# 1NC R1 Strake

## K

#### Land acknowledgement – I acknowledge that right now I currently occupy the land belonging to Akokisa, Karankawa, and Sana tribes who occupied Houston for thousands of years prior to Settlers taking over. The Karankawa people were eliminated by Settlers and considered to be extinct. And the Akokisa and Sana tribes were forcefully removed from the land to Kansas where they lived with the Tonkawa tribe. I acknowledge that right now as a settler I live and stand on stolen land.

#### Settler colonialism is a structure of elimination, not an event, upheld by legal moves by settlers.

**Rifkin 14** (Settler Common Sense Mark Rifkin Published by University of Minnesota Press Rifkin, M.. Settler Common Sense: Queerness and Everyday Colonialism in the American Renaissance. Minneapolis: University of Minnesota Press, 2014. Project MUSE., https://muse.jhu.edu/.)

If nineteenth-century American literary studies tends to focus on the ways Indians enter the narrative frame and the kinds of meanings and associations they bear, recent attempts to theorize settler colonialism have sought to shift attention from its effects on Indigenous subjects to its implications for nonnative political attachments, forms of inhabitance, and modes of being, illuminating and tracking the pervasive operation of settlement as a system. In Settler Colonialism and the Transformation of Anthropology, Patrick Wolfe argues, “Settler colonies were (are) premised on the elimination of native societies. The split tensing reflects a determinate feature of settler colonization. The colonizers come to stay—invasion is a structure not an event” (2).6 He suggests that a “logic of elimination” drives settler governance and sociality, describing “the settler-colonial will” as “a historical force that ultimately derives from the primal drive to expansion that is generally glossed as capitalism” (167), and in “Settler Colonialism and the Elimination of the Native,” he observes that “elimination is an organizing principle of settler-colonial society rather than a one-off (and superceded) occurrence” (388). Rather than being superseded after an initial moment/ period of conquest, colonization persists since “the logic of elimination marks a return whereby the native repressed continues to structure settlercolonial society” (390). In Aileen Moreton-Robinson’s work, whiteness func - tions as the central way of understanding the domination and displacement of Indigenous peoples by nonnatives.7 In “Writing Off Indigenous Sovereignty,” she argues, “As a regime of power, patriarchal white sovereignty operates ideologically, materially and discursively to reproduce and maintain its investment in the nation as a white possession” (88), and in “Writing Off Treaties,” she suggests, “At an ontological level the structure of subjective possession occurs through the imposition of one’s will-to-be on the thing which is perceived to lack will, thus it is open to being possessed,” such that “possession . . . forms part of the ontological structure of white subjectivity” (83–84). For Jodi Byrd, the deployment of Indianness as a mobile figure works as the principal mode of U.S. settler colonialism. She observes that “colonization and racialization . . . have often been conflated,” in ways that “tend to be sited along the axis of inclusion/exclusion” and that “misdirect and cloud attention from the underlying structures of settler colonialism” (xxiii, xvii). She argues that settlement works through the translation of indigeneity as Indianness, casting place-based political collectivities as (racialized) populations subject to U.S. jurisdiction and management: “the Indian is left nowhere and everywhere within the ontological premises through which U.S. empire orients, imagines, and critiques itself ”; “ideas of Indians and Indianness have served as the ontological ground through which U.S. settler colonialism enacts itself ” (xix). These accounts are differently configured, but in all of them, the contours of settlement appear analytically as clear and coherent from the start, as a virtual totality. What, though, might be lost in an analytical investment in tracing settlement as a structure or ontology—a somewhat self-generating, uniform whole? The ongoing processes by which settler dominance actively is reconstituted as an embodied set of actions, occupations, deferrals, and