## 1.

#### 1] Interpretation - Reduce means permanent reduction – it’s distinct from “waive” or “suspend.”

**Reynolds 59** (Judge (In the Matter of Doris A. Montesani, Petitioner, v. Arthur Levitt, as Comptroller of the State of New York, et al., Respondents [NO NUMBER IN ORIGINAL] Supreme Court of New York, Appellate Division, Third Department 9 A.D.2d 51; 189 N.Y.S.2d 695; 1959 N.Y. App. Div. LEXIS 7391 August 13, 1959, lexis)

Section 83's counterpart with regard to nondisability pensioners, section 84, prescribes a reduction only if the pensioner should again take a public job. The disability pensioner is penalized if he takes any type of employment. The reason for the difference, of course, is that in one case the only reason pension benefits are available is because the pensioner is considered incapable of gainful employment, while in the other he has fully completed his "tour" and is considered as having earned his reward with almost no strings attached. It would be manifestly unfair to the ordinary retiree to accord the disability retiree the benefits of the System to which they both belong when the latter is otherwise capable of earning a living and had not fulfilled his service obligation. If it were to be held that withholdings under section 83 were payable whenever the pensioner died or stopped his other employment the whole purpose of the provision would be defeated, i.e., the System might just as well have continued payments during the other employment since it must later pay it anyway.  [\*\*\*13] The section says "reduced", does not say that monthly payments shall be temporarily suspended; it says that the pension itself shall be reduced. The plain dictionary meaning of the word is to diminish, lower or degrade. The word "reduce" seems adequately to indicate permanency.

#### 2] Violation – the plan waives intellectual property protections temporarily, which is an indefinite suspension. That’s 1AC [WTO Communication].

#### Waiver is temporary.

Green 5/6 [Andrew Green (Devex Contributing Reporter based in Berlin, his coverage focuses primarily on health and human rights and he has previously worked as Voice of America's South Sudan bureau chief and the Center for Public Integrity's web editor). “US backs waiver for intellectual property rights for COVID-19 vaccines”. Devex. 06 May 2021. Accessed 7/31/2021. <https://www.devex.com/news/us-backs-waiver-for-intellectual-property-rights-for-covid-19-vaccines-99847> //Xu]

In a stunning reversal, U.S. President Joe Biden’s administration came out in favor of waiving intellectual property protections for COVID-19 vaccines Wednesday. The move follows months of U.S. opposition that began under former President Donald Trump to a proposal from South Africa and India to temporarily set aside intellectual property rights around products that would protect, contain, and treat COVID-19. Its supporters have argued that the proposal, first tabled at the World Trade Organization in October and now backed by more than 100 countries, is necessary to expand vaccine production and overcome global shortages.

#### 1AC Kang evidence says “Waiver” and “suspend rules”

#### 1AC HRW also says “Waiver” and “Waiving certain IP rules”

#### [Pre-empting the We Meet] – Plan Text in a Vacuum is a useless guideline since words are contextually defined based on function – the only basis for determining Topicality should be if the implementation of the Plan as per their 1AC solvency evidence follows the directional meaning of the Topic’s intent – anything else allows the 1AR to re-contextualize what the Plan says forcing the 1NC to predict infinite 1AR spin since they’re not tied to their evidence.

#### 3] Vote neg for limits and neg ground – re-instatement under any infinite number of conditions doubles aff ground – every plan becomes either temporary or permanent – you cherry-pick the best criteria and I must prep every aff while they avoid core topic discussions like reduction-based DAs which decks generics like Pharma Innovation and Bio-Tech.

#### 4] Paradigm Issues –

#### a] Topicality is Drop the Debater – it’s a fundamental baseline for debate-ability.

#### b] Use Competing Interps – 1] Topicality is a yes/no question, you can’t be reasonably topical and 2] Reasonability invites arbitrary judge intervention and a race to the bottom of questionable argumentation.

#### c] No RVI’s - 1] Forces the 1NC to go all-in on Theory which kills substance education, 2] Encourages Baiting since the 1AC will purposely be abusive, and 3] Illogical – you shouldn’t win for not being abusive.

## 2.

### 1NC – Kritik

#### **Genocidal settlement is** a structure, not an event meaning ontological logic of elimination is an everyday manifestation that defines settler identity.

