# HarWes R3 vs Northland Christian LB

## 1

**Interp and violation: the aff can't defend that the appropriation of outer space by a subset of private entities is unjust. “States” is a generic bare plural.**

**Leslie and Lerner 16** Leslie, Sarah-Jane [Sarah-Jane Leslie (Ph.D., Princeton, 2007) is the dean of the Graduate School and Class of 1943 Professor of Philosophy. She has previously served as the vice dean for faculty development in the Office of the Dean of the Faculty, director of the Program in Linguistics, and founding director of the Program in Cognitive Science at Princeton University. She is also affiliated faculty in the Department of Psychology, the University Center for Human Values, the Program in Gender and Sexuality Studies, and the Kahneman-Treisman Center for Behavioral Science and Public Policy], and Adam Lerner, Ph.D, Postgraduate Research Associate in the Department of Philosophy at Princeton University, 4-24-2016, "Generic Generalizations (Stanford Encyclopedia of Philosophy)," <https://plato.stanford.edu/entries/generics/> SM

Isolating the Generic Interpretation Consider the following pairs of sentences: (1) a. Tigers are striped. b. Tigers are on the front lawn. (2) a. A tiger is striped. b. A tiger is on the front lawn. (3) a. The tiger is striped. b. The tiger is on the front lawn. The sentence pairs above are prima facie syntactically parallel—both are subject-predicate sentences whose subjects consist of the same common noun coupled with the same, or no, article. However, the interpretation of first sentence of each pair is intuitively quite different from the interpretation of the second sentence in the pair. In the second sentences, we are talking about some particular tigers: a group of tigers in (1b), some individual tiger in (2b), and some unique salient or familiar tiger in (3b)—a beloved pet, perhaps. In the first sentences, however, we are saying something general. There is/are no particular tiger or tigers that we are talking about. The second sentences of the pairs receive what is called an existential interpretation. The hallmark of the existential interpretation of a sentence containing a bare plural or an indefinite singular is that it may be paraphrased with “some” with little or no change in meaning; hence the terminology “existential reading”. The application of the term “existential interpretation” is perhaps less appropriate when applied to the definite singular, but it is intended there to cover interpretation of the definite singular as referring to a unique contextually salient/familiar particular individual, not to a kind. There are some tests that are helpful in distinguishing these two readings. For example, the existential interpretation is upward entailing, meaning that the statement will always remain true if we replace the subject term with a more inclusive term. Consider our examples above. In (1b), we can replace “tiger” with “animal” salva veritate, but in (1a) we cannot. If “tigers are on the lawn” is true, then “animals are on the lawn” must be true. However, “tigers are striped” is true, yet “animals are striped” is false. (1a) does not entail that animals are striped, but (1b) entails that animals are on the front lawn (Lawler 1973; Laca 1990; Krifka et al. 1995). Another test concerns whether we can insert an adverb of quantification with minimal change of meaning (Krifka et al. 1995). For example, inserting “usually” in the sentences in (1a) (e.g., “tigers are usually striped”) produces only a small change in meaning, while inserting “usually” in (1b) dramatically alters the meaning of the sentence (e.g., “tigers are usually on the front lawn”). (For generics such as “mosquitoes carry malaria”, the adverb “sometimes” is perhaps better used than “usually” to mark off the generic reading.) 1.2 Stage Level and Individual Level Predicates Having distinguished two quite different meanings of these seemingly similar sentence pairs, the question arises: what is the basis of these two interpretations? This is of course a matter of debate, but one important thesis is that it is the predicate that determines which of the two readings the subject will receive, particularly in the case of bare plural generics. In his 1977 dissertation, Greg Carlson argued that the distinction between “stage level” and “individual level” predicates is key here, and proposed that stage level predications give rise to existential readings of bare plurals and indefinite singulars, while individual level ones give rise to generic readings. The distinction between the two types of predicates can be drawn intuitively, and also on the basis of linguistic patterns (Milsark 1974; Carlson 1977; Stump 1985). Semantically, individual level predicates express properties that normally are had by items for quite extended periods, often comprising the items’ whole existence. Stage-level predicates, on the other hand, express properties normally had by items for relatively short time intervals. Some examples of both types are as follows: Individual level predicates “is tall”; “is intelligent”; “knows French”; “is a mammal”; “is female”; “is a singer”; “loves Bob”; “hates Bob” Stage level predicates “is drunk”; “is barking”; “is speaking French”; “is taking an exam”; “is sober”; “is sick”, “is sitting”; “is on the lawn”, “is in the room”. Clearly the semantic distinction is not hard and fast: a teetotaler may be sober for the entire course of his existence, and the chronically ill may be sick for the entire course of theirs, and Alice in Wonderland is tall at some times but short at others. In the normal course of affairs, individual level predicates express more stable and less temporally intermittent properties than stage level ones do. The distinction also manifests itself linguistically. Stage level predicates are permissible in the following constructions, while individual level ones are not: (4) John saw Bill drunk/sober/sick/naked. (5) John saw Bill speaking French/taking an exam/smoking cigarettes. (6) John saw Bill on the lawn/in the room. (7) \*John saw Bill intelligent/tall/a mammal/male. (8) \*John saw Bill knowing French/hating Bob. There-insertion constructions behave similarly: (9) There are men drunk/sober/sick/naked. (10) There are men speaking French/taking an exam/smoking cigarettes. (11) There are men on the lawn/in the room. (12) \*There are men intelligent/tall/mammals/male. (13) \*There are men knowing French/hating Bob. Stage level predicates can be modified by locatives, while individual level ones cannot: (14) John is drunk/speaking French/smoking in 1879 Hall. (15) \*John is a mammal/intelligent/male in 1879 Hall. (16) \*John knows French/hates Bob in 1879 Hall. Carlson noted the difference in syntactic behavior between individual and stage level predicates, and proposed that the distinction between the classes of predicates underlies the distinction between existential and generic readings of bare plurals: (17) Students are drunk/speaking French/on the lawn. (existential) (18) Students are intelligent/mammals/tall/male. (generic) (19) Students know French/hate Bob. (generic) Stage level predicates appear to give rise to the existential reading of bare plurals, while individual level ones give rise to generic readings. Carlson also took the distinction to underwrite the difference between existential and generic readings of the indefinite singular:

**This applies to the res – 1] Upward entailment test – “appropriation by private entities is unjust” doesn’t imply that “appropriation by entities is unjust” because state appropriation might not be unjust 2] Adverb test – "appropriation by private entities is generally unjust" doesn’t substantially change the meaning of the res 3] predicate – “is unjust” is individual level not stage level because moral statements are immutable and don't change like time or circumstance**

**B] Violation – they only defend [plan]- we’ll insert a list of all known private space companies https://en.wikipedia.org/wiki/List\_of\_private\_spaceflight\_companies**

#### ] Vote neg—

#### 1] Semantics outweigh --

#### A] Topicality is a constitutive rule of the activity and a basic aff burden, they agreed to debate the topic when they came to the tournament

#### B] It’s the only stasis point we know before the round so it controls the internal link to engagement, and there’s no way to use ground if debaters aren’t prepared to defend it.