potentials can slide from view, deferring discussion of how the regularities of settler colonialism are materialized in and through quotidian nonnative sensations, dispositions, and lived trajectories. Holland notes of discussions of antiblack racism that “when we return to [racist] practice, we can only see something produced by the machinations of large systems like the university or the state. We often only have eyes for the spectacularity of racist practice, not its everyday machinations” (27), later observing, “[W]e might come to think differently about the historical—we might find a grounding for racist practice that acknowledges both systemic practices and quotidian effects that far exceed our patterned understanding of how history has happened to us” (52). When and how do projects of elimination, replacement, and possession become geographies of everyday nonnative occupancy that do not understand themselves as predicated on colonial occupation or on a history of settler–Indigenous relation (even though they are), and what are the contours and effects of such experiences of inhabitance and belonging? Quotidian forms of sensation—processes of routine happening—fade from view in the move away from the “everyday” and toward the “systemic.” In Reassembling the Social, Bruno Latour argues against kinds of analysis in which “the social” functions as an explanatory tool that exceeds and precedes the particular sets and sites of relations under discussion: “every activity—law, science, technology, religion, organization, politics, management, etc.—could be related to and explained by the same social aggregates behind all of them” (8).8 Doing so short-circuits the investigation by a priori positing an integrated set of connections that is then treated as a sufficient cause for the “activity” in question, which itself functions in the analysis as merely a bearer of that self-same “social aggregate”—not doing anything on its own. The dynamics by which legislative and administrative agendas come to function as an animating part of daily life, the differences such realization and localization make in the terms and trajectories of those explicit projects, and the possibilities for forms of disjuncture between the state apparatus and everyday experience are bracketed by the positing of a clear, direct, and inevitable relation characterized as “ontological.” Raymond Williams observes, “A lived hegemony is always a process. It is not, except analytically, a system or a structure. . . . In practice, that is, hegemony can never be singular,” instead needing “continually to be renewed, recreated, defended, and modified” (112), and he describes the tendency to speak and think in terms of systems as a “procedural mode” that emphasizes “formed wholes rather than forming and formative processes” (128). Following this line of thought, accounts of settlement as always-already a “formed whole” leave aside the ways the institutions of the settler-state become “actively involved” in the daily life of nonnatives, serving as “formative” but in ways that cannot be understood as always taking the same shape and thus known beforehand. Moreover, this processual approach leans away from the tendency to look to a limited set of federal laws, cases, and policy determinations as the means of defining the legal terms (the structure) of settlement, particularly given the unevenness of the application of federal norms generally, the development of divergent patterns in states and territories, and the fact that states in the Northeast sought to present themselves as not bound by the terms of federal Indian affairs.9 The notion of settler common sense seeks to address how the varied legalities, administrative structures, and concrete effects of settler governance get “renewed” and “recreated” in ordinary phenomena by nonnative, nonstate actors, in ways that do not necessarily affirm settlement as an explicit, conscious set of imperatives/initiatives or coordinate with each other as a self-identical program. As a project of reading, then, it looks for the textual traces of quotidian ways of (re)producing the givenness of settler jurisdiction, placemaking, and personhood, attending to the means by which writings that feature neither Indians nor the expropriation of Native lands register the impression of everyday modes of colonial occupation.