Rifkin 14, Mark. Settler common sense: Queerness and everyday colonialism in the American renaissance. U of Minnesota Press, 2014. (Associate Professor of English & WGS at UNC-Greensboro)//Elmer

If nineteenth-century American literary studies tends to focus on the ways Indians enter the narrative frame and the kinds of meanings and associa- tions 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 settler- colonial 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 Sover- eignty,” she argues, “As a regime of power, patriarchal white sovereignty operates ideologically, materially and discursively to reproduce and main- tain its investment in the nation as a white possession” (88), and in “Writ- ing 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 collec- tivities as (racialized) populations subject to U.S. jurisdiction and manage- ment: “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).

#### That results in land exploitation and ecocide – specifically manifests in knowledge institutions making forefronting Settler Colonialism a prior question.

Paperson 17 la paperson or K. Wayne Yang, June 2017, “A Third University is Possible” (an associate professor of ethnic studies at the University of California, San Diego)//Elmer

Land is the prime concern of settler colonialism, contexts in which the colonizer comes to a “new” place not only to seize and exploit but to stay, making that “new” place his permanent home. Settler colonialism thus complicates the center–periphery model that was classically used to describe colonialism, wherein an imperial center, the “metropole,” dominates distant colonies, the “periphery.” Typically, one thinks of European colonization of Africa, India, the Caribbean, the Pacific Islands, in terms of external colonialism, also called exploitation colonialism, where land and human beings are recast as natural resources for primitive accumulation: coltan, petroleum, diamonds, water, salt, seeds, genetic material, chattel. Theories named as “settler colonial studies” had a resurgence beginning around 2006.[2] However, the analysis of settler colonialism is actually not new, only often ignored within Western critiques of empire.[3] The critical literatures of the colonized have long positioned the violence of settlement as a prime feature in colonial life as well as in global arrangements of power. We can see this in Franz Fanon’s foundational critiques of colonialism. Whereas Fanon’s work is often generalized for its diagnoses of anti/colonial violence and the racialized psychoses of colonization upon colonized and colonizer, Fanon is also talking about settlement as the particular feature of French colonization in Algeria. For Fanon, the violence of French colonization in Algeria arises from settlement as **a spatial immediacy of empire**: the geospatial collapse of metropole and colony into the same time and place. On the “selfsame land” are spatialized white immunity and racialized violation, non-Native desires for freedom, Black life, and Indigenous relations.[4] Settler colonialism is too often thought of as “what happened” to Indigenous people. This kind of thinking confines the experiences of Indigenous people, their critiques of settler colonialism, their decolonial imaginations, to an unwarranted historicizing parochialism, as if settler colonialism were a past event that “happened to” Native peoples and not generalizable to non-Natives. Actually, settler colonialism is something that “happened for” settlers. Indeed, it is happening for them/us right now. Wa Thiong’o’s question of how instead of why directs us to think of land tenancy laws, debt, and the privatization of land as settler colonial technologies that enable the “eventful” history of plunder and disappearance. Property law is a settler colonial technology. The weapons that enforce it, the knowledge institutions that legitimize it, the financial institutions that operationalize it, are also technologies. Like all technologies, they evolve and spread. Recasting land as property means severing Indigenous peoples from land. This separation, what Hortense Spillers describes as “the loss of Indigenous name/land” for Africans-turned-chattel, recasts Black Indigenous people as black bodies for biopolitical disposal: who will be moved where, who will be murdered how, who will be machinery for what, and who will be made property for whom.[5] In the alienation of land from life, alienable rights are produced: the right to own (property), the right to law (protection through legitimated violence), the right to govern (supremacist sovereignty), the right to have rights (humanity). In a word, what is produced is whiteness. Moreover, it is not just human beings who are refigured in the schism. Land and nonhumans become alienable properties, a move that first alienates land from its own sovereign life. Thus we can speak of the various technologies required to create and maintain these separations, these alienations: Black from Indigenous, human from nonhuman, land from life.