#### 2] Limits:

**A] Quantitative – the topic is literally too big to count – there are so many specific private entities they could define – unlimited topics incentivize obscure affs that negs won’t have prep on – limits are key to reciprocal prep burden**

**B] Qualitative – spec kills unified generics like the innovation DA**

#### D] Paradigm Issues –

#### 1] T is DTD – their abusive advocacy skewed the debate from the start

#### 2] Comes before 1AR theory -- A] If we had to be abusive it’s because it was impossible to engage their aff B] T outweighs on scope because their abuse affected every speech that came after the 1AC C] Topic norms outweigh on urgency – we only have a few months to set them

#### 3] Use competing interps on T – A] topicality is a yes/no question, you can’t be reasonably topical B] reasonability invites arbitrary judge intervention and a race to the bottom of questionable argumentation

#### 4] No RVIs – A] Forcing the 1NC to go all in on the shell kills substance education and neg strat B] discourages checking real abuse C] Encourages baiting – outweighs because if the shell is frivolous, they can beat it quickly

## 2

#### Interpretation: the aff must defend private companies

#### Chinese companies aren’t “private”- receive government subsidies

Waidelich 21

(Brian, <https://www.eastasiaforum.org/2021/03/13/chinas-commercial-space-sector-shoots-for-the-stars/>, 3-13)

China’s space startups are hardly commercial, compared to countries like the United States where commercial space ventures are meaningfully supported by private capital. Some of China’s commercial space companies are directly state-owned, such as Expace and China Rocket. Other nominally private companies have received substantial investment from provincial and local governments. The lack of private capital at risk diminishes these companies’ motivation to innovate or lower costs.

**1] Precision:**

**A] Topicality is a constitutive rule of the activity and a basic aff burden, they agreed to debate the topic when they came to the tournament**

**B] Jurisdiction -- you can’t vote affirmative if they haven’t affirmed**

**C] It’s the only stasis point we know before the round so it controls the internal link to engagement, and there’s no way to use ground if debaters aren’t prepared to defend it.**

**2] Limits: any one private entity, category of entities, entities in a certain state etc. could be an aff – unlimited topics incentivize obscure affs that negs won’t have prep on. Limits are key to reciprocal prep burden, this topic already has very few neg generics and spec kills the innovation DA and space appropriation good – also means there is no universal DA to spec affs**

#### Cross apply paradigm issues

## 3

#### 1] Settler colonialism is the permeating structure of the nation-state which requires the elimination of indigenous life and land via the occupation of settlers. The appropriation of land turns Natives into ghosts and chattel slaves into excess labor.

Tuck and Yang 12 (Eve Tuck, Unangax, State University of New York at New Paltz K. Wayne Yang University of California, San Diego, Decolonization is not a metaphor, Decolonization: Indigeneity, Education & Society Vol. 1, No. 1, 2012, pp. 1-40, JKS)

Our intention in this descriptive exercise is not be exhaustive, or even inarguable; instead, we wish to emphasize that (a) decolonization will take a different shape in each of these contexts - though they can overlap - and that (b) neither external nor internal colonialism adequately describe the form of colonialism which operates in the United States or other nation-states in which the colonizer comes to stay. Settler colonialism operates through internal/external colonial modes simultaneously because there is no spatial separation between metropole and colony. For example, in the United States, many Indigenous peoples have been forcibly removed from their homelands onto reservations, indentured, and abducted into state custody, signaling the form of colonization as simultaneously internal (via boarding schools and other biopolitical modes of control) and external (via uranium mining on Indigenous land in the US Southwest and oil extraction on Indigenous land in Alaska) with a frontier (the US military still nicknames all enemy territory “Indian Country”). The horizons of the settler colonial nation-state are total and require a mode of total appropriation of Indigenous life and land, rather than the selective expropriation of profit-producing fragments. Settler colonialism is different from other forms of colonialism in that settlers come with the intention of making a new home on the land, a homemaking that insists on settler sovereignty over all things in their new domain. Thus, relying solely on postcolonial literatures or theories of coloniality that ignore settler colonialism will not help to envision the shape that decolonization must take in settler colonial contexts. Within settler colonialism, the most important concern is land/water/air/subterranean earth (land, for shorthand, in this article.) Land is what is most valuable, contested, required. This is both because the settlers make Indigenous land their new home and source of capital, and also because the disruption of Indigenous relationships to land represents a profound epistemic, ontological, cosmological violence. This violence is not temporally contained in the arrival of the settler but is **reasserted each day** of occupation. This is why Patrick Wolfe (1999) emphasizes that settler colonialism is a structure and not an event. In the process of settler colonialism, land is remade into property and human relationships to land are restricted to the relationship of the owner to his property. Epistemological, ontological, and cosmological relationships to land are interred, indeed made pre-modern and backward. Made savage. In order for the settlers to make a place their home, they must destroy and disappear the Indigenous peoples that live there. Indigenous peoples are those who have creation stories, not colonization stories, about how we/they came to be in a particular place - indeed how we/they came to be a place. Our/their relationships to land comprise our/their epistemologies, ontologies, and cosmologies. For the settlers, Indigenous peoples are in the way and, in the destruction of Indigenous peoples, Indigenous communities, and over time and through law and policy, Indigenous peoples’ claims to land under settler regimes, land is recast as property and as a resource. Indigenous peoples must be erased, must be made into ghosts (Tuck and Ree, forthcoming). At the same time, settler colonialism involves the subjugation and forced labor of chattel slaves, whose bodies and lives become the property, and who are kept landless. Slavery in settler colonial contexts is distinct from other forms of indenture whereby excess labor is extracted from persons. First, chattels are commodities of labor and therefore it is the slave’s person that is the excess. Second, unlike workers who may aspire to own land, the slave’s very presence on the land is already an excess that must be dis-located. Thus, the slave is a desirable commodity but the person underneath is imprisonable, punishable, and murderable. The violence of keeping/killing the chattel slave makes them deathlike monsters in the settler imagination; they are reconfigured/disfigured as the threat, the razor’s edge of safety and terror. The settler, if known by his actions and how he justifies them, sees himself as holding dominion over the earth and its flora and fauna, as the anthropocentric normal, and as more developed, more human, more deserving than other groups or species. The settler is making a new "home" and that home is rooted in a homesteading worldview where the wild land and wild people were made for his benefit. He can only make his identity as a settler by making the land produce, and produce excessively, because "civilization" is defined as production in excess of the "natural" world (i.e. in excess of the sustainable production already present in the Indigenous world). In order for excess production, he needs excess labor, which he cannot provide himself. The chattel slave serves as that excess labor, labor that can never be paid because payment would have to be in the form of property (land). The settler's wealth is land, or a fungible version of it, and so payment for labor is impossible.6 The settler positions himself as both superior and normal; the settler is natural, whereas the Indigenous inhabitant and the chattel slave are unnatural, even supernatural. Settlers are not immigrants. Immigrants are beholden to the Indigenous laws and epistemologies of the lands they migrate to. Settlers become the law, supplanting Indigenous laws and epistemologies. Therefore, settler nations are not immigrant nations (See also A.J. Barker, 2009). Not unique, the United States, as a settler colonial nation-state, also operates as an empire - utilizing external forms and internal forms of colonization simultaneous to the settler colonial project. This means, and this is perplexing to some, that dispossessed people are brought onto seized Indigenous land through other colonial projects. Other colonial projects include enslavement, as discussed, but also military recruitment, low-wage and high-wage labor recruitment (such as agricultural workers and overseas-trained engineers), and displacement/migration (such as the coerced immigration from nations torn by U.S. wars or devastated by U.S. economic policy). In this set of settler colonial relations, colonial subjects who are displaced by external colonialism, as well as racialized and minoritized by internal colonialism, still occupy and settle stolen Indigenous land. Settlers are diverse, not just of white European descent, and include people of color, even from other colonial contexts. This tightly wound set of conditions and racialized, globalized relations exponentially complicates what is meant by decolonization, and by solidarity, against settler colonial forces. Decolonization in exploitative colonial situations could involve the seizing of imperial wealth by the postcolonial subject. In settler colonial situations, seizing imperial wealth is inextricably tied to settlement and re-invasion. Likewise, the promise of integration and civil rights is predicated on securing a share of a settler-appropriated wealth (as well as expropriated ‘third-world’ wealth). Decolonization in a settler context is fraught because empire, settlement, and internal colony have no spatial separation. Each of these features of settler colonialism in the US context - empire, settlement, and internal colony - make it a site of contradictory decolonial desires7. Decolonization as metaphor allows people to equivocate these contradictory decolonial desires because it turns decolonization into an empty signifier to be filled by any track towards liberation. In reality, the tracks walk all over land/people in settler contexts. Though the details are not fixed or agreed upon, in our view, decolonization in the settler colonial context must involve the repatriation of land simultaneous to the recognition of how land and relations to land have always already been differently understood and enacted; that is, all of the land, and not just symbolically. This is precisely why decolonization is necessarily unsettling, especially across lines of solidarity. “Decolonization never takes place unnoticed” (Fanon, 1963, p. 36). Settler colonialism and its decolonization implicates and unsettles everyone.

