rachel, “Israel-Palestine and the Settler Colonial ‘Turn’: From Interpretation to Decolonization,” Theory, Culture & Society Vol 35, Issue 1, 2018, dml)

The prescription for decolonisation—that is, a normative project committed to the **liberation of the colonised** and the **overturning of colonial relationships of power** (Kohn & McBride, 2011: 3)—is indeed one of the **most counterhegemonic implications** of the settler colonial paradigm as applied to IsraelPalestine, potentially shifting it from a diagnostic frame to a prognostic one which offers a ‘proposed solution to the problem, or at least a plan of attack’ (Benford & Snow, 2000: 616). What, however, does the settler colonial paradigm offer by way of **envisioning decolonisation**? As Veracini (2007) notes, while settler colonial studies scholars have sought to address the lack of attention paid to the experiences of Indigenous peoples in conventional historiographical accounts of decolonisation (which have mostly focused on settler independence and the loosening of ties to the ‘motherland’), there is nevertheless a ‘**narrative deficit**’ when it comes to **imagining settler decolonisation**. While Veracini (2007) relates this deficit to a matter of conceptualisation, it is apparent that the **structural perspective** of the paradigm in many ways **closes down possibilities** of **imagining the type of social** and **political transformation** to which the **notion of decolonisation aspires**. In this regard, there is a **worrying tendency** (if not **tautological discrepancy**) in settler colonial studies, where the **only solution to settler colonialism is decolonisation**—which a faithful adherence to the paradigm **renders largely unachievable**, if not **impossible**. To understand why this is the case, it is necessary to return to Wolfe’s (2013a: 257) account of settler colonialism as guided by a ‘zero-sum logic whereby settler societies, for all their internal complexities, uniformly require the elimination of Native alternatives’. The structuralism of this account has **immense power** as a means of mapping forms of injustice and indignity as well as strategies of resistance and refusal, and Wolfe is careful to show how transmutations of the logic of elimination are complex, variable, discontinuous and uneven. Yet, in seeking to **elucidate the logic of elimination** as the **overarching historical force** guiding settler-native relations there is an **operational weakness** in the theory, whereby such a logic is **simply there**, **omnipresent** and **manifest** even when (and perhaps especially when) it **appears not to be**; the settler colonial studies scholar need only **read it into a situation** or **context**. It thus **hurtles from the past** to the **present** into the **future**, never to be fully extinguished until the native is, or until history itself ends. There is thus a **powerful ontological** (if not metaphysical) **dimension** to Wolfe’s account, where there is such thing as a ‘**settler will**’ that **inherently desires the elimination of the native** and the distinction between the settler and native **can only ever be categorical**, founded as it is on the ‘primal binarism of the frontier’ (2013a: 258). It is here that the differences between earlier settler colonial scholarship on Israel-Palestine and the recent settler colonial turn come into clearest view. While Jamal Hilal’s (1976) Marxist account of the conflict, for instance, engaged Palestinians and Jewish Israelis in terms of their relations to the means of production, Wolfe’s account brings its own ontology: the bourgeoisie/proletariat distinction becomes that of settler/native, and the class struggle the struggle between settler, who seeks to **destroy** and **replace the native**, and native, who **can only ever push back**. Indeed, if the settler colonial paradigm views history in similar teleological terms to the Marxist framework, it **does not offer** the same hopeful vision of a liberated future. After all, settler colonialism has **only one story to tell**—‘either **total victory** or **total failure**’ (Veracini, 2007). Veracini’s attempt to disaggregate different forms of settler decolonisation is revealing of the difficulties that come along with this zero-sum perspective. It is significant to note that beyond settler evacuation (which may decolonise territory, he cautions, but not necessarily relationships) the picture he paints is a relatively bleak one. For Veracini (2011: 5), claims for decolonisation from Indigenous peoples in settler societies can take two broad forms: an ‘anticolonial rhetoric expressing a demand for indigenous sovereign independence and self-determination… and an “ultra”-colonial one that seeks a reconstituted partnership with the [settler state] and advocates a return to a relatively more respectful middle ground and “treaty” conditions’. While both, he suggests, are tempting strategies in the struggle for change, though ‘ultimately ineffective against settler colonial structures of domination’ (2011: 5), it is the latter strategy that invites Veracini’s most scathing assessment. As he writes, under settler colonial conditions the independent polity is the settler polity and sanctioning the equal rights of indigenous peoples has historically been used as a powerful weapon in the denial of indigenous entitlement and in the enactment of various forms of coercive assimilation. This decolonisation actually enhances the subjection of indigenous peoples… it is at best irrelevant and at worst detrimental to indigenous peoples in settler societies (2011: 6-7). The ‘primal binarism of the frontier’ plays a particularly ambivalent role in Veracini’s (2011: 6) formulation, where the **categorical distinction** between settler and native **obstructs** the ‘possibility of a genuinely decolonised relationship’ (by virtue of its lopsidedness) yet is a **necessary political strategy** to **guard against the absorption** of Indigenous people into the settler fold, which would **represent settler colonialism’s final victory**. The battle here is between a ‘settler colonialism [that] is designed to produce a fundamental discontinuity as its “logic of elimination” runs its course until it actually extinguishes the settler colonial relation’ and an anti-colonial struggle that ‘**must aim to keep the settler-indigenous relationship going**’ (2011: 7). In other words, the categorical distinction produced by the frontier **must be maintained in order to struggle against its effects**. Given the lack of options presented to Indigenous peoples by Veracini (2014: 315), his conclusion that settler decolonisation demands a ‘radical, post-settler colonial passage’ is perhaps not surprising – although he has ‘no suggestion as to how this may be achieved and [is] pessimistic about its feasibility’. Scholars have long reckoned with the ambivalence of the settler colonial situation, which is simultaneously colonial and postcolonial, colonising and decolonising (Curthoys, 1999: 288). Given the generally dreadful Fourth World circumstances facing many Indigenous peoples in settler societies, it **could be argued** that there is good reason for such **pessimism**. The settler colonial paradigm, in this sense, offers an important caution against celebratory narratives of progress. Wolfe (1994), it must be recalled, wrote the original articulation of his thesis precisely against the idea of ‘historical rupture’ that dominated in Australia post-Mabo, and was thus as much a scholarly intervention as it was a political challenge to the idea of Australia having broken with its colonial past. **Nonetheless**, the **fatalism** of the settler colonial paradigm—whereby decolonisation is by and large put beyond the realms of possibility—has seen it come under **considerable critique** for **reifying settler colonialism** as a transhistorical meta-structure where colonial relations of domination are **inevitable** (Macoun & Strakosch, 2013: 435; Snelgrove et al., 2014: 9). Not only does Wolfe’s ontology **erase contingency**, **heterogeneity** and (crucially) **agency** (Merlan, 1997; Rowse, 2014), but its polarised framework effectively ‘**puts politics to death**’ (Svirsky, 2014: 327). In response to such critiques, Wolfe (2013a: 213) suggests that ‘the repudiation of binarism’ may just represent a ‘settler perspective’. However, as Elizabeth Povinelli (1997: 22) has astutely shown, it is in this regard that the **totalising logic** of Wolfe’s structure of invasion **rests on a disciplinary gesture** where ‘**any discussion** which **does not insist** on the polarity of the [settler] colonial project’ is **assimilationist**, worse still, **genocidal** in effect if not intent. **Any attempt** to ‘explore the **dialogical** or **hybrid nature** of colonial subjectivity’—which would entail **working beyond the bounds of absolute polarity**—is **disciplined as complicit** in the settler colonial project itself, leaving ‘the **only nonassimilationist position** one that **adheres strictly** and **solely** to a **critique** of [settler] state discourse’. This gesture not only **disallows the possibility of counter-publics** and **strategic alliances** (even limited ones), but also **comes dangerously close** to ‘**resistance as acquiescence**’ insofar as the settler colonial studies scholar may **malign the structures set in play** by settler colonialism, but **only from a safe distance unsullied by the messiness** of ambivalences and contradictions of settler and Native subjectivities and relations. **Opposition** is thus left as our **only option**, but, as we know from critical anti-colonial and postcolonial scholarship, opposition in itself is **not decolonisation**.

