# 1AC vs Little Rock Central MG

### 1AC – Space Settlerism

#### In outer space, the legacy of settlerism permeates every specter of exploration. The idea of a “free” space naturalizes settlerism through the quest for imperial and hegemonic domination over the “unknown”; as such, the metageography of space necessitates the elimination of indigeneity and the rise of imperialism through the guise of a new frontier. From the spectacle of Manifest Destiny to the construction of the Thirty Meter Telescope, settlerism continues to create the condition of possibility for the ongoing elimination of indigenous life and land, reproducing genocide and brutal racism. The ingrained Western idea of space as *terra nullius* perfects the settler project of colonization and dispossession – don’t fall for the idea that private space appropriation is anything new.

**Smiles 20** (Deondre Smiles, PhD, is an Ojibwe, Black, and settler citizen of the Leech Lake Band of Ojibwe and is an Assistant Professor in the Department of Geography at the University of Victoria, in B.C., Canada. Smiles is an Indigenous geographer, chair of the Indigenous Peoples Specialty Group of the American Association of Geographers, and a member of the Native American and Indigenous Studies Association and Canadian Association of Geographers. "The Settler Logics of (Outer) Space". 10-26-2020. https://www.societyandspace.org/articles/the-settler-logics-of-outer-space. Accessed 11-28-2021, HKR-RM)

The fact that similar language is being used around the potential of American power being extended to space could reasonably be expected, given the economic and military potential that comes from such a move. Space represents yet another ‘unknown’ to be conquered and bent to America’s will. However, such interplanetary conquest does not exist solely in outer space. I wish to situate the very real colonial legacies and violence associated with the desire to explore space, tracing the ways that they are perpetuated and reified through their destructive engagements with Indigenous peoples. I argue that a scientific venture such as space exploration does not exist in a vacuum, but instead draws from settler colonialism and feeds back into it through the prioritization of ‘science’ over Indigenous epistemologies. I begin by exploring the ways that space exploration by the American settler state is situated within questions of hegemony, imperialism, and terra nullius, including a brief synopsis of the controversy surrounding the planned construction of the Thirty Meter Telescope on Mauna Kea. I conclude by exploring Indigenous engagement with ‘space’ in both its Earthbound and beyond-earth forms as it relates to outer space, and what implications this might have for the ways we think about our engagement with space as the American settler state begins to turn its gaze skyward once again. I position this essay alongside a growing body of academic work, as well as journalistic endeavors (Haskins, 2020; Koren, 2020) that demands that the American settler colonial state exercise self-reflexivity as to why it engages with outer space, and who is advantaged and disadvantaged here on Earth as a result of this engagement. A brief exploration of what settler colonialism is, and its engagement with ‘space’ here on Earth is necessary to start. Settler colonialism is commonly understood to be a form of colonialism that is based upon the permanent presence of colonists upon land. This is a distinction from forms of colonialism based upon resource extraction (Wolfe, 2006; Veracini, 2013). What this means is that the settler colony is intimately tied with the space within which it exists—it cannot exist or sustain itself without settler control over land and space. This permanent presence upon land by ‘settlers’ is usually at the expense of the Indigenous, or original people, in a given space or territory. To reiterate: control over space is paramount. As Wolfe states, “Land is life—or at least, land is necessary for life. Thus, contests for land can be—indeed, often are—contests for life” (2006: 387). Without land, the settler state ‘dies’; conversely, deprivation of land from the indigenous population means that in settler logic, indigeneity dies (Povinelli, 2002; Wolfe, 2006.) The ultimate aims of settler colonialism is therefore the occupation and remaking of space. As Wolfe (2006) describes, the settler state seeks to make use of land and resources in order to continue on; whether that is through homesteading/residence, farming and agriculture, mining, or any number of activities that settler colonial logic deems necessary to its own survival. These activities are tied to a racist and hubristic logic that only settler society itself possesses the ability to make proper use of land and space (Wolfe, 2006). This is mated with a viewpoint of landscapes prior to European arrival as terra nullius, or empty land that was owned by no one, via European/Western conceptions of land ownership and tenure (Wolfe, 1994). Because of this overarching goal of space, there is an inherent anxiety in settler colonies about space, and how it can be occupied and subsequently rewritten to remove Indigenous presence. In Anglo settler colonies, this often takes place within a lens of conservation. Scholars such as Banivanua Mar (2010), Lannoy (2012), Wright (2014) and Tristan Ahtone (2019) have written extensively on the ways that settler reinscription of space can be extremely damaging to Indigenous people from a lens of ‘conservation’. However, dispossession of Indigenous space in favor of settler uses can also be tied to some of the most destructive forces of our time. For example, Aboriginal land in the Australian Outback was viewed as ‘empty’ land that was turned into weapons ranges where the British military tested nuclear weapons in the 1950s, which directly led to negative health effects upon Aboriginal communities downwind from the testing sites (Vincent, 2010). Indigenous nations in the United States have struggled with environmental damage related to military-industrial exploitation as well. But, what does this all look like in regard to outer space? In order to really understand the potential (settler) colonial logics of space exploration, we must go back and explore the ways in which space exploration became inextricably tied with questions of state hegemony and geopolitics during the Cold War. US and Soviet space programs were born partially out of military utility, and propaganda value—the ability to send a nuclear warhead across a great distance to strike the enemy via a ICBM and the accompanying geopolitical respect that came with such a capability was something that greatly appealed to the superpowers, and when the Soviets took an early lead in the ‘Space Race’ with Sputnik and their Luna probes, the United States poured money and resources into making up ground (Werth, 2004). The fear of not only falling behind the Soviets militarily as well as a perceived loss of prestige in the court of world opinion spurred the US onto a course of space exploration that led to the Apollo moon landings in the late 1960s and the early 70s (Werth, 2004; Cornish, 2019). I argue that this fits neatly into the American settler creation myth referenced by Trump—after ‘conquering’ a continent and bringing it under American dominion, why would the United States stop solely at ‘space’ on Earth? To return to Grandin (2019), space represented yet another frontier to be conquered and known by the settler colonial state; if not explicitly for the possibility of further settlement, then for the preservation of its existing spatial extent on Earth. However, scholars such as Alan Marshall (1995) have cautioned that newer logics of space exploration such as potential resource extraction tie in with existing military logics in a way that creates a new way of thinking about the ‘openness’ of outer space to the logics of empire, in what Marshall calls res nullius (1995: 51)[i]. But we cannot forget the concept of terra nullius and how our exploration of the stars has real effects on Indigenous landscapes here on Earth. We also cannot forget about forms of space exploration that may not be explicitly tied to military means. Doing so deprives us of another lens through which to view the tensions between settler and Indigenous views of space and to which end is useful. Indeed, even reinscribing of Indigenous space towards ‘peaceful’ settler space exploration have very real consequences for Indigenous sovereignty and Indigenous spaces. Perhaps the most prominent example of the fractures between settler space exploration and Indigenous peoples is the on-going controversy surrounding the construction of the Thirty Meter Telescope on Mauna Kea, on the island of Hawaii. While an extremely detailed description of the processes of construction on the TMT and the opposition presented to it by Native Hawai’ians and their allies is beyond the scope of this essay, and in fact is already expertly done by a number of scholars[ii], the controversy surrounding TMT is a prime example of the logics presented towards ‘space’ in both Earth-bound and beyond-Earth contexts by the settler colonial state as well as the violence that these logics place upon Indigenous spaces, such as Mauna Kea, which in particular already plays host to a number of telescopes and observatories (Witze, 2020). In particular, astronomers such as Chanda Prescod-Weinstein, Lucianne Walkowicz, and others have taken decisive action to push back against the idea that settler scientific advancement via space exploration should take precedence over Indigenous sovereignty in Earth-space. Prescod-Weinstein and Walkowicz, alongside Sarah Tuttle, Brian Nord and Hilding Neilson (2020) make clear that settler scientific pursuits such as building the TMT are simply new footnotes in a long history of colonial disrespect of Indigenous people and Indigenous spaces in the name of science, and that astronomy is not innocent of this disrespect. In fact, Native Hawai’ian scholars such as Iokepa Casumbal-Salazar strike at the heart of the professed neutrality of sciences like astronomy: One scientist told me that astronomy is a “benign science” because it is based on observation, and that it is universally beneficial because it offers “basic human knowledge” that everyone should know “like human anatomy.” Such a statement underscores the cultural bias within conventional notions of what constitutes the “human” and “knowledge.” In the absence of a critical self-reflection on this inherent ethnocentrism, the tacit claim to universal truth reproduces the cultural supremacy of Western science as self-evident. Here, the needs of astronomers for tall peaks in remote locations supplant the needs of Indigenous communities on whose ancestral territories these observatories are built (2017: 8). As Casumbal-Salazar and other scholars who have written about the TMT and the violence that has been done to Native Hawai’ians (such as police actions designed to dislodge blockades that prevented construction) as well as the potential violence to come such as the construction of the telescope have skillfully said, when it comes to the infringement upon Indigenous space by settler scientific endeavors tied to space exploration, there is no neutrality to be had—dispossession and violence are dispossession and violence, no matter the potential ‘good for humanity’ that might come about through these things.