[6] “How?” is a question you ask if you are concerned with the mechanisms, not just the motives, of colonization. Instead of settler colonialism as an ideology, or as a history, you might consider settler colonialism as a set of technologies —a frame that could help you to forecast colonial next operations and to plot decolonial directions. This chapter proceeds with the following insights. (1) The settler–native– slave triad does not describe identities. The triad—an analytic mainstay of settler colonial studies—digs a pitfall of identity that not only chills collaborations but also implies that the racial will be the solution. (2) Technologies are trafficked. Technologies generate patterns of social relations to land. Technologies mutate, and so do these relationships. Colonial technologies travel. In tracing technologies’ past and future trajectories, we can connect how settler colonial and antiblack technologies circulate in transnational arenas. (3) Land—not just people—is the biopolitical target.[7] The examples are many: fracking, biopiracy, damming of rivers and flooding of valleys, the carcasses of pigs that die from the feed additive ractopamine and are allowable for harvest by the U.S. Food and Drug Administration. The subjugation of land and nonhuman life to deathlike states in order to support “human” life is a “biopolitics” well beyond the Foucauldian conception of biopolitical as governmentality or the neoliberal disciplining of modern, bourgeois, “human” subject. (4) (Y)our task is to theorize in the break, that is, to refuse the master narrative that technology is loyal to the master, that (y)our theory has a Eurocentric origin. Black studies, Indigenous studies, and Othered studies have already made their breaks with Foucault (over biopolitics), with Deleuze and Guatarri (over assemblages and machines), and with Marx (over life and primitive accumulation). (5) Even when they are dangerous, understanding technologies provides us some pathways for decolonizing work. We can identify projects of collaboration on decolonial technologies. Colonizing mechanisms are evolving into new forms, and they might be subverted toward decolonizing operations. The Settler–Native–Slave Triad Does Not Describe Identities One of the main interventions of settler colonial studies has been to insist that the patterning of social relations is shaped by colonialism’s thirst for land and thus is shaped to fit modes of empire. Because colonialism is a perverted affair, our relationships are also warped into complicitous arrangements of violation, trespass, and collusion with its mechanisms. For Fanon, the psychosis of colonialism arises from the patterning of violence into the binary relationship between the immune humanity of the white settler and the impugned humanity of the native. For Fanon, the supremacist “right” to create settler space that is immune from violence, and the “right” to abuse the body of the Native to maintain white immunity, this is the spatial and fleshy immediacy of settler colonialism. Furthermore, the “humanity” of the settler is constructed upon his agency over the land and nature. As Maldonado- Torres explains, “I think, therefore I am” is actually an articulation of “I conquer, therefore I am,” a sense of identity posited upon the harnessing of nature and its “natural” people.[8] This creates a host of post+colonial problems that have come to define modernity. Because the humanity of the settler is predicated on his ability to “write the world,” to make history upon and over the natural world, the colonized is instructed to make her claim to humanity by similarly acting on the world or, more precisely, acting in his. Indeed, for Fanon, **it is the perverse ontology of settler becomings**—becoming landowner or becoming property, becoming killable or becoming a killer—and the mutual implication of tortured and torturer that mark the psychosis of colonialism. This problem of modernity and colonial psychosis is echoed in Jack Forbes’s writings: Columbus was a wétiko. He was mentally ill or insane, the carrier of a terribly contagious psychological disease, the wétiko psychosis. . . . The wétiko psychosis, and the problems it creates, have inspired many resistance movements and efforts at reform or revolution. Unfortunately, most of these efforts have failed because they have never diagnosed the wétiko.[9] Under Western modernity, becoming “free” means becoming a colonizer, and because of this, “the central contradiction of modernity is freedom.”[10] Critiques of settler colonialism, therefore, do not offer just another “type” of colonialism to add to the literature but a mode of analysis that has repercussions for any diagnosis of coloniality and for understanding the modern conditions of freedom. By modern conditions of freedom, I mean that Western freedom is a product of colonial modernity, and I mean that such freedom comes with conditions, with strings attached, most manifest as terms of unfreedom for nonhumans. As Cindi Mayweather says, “your freedom’s in a bind.”[11]

#### Expansion of medical access is a form of settler colonial biomedical onslaught – humanitarian promotions of health proliferate genocidal assimilation.