#### Ideal theory goes too far

Katrina Forrester, In the Shadow of Justice: Postwar Liberalism and the Remaking of Political Philosophy (Princeton, NJ: Princeton University Press, 2019), 275.

Why must the Rawlsian perspectivalism of the least advantaged be stretched? Again, a key limitation is contractualist ideal theory that abstracts away from the structures of inequality that define modern social orders and thereby reifies domination in its account of justice, a flaw that Carole Pateman so powerfully diagnosed in The Sexual Contract, inspiring Charles Mills’s work on The Racial Contract, and carried forward by their joint analysis and Pateman’s further specification of the “settler contract.”16 Because Rawls theorizes the position of the least advantaged in such abstract terms, his theory provides far too little traction on real-world injustices. As Mari Matsuda captured so well in an early intervention in these debates, the problem is fundamentally about the epistemic limits of ideal theorizing:

#### Moves to “equalize” or “fix” capitalism are just moves to reaffirm settler occupation. The redistribution of who owns the land supposes the land is able to be owned and erases Native ownership.

**Tuck and Yang** (Tuck, Eve, and K. Wayne Yang. "Decolonization is not a metaphor." Decolonization: Indigeneity, education & society 1.1 (2012). //aw)

The Occupy movement for many economically marginalized people has been a welcome expression of resistance to the massive disparities in the distribution of wealth; for many Indigenous people, Occupy is another settler re-occupation on stolen land. The rhetoric of the movement relies upon problematic assumptions about social justice and is a prime example of the incommensurability between “re/occupy” and “decolonize” as political agendas. The pursuit of worker rights (and rights to work) and minoritized people’s rights in a settler colonial context can appear to be anti-capitalist, but this pursuit is nonetheless largely pro-colonial. That is, the ideal of “redistribution of wealth” camouflages how much of that wealth is land, Native land. In Occupy, the “99%” is invoked as a deserving supermajority, in contrast to the unearned wealth of the “1%”. It renders Indigenous peoples (a 0.9% ‘super-minority’) completely invisible and absorbed, just an asterisk group to be subsumed into the legion of occupiers. For example, “If U.S. land were divided like U.S. wealth” (figure 1.1) is a popular graphic that was electronically circulated on the Internet in late 2011 in connection with the Occupy movement. The image reveals inherent assumptions about land, including: land is property; land is/belongs to the United States; land should be distributed democratically. The beliefs that land can be owned by people, and that occupation is a right, reflect a profoundly settling, anthropocentric, colonial view of the world. In figure 1.1, the irony of mapping of wealth onto land seems to escape most of those who re-posted the images on their social networking sites and blogs: Land is already wealth; it is already divided; and its distribution is the greatest indicator of racial inequality17. Indeed the current wealth crisis facing the 99% spiraled with the crash in home/land ownership. Land (not money) is actually the basis for U.S. wealth. If we took away land, there would be little wealth left to redistribute. NATIVE LAND: 100%. RESERVATION LAND: 2.3%. Figure 1.2. If Native land were [is] divided like Native land Settler colonization can be visually understood as the unbroken pace of invasion, and settler occupation, into Native lands: the white space in figure 1.2. Decolonization, as a process, would repatriate land to Indigenous peoples, reversing the timeline of these images.

#### Extinction is a psychic settler fantasy to infinitely defer action against colonialism.

**Dalley 16** Dr. Hamish Dalley is an assistant professor of English at Daemen College and teaches in the areas of ancient and modern world literature, contemporary literatures from South Asia, Africa, and the Caribbean, first-year writing and literature, and postcolonial studies. He also serves on the college’s Council for Diversity and Inclusion and the Global Education Task Force. “The deaths of settler colonialism: extinction as a metaphor of decolonization in contemporary settler literature.” 2016. || OES-SW

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 exceptions (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 political 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 settlercolonial 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, superiority, 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 literature, 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 historio-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’ 9 **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 colonialism. 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

#### The alternative is to decolonize, not as a metaphor but literally.

**Tuck and Yang** (Tuck, Eve, and K. Wayne Yang. "Decolonization is not a metaphor." Decolonization: Indigeneity, education & society 1.1 (2012). //aw)