#### Space is the last great frontier – the appropriation and exploration of outer space is an instantiation of settler colonialist ideology

**Bowen 16** (University of Southern California. "Space: The Final Settler Colony. Two Frontiers: Settler Colonialism in California and Australia. N.p., 23 July 2016. Web. 19 July 2017. <https://pwpaustralia2016.wordpress.com/2016/07/23/space-the-final-settler-colony/>. DTL)

This post from the International Space Station: It’s in our evolutionary creed that we have a manifest destiny to go into space and to find new worlds to live in. Star Trek allowed us to imagine what could be, if we dared to boldly go where no one had gone before. The space station is helping us make it a reality. The post also came with this video: The wording of the post intrigued me for several reasons. For one, the term “manifest destiny” is the same excuse Anglo settlers used to justify their westward expansion in North America. This expansion led to the violence and racism that many of our blog posts have detailed. NASA’s use of this phrase indicates (perhaps unintentionally) a rather dark form of space exploration. Another interesting point is the association of “manifest destiny” with “our evolutionary creed.” Manifest destiny was once linked to God, and it was Providence that “gave” land to white settlers. Now, NASA has linked it to science and evolution, and their post suggests that our very DNA codes for a drive to explore and settle. Apparently, our genes are the cause of our urge to expand, and this alone entitles us to ownership of space. But this is a risky (and ludicrous, in my opinion) claim. If we connect original manifest destiny to genetics, we poise ourselves at the top of a slippery slope that leads straight down to racism and white supremacy. Finally, what happens to space exploration if we really do find life out there? The questions and problems that this possibility raises are too many to discuss in a single post, but it is worth noting that the presence of intelligent extraterrestrial life would undoubtedly diminish the claim “our evolutionary creed” supposedly gives us to other worlds. Even without aliens, it is unlikely that space colonization can proceed with methods as peaceful as those employed by the United Federation of Planets and Starfleet (and they have their fair share of troubles). When the idea of manifest destiny becomes involved, it seems that we cannot help but wreak violence upon each other. When we visited the Autry, we were able to view John Gast’s 1872 painting American Progress, in which Lady Liberty brings the light of civilization into the West. But as she proceeds, she drives the Native Americans further and further away from their homelands. The painting embodies manifest destiny and is emblematic of the racism and oppression that manifest destiny brings with it. As humanity draws closer and closer to Mars and the rest of the solar system, let us hope we can leave such vices behind on Earth.

#### Instead, affirm that the appropriation of outer space by private entities is unjust as part and parcel with an ethic of incommensurability. The neg’s inevitable desire in CX for more details and their presumption arguments in the 1NC are a ruse for an active refusal to engage with Indigenous scholarship on its own terms.

Tuck 19 (Eve Tuck is Associate Professor of Critical Race and Indigenous Studies at the Ontario Institute for Studies in Education (OISE), University of Toronto. Tuck is Unangax and is an enrolled member of the Aleut Community of St. Paul Island, Introduction, Indigenous and Decolonizing Studies in Education- Mapping the Long View, Edited by Linda Tuhiwai Smith, Eve Tuck, and K. Wayne Yang, Routledge 2019, hardback pgs 15-16, JKS rc HKR-RM)

To extend this analogy, sometimes listening to a person who is trying to understand something only by engaging Western theory is like listening to a person who keeps trying to take a taxi cab in rush-hour traffic. They complain about getting stuck, the slow ride, the cost of the trip. Being an Indigenous scholar in the settler academy is like listening to someone go on and on about the dilemmas of cab rides while knowing that the subway system is just beneath the surface. Again, I feel that I have spent much of my time in education encouraging people to take just a short journey on a subway, or at least check out a map. I feel that I have been standing at the subway entrance, calling to colleagues and students as they hop in their individual taxi cabs into gridlock traffic. I find myself less willing to do this now. I am weary after so many conference presentations in which Indigenous scholars present work and then someone in the audience asks them a question that expects them to do more work. When I was in graduate school, I hated conference presentations because no matter how carefully I articulated my project, there was always someone in the audience who wanted me to do more labor for them; either tell them what they can do or help them see how they can save all the “Indian” children. In most cases, this question was posed even if my presentation critiqued the ways in which white settlers make their experiences the center of life and work. Now, especially when I am serving as chair or discussant on panels with new Indigenous scholars, I warn audiences away from asking self-serving questions or questions that make Indigenous scholars create honey-do lists for settlers. There have been several “turns,” including the ontological turn, the mate- rial turn, the spatial turn, each of which is actually a turn to where Indigenous people have always been (see also Tuck & McKenzie, 2015). I recently became totally exasperated when I saw a social media post by a white settler colleague asking for recommendations of “more practical” readings by Indigenous scholars, which would provide more detail about what decolonization looks like “in reality.”To watch settler scholars sift through our work as they effectively ask, “Isn’t there more for me to get from this?” is so insulting. It seems like the tacit (and sometimes arrogantly explicit) request for more (details, explanation, assurance) is actually a form of dismissal. It is a rejection of the opportunity to engage with Indigenous texts on their own terms. It is a deferral of responsibility through asking, “Isn’t there something less theoretical? Isn’t there something more theoretical? Something more practical? Something less radical? Can’t you describe something that seems more likely or possible?” These insistences upon Indigenous writings contradict themselves while also putting all the onus of responsibility on Indigenous people to make the future more coherent and palatable to white settler readers. In reading Indigenous work, they ask for more work, even if they have done little to fully consider what has already been carefully and attentively offered. Often it seems that settler readers read like settlers (that is, read extractively) for particular content to be removed for future use. The reading is like panning for gold, sorting through work that may not have been intended for a particular reader, sorting it by what is useful and what is discardable. Again, something being purportedly too theoretical is often the reason that Indigenous work is discarded or disregarded, whereas that “too theoretical” idea may be entirely practical, life- sustaining, and life-promoting for an Indigenous reader. I spent almost all my career, up until recently, believing that if white settlers would just read Indigenous authors, this would move projects of Indigenous sov- ereignty and land rematriation in meaningful ways. I underestimated how people would read Indigenous work extractively, for discovery. I underestimated how challenging it would be for settlers to read Indigenous work, after all these years of colonial relations. Indigenous and decolonial theories are unfairly, inappropriately expected to answer to whiteness and to settler relationships to land in the future. At the end of Decolonization is Not a Metaphor, Wayne and I write about the importance of incommensurability. We write that incommensurability is an ethic that contests reconciliation—reconciliation is about rescuing settler normalcy, about ensuring a settler future. A settler future is preoccupied by questions of, What will decolonization look like? What will happen after abolition? What will be the consequences of decolonization for the settler? Wayne and I close the article with the insistence that decolonization is not obliged to answer questions concerned with settler futures. “Decolonization is not accountable to settlers, or settler futurity. Decolonization is accountable to Indigenous sovereignty and futurity. The answers to those questions are not fully in view” (Tuck & Yang, 2012, p. 35).What I am coming to more fully understand is that the questions of “What will decolonization look like?,” when posed by settlers, are a distraction to Indigenous theorizations of decolonization. They drain the energy and imagination of Indigenous scholarship—they pester, they think they are unique, and they are boring. I want time and space to sketch the next and the now to get there. Decolonization is not the endgame, not the final outcome of a long process, but the next now, the now that is chasing at our heels. I am lucky to come from the long view.