Klausen 13, Jimmy Casas. "Reservations on hospitality: contact and vulnerability in Kant and indigenous action." Hospitality and World Politics. Palgrave Macmillan, London, 2013. 197-221. (Associate Professor in the Instituto de Relações Internacionais at the Pontifícia Universidade Católica do Rio de Janeiro)//Elmer

On the other hand and by contrast, the **governmental reach of public health initiatives** that would effect the improvement of isolated indigenous populations’ health **accords** with Kantian philanthropy – **with all the risks of violated freedom and smothered life** that entails. Public **health advocates** would **repair** the **disadvantaged morbidity profile of** isolated **indigenous groups through** a policy of initiating contact supported by the provision of modern **biomedical** health **care** services to ameliorate the epidemiological effects of contact. State-initiated contact without attendant health care has proved disastrous. Into the 1970s, FUNAI attempted to make friendly contact with isolated Indians. By relying on hired expert indigenous trackers, government contact expeditions located isolated groups and – demonstrating their interest in seeking commerce – enticed the latter with gifts of machetes and blankets. One FUNAI expedition to contact the Matis in 1978 resulted in high morbidity from pneumonia and other infectious diseases and killed one of every two Matis. 60 To correct such devastating policies, anthropologists Magdalena Hurtado, Kim Hill, Hillard Kaplan and Jane Lancaster have elaborated the following argument: Many anthropologists and indigenous-rights activists believe that uncontacted Indians should be left alone. These people are well-meaning, but they are wrong because they base their position on three incorrect assumptions. First, they assume that the Indians have chosen to remain isolated . . . . Those who oppose contact also assume that the Indians will inevitably be decimated by virgin-soil epidemics . . . . Finally, opponents of contact assume that isolated native groups will survive if not contacted. 61 However, even correcting for the fatal infelicities of past policy-driven, state-initiated contacts such as FUNAI’s, the preponderantly disadvantaged morbidity profile of such virgin-soil populations cannot be reduced by greater hospitality in the form of redoubled and more expert interventionary contacts. **Although public health efforts** like those advocated by Hurtado et al. **might reduce mortality**, highly **disease-vulnerable persons will still sicken** and will do so **through means that would pretend to foster life by actively disregarding how the people subject to these external machinations might** determine their own needs and **value their own health**. Isolated **indigenes’** biological **lives** would be **simultaneously fostered and risked**, while their free **personhood would count as nothing** morally–culturally. In short, there are serious political costs to be weighed in such an intervention. Because of – and not in spite of – their philanthropy, public health interventions of the type that Hurtado et al. advocate extend the reach of governmentality much more intrusively than land rights policies. Besides deciding on behalf of peoples in regard to the interpretation of their acts of self-quarantine, the advocated **public health policies surgically insert apparatuses of biomedicine directly into the contacted peoples’ living being**. Such policies thereby **displace** **indigenous norms of health and native cultural strategies** of living on with the norms and overall strategy embedded in the culture of scientific and clinical biomedicine. Though the pretence is that such acts demonstrate the hospitality of the wider national or global society, such health policy interventions cannot simply make a presentation for possible society; rather, qua philanthropy they initiate contact, which, because of the high degree of vulnerability of those contacted, must needs lead to the proliferation of contacts. It is not a hospitable policy of fostering life that Hurtado et al. support, not merely possible commerce but an obsessive philanthropy of biomedical life support and literally **unavoidable onslaught of commerce**, possibly forevermore. Most startlingly, such public health interventions presume as universal a standard of life that could certainly vary while retaining meaning and value. The anthropologist Tess Lea describes this universalising interventionary compulsion in withering words: When you are a helping bureau-professional, the **compulsion to** do something to **fix** the problems of **target populations** – those deemed as suffering from unequal and preventable conditions – exceeds all other impulses . . . . ‘They’ need our greater commitment. The idea that life might be lived differently with value and meaning or that ‘need’ might be conceived differently from the way in which we **calculate** it **through** our **interventionary lens**, becomes impossible to imagine. 62 Hurtado et al. assume that health professionals and policy makers must hospitably confer biomedically acquired immunity on heretofore isolated and now contacted virgin soil populations. Fostering indigenous lives by **imposing** an **alien conception of immunity**, they would inhospitably **destroy alternate strategies of living on**. Seeing through their interventionary lens, Hurtado et al. themselves become arbiters of successful and unsuccessful forms of life: they presume that self-quarantine cannot itself serve as an effective cultural strategy to immunise living bodies. Thus, ironically perhaps, these anthropologists choose biology above culture by seeing each from a standpoint authorised by the culture of biomedicine. From their interventionary lens and against Canguilhem’s admonition above, self-quarantine appears to be a failed strategy for living on because the immunity it would confer is imperfect or incomplete. Likewise, condoning self-isolation is imperfect or incomplete hospitality as against their more perfect interventionary hospitality in the name of life. Authorising themselves to make these judgements, they enact an altogether different collapse of morality into nature than the Kantian collapse I reconstruct above. Whereas Kant’s collapse of minimalism into abstentionism and moral duty into nature’s constraints opens hospitality and therefore strategies for living on, this other collapse binds moralising conceptions of ‘health’ to the biomedically conceived body. Yet if, according to Canguilhem, for humans especially, ‘health is precisely a certain latitude, a certain play in the norms of life and behavior’, 63 then it seems that the ‘**health’ that supposedly hospitable**, though strictly philanthropic, ‘life’-fostering interventionary contact **would impose** on the exuberance of self-quarantining **indigenous peoples** is **a sickness unto** that other perpetual peace Kant mentions: **death**.