### Case Proper

#### Space policy has no intrinsic quality – it’s porous and open to public pressure, but equipping students to engage is necessary for broader engagement that stops devastating social inequality AND solves the case

Weeks 12 [Adjunct Professor of International Relations Online Program, Webster University (Edythe, “OUTER SPACE DEVELOPMENT: THE SOLUTION FOR GLOBAL INEQUALITY,” *Outer Space Development, International Relations and Space Law: A Method for Elucidating Seeds*, Chapter 7, pg 171-174]

This is the time to discuss equality. Once societies in outer space are established it will be too late. The first wave of outer space development in the last half of the 20th century changed the world. This process included establishing a satellite telecommunications infrastructure in the geostationary orbit along with the globalization of new high-tech products and services. The retirement of the NASA space shuttle program symbolized the start of the second wave of outer space development, which is likely to be propelled by the privatization of space tourism and space mining. This type of space industrialization will undoubtedly result in extreme wealth for a few who know what is happening, while those who have no knowledge will be left behind. Decision makers, scholars, trouble-shooters, and others worry constantly about existing inequality gaps, lack of development, poverty, and economic hardship. This chapter suggests a method for preventative maintenance prior to humankind’s next development project. It argues that education, information, and sharing knowledge can become tools for generating perpetual equality as we embark on our journey to colonize the final frontier. Those historically disenfranchised can gain a fresh advantage through preparation and education to develop an expertise aimed at providing valuable knowledge useful for space endeavors. In addition, in these times of crashing economies, job loss, high unemployment rates, and school system failures, people are searching for ways to create prosperous futures for themselves and their families. Outer space could prove to be a way for many to find their answer. Newly Emerging Trends Relevant for Outer Space Development The passage of the NASA Authorization Act of 2010 demonstrates a willingness by the U.S. to fund a stepped-up phase of space activities. During bad economic times, this Act provides $58,400,000,000 for various space-related programs from 2011 to 2013. In 2010/2011, media reports constantly alerted the general public to be ready for the retirement of the NASA Space Shuttle program. This initiative complemented the New Vision for U.S. Space Exploration Policy (2004), as well as various other laws and policies initiated by the United States and discussed in previous chapters. When read together, it is fair to assume the newly emerging space industries will be related to achieving advanced space transportation systems, private spacecraft development, commercial space habitats, space stations, space settlements, commercial space mining, spacecraft trajectory optimization techniques for landing on near-Earth asteroids, commercial spaceport construction, interplanetary telecommunications, and space exploration missions. The thing for teachers, students, and members of the general public to do in order to prepare to take advantage of these linked opportunities is to imagine how these goals are likely to play out, and what types of goods, services, and skill-sets will be needed. Education as the Solution Outer space development historically has been the purview of skilled professionals in the science, technology, engineering, and math (STEM) fields. The STEM-oriented opportunities for those proficient in physics, astrophysics, space medicine, engineering, calculus, etc., have always been limited to a few select students. But now global society is calling for something, more since the STEM fields have failed to attract diverse people on an equal footing.186 A bridge can be created by using social and behavioral sciences curricula, thereby to attract people from a wider range of backgrounds to learn about outer space development and newly emerging industries. New education paradigms can help ensure equity and enable wider citizen participation throughout the international community. Curricula using the new paradigm can be used to motivate and inspire a new generation of scholars who can play a key role in the process of outer space development. In effect, an educational system that unleashes human creativity and curiosity will empower students with the knowledge and competencies not only for the second wave of outer space development, but also for the global engagement necessary for the 21st century and beyond (Weeks and Tamashiro, 2011). It is never too early to begin cultivating a person’s intellectual and academic talents. Most children are naturally curious. As part of the curriculum, students of all ages can be shown how to do research, how to write a research paper, to compile and present data, perform critical analytical thinking, and to anticipate and develop relevant skill-sets for newly emerging industry trends. Learning these skills will enable more people to develop an expertise aimed at supplying talent that will be in demand as future industries emerge. This can change people’s lives. Students can learn how to anticipate and prepare for future emerging industries while they are at the K-12 level. Students can also learn at young ages how to get recognized by publishers, editors, the mass media, and others. In situations where the resources necessary for teaching science are unavailable, space studies can be introduced through the social and behavioral sciences and the arts. For many years, space studies has remained the exclusive purview

## 2nr

#### Double bind – either they link to the DA or they link to T –

#### They link to T --