#### Modernity is structured through the Settler-Native-Slave triad – the ontological foundational architect of settler colonialism that creates the possibility for any other political and ethical theorizing. Settler colonialism operates through the creation of the exceptional settler citizen, the native marked by elimination, and blackness reduced to enslavability – resisting settlerism should be the only question for your ballot.

La Paperson 17 (La Paperson [K. Wayne Yang – also writes as La Paperson. Associate Professor & Director of Undergraduate Studies] A Third University is Possible. 2017. Minnesota University Press, rc HKR-RM)

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]](https://manifold.umn.edu/read/7ba69a54-7131-4598-9fec-815890725d91/section/06ac5ab1-761c-43da-8a6a-0cb7ecc1760b#en29) 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]](https://manifold.umn.edu/read/7ba69a54-7131-4598-9fec-815890725d91/section/06ac5ab1-761c-43da-8a6a-0cb7ecc1760b#en30) Under Western modernity, becoming “free” means becoming a colonizer, and because of this, “the central contradiction of modernity is freedom.”[[10]](https://manifold.umn.edu/read/7ba69a54-7131-4598-9fec-815890725d91/section/06ac5ab1-761c-43da-8a6a-0cb7ecc1760b#en31) Critiques of settler colonialism, therefore, do not offer just another “type” of colonialism to add to the literature but a mode of analysis that has repercussions for any diagnosis of coloniality and for understanding the modern conditions of freedom. By modern conditions of freedom, I mean that Western freedom is a product of colonial modernity, and I mean that such freedom comes with conditions, with strings attached, most manifest as terms of unfreedom for nonhumans. As Cindi Mayweather says, “your freedom’s in a bind.”[[11]](https://manifold.umn.edu/read/7ba69a54-7131-4598-9fec-815890725d91/section/06ac5ab1-761c-43da-8a6a-0cb7ecc1760b#en32) For grasping the twisted plotlines written by colonialism, the settler–native–slave triad is one of the most useful and most problematic heuristics in settler colonial studies. This triad is useful because it quickly describes the crooked relationships constructed by settler colonialism: the settler who accumulates rights, land, and property; the native whose presence on land must be extinguished; the chattel slave who must be kept landless. Although simple, it nonetheless quickly complicates the binaries in terms of which we are trained to think: oppressor–oppressed, black–white, settler–native. Even though white supremacy might be a prime architect in the triad, a triadic analysis decenters white supremacy as the absolute pole or umbrella of oppression. Instead, it shows our skewed participation in the colonization of other peoples and places. We are all complicit, just some of us a lot more than others. We can think of the triad as a quick sketch of colonialism on a napkin. It is useful for drawing attention to a complicated problem and for disrupting other paradigms. That is about how useful it is. However, the settler–native–slave triad has also forwarded many problems, in large part because it seems to describe racial identities:settlers, Indigenous peoples, and Black people. Thinking of this triad as identities creates major pitfalls—four of which are pointed out in what follows. The most obvious is the misconstrued question, are Black people settlers? This question is symptomatic of a pitfall of settler elision, where everyone non-Native is assumed to fit the category of settler: settlers = non-Natives = people of color = migrants of color = settlers of color = Black people. Such a question cannot reckon with how Black people are often confronted by the impossibility of settlement, because antiblackness positions Black people as “out of place” on land. More revealing questions would be more specific: when and where have Black communities been settlers? When and where do they cease to be settlers? The same might be asked of other communities, Black and not, indeed, Indigenous and not. Such questions are not directly engaged by the triad, because “the slave” is not shorthand for a generalizable anywhere, anytime Black community anyway. We have another pitfall of turning the triad into an identity spectrum, where settler–native–slave are thought of as points on a graph and individuals or ethnic groups can be located partway between different categories. Settler–native–slave technologies operate everywhere on everybody in intersecting, sometimes contradictory ways, and always with a dynamic specificity that radically changes with context. Antiblack technologies operate on Mien people in Oakland, California, in 2016 differently from how antiblack/anti-Indigenous/pro-settler technologies might try to reconstruct Mien students into Asian students just a few miles away at UC Berkeley. We have the pitfall of anthropocentricism. Anthropocentric analyses of colonialism prefer to talk about colonized peoples, not animals, earth, water, and air. This continual return to the racialized human subject—which is identity’s main referent—undermines the work that Indigenous studies has done to emphasize the geopolitical, the land, and the circle of relations that do not begin and end with the human. Finally, we have another pitfall of untranslatability of North American identities to non-North settings, because settler–native–slave do not map neatly onto other racialized groups elsewhere. If not identities, then what are the settler–native–slave in the triad? The triad is a figurative shorthand—settler–native–slave are figurae to describe relations of power with respect to land. They sound like identities, but they are not identities per se. As figurae, they represent sites of exception that reveal the underlying logic of settler colonial power. As a suitable analogy, sites of exception are like planets, supernovae, and black holes. None is quite comparable to the others; yet each can be analyzed for its particular gravitational effects, which in interaction come to define the field of gravity in the surrounding space. Sites of exception are not comparable, even though their effects can be felt as an interlocking lattice of power. The “settler” is a juridical space; the “native” is a world to be disavowed and dismembered; the “slave” is an ontological system. Space, world, and system are not of the same scale or form. They are not comparable units of analysis. The “settler” is not an identity; it is the idealized juridical space of exceptional rights granted to normative settler citizens and the idealized exceptionalism by which the settler state exerts its sovereignty. The “settler” is a site of exception from which whiteness emerges. Whiteness is property; it is the right to have rights; it is the legal human; the anthropocentric normal is written in its image. Not all settlers at all times enjoy the full privileges available to the “settler”; rather, settler supremacy is constructed and maintained by a number of technologies: citizenship, private property, civil and criminal innocence, normative settler sexuality, and so on. Settler technologies may be to your advantage always, sometimes, or never, depending on who you are, where you are, and what time it is.[[12]](https://manifold.umn.edu/read/7ba69a54-7131-4598-9fec-815890725d91/section/06ac5ab1-761c-43da-8a6a-0cb7ecc1760b#en33) The “native” is not an Indigenous identity; it is a world to be obliterated, exceptionalized as the necropolitical target, and also to be splintered into pieces that are constructed as “naturally” eligible for “primitive accumulation.”[[13]](https://manifold.umn.edu/read/7ba69a54-7131-4598-9fec-815890725d91/section/06ac5ab1-761c-43da-8a6a-0cb7ecc1760b#en34) The “native” is a site of exception for that which and those who are written as premodern, primitive, and thus “before” law and “before” rights. The “native” is thus exceptionalized from having any recognizable laws or rights that matter in modernity. Technologies of Indigenous erasure include military materiel and methodologies to carry out terror or genocide or containment; frontier law that legitimates murder, rape, torture, and abduction; racial science of disappearance (such as blood quantum); the partitioning of earth into “natural resources” that can be separated, owned, sold, and developed; land privation, privatization, fungibility, and development; boarding schools and institutions of cultural assimilation; resource development and cultivation, and so on. Technologies of Indigenous erasure are applied to Indigenous people, but some are also applied to enemy Others in war, some are recommissioned to reinvent spaces of frontier and border, some are used to gentrify and redevelop ghettoized space.[[14]](https://manifold.umn.edu/read/7ba69a54-7131-4598-9fec-815890725d91/section/06ac5ab1-761c-43da-8a6a-0cb7ecc1760b#en35) Anti-indigenous technologies are applied to nonhumans—sometimes specifically to eliminate Indigenous people, such as killing the buffalo as a means to starve Plains peoples; sometimes in the name of progress, such as the killing of Haitian Kreyòl pigs; sometimes as a reflex of desecration, such as the poisoning of nonwhite waters. Primitive accumulation involves not only the gathering of “natural” resources as assets but also the externalizing of the “cost” of the accumulation in the form of contaminated water, disease, and other traumas to the “natural,” nonpropertied, that is, “indigenous,” world. To be subject to anti-Indian technologies does not require you to be an Indigenous person. The “slave” describes how blackness is transfigured into enslavability and murderability. The “slave” should not be analyzed as a category of labor that “reduces Blackness to a mere tool of settlement” but rather as an ontology of total fungibility and unending property constitutive of the very world order of settler colonialism.[[15]](https://manifold.umn.edu/read/7ba69a54-7131-4598-9fec-815890725d91/section/06ac5ab1-761c-43da-8a6a-0cb7ecc1760b#en36) That is, the logic of racial capital creates an indefinite being of property to be exchanged, to be shipped or stored, to be parted out, to be disposed. The technologies of antiblackness create ontological illegality or criminal presence, landlessness, lethal geographies, carceral apparatuses, trafficking and abduction, nonpersonhood, and so on. Obviously, technologies of antiblackness circulate onto non-Black bodies. In a U.S.–Mexican borderland context, for example, we see the condensation of antiblack and anti-Indigenous technologies to dispose of brown bodies and to create frontier space—a militarized zone of policing and death. In North American ghetto contexts, we see the wide-scale application of antiblack technologies upon whole communities who can be of mixed ethnicities. However, one incomparable technology of antiblackness is the production of the Black body as in itself the preeminent site for antiblackness.[[16]](https://manifold.umn.edu/read/7ba69a54-7131-4598-9fec-815890725d91/section/06ac5ab1-761c-43da-8a6a-0cb7ecc1760b#en37)Whereas settler technologies can focus on space, and technologies of Indigenous erasure can focus on land, technologies of antiblackness have a corporeal priority.