#### Biomedicine itself is invested in colonial exploitation through testing done on indigenous communities to biopiracy and stealing indigenous knowledge.

Lift Mode 17 3-10-2017 "Pharmaceutical Colonialism” <https://medium.com/@liftmode/pharmaceutical-colonialism-3-ways-that-western-medicine-takes-from-indigenous-communities-3a9339b4f24f> (We at Liftmode.com are a team of professionals from a variety of backgrounds, dedicated to the mission of providing the highest quality and highest purity nutritional health supplements on the market. We look specifically for the latest and most promising research in the fields of cognition enhancement, neuroscience and alternative health supplements, and develop commercial strategies to bring these technologies to the marketplace.)//Elmer

Does **modern medicine take from rural communities**? At first, this seems outrageous. However, on closer inspection, we find three main methods of poaching: **stealing indigenous knowledge**, ‘**biopiracy’**, and the sale of pharmaceuticals at exorbitant prices. Another example includes **using** **developing countries** and rural populations **as test subjects in unethical clinical trials** — for example on **AIDS patients in South Africa**.[1] This article examines three methods that Western medicine takes from rural communities. We also examine the emerging new forms of medicine and how many people are beginning to appreciate the medical knowledge of different cultures around the world. Traditional knowledge and culture is threatened by the expansive natural of the pharmaceutical industry 1. Pharmaceutical colonialism: Stealing Indigenous Knowledge First and foremost, what has been taken from indigenous communities for the last roughly 600 years is traditional knowledge about medicinal plants. It is interesting that the **major advancements in Western medicine** **coincide** very closely **to escalating global colonialism** by Western countries. It’s difficult to estimate the exact percentage of **modern drugs** that were **originally based on traditional plant sources**, because of the complex evolution of Western laboratory-made medicine. However, this percentage is known to be very high. In fact, a 2006 paper by Dr. A Gurib-Fakim states: “Natural products and their derivatives represent **more than 50%** of all the drugs in clinical use in the world. Higher plants contribute no less than 25% of the total.”[2] The extent to which traditional knowledge permeates through Western medicine is too broad to explain fully in a small article like this. We’d need to write an entire book to cover the full content! So, we will just take a look at one example below. How the West takes Indigenous knowledge: **Anti-Malaria Drugs** Mosquitoes are, by far, the world’s most dangerous animals, spreading a number of diseases including Dengue fever, Zika virus, and malaria. According to the World Health Organization, nearly half of the world’s population is at risk of malaria. In 2015, over 210 million people became infected with malaria, and a staggering 429 000 people died from the blood parasite.[3] To combat the infectious disease, scientists have developed two major classes of anti-malarial drugs. These are both based on indigenous knowledge of plant medicine: Mosquitos kill more people than any other animal every year 1. Quinine Quinine is extracted from the bark of the cinchona tree, native to South America. Contrary to propaganda by the Spanish inquisitors, which is still used in modern medicine today, Westerners did not ‘discover’ the cinchona tree. Indigenous Peruvian cultures had been using the bark of the cinchona tree for hundreds, possibly thousands, of years before the arrival of the colonial forces from the North. They crushed it up and mixed it with water to ‘relieve shivering’ — a major sign of the feverish symptoms of malaria.[4] Unlike traditional Chinese knowledge, which has survived until modern times, the ancient knowledge of South America cultures was almost completely destroyed by colonial forces. This makes tracing the historical use of the cinchona tree more difficult.[5] After the inquisition of most traditional cultures in South America, the cinchona bark was brought back to Western Europe and was hailed as one of the most exciting discoveries of modern medicine. The success of cinchona bark in Europe created a massive industry, initially run by the Spanish, but which was later overtaken by French and English industrialists.[6] It’s important to know that the ‘traditional’ use of cinchona bark in 18th century Europe was in exactly the same method as its original use in indigenous societies: crushing up the barking and mixing it with water. The chemical compound quinine was first extracted from cinchona bark in 1820 by two Frenchmen: Pierre Joseph Pelletier and Joseph Caventou. This allowed purified quinine to replace traditional cinchona extracts.[7] Interestingly, Western scientists have since discovered that cinchona bark actually contains several active components, which function in a synergistic relationship to kill the malaria parasite.[8] In modern times, a number of quinine-based drugs have been developed, with varying success. The issue becomes complex here because, while these drugs were developed by Western scientists using modern technological laboratories, if it hadn’t been for the original indigenous knowledge, these compounds could not have been developed at all. The quinine derivatives include Chloroquine, Pyrimethamine, and Mefloquine. Chloroquine was used as a spray along with DDT in the WHO’s malaria eradication plan (the efficacy and usefulness of this are still under debate: numerous countries that were sprayed with these chemicals soon developed strains of malaria that were resistant to the drugs).