Alongside this work, we have been thinking about what decolonization means, what it wants and requires. One trend we have noticed, with growing apprehension, is the ease with which the language of decolonization has been superficially adopted into education and other social sciences, supplanting prior ways of talking about social justice, critical methodologies, or approaches which decenter settler perspectives. Decolonization, which we assert is a distinct project from other civil and human rights-based social justice projects, is far too often subsumed into the directives of these projects, with no regard for how decolonization wants something different than those forms of justice. Settler scholars swap out prior civil and human rights based terms, seemingly to signal both an awareness of the significance of Indigenous and decolonizing theorizations of schooling and educational research, and to include Indigenous peoples on the list of considerations - as an additional special (ethnic) group or class. At a conference on educational research, it is not uncommon to hear speakers refer, almost casually, to the need to “decolonize our schools,” or use “decolonizing methods,” or “decolonize student thinking.” Yet, we have observed a startling number of these discussions make no mention of Indigenous peoples, our/their1 struggles for the recognition of our/their sovereignty, or the contributions of Indigenous intellectuals and activists to theories and frameworks of decolonization. Further, there is often little recognition given to the immediate context of settler colonialism on the North American lands where many of these conferences take place. Of course, dressing up in the language of decolonization is not as offensive as “Navajo print” underwear sold at a clothing chain store (Gaynor, 2012) and other appropriations of Indigenous cultures and materials that occur so frequently. Yet, this kind of inclusion is a form of enclosure, dangerous in how it domesticates decolonization. It is also a foreclosure, limiting in how it recapitulates dominant theories of social change. On the occasion of the inaugural issue of Decolonization: Indigeneity, Education, & Society, we want to be sure to clarify that decolonization is not a metaphor. When metaphor invades decolonization, it kills the very possibility of decolonization; it recenters whiteness, it resettles theory, it extends innocence to the settler, it entertains a settler future. Decolonize (a verb) and decolonization (a noun) cannot easily be grafted onto pre-existing discourses/frameworks, even if they are critical, even if they are anti-racist, even if they are justice frameworks. The easy absorption, adoption, and transposing of decolonization is yet another form of settler appropriation. When we write about decolonization, we are not offering it as a metaphor; it is not an approximation of other experiences of oppression. Decolonization is not a swappable term for other things we want to do to improve our societies and schools. Decolonization doesn’t have a synonym. Our goal in this essay is to remind readers what is unsettling about decolonization - what is unsettling and what should be unsettling. Clearly, we are advocates for the analysis of settler colonialism within education and education research and we position the work of Indigenous thinkers as central in unlocking the confounding aspects of public schooling. We, at least in part, want others to join us in these efforts, so that settler colonial structuring and Indigenous critiques of that structuring are no longer rendered invisible. Yet, this joining cannot be too easy, too open, too settled. Solidarity is an uneasy, reserved, and unsettled matter that neither reconciles present grievances nor forecloses future conflict. There are parts of the decolonization project that are not easily absorbed by human rights or civil rights based approaches to educational equity. In this essay, we think about what decolonization wants.

#### The ROTB is to vote for the team who best acknowledges their position in the empire and centers indigenous voices into the conversation.

**Byrd 11** (Byrd, Jodi A. *The Transit of Empire: Indigenous Critiques of Colonialism*. NED - New edition ed., University of Minnesota Press, 2011. *JSTOR*, www.jstor.org/stable/10.5749/j.ctttv97j.)