#### Settler colonialism is the root cause of wars today—they are extensions of genocidal carnage against native people

**Street 04** (Paul Street **,** author, March 11, 2004. [“Those Who Deny the Crimes of the Past Reflections on American Racist Atrocity Denial, 1776-2004,”http://thereitis.org/displayarticle242.html])

It is especially important to appreciate the significance of the vicious, often explicitly genocidal "homeland"¶ assaults on native-Americans, which set foundational racist and national-narcissist patterns for subsequent¶ U.S. global butchery, disproportionately directed at non-European people of color. The deletion of the real story of¶ the so-called "battle of Washita" from the official Seventh Cavalry history given to the perpetrators of the No Gun¶ Ri massacre is revealing. Denial about Washita and Sand Creek (and so on) encouraged US savagery at¶ Wounded Knee, the denial of which encouraged US savagery in the Philippines, the denial of which¶ encouraged US savagery in Korea, the denial of which encouraged US savagery in Vietnam, the denial of¶ which(and all before) has recently encouraged US savagery in Afghanistan and Iraq. It's a vicious circle of¶ recurrent violence, well known to mental health practitioners who deal with countless victims of domestic violence¶ living in the dark shadows of the imperial homeland's crippling, stunted, and indeed itself occupied social and¶ political order.¶ Power-mad US forces deploying the latest genocidal war tools, some suggestively named after native tribes that¶ white North American "pioneers" tried to wipe off the face of the earth (ie, "Apache," "Blackhawk," and¶ "Comanche" helicopters) are walking in bloody footsteps that trace back across centuries, oceans, forests and¶ plains to the leveled villages, shattered corpses, and stolen resources of those who Roosevelt acknowledged as¶ America's "original inhabitants." Racist imperial carnage and its denial, like charity, begin at home. Those who¶ deny the crimes of the past are likely to repeat their offenses in the future as long as they retain the means¶ and motive to do so.

#### The role of the ballot is to center indigenous resistance-- Any ethical commitment requires that the debate places itself in the center of Native demands.

Carlson 16 (Elizabeth Carlson, PhD, is an Aamitigoozhi, Wemistigosi, and Wasicu (settler Canadian and American), whose Swedish, Saami, German, Scots-Irish, and English ancestors have settled on lands of the Anishinaabe and Omaha Nations which were unethically obtained by the US government. Elizabeth lives on Treaty 1 territory, the traditional lands of the Anishinaabe, Nehiyawak, Dakota, Nakota, and Red River Metis peoples currently occupied by the city of Winnipeg, the province of Manitoba, (2016): Anti-colonial methodologies and practices for settler colonial studies, Settler Colonial Studies, DOI: 10.1080/2201473X.2016.1241213, JKS)

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 humi- lity 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 pro- vided 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.

#### Extinction impacts are fabricated by the settler death drive - settlers have a psychological investment in imagining the end of the world to create a sense of white vulnerability at the expense of enacting decolonization.

Dalley 16 (Hamish Dalley received his Ph.D. from the Australian National University in 2013, and is now an Assistant Professor of English at Daemen College, Amherst, New York, where he is responsible for teaching in World and Postcolonial Literatures., (2016): The deaths of settler colonialism: extinction as a metaphor of decolonization in contemporary settler literature, Settler Colonial Studies, DOI: 10.1080/2201473X.2016.1238160, JKS)