#### --] Regardless of if US heg is good on earth, any western power based in space would result in global apartheid against Indigenous sovereignty.

Duvall, Poly Sci @ UMinnesota, and Havercroft, Poly Sci @ UOklahoma, 9

[Dr. Robert D., PhD, and Dr. Jonathan, PhD, “Critical Astropolitics: The Geopolitics of Space Control and the Transformation of State Sovereignty,” N Bormann & M Sheehan (eds), Securing Outer Space: International Relations Theory and the Politics of. Routledge, pp. 42-58.]//AD

In his Astropolitik Dolman calls upon U.S. defense policy-makers to weaponize orbital space so as to enhance U.S. hegemony over the planet. He does not address the astropolitical issues we have discussed here about what impact a space-based hegemony would have on the structure of the international system. Dolman, however, is confident that America would be responsible in using this awesome power to promote democracy and global capitalism. Setting aside the very contentious issues of whether or not America should be involved in “promoting” democracy and capitalism and whether or not current U.S. hegemony has been beneficial for the Earth’s population, the moral and political implications of a space-based empire are not nearly as clear-cut as Dolman makes them out to be. One of the fundamental principles of classical geopolitics was that sea-based empires (such as Athens, Britain, and America) tended to be more democratic than land-based empires (such as Sparta, China, and Rome). The reason for this is that sea-based empires needed to disperse their forces away from the imperial center to exert control, whereas land-based empires exercised power through occupation. Military occupations made it increasingly likely that the army would seize power whenever it came into conflict with the government. Classical geopolitical theorist Otto Hintze argued that land powers tended toward dictatorships (Hintze 1975; see also Deudney 2007). Dolman builds upon these classical geopolitical insights by arguing that because space-based empires would not be able to occupy states, military coups would be less likely and democracy would be more likely (Dolman 2002a: 29). There is, however, a significant difference between space power and sea power. While neither is capable of occupying territory on its own, space power is capable of controlling territory from above through surveillance and precise projection of force – control without occupation. While space power may not result in the dictatorships normally associated with land power, it would be a useful tool in establishing a disciplinary society over all the Earth. A second obstacle to the benevolent space-based empire that Dolman imagines is the lack of counterbalancing powers. Under the two other modes of protection/security we have considered here – the real-statist and the federal-republican – there are checks that prevent even the most powerful states in the system from dominating all the other units. In real-statism, the sovereignty of states means that any potential hegemon would have to pay a significant cost in blood and treasure to conquer other states. While this cost may not be enough to dissuade a superpower from conquering one or two states, the cumulative cost of conquest and occupation makes total domination over the Earth unlikely. In the federal-republican model, the collective security regime of the entire system should act as a sufficient deterrent to prevent one state from dominating the others. Conversely, in a space-based empire the entire world is placed under direct surveillance from above. There is no point on Earth where the imperial center cannot project force on very short notice. So long as the space-based empire can deny access to space to rival powers through missile defense and anti-satellite technologies, there is no possibility that other states can directly counteract this force. As such, the space-based empire erases all boundaries and places the Earth under its control. While the possibility to resist such an empire will exist, the dynamics of resistance will be considerably altered. Traditional insurgencies rely on physical occupation of territory by the conquering forces to provide targets of opportunity to the resistance. Because space weapons would orbit several hundred to several thousands of miles above the Earth, they would not be vulnerable to attack by anything except weapons systems possessed by the most advanced space powers, such as ballistic missiles and advanced laser systems. Even such counter-measures, however, would only raise the financial cost of space-based empire, not the cost in human lives that insurgencies rely upon to diminish domestic support for imperial occupations. Consequently a space-based empire would be freer to dominate the Earth from above than a traditional land-power occupation would be. Without obvious counterpowers or effective means of resistance, the space-based empire would be able to exercise complete bio-political control over the entire planet, turning all of Earth’s inhabitants into “bare life.” Under such a political arrangement the likelihood that the imperial center would be a benevolent one, uncorrupted by its total domination of the Earth, is very slim indeed.

#### --] Space management cannot be understood outside of settler colonialism. The infrastructure, institutions, and Eurocentric values of space policy are considered the hallmarks of science and progress, which become weaponized against Indigenous resistance.

Matson and Nunn 17

(Zannah Mae Matson is a PhD student in Human Geography at the University of Toronto, Neil Nunn is a PhD candidate in the Department of Geography and Planning at the University of Toronto, 10-3-17, SPACE INFRASTRUCTURE, EMPIRE, AND THE FINAL FRONTIER: WHAT THE MAUNA KEA LAND DEFENDERS TEACH US ABOUT COLONIAL TOTALITY, Society and Space, <https://societyandspace.org/2017/10/03/space-infrastructure-empire-and-the-final-frontier-what-the-mauna-kea-land-defenders-teach-us-about-colonial-totality/>, JKS)