[9] 60411828 - workers are fogging for dengue control. mosquito borne diseases of zika virus. Quinine-based drugs were used in sprays to combat malaria around the world 2. Artemisinin **Artemisinin** is an active compound found in traditional Chinese medicine called Qinghao Su (sweet wormwood). This traditional Chinese medicine has been **used to treat fevers** for over a thousand years. It is currently still extracted from plant sources, the majority of which are grown in China, Vietnam and East Africa. Once the full-grown plants are harvested, the chemical is extracted, leaving the pure artemisinin at a highly variable market price of between $120 — $1200 per kilogram.[10] It’s interesting that the artemisinin-based drug combinations (ACTs) are the most expensive anti-malarial treatments available. This is despite the fact that it is one of the few malarial medications that are still mostly plant-based. However, **Western pharmaceutical** companies are now **developing synthetic** forms of **artemisinin**. The new forms of artemsinin are genetically engineered and have intellectual property rights attached, potentially bringing in big revenues for the companies involved. The proponents of the synthetic form of artemisinin claim that the synthetic form will be able to be sold for cheaper than the natural form. However, the average import price of natural artemsisin to India over the last ten years was around $370 per kilo — a fair amount cheaper than the price that the pharmaceutical companies are pushing for.[11] **Artemisinin farming** **sustains** the **livelihoods of** an estimated **100’000 farmers.** With **synthetic derivatives** being developed this **puts** the **livelihoods** of the farmers and their families **at risk of poverty** (estimated to be around 3–5 times the number of people as the farmers themselves).[12] The ironic and disturbing thing about the whole situation is that the artemisinin farmers themselves are the ones who are most at risk of contracting malaria. In effect, they stand to not only have their incomes stripped by Western pharmaceutical companies but also to become physically dependent on the products of those very companies. [13] 16118463 - portrait of a burmese woman with thanaka powdered face working in farm Farmers livelihoods are threatened by the use of synthetic chemicals 2. ‘**Biopiracy’** — **stealing natural resources and plants** The idea that modern medicine might be a form of colonialism seems at first to be quite outrageous! However, on closer inspection, it’s quite clear that a few nations continue to play the role of ‘missionary’, helping to save people in the ‘developing world’.[14] In some cases, though, the role of the ‘missionary’ becomes a little less clear. The second way that Western medicine takes from indigenous communities is something called ‘Biopiracy’. This is similar to the method we described above, however, in this case, what is taken is not knowledge but the actual plants and resources themselves. In biopiracy actions, plants and natural resources are stolen entirely from indigenous communities and are then used to develop drugs and medicines in the West. The indigenous communities benefit nothing from the theft of their resources. **Medicines** developed from **stolen** materials **are** often **sold back** to the very people from whom the original plant-sources were stolen — **at exorbitant prices**. Examples of medications that face biopiracy charges include: A **drug for diabetes developed** in the UK **from a Libyan plant**, Artemisia judaica A medicine for **immunosuppression** developed by GlaxoSmithKline which is **derived from** a **chemical found in termite hills** in Gambia An HIV treatment taken from bacteria found in central Uganda Antibiotic drugs developed from amoebas found in Mauritius and Venezuela Anti-diarrhea vaccines developed from Egyptian bacteria [15] According to Beth Burrows, president of Washington-based Edmond’s Institute: “Times have changed. It is no longer acceptable for the great white explorer to trawl across Africa or South America taking what they want for their own commercial benefit. It is no more than a new form of colonial pillaging. As there are internationally recognized rights for oil, so there should be for indigenous plants and knowledge.”[16] In an ideal world, knowledge and resources would be shared equitably. Both the indigenous cultures and the modern world would benefit from the sharing of knowledge and medicinal plants, which could leave the world a much better place. However, this is not the case in today’s world. More and more, we see evidence of **pharmaceutical companies using rural communities as customers and guinea-pigs for medicine** that was originally sourced from local knowledge.[17] Traditional medicine is pushed off the market and indigenous knowledge is ‘dumbed down’ through development programs. This forces the majority of the world to have to work through cartel-like pharmaceutical corporations who extract unbelievably large sums of money from people, which we’ll look at below.[18] 21736635 - shanty house in bangkok water canals along the river bank, thailand Those who benefit the least from pharmaceutical colonialism are the ones who need healthcare the most