Settlers love to contemplate the possibility of their own extinction; to read many contemporary literary representations of settler colonialism is to find settlers strangely satisfied in dreaming of ends that never come. This tendency is widely prevalent in English-language representations of settler colonialism produced since the 1980s: the possibility of an ending – the likelihood that the settler race will one day die out – is a common theme in literary and pop culture considerations of colonialism’s future. Yet it has barely been remarked how surprising it is that this theme is so present. For settlers, of all people, to obsessively ruminate on their own finitude is counterintuitive, for few modern social formations have been more resistant to change than settler colonialism. With a few excep- tions (French Algeria being the largest), the settler societies established in the last 300 years in the Americas, Australasia, and Southern Africa have all retained the basic features that define them as settler states – namely, the structural privileging of settlers at the expense of indigenous peoples, and the normalization of whiteness as the marker of pol- itical agency and rights – and they have done so notwithstanding the sustained resistance¶ that has been mounted whenever such an order has been built. Settlers think all the time that they might one day end, even though (perhaps because) that ending seems unlikely ever to happen. The significance of this paradox for settler-colonial literature is the subject of this article.¶ Considering the problem of futurity offers a useful foil to traditional analyses of settler- colonial narrative, which typically examine settlers’ attitudes towards history in order to highlight a constitutive anxiety about the past – about origins. Settler colonialism, the argument goes, has a problem with historical narration that arises from a contradiction in its founding mythology. In Stephen Turner’s formulation, the settler subject is by definition one who comes from elsewhere but who strives to make this place home. The settlement narrative must explain how this gap – which is at once geographical, historical, and existential – has been bridged, and the settler transformed from outsider into indigene. Yet the transformation must remain constitutively incomplete, because the desire to be at home necessarily invokes the spectre of the native, whose existence (which cannot be disavowed completely because it is needed to define the settler’s difference, superior- ity, and hence claim to the land) inscribes the settler’s foreignness, thus reinstating the gap between settler and colony that the narrative was meant to efface.1 Settler-colonial narrative is thus shaped around its need to erase and evoke the native, to make the indigene both invisible and present in a contradictory pattern that prevents settlers from ever moving on from the moment of colonization.2 As evidence of this constitutive contradiction, critics have identified in settler-colonial discourse symptoms of psychic distress such as disavowal, inversion, and repression.3 Indeed, the frozen temporality of settler-colonial narrative, fixated on the moment of the frontier, recalls nothing so much as Freud’s description of the ‘repetition compulsion’ attending trauma.4 As Lorenzo Veracini puts it, because:¶ ‘settler society’ can thus be seen as a fantasy where a perception of a constant struggle is juxtaposed against an ideal of ‘peace’ that can never be reached, settler projects embrace and reject violence at the same time. The settler colonial situation is thus a circumstance where the tension between contradictory impulses produces long-lasting psychic conflicts and a number of associated psychopathologies.5¶ Current scholarship has thus focused primarily on settler-colonial narrative’s view of the past, asking how such a contradictory and troubled relationship to history might affect present-day ideological formations. Critics have rarely considered what such narratological tensions might produce when the settler gaze is turned to the future. Few social formations are more stubbornly resistant to change than settlement, suggesting that a future beyond settler colonialism might be simply unthinkable. Veracini, indeed, suggests that settler-colonial narrative can never contemplate an ending: that settler decolonization is inconceivable because settlers lack the metaphorical tools to imagine their own demise.6 This article outlines why I partly disagree with that view. I argue that the narratological paradox that defines settler-colonial narrative does make the future a problematic object of contemplation. But that does not make settler decolonization unthinkable per se; as I will show, settlers do often try to imagine their demise – but they do so in a way that reasserts the paradoxes of their founding ideology, with the result that the radical potentiality of decolonization is undone even as it is invoked.¶ I argue that, notwithstanding Veracini’s analysis, there is a metaphor via which the end of settler colonialism unspools – the quasi-biological concept of extinction, which, when deployed as a narrative trope, offers settlers a chance to consider and disavow their demise, just as they consider and then disavow the violence of their origins. This article traces the importance of the trope of extinction for contemporary settler-colonial litera- ture, with a focus on South Africa, Canada, and Australia. It explores variations in how the death of settler colonialism is conceptualized, drawing a distinction between his- torio-civilizational narratives of the rise and fall of empires, and a species-oriented notion of extinction that draws force from public anxiety about climate change – an invocation that adds another level of ambivalence by drawing on ‘rational’ fears for the future (because climate change may well render the planet uninhabitable to humans) in order to narrativize a form of social death that, strictly speaking, belongs to a different order of knowledge altogether. As such, my analysis is intended to draw the attention of settler- colonial studies toward futurity and the ambivalence of settler paranoia, while highlighting a potential point of cross-fertilization between settler-colonial and eco-critical approaches to contemporary literature.¶ That ‘extinction’ should be a key word in the settler-colonial lexicon is no surprise. In Patrick Wolfe’s phrase,7 settler colonialism is predicated on a ‘logic of elimination’ that tends towards the extermination – by one means or another – of indigenous peoples.8 This logic is apparent in archetypal settler narratives like James Fenimore Cooper’s The Last of the Mohicans (1826), a historical novel whose very title blends the melancholia and triumph that demarcate settlers’ affective responses to the supposed inevitability of indigenous extinction. Concepts like ‘stadial development’ – by which societies progress through stages, progressively eliminating earlier social forms – and ‘fatal impact’ – which names the biological inevitability of strong peoples supplanting weak – all contribute to the notion that settler colonialism is a kind of ‘ecological process’ that necessitates the extinction of inferior races. What is surprising, though, is how often the trope of extinction also appears with reference to settlers themselves; it makes sense for settlers to narrate how their presence entails others’ destruction, but it is less clear why their attempts to imagine futures should presume extinction to be their own logical end as well.¶ The idea appears repeatedly in English-language literary treatments of settler colonial- ism. Consider, for instance, the following rumination on the future of South African settler society, from Olive Schreiner’s 1883 Story of an African Farm:¶ It was one of them, one of those wild old Bushmen, that painted those pictures there. He did not know why he painted but he wanted to make something, so he made these. [...] Now the Boers have shot them all, so that we never see a yellow face peeping out among the stones. [...] And the wild bucks have gone, and those days, and we are here. But we will be gone soon, and only the stones will lie on, looking at everything like they look now.10¶ In this example, the narrating settler character, Waldo, recognizes prior indigenous inha- bitation but his knowledge comes freighted with an expected sense of biological super- iority, made apparent by his description of the ‘Bushman’s’ ‘yellow face’, and lack of mental self-awareness. What is not clear is why Waldo’s contemplation of colonial geno- cide should turn immediately to the assumption that a similar fate awaits his people as well. A similar presumption of racial vulnerability permeates other late nineteenth- century novels from the imperial metropole, such as Dracula and War of the Worlds,¶ which are plotted around the prospect of invasions that would see the extinction of British imperialism, and, in the process, the human species.¶ Such anxieties draw energy from a pattern of settler defensiveness that can be observed across numerous settler-colonial contexts. Marilyn Lake’s and Henry Reynold’s account of the emergence of transnational ‘whiteness’ highlights the paradoxical fact that while white male settlers have been arguably the most privileged class in history, they have routinely perceived themselves to be ‘under siege’, threatened with destruction to the extent that their very identity of ‘whiteness was born in the apprehension of immi- nent loss’.11 The fear of looming annihilation serves a powerful ideological function in settler communities, working to foster racial solidarity, suppress dissent, and legitimate violence against indigenous populations who, by any objective measure, are far more at risk of extermination than the settlers who fear them. Ann Curthoys and Dirk Moses have traced this pattern in Australia and Israel-Palestine, respectively.12 This scholarship suggests that narratives of settler extinction are acts of ideological mystification, obscuring the brutal inequalities of the frontier behind a mask of white vulnerability – an argument with which I sympathize. However, this article shows how there is more to settler-colonial extinction narratives than bad faith. I argue that we need a more nuanced understanding of how they encode a specifically settler-colonial framework for imagining the future, one that has implications for how we understand contemporary literatures from settler societies, and which allows us to see extinction as a genuine, if flawed, attempt to envisage social change.¶ In the remainder of this paper I consider extinction’s function as a metaphor of decolonization. I use this phrase to invoke, without completely endorsing, Tuck and Yang’s argu- ment that to treat decolonization figuratively, as I argue extinction narratives do, is necessarily to preclude radical change, creating opportunities for settler ‘moves to innocence’ that re-legitimate racial inequality.13 The counterview to this pessimistic perspec- tive is offered by Veracini, who suggests that progressive change to settler-colonial relationships will only happen if narratives can be found that make decolonization think- able.14 This article enters the debate between these two perspectives by asking what it means for settler writers to imagine the future via the trope of extinction. Does extinction offer a meaningful way to think about ending settler colonialism, or does it re-activate settler-colonial patterns of thought that allow exclusionary social structures to persist?¶ I explore this question with reference to examples of contemporary literary treatments of extinction from select English-speaking settler-colonial contexts: South Africa, Australia, and Canada.15 The next section of this article traces key elements of extinction narrative in a range of settler-colonial texts, while the section that follows offers a detailed reading of one of the best examples of a sustained literary exploration of human finitude, Margaret Atwood’s Maddaddam trilogy (2003–2013). I advance four specific arguments. First, extinc- tion narratives take at least two forms depending on whether the ‘end’ of settler society is framed primarily in historical-civilizational terms or in a stronger, biological sense; the key question is whether the ‘thing’ that is going extinct is a society or a species. Second, biologically oriented extinction narratives rely on a more or less conscious slippage between ‘the settler’ and ‘the human’. Third, this slippage is ideologically ambivalent: on the one hand, it contains a radical charge that invokes environmentalist discourse and climate-change anxiety to imagine social forms that re-write settler-colonial dynamics; on the other, it replicates a core aspect of imperialist ideology by normalizing whiteness as¶ equivalent to humanity. Fourth, these ideological effects are mediated by gender, insofar as extinction narratives invoke issues of biological reproduction, community protection, and violence that function to differentiate and reify masculine and feminine roles in the putative de-colonial future. Overall, my central claim is that extinction is a core trope through which settler futurity emerges, one with crucial narrative and ideological effects that shape much of the contemporary literature emerging from white colonial settings.