Mauna Kea is a dormant volcano and the highest point on the archipelago of Hawai’i. When measured from its base at seafloor, it is the tallest mountain on earth. These towering heights, in a region of the world with minimal light pollution has also earned Mauna Kea recognition of being one of the best spots on the planet for examining the cosmos. Long before the development of modern space infrastructure, however, the peak of Mauna Kea was regarded by native Hawaiians as among the most sacred places on the archipelago of Hawai’i. The place where earth meets the heavens. These divergent perspectives are embedded within a larger relationship of imperial domination that has seeded a century of unrest. While the primary focus of the protest was to challenge a half-century disregard for this sacred site by numerous entities and interests, the Battle for Mauna Kea cannot be understood outside Hawaii’s 125 year-long history of colonial occupation. In 1893, the Hawaiian Kingdom and its Queen, Lydia Kamaka’eha Lili’uokalani, were overthrown by a US led military coup (Long, 2017). Speaking to a spirit of resistance that has existed on the islands since the coup, scholar-activist K. Kamakaoka’ilima Long (2017: 15) states: “four decades of land struggles and cultural historical recovery… have grown a Hawaiian sovereignty movement… playing out in both land defense and as a movement to re-realize Hawaiian political independence as a sovereign state.” This recent assertion of self-determination, now known as the battle for Mauna Kea, has grown to become a global movement with broad support from high-profile figures and the hashtags #Wearemaunakea, #ProtectMaunaKea, and #TMTshutdown trending widely on social media. More than just a source of inspiration for the groundswell anti-colonial movements around the world, this story provides a context to better understand ongoing colonial occupation that is reinforced through the constitutive power of space infrastructure. Working from decades of resistance that culminated in the “battle for Mauna Kea,” we engage the notion of colonial totality to conceptualize the resistance to space infrastructure and the ongoing US occupation of Hawaii, reflecting on what this movement provides for better understanding totality and the relationship between space infrastructure and the shifting nature of colonial occupation more broadly. The notion of totality describes the process by which occupied spaces are coded with Western values in the form of normalized cultures, epistemologies, and institutions that produces an “atomistic image of social existence” (Quijano, 2007: 174). The institutions, ideologies and systems that advocate for the construction of space infrastructure exemplify this process. Astronomers frame the building of the observatory infrastructure as an essential piece in advancing our knowledge of outer space and ultimately achieving ‘universal’ progress. The resistance to development of these infrastructural systems is an invitation to consider the relationship between space as a frontier of discovery and ongoing questions of settler colonialism; the blockade has made visible the inherent relationship between the infrastructure of scientific exploration and the logic of totalizing colonial rationality that enables the development of massive telescopes on occupied land. While these perspectives of colonial totality provide a useful understanding of power and institutions that shape this conflict, we suggest that the Hawaiian land defenders’ refusal of the normalizing force of space infrastructure demonstrates the complexities and conditions relating to the notion of totality and ultimately the inadequacies of the concept. During a public comment period at 2015 University of Hawai‘i Board of Regents meeting, Dr. Pualani Kanaka’ole Kanahele gestures to both the totalizing colonial discourse that suppresses her cultural beliefs and the importance of fighting back against these systems: … we believe in the word of our ancestors…they say we are the products of this land and that is our truth…and that is what we are fighting for. This is our way of life. This is not our job. We don’t earn money from doing this. But for generations after generations, we will continue to be doing what we are doing today. What Dr. Kanahele speaks of goes beyond the physical destruction of the sacred ancestral site, to describe a hegemonic normalization and occupation that actively effaces traditional Hawaiian ways of being in the world. The words and actions of the land defenders challenge totalizing structures that classify space according to a narrow set of beliefs about the world. Working from these acts of resistance, we want to suggest that the Hawaiian sovereignty movement illuminates how systems of scientific thought and the project of space exploration rely on Euro-western values being the standard by which all other values are measured. It is this wide acceptance of these structures and principles of reasoning that serve to justify the construction of infrastructure that at once reproduces and fortifies these myths. This self-reinforcing relationship between the production of space infrastructure and the logics that justify it speaks to a powerful aspects of colonial totality: the way it gains power by rendering illegible the very elements relied upon to actively produce the other. The generally unquestioned salience of space infrastructure is a powerful example of this. As Quijano (2007: 174) describes, the relationship between colonialism and scientific discourse is a mutually reinforcing and “part of, a power structure that involved the European colonial domination over the rest of the world.” In Hawai’i, we see the settler colonial process of cultural attrition operating through a totalizing force of colonial knowledge systems that extend beyond physical occupation of land to include an erasure of Indigenous Hawaiian ways of knowing. Although the spatialities and technologies associated with this form of stellar navigation are radically dissimilar, we suggest that on a basic level, this form of space exploration is continuous with a lineage of Euro-western projects of discovery. In short, space as the ‘final frontier’ is not simply a metaphor but speaks to the role of astronomy in upholding the ongoing projection of values onto new territories and extending power and acquisition of territory to those complicit in colonial processes. This extends both to the world’s highest peaks and into the heavens. Space infrastructure is central to this ongoing frontier process that seeks to code ‘new’ territories as knowable according to certain values and, as a result, casts inhabitants who fall outside this paradigm as irrational, less-than-human, and exploitable. However, as Lowe (2015: 2) warns, these abstract promises of human freedoms and rational progress are necessarily discordant with the “global conditions on which they depend.” Which is to say that these atomistic systems dispose of the very relationships and elements of life that make them possible. A belief in respecting the sacredness of the world is just one example of this. It is also essential to recognize the process of establishing colonial totality is one that imperial forces have worked tirelessly to instill. Recognizing this helps to disrupt an appearance of givenness that colonial occupation relies upon. The land defenders have been vocal about this, reminding of us of the fact that since the arrival of James Cook to the Hawaiian Islands in 1778, settler colonial campaigns have been advancing longstanding patterns of cultural removal, fueled by beliefs in colonial supremacy. Following the coup and overthrow of the Hawaiian monarchy by US-led forces, a colonial oligarchy banned Hawaiian languages from schools and formalized English as the official language for business and government relations (Silva, 2004: 2-3). This legislation eroded language, culture, and sacred practice; and is an example of what Ngũgĩ wa Thiong’o (cited in Silva, 2004: 3) describes as a “cultural bomb” of settler colonialism that serves to “annihilate a people’s belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves.” According to Chickasaw theorist Jodi Byrd, continually reflecting on the historical and ongoing work that maintains the conditions of settler colonialism is essential to resisting the tendency for colonial constraint to appear inevitable, unresolvable, and complete (Byrd, 2011; see also Simpson, 2014). There was nothing, easy, given, or natural about processes of colonial occupation. While we acknowledge the usefulness of totality for thinking about colonial supremacy, we have concerns about its tendency to inscribe an inaccurate depiction of Euro-western superpower with total ideological control over subjugated Indigenous population. Put differently, we are cautious of the work that the notion of totality does to reinforce a too widely accepted view of Indigenous populations as helplessly dominated, or even anachronistic. The Hawaiian sovereignty movement demonstrates that this is not the case. What the battle at Mauna Kea has shown—akin to other efforts of refusal, such as those at Standing Rock—is that the war against colonialism is ongoing. At present, it appears the land protectors have been successful in their goals of halting construction, as the development team behind the project has begun considering secondary sites for the telescope. The resistance at Mauna Kea, then, is a powerful symbol of the possibility of rupturing the normative totality of Modernist scientific rationality, but it also underscores the recalcitrance of the structures of control and the challenges of pushing back against colonial occupation. However, despite this rupturing of hegemonic ideas of science and progress through the resistance movement, the dominant response from the scientific community has been largely one of confusion and perplexity. This reaction to the uprising speaks to the power of the narratives that cement the Western framework as ‘truth,’ ‘natural,’ and ‘given.’ For these representatives of state and international institutions, violent control is re-framed as co-existence to achieve Modernist notions of progress, while the claims of Indigenous people are reduced to frivolous demands with primitive and irrational connections to the past. This, of course, exists with little consideration of the irony of how this frenzy to build infrastructure that works to “know” the cosmos may be read as equally irrational. This essay has sought to consider the relationship between infrastructure and colonialism, emphasizing that even the most futuristic space telescopes have embedded within them a lineage of Euro-western cultural supremacy. It is important to recognize the extant materiality of these infrastructures as a manifestation of hegemonic systems that perpetuate myths of rationality and Euro-western cultural supremacy. The battle for Mauna Kea movement highlights the importance of remembering the long historical processes and extensive exertion of colonial constraint and cultural removal that has been necessary to maintain control of the land. Despite the social processes that naturalize colonial infrastructure, there is nothing essential, necessary, or pre-ordained about enormous telescopes. The success of the land defenders at Mauna Kea, and the support the movement gained around the world, shows us that Euro-western forces and the infrastructure that is central to maintaining their normative influence, are replete with fissures and contradictions worth pushing against. In spite of the hegemonic forces of modernity and rationality behind the construction of the TMT and a continued attempt to assert colonial totality, the battle at Mauna Kea indicates these hegemonic forces have been far from totalizing. The colonial powers do not have the final word. The land defenders at Mauna Kea have demonstrated a powerful vision for disrupting normative ways of occupying land and knowing the cosmos inspiring us to think further on the complexities of mobilizing infrastructure to resist colonialism. It is within these ruptures that we see a potential for a continued learning from the stars and our social existence.

#### --] The process and agents of political change matter. Indigenous internationalism must be asserted through Native sovereignty and organizing. We preempt the perm and the plan- they still collude with settlerism, which trades off with meaningful resistance.

Simpson 16

(Leanne Betasamosake Simpson, renowned Michi Saagiig Nishnaabeg scholar. She holds a PhD from the University of Manitoba, and teaches at the Dechinta Centre for Research & Learning in Denendeh. An Interview with Eve Tuck (Unangax̂), Indigenous Resurgence and Co-resistance, Critical Ethnic Studies, Vol. 2, No. 2 (Fall 2016), pp. 19-34, JKS)

PLACE-BASED INTERNATIONALISM

Eve: One idea that Wayne and I floated in our call for papers is that how a person or community understands the roots or source of injustice will have implications for how they go about undoing that injustice. Does this make sense to you? Might it be too simplistic or problematic?