Although the United Nations’ Working Group on Indigenous Peoples and the Declaration on the Rights of Indigenous Peoples have resisted defining “indigenous peoples” in order to prevent nation-states from policing the category as a site of exception, Jeff Corntassel (Cherokee) and Taiaiake Alfred (Kahnawake Mohawk) provide a useful provisional definition in their essay “Being Indigenous”: Indigenousness is an identity constructed, shaped, and lived in the politicized context of contemporary colonialism. The communities, clans, nations and tribes we call Indigenous peoples are just that: Indigenous to the lands they inhabit, in contrast to and in contention with the colonial societies and states that have spread out from Europe and other centres of empire. It is this oppositional, placebased existence, along with the consciousness of being in struggle against the dispossessing and demeaning fact of colonization by foreign peoples, that fundamentally distinguishes Indigenous peoples from other peoples of the world.³² In their definition there emerges a contentious, oppositional identity and existence to confront imperialism and colonialism. Indigenousness also hinges, in Alfred and Corntassel, on certain Manichean allegories of foreign/native and colonizer/colonized within reclamations of “placebased existence,” and these can, at times, tip into a formulation that does not challenge neoliberalism as much as it mirrors it. But despite these potential pitfalls, indigenous critical theory could be said to exist in its best form when it centers itself within indigenous epistemologies and the specificities of the communities and cultures from which it emerges and then looks outward to engage European philosophical, legal, and cultural traditions in order to build upon all the allied tools available. Steeped in anticolonial consciousness that deconstructs and confronts the colonial logics of settler states carved out of and on top of indigenous usual and accustomed lands, indigenous critical theory has the potential in this mode to offer a transformative accountability. From this vantage, indigenous critical theory might, then, provide a diagnostic way of reading and interpreting the colonial logics that underpin cultural, intellectual, and political discourses. But it asks that settler, native, and arrivant each acknowledge their own positions within empire and then reconceptualize space and history to make visible what imperialism and its resultant settler colonialisms and diasporas have sought to obscure. Within the continental United States, it means imagining an entirely different map and understanding of territory and space: a map constituted by over sovereign indigenous nations, with their own borders and boundaries, that transgress what has been naturalized as contiguous territory divided into states.³³ “There is always,” Aileen Moreton-Robinson writes of indigenous peoples’ incommensurablity within the postcolonizing settler society, “a subject position that can be thought of as fixed in its inalienable relation to land. This subject position cannot be erased by colonizing processes which seek to position the indigenous as object, inferior, other and its origins are not tied to migration.”³⁴

## Case

#### FW

#### 1] turn – settler colonialism is terrible under Rawls

#### 3] ontology claims

#### 4] The aff’s research is flawed; western academia historically excludes native people from their theories.

**Tuck and Yang** (Tuck, Eve, and K. Wayne Yang. "Decolonization is not a metaphor." Decolonization: Indigeneity, education & society 1.1 (2012). //aw)

This settler move to innocence is concerned with the ways in which Indigenous peoples are counted, codified, represented, and included/disincluded by educational researchers and other social science researchers. Indigenous peoples are rendered visible in mainstream educational research in two main ways: as “at risk” peoples and as asterisk peoples. This comprises a settler move to innocence because it erases and then conceals the erasure of Indigenous peoples within the settler colonial nation-state and moves Indigenous nations as “populations” to the margins of public discourse. As “at risk” peoples, Indigenous students and families are described as on the verge of extinction, culturally and economically bereft, engaged or soon-to-be engaged in self-destructive behaviors which can interrupt their school careers and seamless absorption into the economy. Even though it is widely known and verified that Native youth gain access to personal and academic success when they also have access to/instruction in their home languages, most Native American and Alaskan Native youth are taught in English-only schools by temporary teachers who know little about their students’ communities (Lomawaima and McCarty, 2006; Lee, 2011). Even though Indigenous knowledge systems predate, expand, update, and complicate the curricula found in most public schools, schools attended by poor Indigenous students are among those most regimented in attempts to comply with federal mandates. Though these mandates intrude on the sovereignty of Indigenous peoples, the “services” promised at the inception of these mandates do little to make the schools attended by Indigenous youth better at providing them a compelling, relevant, inspiring and meaningful education. At the same time, Indigenous communities become the asterisk peoples, meaning they are represented by an asterisk in large and crucial data sets, many of which are conducted to inform public policy that impact our/their lives (Villegas, 2012). Education and health statistics are unavailable from Indigenous communities for a variety of reasons and, when they are made available, the size of the n, or the sample size, can appear to be negligible when compared to the sample size of other/race-based categories. Though Indigenous scholars such as Malia Villegas recognize that Indigenous peoples are distinct from each other but also from other racialized groups surveyed in these studies, they argue that difficulty of collecting basic education and health information about this small and heterogeneous category must be overcome in order to counter the disappearance of Indigenous particularities in public policy. In U.S. educational research in particular, Indigenous peoples are included only as asterisks, as footnotes into dominant paradigms of educational inequality in the U.S. This can be observed in the progressive literature on school discipline, on ‘underrepresented minorities’ in higher education, and in the literature of reparation, i.e., redressing ‘past’ wrongs against nonwhite Others. Under such paradigms, which do important work on alleviating the symptoms of Decolonization is not a metaphor 23 colonialism (poverty, dispossession, criminality, premature death, cultural genocide), Indigeneity is simply an “and” or an illustration of oppression. ‘Urban education’, for example, is a code word for the schooling of black, brown, and ghettoized youth who form the numerical majority in divested public schools. Urban American Indians and Native Alaskans become an asterisk group, invisibilized, even though about two-thirds of Indigenous peoples in the U.S. live in urban areas, according to the 2010 census. Yet, urban Indians receive fewer federal funds for education, health, and employment than their counterparts on reservations (Berry, 2012). Similarly, Native Pasifika people become an asterisk in the Asian Pacific Islander category and their politics/epistemologies/experiences are often subsumed under a pan-ethnic Asian-American master narrative. From a settler viewpoint that concerns itself with numerical inequality, e.g. the achievement gap, underrepresentation, and the 99%’s short share of the wealth of the metropole, the asterisk is an outlier, an outnumber. It is a token gesture, an inclusion and an enclosure of Native people into the politics of equity. These acts of inclusion assimilate Indigenous sovereignty, ways of knowing, and ways of being by remaking a collective-comprised tribal identity into an individualized ethnic identity