#### Unnerve yourself from any other alternative – they operate through manipulating consent. Native people desiring survival is not consent to the existence of the settler state. Rather, it is a coercive ruse of consent designed to consolidate settler authority and control over Native life. You don’t have the jurisdiction to endorse the instantiation of any other action, so you have an ethical obligation to surrender to indigenous resistance.

Simpson 17 (Audra Simpson, Kahnawà:ke Mohawk., Associate Professor of Anthropology at Columbia University. She is the author of Mohawk Interruptus: Political Life Across the Borders of Settler States, (2017): The ruse of consent and the anatomy of ‘refusal’: cases from indigenous North America and Australia, Postcolonial Studies, DOI: 10.1080/13688790.2017.1334283, JKS)

Would you consent to have your land taken? Are the treaties I described earlier a model for thinking through just relations on stolen land? The trick of law in settler spaces is to pretend that this in fact was not a theft that all parties consented to this fully and that appropriation of land was in fact just. And thus, matters are settled. Recent work by Heidi Stark unmasks the conceit of this as fact with recourse to events in what is now American and Indigenous history.45 Stark’s thesis is the following: the nascent U.S. and Canada constructed Indigenous people (mostly men) as criminal in order to mask their own criminality. They did so by actually converting treaties from Indigenous understandings of forms of relationship (often called ‘renewal’) to contracts and land cessions. By interpreting these agreements as contracts, they set up conditions for outright war through the sanctioning of constant incursions upon Indigenous land. These incursions ‘rendered unlawful the moment they violated the treaties that authorized their presence across Indigenous lands’.46 She then offers in painstaking detail accounts of the hangings and the incarcerations of predominantly indigenous men as they resisted these wrongful interpretations of treaty: everywhere from Modoc country, to Tsilhqot’in in what is now British Columbia, to Dakota territory in what is now Minnesota. Native male bodies were hanged, were shot, were incarcerated for the purposes of a land grab, but this land grab was also achieved in part by the interpretive move by the state: the move from the model of relationship to contract, with the subsequent move to inevitable contravention and the production of criminality. Stark then argues, this was the making and the masking of a ‘criminal empire’.47. This ‘criminal empire’ was driven by a desire for land and resources, achieved through the force of violence and executed and sealed through contractual thinking and law – a law that masked settler state criminality while producing Indians as criminals. I articulate Stark’s account and analysis to Rosas’s ethnography and also to Danaiyairi’s interviews because they all point to the press of states and law as they do their work of ‘governing’ and fail, at points, to achieve ‘perfect settler sovereignty’, ‘neoliberal sovereignty’ or what some might perceive as simply ‘governance’. The practices and techniques of institutional ‘recognition’, of bringing peoples presumed alterity into the ambit of the state through the devices of treaty, of contract, later of citizenship itself, the mechanisms of rights appear to offer fairness, protection a form of justice. All of these techniques also require concession to the authority of foreign and dispossessing political will but also serve to diminish the authority and sovereignty (even when recognised, ever so slightly), of robust Indigenous political orders. These varying accounts have demonstrated state’s effort to enclose life for land and sometimes their failure at this, but also in broad strokes, a kind of cunning practice of recognition and governance.48 In this, I mean a cal- culating effort to (in Lisa Ford’s terms) perform territorial rationality, jurisdiction and governance by any legal and discursive means necessary,49 but also to (in my terms) steal while making those who you steal from, the criminal. This is the ruse of consent, they did not consent to this fully, they know this, it is the liberal move again and again to pretend as if this ruse of consent signals freedom and the free will to consent to this. It is a ruse laid bare in these electoral moments in the U.S.A, when people are starting to point to where they think ‘the facts’ lie – where the origin stories are, and what the stur- diness of those stories is – all motivated by the specious grasp on both ethics and truth- telling by the current regime. These double moves are the conditions as well, for and of refusal. The ethnographic and historical cases here point to the multiple ways in which contrac- tual thinking and dispossession have produced historical consciousness in indigenous people that pushes against the contained, diagnostic language of politics (or perhaps pol- itical science itself) and rendered refusal an expression of this consciousness. Refusal is a symptom, a practice, a possibility for doing things differently, for thinking beyond the recognition paradigm that is the agreed-upon ‘antidote’ for rendering justice in deeply unequal scenes of articulation. A master and a slave are unequal. One owns the other. Seeking oneself in the gaze of another can be a fallacy of endless suffering if not in and of itself an impossibility. Will they see me as I ought to be seen? Turning away, as Coulthard has argued, and as I have argued and demonstrated in Mohawk Interruptus, is a technique, is a possibility.50 Every possibility is not in the gaze or the minds of the master, nor is the hope of mutuality (underwritten by a hope for sincerity) something that all seek. History is also littered with those painful, disappointing, mobilising stories of so many failed attempts at justice, and also at times, refusal. Why keep trying? One might wonder. This practice of refusal, one of various sorts, revenges the conceit of easy politics, of the very notion that Indigenous peoples had all things been equal would have consented to have things taken, things stolen from them. I have charted this out in this brief thesis on refusal. Rosas’ interlocutors smash these categorical impera- tives, what I call the ‘easy answers’. The people I work with refuse the eliminatory efforts of the state. They operate as nationals in a scene of wardship and dispossession. They are different from Rosas’ interlocutors, but they operate from a similar and flagrantly self- assured position, utterly escaping the answer that is easy to record or to analyse. My eth- nographic and analytical prerogative is to make the practice of ethnography itself a refusal in time with theirs.

#### Time doesn’t pass for the native. It accumulates – means reforms are irrelevant

Dillon 13. Stephen Dillon has a PhD in American Studies at U of Minn, Women and Performance [“It's here, it's that time,” 2013, A Journal of Feminist Theory, DOI: 10.1080/0740770X.2013.786277]//vikas