Leanne: I think we need to be a bit careful here, particularly in the academy. I think Indigenous peoples understand pretty well injustice in their own lives whether or not they can articulate it using the language of colonialism or decolonization. I think movements that link social realities with political systems and focus on creating real-world-on-the-ground alternatives are powerful. I worry that too much of our energy goes into trying to influence the system rather than creating the alternatives. It matters to me how change is achieved. Change achieved through struggle, organizing, and creating the alternatives produces profoundly different outcomes than change achieved through recognition-focused protest, and pressuring the state to make the changes for us. That is a recipe for co-option. I think it is important to understand root causes of injustice, but it is also important to understand think strategically and intelligently about approaches to undoing that injustice. I think that diagnosis and strategic action must be done within grounded normativity. Indigenous thought has a tradition of place-based internationalism that I think is this beautifully fertile spot because it links place-based thinking and struggle with the same decolonial pockets of thinking throughout the world. Nishnaa- beg have been linking ourselves to the rest of the world since the beginning of time, and throughout our resistance to colonialism we have our people traveling throughout the world to link with other communities of resistors. Grassy Narrows First Nation comes to mind in their nearly four- decade fight against mercury poisoning in their river system and the relationship they have made with the Japanese community in Mnimata.6 We need to use our experiences in the past to think critically about how we respond to injustice today. Right now, Indigenous peoples in Canada need to be thinking critically about the implications of seeking recogni- tion within the colonial state because we have a government that is very good at neoliberalism and seducing our hope for their purposes. Again, Glen Sean Coulthard, in Red Skin, White Masks, using the Dene nation’s experience in the 1970s, provides a blistering critique of the pitfalls of seeking political recognition within state structures. He makes the point that continually seeking recognition with the settler-colonial state is a process of co-option and neutralization, and is a way of bringing Indigenous peoples into the systems that guts our resistance movements, for instance, and we get very little in return.7 In fact, in terms of dispossession—that is, the removal, murdering, displacement, and destruction of the relation- ship between Indigenous bodies and Indigenous land—this serves only to facilitate land loss, not improve things. Engagement with the system changes Indigenous peoples more than it changes the system. This can be destructive in terms of resurgence because resurgent movements are trying to do the opposite—we are trying to center Indigenous practices and thoughts in our lives as everyday acts of resistance, and grow those actions and processes into a mass mobilization. I think it is useful to apply this same critique of recognition to orga- nizing and mobilizing with the purpose of making a switch from mobi- lizing around victim-based narratives—that is, publically demonstrating the pain of loss as a mechanism to appeal to the moral and ethical fabric of Canadian society (which has over and over again proven to be morally bankrupt when it comes to Indigenous peoples)—to using that same pain and anger to fuel resurgent actions. This organizing from within grounded normativity has always fueled Indigenous resistance and continues to happen all the time in Indigenous communities—it is just often misread by others. The community of Hollow Water First Nation created the Community Holistic Circle of Healing as a Nishnaabeg restoration of relationships, or a restorative justice model to address sexual violence in their community.8 Christi Belcourt’s Walking with Our Sisters exhibit has created a traveling display of 1,800 moccasin vamps as a way of honoring and commemorating missing and murdered Indigenous women and children in Canada and the United States. The exhibit does not rely on state funding.9 Thousands of volunteers made the vamps. The exhibit works with local communities and their cultural and spiritual practices to install the exhibit and do the necessary ceremony and community processes. Walking with Our Sisters works with local organizers a year in advance of installation, using Indigenous processes to embed the art in community on the terms of the local community. There is also the work of countless urban Indigenous organizations supporting the families of MMIWG2S people. The Native Youth Sexual Health Network provides on-the-ground, community-embedded, peer-to-peer support around sex- ual health and addiction for youth.10 The Akwesasne Freedom School provides Mohawk education for Mohawk children.11 The Iroquois national and Haudenosaunee women’s lacrosse teams travel using Haudenosau- nee passports instead of American or Canadian ones.12 The Unist’ot’en Camp pursues land protection resurgent action and the reclamation of the original name of Mount Douglas, PKOLS, in the city of Victoria, British Columbia.13

#### --] This debate is not private space good/bad, but instead a question of Native sovereignty and the power to invoke the plan. The 1AC eclipses the authority of Native nations, so in response we affirm the long tradition of Indigenous internationalism across colonial borders.

Estes 19

(Nick Estes is a citizen of the Lower Brule Sioux Tribe. He is an Assistant Professor in the American Studies Department at the University of New Mexico. In 2014, he co-founded The Red Nation, an Indigenous resistance organization. For 2017-2018, Estes was the American Democracy Fellow at the Charles Warren Center for Studies in American History at Harvard University. Chapter 6: Internationalism, Our History Is the Future: STANDING ROCK VERSUS THE DAKOTA ACCESS PIPELINE, AND THE LONG TRADITION OF INDIGENOUS RESISTANCE, 2019, hardback, JKS)