### Util

#### Scenario 2 – mining solves resource wars

Aziz 13 – John, “How asteroid mining could add trillions to the world economy,” The Week, <https://theweek.com/articles/462830/how-asteroid-mining-could-add-trillions-world-economy>

Resources on Earth are limited. Our planet was born with a fixed amount of water, hydrocarbons, nitrogen, and industrial and precious metals. And we're collecting, processing, and eventually throwing out those resources at an alarming rate: A United Nations report on resource depletion says that between 1980 and 2008 natural resources per capita declined by 20 percent in the United States, 33 percent in South Africa, 25 percent in Brazil, and 17 percent in China. For now, only protection and better resource management can safeguard the planet. As we burn through Earth's resources, a wealth of physical resources like metals, water, and hydrocarbons are floating around in asteroids, moons, and other planets, ready to be harvested. If human civilization is to continue to grow and expand over the centuries and millennia to come, hunger for resources is likely to drive us to explore and mine what's way, way out there. And as wild as it may sound, asteroids in particular could be highly profitable. In 1997 scientists speculated that a relatively small metallic asteroid with a diameter of 0.99 miles contains more than $20 trillion worth of industrial and precious metals. Yet, space mining is still in its infancy, and exploring it is costly. A NASA mission to an asteroid to bring back 2 kg (about 4.5 pounds) of material in 2021 is expected to cost the space agency $1 billion. But two companies are exploring asteroid mining, as well: Deep Space Industries, and Planetary Resources, which has the backing of several billionaire investors, including Google's Larry Page and Eric Schmidt, software executive Charles Simonyi, and filmmaker James Cameron. When Planetary Resources was founded in 2012, its founders boldly claimed the company could "add trillions of dollars to the global GDP" and "create a new industry and a new definition of 'natural resources.'" While neither company has gotten off the ground yet, Planetary Resources successfully raised $1 million in crowdfunding to place a new telescope, ARKYD, in space to hunt for Earthlike planets. Peter Diamandis, Planetary Resources' CEO, estimates that an asteroid 98 feet long could contain as much as $50 billion in platinum, and might also yield water for human consumption, or for producing hydrogen fuel. The potential benefits to asteroid mining reach far beyond just profit, economic growth, and expanding Earth's resource base. While mining on Earth can be highly destructive to natural habitats — resulting in deforestation, soil erosion, chemical contamination, and the pollution of groundwater — mining in space doesn't damage any natural habitats. Even more significantly, less resource bottlenecks means less potential for future resource wars between competing countries — a frightening scenario which the Pentagon has begun planning to address if need be.