In The Wretched of the Earth, Fanon describes a “time lag, or a difference of rhythm, between the leaders of a nationalist party and the mass of the people” (Fanon 1963, 107). According to Fanon, the rank and file of anti-colonial rebellions demand the complete and utter immediate destruction of the forms of power that render them “more dead than alive,” while both **colonial and nationalist governments attempt to manage, temper, and restrain** the **demands of those who have no more time to give to the** promises of a future **that** is always coming, but never arrives (51). For example, in the film, the state promises that “in the future” there will be jobs, an end to sexual violence, and racial and gender equality. But for Fanon, the “hopeless dregs of humanity” (or the wretched of the earth) are filled with an “uncontrollable rage” and **thus** exist in a temporal regime apart **from that of the party or the nation.** This is a time of intensity and immediacy (“the slaves of modern times are impatient”), where the future of the present as it is means no future at all (74). Like the financial, epistemological, and racialized legacies of slavery Baucom sees intensifying in our current moment, Fanon diagnoses the future **of colonialism** as **the** accumulation **of the social, biological, and living death of the native.** The native lives a death in life **produced by** the **racism** of slavery and colonialism. **The future’s horizon is the accumulation of past forms of racial terror and violence.** In this way, Baucom and Fanon draw connections between race and time that are crucial to questions of queer futurity. The relationship between race, gender, death, and the future is central to the immediacy and spontaneity of the Women’s Army and is foundational to the film’s critique of the future. We can turn to the Fanonian-inspired prison writings of George Jackson to further explore the relationship between death, race, and the future. In his 1972 text Blood in My Eye, published shortly after he was shot and killed by guards at San Quentin prison, Jackson writes of racism, death, and revolution: Their line is: “Ain’t nobody but black folks gonna die in the revolution.” This argument completely overlooks the fact that we have always done most of the dying, and still do: dying at the stake, through social neglect or in U.S. foreign wars. The point is now to construct a situation where someone else will join in the dying. If it fails and we have to do most of the dying anyway, we’re certainly no worse off than before. (Jackson 1972, 6) Here, Jackson argues that the social order of the United States is saturated with an anti-blackness that produces, in the words of Ruth Wilson Gilmore, “the state-sanctioned or extralegal production and exploitation of group-differentiated vulnerability to premature death” (2007, 28). Jackson’s text is littered with a polemic that links race and death in a way that preemptively echoes Michel Foucault’s declaration that **racism is the process of** “**introducing a break into the domain of life that is under power’s control**: **the break between what must live and what must die**” (Foucault 2003, 254). When Jackson, Gilmore, and Foucault define **race as the production of premature death**, they **make a connection between race and the future.** Race is **the accumulation of premature death and dying.** For Jackson, **race fractures the future so that the future looks like incarceration or the premature death of malnutrition, disease, and exhaustion. The future was** not the hopefulness of unknown possibilities. It was rather the devastating weight of knowing that death was coming cloaked in abandonment, neglect, incarceration, or murder. In other words, according to Jackson, **death was always** and **already rushing towards the present** of blackness. In the last line of No Future: Queer Theory and the Death Drive, Lee Edelman similarly connects the future to premature death when he references the murder of Matthew Shepard. He writes: “Somewhere, someone else will be savagely beaten and left to die – sacrificed to a future whose beat goes on, like a pulse or a heart – and another corpse will be left like a mangled scarecrow to frighten the birds who are gathering now, who are beating their wings, and who, like the death drive, keep on coming” (Edelman 2004, 154). For Edelman, the future will necessarily continue to produce a world that is unlivable for queer people. In this way, the polemics of black liberation and Edelman’s anti-social thesis share an affinity around the theorization of the future as overdetermined by premature death, yet they diverge in how they imagine death’s relationship to race and power. For Edelman, the future looks like repetition of the death of Matthew Shepard (a white gay man), while for Jackson, it looks like the premature death of incarceration, the ghetto, and chattel slavery’s haunting contortion of the present. In other words, the state and anti-blackness were central to the anti-sociality of the black liberation movement. Within Jackson’s analysis, the state is the primary mechanism for unevenly distributing racialized regimes of value and disposability. Following the writing of Fanon, Jackson argued that for this relationship to be abolished: “The government of the U.S.A and all that it stands for, all that it represents, must be destroyed. This is the starting point, and the end” (Jackson 1972, 54). Jackson’s polemic crescendos when he describes the future he desires: We must accept the eventuality of bringing the U.S.A to its knees; accept the closing off of critical sections of the city with barbed wire, armed pig carriers criss-crossing the city streets, soldiers everywhere, tommy guns pointed at stomach level, smoke curling black against the daylight sky, the smell of cordite, house-to-house searches, doors being kicked down, the commonness of death. (Jackson 1972, 55) If the past and present have produced the accumulation of the premature death of black people, then Jackson imagines the complete undoing of the social order as the way out of temporal capture**. The future of the social order means no future**, and so **the future must come to an end.** Fanon similarly imagines the relationship between the native and the future of the social order: “They won’t be reformed **characters** to please colonial society, **fitting in with the morality of its rulers**; **quite on the contrary**, **they take for granted the impossibility of their entering the city save by hand grenades and revolvers**” (Fanon 1963, 130). Here, the invitation to the safety and security of the city (or the social order as it is) is an offer to continue a life that is a half-life. Possibility comes from a starting point that is an end. In her writing from captivity, Angela Davis articulates this logic in relationship to the prison. In the 1971 essay “Political Prisoners, Prisons, and Black Liberation,” Davis argues that the sole purpose of the police was to “intimidate blacks” and “to persuade us with their violence that we are powerless to alter the conditions of our lives” (39). Davis theorizes the violence of police and prisons as pervasive and unrelenting. Throughout the essay, Davis names the complicity between an anti-blackness as old as liberal freedom and new forms of penal and policing technologies that emerged in the 1970s in response to political upheaval and insurrection. Davis calls for the abolition of what she terms the “law-enforcement-judicial-penal network” in addition to arguing for the construction of a mass movement that could contest the “victory of fascism” (50). Yet, in line with the political imaginaries at the time – an imaginary articulated by Born In Flames – Davis wanted more than an end to the prison and the violence of the police. Like other early black feminist writing, Davis did not just call for the overthrow of one form of state power so that a new one may take its place. Instead, Davis implied that **the social order itself must be undone**. For Davis, **the prison was not the primary problem**. **The prison was made possible by the** libidinal**, symbolic, and discursive** regimes **that** actualized **the uneven institutionalized** distribution of value and disposability along the lines of race, gender, and sexuality. **Davis called for the total epistemological and ontological undoing of the forms of knowledge and subjectivity** that were produced by the racial state. In short, hope, for Davis, meant that the prison could not have a future, and more so, that a world that could have the prison would need to end as well. Critically, Jackson did not understand the end of the future of the social order as particularly different from his present because “I’ve lived with repression every moment of my life, a repression so formidable that any movement on my part can only bring relief” (1972, 7). Jackson’s understanding of the future arose from his critique of reform. Derived from his correspondence with Davis, Jackson argued that the essence of fascism was reform or more specifically “economic reform” (118).11 **Every reform that modified or improved the operations of** global **capitalism and white supremacy only extended the life of the social order.** And the life of the social order, according to Jackson and Fanon, is parasitic on the control, exploitation, incarceration, and premature death of black people. **The creation of a new world could not rely on “long term politics” because patience, reform, and change meant nothing to “the person who expects to die tomorrow”** (10). For Jackson, **the future is a time those without a future cannot risk. The future was not coming and so the present could not wait.**

#### Settler colonialism creates the condition for the existence of global systems like capitalism – commodification of the labor force emerged and gained global domination through the subjugation of indigenous labor

Coulthard 13 (Glen Coulthard, member of the Yellowknives (Weledeh) Dene First Nation and an assistant professor in the First Nations Studies Program and the Department of Political Science at the University of British Columbia. This piece is drawn in part from his forthcoming book, Red Skin, White Masks: Rejecting the Colonial Politics of Recognition, “For Our Nations to Live, Capitalism Must Die”, https://unsettlingamerica.wordpress.com/2013/11/05/for-our-nations-to-live-capitalism-must-die/)