The Treaty Council, however, was not the first or only version of what historian Daniel Cobb calls a “global Indigenous identity.” Rather, it belonged to and drew from a long tradition of Indigenous internationalism.5 Prior to European contact, Indigenous nations had often entered into relations with each other for alliance, kinship, war, peace, or trade. As shown in previous chapters, agreements were made not solely between human nations, but also among nonhuman nations as well, such as the buffalo and the land. Such treaties were, and continue to be, the basis of diplomacy and the evidence of a prior and continuing status of Indigenous nationhood. Sovereign nations do not enter into international relations or treaties with domestic or “internal” populations. On the contrary, the very basis of sovereignty is the power to negotiate relationships between those who are seen as different— between other sovereigns and nations. But concepts of “sovereignty” and “nation” possess different meanings for Indigenous peoples than for their European-derived counterparts. And they are not entirely consistent, either, with the aspirations for a nation-state that came to define decolonization movements in the Third World. While doing important defensive work, on face value these Western and Third World concepts only partially reflect traditions of Indigenous resistance. Far beyond the project of seeking equality within the colonial state, the tradition of radical Indigenous internationalism imagined a world altogether free of colonial hierarchies of race, class, and nation. This vision allowed revolutionary Indigenous organizations such as the Treaty Council to make relatives, so to speak, with those they saw as different, imagining themselves as part of Third World struggles and ideologies, and entirely renouncing the imperialism and exceptionalism of the First World (while still living in it). They were in the First World but not of it—much like American Indians are in, but not entirely of, the United States. Indigenous peoples across North America and the world have fought, died, and struggled to reclaim, restore, and redefine these powerful ideas. Their goal has been to take their proper place in the family of nations. Radical Indigenous internationalism, however, predates AIM and the Treaty Council. Contemporary pan-Indigenous movements were a result of more than a decade of Red Power organizing that began in the early 1960s, nearly a decade before the creation of AIM. Earlier, in the 1950s, Flathead scholar and writer D’Arcy McNickle and the National Congress of American Indians had explored a similar intellectual and political terrain of internationalism. And before that, the Society of American Indians advocated for a seat at the table during the 1919 Paris peace talks and representation at the League of Nations. Each distinct instance posed a similar question: If Indigenous peoples are nations, why are they not afforded the right to self-determination? Two strands of thinking about self-determination for the colonial world prevailed following the First World War. In the first, US President Woodrow Wilson argued for self-determination with a limited set of rights that would not radically upset the colonial order. Such liberal internationalism, however, glaringly omitted Indigenous peoples, as they understood themselves as nations that existed prior to the formation of settler states. Rarely were Wilson’s principles applied to North America or the United States; nor were they ever intended to extend to Indigenous peoples. A second, more radical vision put forward by Communist revolutionary V. I. Lenin argued for the right of colonized nations to secede and declare independence from their colonial masters. This view was echoed by the Third World decolonization movement, as part of a global Socialist and Communist revolution, and it has frequently been applied in the Asian, African, and South American contexts. But this view remained almost entirely absent in North America, except among radical Indigenous, Black, Asian, Caribbean, and Chicanx national liberation movements. The Treaty Council advocated Indigenous nationhood as part of this global anti-colonial movement and in line with Third World liberation movements. After decades of experiencing land loss, enduring bare survival, attempting to work with federal programs, filing court cases, defeating termination legislation, and facing mass relocation, an assertion of Oceti Sakowin sovereignty went from ambition to prescription. Few avenues remained other than the pursuit of international treaty rights. Treaties made with the United States were proof of nationhood. But what legal institution would uphold this position if the United States refused to? If the goal was to reverse the unjust occupation of an entire continent, the advancement of Indigenous rights through the very legal and political systems that justified that occupation in the first place had proven limited in some instances, and hopeless in others. To survive, AIM and the Treaty Council therefore had to look elsewhere to make their case—beyond the confines of the most powerful political construct in world history, the nation-state. Prior to and during colonization, Indigenous nations had self-organized into deliberate confederacies, alliances, and governments. The Nation of the Seven Council Fires (the Oceti Sakowin), for instance, is a confederacy of seven different nations of Lakota-, Dakota-, and Nakota-speaking peoples in the Northern Plains and Western Great Lakes. They are hardly unique; in North America alone there are the Creek Confederacy in the Southeast, the Haudenosaunee Confederacy of Six Nations in the Northeast, the Council of Three Fires (made up of Ojibwes, Odawas, and Potawatomis) in the Great Lakes region, the United Indian Nations in the Ohio River valley (under the Shawnee leadership of Tecumseh), the All Indian Pueblo Council of the Southwest, and the Iron Confederacy of the Northern Plains. Many other political confederacies also flourished prior to, alongside, and in spite of settler states in North America. And their legacies are hardly relegated to the primordial past. Modern Oceti Sakowin internationalism, for instance, traces its origins to the early twentieth century, an era generally viewed as a low point for Indigenous activism and resistance. In North America alone, an estimated precolonial population of tens of millions of Indigenous peoples had been reduced to about 300,000, and for Flathead historian D’Arcy McNickle, writing in 1949, two processes contributed greatly to this decimation: the institution of private property and the destruction of Indigenous governance that once held land in common. Indigenous nations at the time also possessed little in the way of either collective property or political power, as Indigenous territory had been drastically diminished, and the reservation system had overthrown or almost entirely dissolved customary governments. If Indigenous peoples once constituted the tree of the Americas, whose roots deeply entwined in the land, the cultivation of “growth from the severed stump,” McNickle argued, was the pivotal challenge of the twentieth century.7 Physical extermination and the repression of Indigenous political power verified the United States’ genocidal intent, but these had not accomplished their purpose. And despite otherwise stating pluralistic claims to inclusion, McNickle concluded that the United States simply “can not tolerate a nation within a nation.” If Natives were to be assimilated, they would be assimilated as individuals and not as nations. In the popular imaginary, Natives disappeared into the wilderness of history, were never truly nations, and had been overpowered by a superior civilization. If they were nations, they were eclipsed and replaced by the real nation—the United States. Such erasure notwithstanding, vibrant Indigenous political traditions persisted. But to the untrained eye, nothing was awry. From the severed stump began to regrow the tree of life—the tree of resistance that would blossom into revolt decades later.

#### --] Interpretation: The 1AC is an object of research. The role of the neg should be to disprove the various meanings of that object. Plan focus restricts the debate to a ten second statement and leaves the rest of the aff unquestioned.

#### They should be responsible for the way their knowledge is constructed and used because that produces the best model for activism and ethics in the context of the topic which is a unique education net benefit to our interpretation

#### -They get to weigh their aff’s research and the reasons why that research is desirable, which resolves any fairness concerns

#### -All of our links implicate the effects of the plan, which is sufficient for plan focus

#### --] The role of the ballot is to center indigenous scholarship and resistance-- Any ethical commitment requires that the aff place themselves in the center of Native scholarship and 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

## Case

#### None of their primacy stuff is really applicable- their heg cards describe China’s aggressiveness to expand globally but nothing to do with space so you should assign the internal link 0 risk

#### Their own evidence assigns private companies ZERO solvency- unless they ban public entities as well, private companies doesn’t link to any of their offense: we read blue

**Zivitski 20**, Liane. (Maj. Liane Zivitski Chief, Operations Branch, J32 American Military University Masters - Strategic Intelligence Intelligence Officer for USAF) “China Wants to Dominate Space, and the US Must Take Countermeasures.” Defense News, Defense News, 23 June 2020, https://www.defensenews.com/opinion/commentary/2020/06/23/china-wants-to-dominate-space-and-the-us-must-take-countermeasures/. //JQ

China is determined to replace the U.S. as the dominant power in space. While proclaiming its peaceful intentions, Beijing’s doctrine considers space a military domain, and it is investing heavily in space infrastructure designed to [secure](https://www.c4isrnet.com/battlefield-tech/space/2019/11/15/chinas-space-silk-road-could-pose-a-challenge-to-the-us/) both economic and military advantages. To ensure that it continues to compete from a position of strength, the U.S. must [invest sufficient resources](https://www.c4isrnet.com/battlefield-tech/space/2020/06/17/pentagon-releases-defense-space-strategy-to-counter-russia-and-china/) in preparing its new Space Force to defend America’s national interests and security in space. Beijing’s [rapidly improving capabilities](https://www.c4isrnet.com/battlefield-tech/space/2020/06/23/china-launches-final-satellite-in-gps-like-beidou-system/) are clear to see. On May 5, China successfully [launched](https://www.popularmechanics.com/space/rockets/a32383927/china-rocket-launch-long-march-5b/) the Long March-5B rocket designed to eventually transport astronauts into space. This was the first successful launch of any Long March rocket this year after failed attempts to launch the [Long March-3B](https://www.space.com/china-long-march-3b-rocket-launch-failure.html) in April and [Long March-7A](https://www.space.com/china-long-march-7a-rocket-launch-failure.html) in March. Three weeks later, China completed back-to-back launches from two separate launch facilities placing Earth-imaging and technology demonstration satellites into orbit. China plans to launch more than 60 spacecraft in over 40 launches in 2020, and has led global launches over the past two years. Currently, China is second only to the U.S. in the number of operational satellites in orbit, with 363 as of March 31, 2020. These capabilities are a cause for concern because of Beijing’s concurrent investment in space weapons. The Pentagon recently warned China has developed and fielded ground- and space-based anti-satellite, directed-energy, and electronic warfare capabilities that place the peaceful use of international space at risk. Evidence suggests China could be developing up to three different anti-satellite systems. China launched its first successful ground-based direct ascent anti-satellite missile, [the SC-19](https://www.globalsecurity.org/space/world/china/sc-19-asat.htm), in 2007, and spent the last decade improving follow-on versions. In 2018, the People’s Liberation Army formed military units that began initial operational training with anti-satellite missiles. The SC-19 is now assessed operational and capable of targeting low-Earth orbit satellites. China also fielded sophisticated on-orbit capabilities, such as satellites with [robotic arm technology](https://aerospace.csis.org/wp-content/uploads/2020/03/Harrison_SpaceThreatAssessment20_WEB_FINAL-min.pdf) for inspection and repair, which the U.S. Defense Intelligence Agency [assesses](https://www.dia.mil/Portals/27/Documents/News/Military%20Power%20Publications/Space_Threat_V14_020119_sm.pdf) could also function as a weapon. Because destruction of assets using anti-satellite technology is easily attributable, China is also pursuing a broad range of nondestructive directed-energy and electronic warfare weapons like lasers for blinding commercial and military imaging satellites. It is also working on radio frequency-jamming technologies capable of degrading or denying satellite communications and global navigation satellite systems like GPS. China’s counter-space efforts have forced the U.S. to take measures to protect itself against what Secretary of Defense Mark Esper accurately labeled the weaponization of space. The 2020 National Defense Authorization Act established the United States Space Force as the sixth independent branch of the military to meet the threat posed to American space-based assets by potential enemies. U.S. Space Command, the Defense Department’s 11th combatant command, recently finalized its campaign plan with a new mission statement emphasizing “defending against and deterring threats.” However, China is launching capabilities into space at a pace that is becoming increasingly difficult for the U.S. to match amid the current pandemic. Despite the recent success of the SpaceX launch from U.S. soil to the International Space Station, the U.S. has delayed several launches due to COVID-19. In March, California-based Rocket Lab postponed the launch of three U.S. intelligence payloads from its launch complex [in New Zealand](https://www.c4isrnet.com/battlefield-tech/space/2020/06/18/us-to-continue-launching-spy-satellites-from-new-zealand-in-2021/). In April, the U.S. Space Force delayed a GPS satellite launch to no earlier than June 30 in order to minimize personnel from [COVID-19 exposure](https://www.c4isrnet.com/battlefield-tech/space/2020/04/07/space-force-delays-gps-launch-to-minimize-covid-19-exposure/). And delays caused by the novel coronavirus also ensured the first launch of NASA’s Artemis program will not happen until late 2021. Meanwhile, China is already [preparing](https://spacenews.com/rocket-arrives-as-china-targets-july-for-tianwen-1-mars-mission-launch/) for its next launch, the Tianwen-1 Mars mission, scheduled for July. Space is the new high ground in great power competition, and the U.S. must secure and maintain its superiority there. It would be less expensive to rely on multilateral organizations and international norms to prevent aggression in space, Beijing’s track record of deviation from international norms leaves the U.S. no choice but to prepare to defend itself. The fiscal 2021 U.S. Space Force budget request for $15.4 billion is a critical first step to combat emerging threats, especially from China.