There is a significant and to my mind problematic limitation that is increasingly being placed on Indigenous efforts to defend our rights and our lands. This constraint involves the type of tactics that are being represented as morally legitimate in our efforts to defend our land and rights as Indigenous peoples on the one hand, and those which are viewed at as morally illegitimate because of their disruptive and extra-legal character on the other. With respect to those approaches deemed “legitimate” in defending our rights, emphasis is often placed on formal “negotiations” – usually carried out between “official” Aboriginal leadership (usually men) and representatives of the Crown (also usually men) – and if need be coupled with largely symbolic acts of peaceful, non-disruptive protest that must abide by Canada’s “rule of law.” Then there are those approaches increasingly deemed “illegitimate.” These include but are not limited to forms of protest and direct action that seek to influence power through less mediated and sometimes more disruptive measures, like the slowing of traffic for the purpose of leafleting and solidarity-building, temporarily blocking access to Indigenous territories with the aim of impeding the exploitation of First Nations’ land and resources, or in rarer cases still, the re-occupation of a portion of Indigenous land (rural or urban) through the establishment of reclamation sites that also serve to disrupt, if not entirely block, access to Indigenous territories by state and capital for prolonged periods of time. Regardless of their diversity and specificity, however, most of these activities tend to get branded in the media in a wholly negative manner: as reactionary, threatening, and disruptive. Blockades and beyond What the recent actions of the Mi’kmaq land and water defenders at Elsipogtog demonstrate is that direct actions in the form of Indigenous blockades are both a negation and an affirmation. They are a crucial act of negation insofar as they seek to impede or block the flow of resources currently being transported from oil and gas fields, refineries, lumber mills, mining operations, and hydro-electric facilities located on the dispossessed lands of Indigenous nations to international markets. These forms of direct action, in other words, seek to negatively impact the economic infrastructure that is core to the colonial accumulation of capital in settler political economies like Canada’s. Blocking access to this critical infrastructure has historically been quite effective in forging short-term gains for Indigenous communities. Over the last couple of decades, however, state and corporate powers have also become quite skilled at recuperating the losses incurred as a result of Indigenous peoples’ resistance by drawing our leaders off the land and into negotiations where the terms are always set by and in the interests of settler capital. What tends to get ignored by many self-styled pundits is that these actions are also an affirmative gesture of Indigenous resurgence insofar as they embody an enactment of Indigenous law and the obligations such laws place on Indigenous peoples to uphold the relations of reciprocity that shape our engagements with the human and non-human world – the land. The question I want to explore here, albeit very briefly, is this: how might we begin to scale-up these often localized, resurgent land-based direct actions to produce a transformation in the colonial economy more generally? Said slightly differently, how might we move beyond a resurgent Indigenous politics that seeks to inhibit the destructive effects of capital to one that strives to create Indigenous alternatives to it? Rebuilding our nations In her recent interview with Naomi Klein, Leanne Betasamosake Simpson hints at what such an alternative or alternatives might entail for Indigenous nations. “People within the Idle No More movement who are talking about Indigenous nationhood are talking about a massive transformation, a massive decolonization”; they are calling for a “resurgence of Indigenous political thought” that is “land-based and very much tied to that intimate and close relationship to the land, which to me means a revitalization of sustainable local Indigenous economies.” Without such a massive transformation in the political economy of contemporary settler-colonialism, any efforts to rebuild our nations will remain parasitic on capitalism, and thus on the perpetual exploitation of our lands and labour. Consider, for example, an approach to resurgence that would see Indigenous people begin to reconnect with their lands and land-based practices on either an individual or small-scale collective basis. This could take the form of “walking the land” in an effort to re-familiarize ourselves with the landscapes and places that give our histories, languages, and cultures shape and content; to revitalizing and engaging in land-based harvesting practices like hunting, fishing, and gathering, and/or cultural production activities like hide-tanning and carving, all of which also serve to assert our sovereign presence on our territories in ways that can be profoundly educational and empowering; to the re-occupation of sacred places for the purposes of relearning and practicing our ceremonial activities. Although all of these place-based practices are crucial to our well-being and offer profound insights into life-ways that provide frameworks for thinking about alternatives to an economy predicated on the perpetual exploitation of the human and non-human world, at the micro-political level that these practices tend to operate they still require that we have access to a mode of subsistence detached from the practices themselves. In other words, they require that we have access to a very specific form of work – which, in our present economy depends on the expropriation of our labour and the theft of our time for the profit of others – in order to generate the cash required to spend this regenerative time on the land. A similar problem informs self-determination efforts that seek to ameliorate our poverty and economic dependency through resource revenue sharing, more comprehensive impact benefit agreements, and affirmative action employment strategies negotiated through the state and with industries tearing-up Indigenous territories. Even though the capital generated by such an approach could, in theory, be spent subsidizing the revitalization of certain cultural traditions and practices, in the end they would still remain dependent on a predatory economy that is entirely at odds with the deep reciprocity that forms the cultural core of many Indigenous peoples’ relationships with land. Developing Indigenous political-economic alternatives What forms might an Indigenous political-economic alternative to the intensification of capitalism on and within our territories take? For some communities, reinvigorating a mix of subsistence-based activities with more contemporary economic ventures is one alternative. In the 1970s, for example, the Dene Nation sought to curtail the negative environmental and cultural impacts of capitalist extractivism by proposing to establish an economy that would apply traditional concepts of Dene governance – decentralized, regional political structures based on participatory, consensus decision-making – to the realm of the economy. At the time, this would have seen a revitalization of a bush mode of production, with emphasis placed on the harvesting and manufacturing of local renewable resources through traditional activities like hunting, fishing, and trapping, potentially combined with and partially subsidized by other economic activities on lands communally held and managed by the Dene Nation. Economic models discussed during the time thus included the democratic organization of production and distribution through Indigenous co-operatives and possibly worker-managed enterprises. Revisiting Indigenous political-economic alternatives such as these could pose a real threat to the accumulation of capital on Indigenous lands in three ways. First, through mentorship and education these economies reconnect Indigenous people to land-based practices and forms of knowledge that emphasize radical sustainability. This form of grounded normativity is antithetical to capitalist accumulation. Second, these economic practices offer a means of subsistence that can over time help break our dependence on the capitalist market by cultivating self-sufficiency through the localized and sustainable production of core foods and life materials that we distribute and consume within our own communities on a regular basis. Third, through the application of Indigenous governance principles to non-traditional economic activities we open up a way of engaging in contemporary economic ventures in an Indigenous way that is better suited to foster sustainable economic decision-making, an equitable distribution of resources within and between Indigenous communities, Native women’s political and economic emancipation, and empowerment for Indigenous citizens and workers who may or must pursue livelihoods in sectors of the economy outside of the bush. Why not critically apply the most egalitarian and participatory features of our traditional governance practices to all of our economic activities, regardless of whether they are undertaken in land-based or urban contexts? Cities are on Indigenous land too, and a hell of a lot of us currently live in them. New alliances, new opportunities The capacity of resurgent Indigenous economies to challenge the hegemony of settler-colonial capitalism in the long term can only happen if certain conditions are met, however. First, all of the colonial, racist, and patriarchal legal, political obstacles that have been used to block our access to land need to be confronted and removed. Of course capitalism continues to play a core role in dispossessing us of our lands and self-determining authority, but it only does so in concert with axes of exploitation and domination configured along racial, gender and state lines. Given the resilience of these equally devastating relations of power, our efforts to decolonize must directly confront more than just economic relations; they must account for the complex ways that capitalism, patriarchy, white supremacy, and the state interact with one another to form the constellation of power relations that sustain colonial patterns of behavior, structures, and relationships. Dismantling these oppressive structures will not be easy. It will require that we continue to assert our presence on all of our territories, coupled with an escalation of confrontations with the forces of colonization through the forms of direct action that are currently being undertaken by communities like Elsipogtog. Second, we also have to acknowledge that the significant political leverage required to simultaneously block the economic exploitation of our people and homelands while constructing alternatives to capitalism will not be generated through our direct actions and resurgent economies alone. Settler-colonization has rendered our populations too small to affect this magnitude of change. This reality demands that we continue to remain open to, if not actively seek out and establish, relations of solidarity and networks of trade and mutual aid with national and transnational communities and organizations that are also struggling against the imposed effects of globalized capital, including other Indigenous nations and national confederacies; urban Indigenous people and organizations; the labour, women’s, GBLTQ2S, and environmental movements; and, of course, those racial and ethnic communities that find themselves subject to their own distinct forms of economic, social and cultural marginalization. The initially rapid and relatively widespread support expressed both nationally and internationally for the Idle No More movement last spring, and the solidarity generated around the Elsipogtog anti-fracking resistance today, gives me hope that establishing such relations are indeed possible. It’s time for our communities to seize the unique political opportunities of the day. In the delicate balancing act of having to ensure that one’s social conservative contempt for First Nations doesn’t overwhelm one’s neoconservative love of the market, Prime Minister Harper has erred by letting the racism and sexism of the former outstrip his belligerent commitment to the latter. This is a novice mistake that Liberals like Jean Chrétien and Paul Martin learned how to manage decades ago. As a result, the federal government has invigorated a struggle for Indigenous self-determination that must challenge the relationship between settler-colonization and free-market fundamentalism in ways that refuse to be co-opted by scraps of recognition, opportunistic apologies, and the cheap gift of political and economic inclusion. For Indigenous nations to live, capitalism must die. And for capitalism to die, we must actively participate in the construction of Indigenous alternatives to it.