#### I’ll rehighlight more- their own evidence proves Chinese space companies aren’t concerned with ambitious projects but rather helping the state- if they can’t solidify private companies as the sole reason for Chinese dominance then assign them ZERO solvency- the state could just fill in and trigger ALL of their impacts

**Patel 21**, Neel. (I’m the space reporter for MIT Technology Review, and I also write The Airlock newsletter, your number one source for everything happening off this planet. Before joining, I worked as a freelance science and technology journalist, contributing stories to Popular Science, The Daily Beast, Slate, Wired, the Verge, and elsewhere. Prior to that, I was an associate editor for Inverse, where I grew and led the website’s space coverage.) “China's Surging Private Space Industry Is out to Challenge the US.” MIT Technology Review, MIT Technology Review, 28 Jan. 2021, https://www.technologyreview.com/2021/01/21/1016513/china-private-commercial-space-industry-dominance/. //JQ The rivalry between the US and China, whose space program has surged over the last two decades, is what most people mean when they refer to the 21st-century's space race. China is set to build a new space station later this year and will likely attempt to send its taikonauts to the moon before the decade ends. But these big-picture projects represent just one aspect of the country’s space ambitions. Increasingly, the focus is now on the commercial space industry as well. The nation's growing private space business is less focused on bringing prestige and glory to the nation and more concerned with reducing the cost of spaceflight, increasing its international influence—and making money. “**The state is really great at large, ambitious projects like going to the moon or developing a large reconnaissance satellite**,” says Lincoln Hines, a Cornell University researcher who focuses on Chinese foreign policy. “But it’s not responsive to meeting market needs”—one big way to encourage rapid technological growth and innovation. “I think the government thinks its commercial space sector can be complementary to the state,” he says. What are the market needs that Hines is referring to? Satellites, and rockets that can launch them into orbit. The space industry is undergoing a renaissance thanks to two big trends spurred by the commercial industry: we can make satellites for less money by making them smaller and using off-the-shelf hardware; and we can also make rockets for less money, by using less costly materials or reusing boosters after they’ve already flown (which SpaceX pioneered with its Falcon 9). These trends mean it is now cheaper to send stuff into space, and the services and data that satellites can offer have come down in price accordingly. China has seen an opportunity. A [2017 report by Bank of America Merrill Lynch](https://www.cnbc.com/2017/10/31/the-space-industry-will-be-worth-nearly-3-trillion-in-30-years-bank-of-america-predicts.html) estimates that the space industry could be worth up to $2.7 trillion by 2030. Setting foot on the moon and establishing a lunar colony might be a statement of national power, but securing a share of such a highly lucrative business is perhaps even more important to the country’s future. “In the future, there will be tens of thousands of satellites waiting to launch, which is a major opportunity for Galactic Energy” says Wu Yue, a company spokesperson. The problem is, China has to make up decades’ worth of ground lost to the West. How did China get here—and why? Until recently, China’s space activity has been overwhelmingly dominated by two state-owned enterprises: the China Aerospace Science & Industry Corporation Limited (CASIC) and the China Aerospace Science and Technology Corporation (CASC). A few private space firms have been allowed to operate in the country for a while: for example, there’s the China Great Wall Industry Corporation Limited (in reality a subsidiary of CASC), which has provided commercial launches since it was established in 1980. But for the most part, China’s commercial space industry has been nonexistent. Satellites were expensive to build and launch, and they were too heavy and large for anything but the biggest rockets to actually deliver to orbit. The costs involved were too much for anything but national budgets to handle. That all changed this past decade as the costs of making satellites and launching rockets plunged. In 2014, a year after Xi Jinping took over as the new leader of China, the Chinese government decided to treat civil space development as a key area of innovation, as it had already begun doing with AI and solar power. It issued a policy directive called [Document 60](http://www.cpppc.org/en/zy/994006.jhtml) that year to enable large private investment in companies interested in participating in the space industry. “Xi’s goal was that if China has to become a critical player in technology, including in civil space and aerospace, it was critical to develop a space ecosystem that includes the private sector,” says Namrata Goswami, a geopolitics expert based in Montgomery, Alabama, who’s been studying China’s space program for many years. “He was taking a cue from the American private sector to encourage innovation from a talent pool that extended beyond state-funded organizations.” As a result, there are now 78 commercial space companies operating in China, according to a [2019 report by the Institute for Defense Analyses](https://www.ida.org/-/media/feature/publications/e/ev/evaluation-of-chinas-commercial-space-sector/d-10873.ashx). More than half have been founded since 2014, and the vast majority focus on satellite manufacturing and launch services. For example, Galactic Energy, founded in February 2018, is building its Ceres rocket to offer rapid launch service for single payloads, while its Pallas rocket is being built to deploy entire constellations. Rival company i-Space, formed in 2016, became the first commercial Chinese company to make it to space with its Hyperbola-1 in July 2019. It wants to pursue reusable first-stage boosters that can land vertically, like those from SpaceX. So does LinkSpace (founded in 2014), although it also hopes to use rockets to deliver packages from one terrestrial location to another. Spacety, founded in 2016, wants to turn around customer orders to build and launch its small satellites in just six months. In December it launched a miniaturized version of a satellite that uses 2D radar images to build 3D reconstructions of terrestrial landscapes. Weeks later, it [released the first images taken by the satellite](https://spacenews.com/spacety-releases-first-sar-images/), Hisea-1, featuring three-meter resolution. Spacety wants to launch a constellation of these satellites to offer high-quality imaging at low cost. To a large extent, China is following the same blueprint drawn up by the US: using government contracts and subsidies to give these companies a foot up. US firms like SpaceX benefited greatly from NASA contracts that paid out millions to build and test rockets and space vehicles for delivering cargo to the International Space Station. With that experience under its belt, SpaceX was able to attract more customers with greater confidence. Venture capital is another tried-and-true route. The IDA report estimates that VC funding for Chinese space companies was up to $516 million in 2018—far shy of the $2.2 billion American companies raised, but nothing to scoff at for an industry that really only began seven years ago. At least 42 companies had no known government funding. And much of the government support these companies do receive doesn’t have a federal origin, but a provincial one. “[These companies] are drawing high-tech development to these local communities,” says Hines. “And in return, they’re given more autonomy by the local government.” While most have headquarters in Beijing, many keep facilities in Shenzhen, Chongqing, and other areas that might draw talent from local universities. There’s also one advantage specific to China: manufacturing. “What is the best country to trust for manufacturing needs?” asks James Zheng, the CEO of Spacety’s Luxembourg headquarters. “It’s China. It’s the manufacturing center of the world.” Zheng believes the country is in a better position than any other to take advantage of the space industry’s new need for mass production of satellites and rockets alike. Making friends The most critical strategic reason to encourage a private space sector is to create opportunities for international collaboration—particularly to attract customers wary of being seen to mix with the Chinese government. (US agencies and government contractors, for example, are barred from working with any groups the regime funds.) Document 60 and others issued by China’s National Development and Reform Commission were aimed not just at promoting technological innovation, but also at drawing in foreign investment and maximizing a customer base beyond Chinese borders. “China realizes there are certain things they cannot get on their own,” says Frans von der Dunk, a space policy expert at the University of Nebraska–Lincoln. Chinese companies like LandSpace and MinoSpace have worked to accrue funding through foreign investment, escaping dependence on state subsidies. And by avoiding state funding, a company can also avoid an array of restrictions on what it can and can’t do (such as constraints on talking with the media). Foreign investment also makes it easier to compete on a global scale: you’re taking on clients around the world, launching from other countries, and bringing talent from outside China.

#### China’s PRIVATE space sector is tiny, the state run portion matters more- the aff doesn’t solve

Patel 21

(Neel V. space reporter for MIT Technology Review, https://www.technologyreview.com/2021/01/21/1016513/china-private-commercial-space-industry-dominance/)

At first glance, the Ceres-1 launch might seem unremarkable. Ceres-1, however, wasn’t built and launched by China’s national program. It was a commercial rocket—only the second from a Chinese company ever to go into space. And the launch happened less than three years after the company was founded. The achievement is a milestone for China’s fledgling—but rapidly growing—private space industry, an increasingly critical part of the country’s quest to dethrone the US as the world’s preeminent space power. The rivalry between the US and China, whose space program has surged over the last two decades, is what most people mean when they refer to the 21st-century's space race. China is set to build a new space station later this year and will likely attempt to send its taikonauts to the moon before the decade ends. But these big-picture projects represent just one aspect of the country’s space ambitions. Increasingly, the focus is now on the commercial space industry as well. The nation's growing private space business is less focused on bringing prestige and glory to the nation and more concerned with reducing the cost of spaceflight, increasing its international influence—and making money. “The state is really great at large, ambitious projects like going to the moon or developing a large reconnaissance satellite,” says Lincoln Hines, a Cornell University researcher who focuses on Chinese foreign policy. “But it’s not responsive to meeting market needs”—one big way to encourage rapid technological growth and innovation. “I think the government thinks its commercial space sector can be complementary to the state,” he says. What are the market needs that Hines is referring to? Satellites, and rockets that can launch them into orbit. The space industry is undergoing a renaissance thanks to two big trends spurred by the commercial industry: we can make satellites for less money by making them smaller and using off-the-shelf hardware; and we can also make rockets for less money, by using less costly materials or reusing boosters after they’ve already flown (which SpaceX pioneered with its Falcon 9). These trends mean it is now cheaper to send stuff into space, and the services and data that satellites can offer have come down in price accordingly. China has seen an opportunity. A 2017 report by Bank of America Merrill Lynch estimates that the space industry could be worth up to $2.7 trillion by 2030. Setting foot on the moon and establishing a lunar colony might be a statement of national power, but securing a share of such a highly lucrative business is perhaps even more important to the country’s future. “In the future, there will be tens of thousands of satellites waiting to launch, which is a major opportunity for Galactic Energy” says Wu Yue, a company spokesperson. The problem is, China has to make up decades’ worth of ground lost to the West.

#### This advantage is threat construction

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(Lincoln, <https://www.eastasiaforum.org/2021/05/05/can-chinas-commercial-space-sector-achieve-lift-off/>, 5-5)

China announced in 2014 that it would allow private investment into its traditionally state-dominated space sector. This decision led to rapid proliferation of Chinese space companies — creating one of the fastest growing commercial space sectors on the planet. Yet, despite the explosive growth of China’s commercial space sector, space companies there face daunting challenges both domestically and globally. China’s space industry is dominated by two state-owned enterprises (SOEs): the China Aerospace Science and Industry Corporation (CASIC) and the China Aerospace Science and Technology Corporation (CASC). These massive SOEs and their subsidiaries have allowed China to send humans into outer space and a probe to the far side of the Moon. Like in the United States, the emergence of commercial space companies — those which seek profits rather than simply implementing government goals — is changing the landscape of China’s space industry. By focussing on private investment, commercial space companies may be more agile than SOEs in navigating market pressures, and thus produce more cost-effective and innovative capabilities. For example, in the United States, SpaceX has pioneered reusable rocket technology which could reduce costs for spaceflight. But critics claim the opposite is happening in China. Propped up by the state, Chinese companies are insulated from market pressures. This protection might even allow Chinese space companies to provide more affordable launches, satellites and imaging services than their genuinely private American counterparts. But the reality is more complex than either of these arguments suggest. China’s commercial space sector consists of state-owned, mixed-ownership and private companies. Many of these companies are also supported by provincial governments rather than Beijing, which provides for considerable autonomy in their operations. China’s commercial space companies play a largely complementary role to government-sponsored activity. Whereas SOEs are tasked with high-profile projects such as landing on the Moon and Mars, commercial companies fill niche gaps overlooked by state players. The majority of Chinese space companies focus on building satellites and their components, including microsatellites and small satellite constellations in low Earth orbit. Exceptions include the firms Landspace, iSpace and OneSpace, which focus on small launch vehicles. Yet, expanding beyond this marginal role in China’s overall space ecosystem may bring China’s private space companies into competition with the SOEs that currently dominate the industry. Insulated from market pressures, these SOEs tilt the playing field to their advantage over commercial space companies. And although it may be in China’s economic interests to increase competition domestically, it is hard to imagine the Chinese Communist Party (CCP) abandoning its national champions, which have allowed it to accrue prestige with domestic audiences. Although some analysts worry about Chinese space companies receiving unfair government assistance, the government may actually not have done enough to promote the country’s space companies. Unlike other major space powers, China does not have a national space law. Without one, commercial space companies and industry investors alike are unclear about their legal rights and restrictions and uncertain about the market. It is perhaps for these reasons that Chinese companies are less bullish about their prospects than pundits. Chinese companies have far less confidence about the trajectory of China’s commercial space industry than outside observers. Even greater constraints lie abroad. Regardless of how independent Chinese commercial space companies may be from the central government, they have an inherent branding problem. There is a widespread perception in the United States among commercial space actors that Chinese space companies receive nearly unlimited access to central government funding. This perception that Chinese space companies are simply an extension of the state may repel potential international customers wary of interacting with the CCP or the People’s Liberation Army. This creates problems for Chinese space companies seeking to expand their operations outside of Chinese borders. While countries with close geopolitical ties to China may readily welcome business opportunities with Chinese space companies, countries with more adversarial relations with China may be reluctant to engage with its space companies no matter the price. For Chinese space companies, the looming presence of China’s government constrains its global market potential. More concretely, export controls and other restrictions by the United States and its allies and partners place hard limits on China’s abilities to import space technologies and expand into international markets. Still, this may only be a short-term constraint on China’s commercial space sector. In the long term, it may well benefit from focusing, by necessity, on indigenous innovation. While it is too soon to determine the trajectory of China’s complex and evolving commercial space sector, its strengths are often exaggerated and its limitations ignored. Chinese space companies have a long way to go before they can compete with their American counterparts. Exaggerated threats about China’s commercial space sector will only further strain an increasingly tense US–China relationship — both on Earth and in space.