#### Vote negative to endorse a cartography of refusal

Day 15 Iyko, Associate Professor of English. Chair, Critical Social Thought. “Being or Nothingness: Indigeneity, Antiblackness, and Settler Colonial Critique.” Source: Critical Ethnic Studies, Vol. 1, No. 2 (Fall 2015), pp. 102-121 //Elmer

And so the potential relations that Wilderson sets up through a critique of sovereignty are at best irrelevant or at worse false in Sexton’s absolute claim that slavery stands alone as the “threshold of the political world.”45 I suggest that this wavering relation/nonrelation of antiblackness and Indigeneity exhibited in Wilderson’s and Sexton’s work reveal the problem in any totalizing approach to the heterogeneous constitution of racial difference in settler colonies. Beyond this inconsistency, the liberal multiculturalist agenda that Wilderson and Sexton project into Indigenous sovereignty willfully evacuates any Indigenous refusal of a colonial politics of recognition. Among other broad strokes, Sexton states, “as a rule, Native Studies reproduces the dominant liberal political narrative of emancipation and enfranchisement.”46 This provides a basis for Wilderson’s assertion that Indigenous sovereignty engages in a liberal politics of state legitimation through recognition because “treaties are forms of articulation” that buttress “the interlocutory life of America as a coherent (albeit genocidal) idea.”47 But such a depoliticized liberal project is frankly incompatible with Indigenous activism and scholarship that emerges from Native studies in North America. The main argument in Glen Sean Coulthard’s book Red Skin, White Masks is to categorically reject “the liberal recognition-based approach to Indigenous selfdetermination.”48 **This is not** a politics of **legitimizing** Indigenous nations **through state recognition** **but** rather **one of refusal**, a refusal to be **recognized and** thus **interpellated by the settler colonial nation-state**. Drawing on Fanon, Coulthard describes the “necessity on the part of the oppressed to ‘turn away’ from their other-oriented master-dependency, and to instead struggle for freedom on their own terms and in accordance with their own values.”49 It is also difficult to reconcile the depoliticized narrative of “resurgence and recovery” that Wilderson and Sexton attribute to Indigenous sovereignty in the face of **Idle No More**, the anticapitalist Indigenous sovereignty movement in Canada whose national railway and **highway** **blockades** have seriously **destabilized** the **expropriation of natural resources** for the global market. These are examples that Coulthard describes as “**direct action**” rather tjhan negotiation—in other words, antagonism, not conflict resolution: The [blockades] are a crucial act of negation insofar as they seek to impede or block the flow of resources currently being transported to international markets from oil and gas fields, refineries, lumber mills, mining operations, and hydroelectric facilities located on the dispossessed lands of Indigenous nations. These modes of direct action . . . seek to have **a negative impact on** the economic **infrastructure** that is **core to** the **colonial accumulation of capital in settler-political economies** like Canada’s.50 **These tactics are** part of what Audra Simpson calls a “**cartography of refusal” that “negates the authority of the other’s gaze**.”51 It is **impossible to frame** the **blockade movement**, which has become the greatest threat to Canada’s resource agenda,52 **as a struggle for “enfranchisement**.” **Idle No More is** not in “conflict” with the Canadian nation-state; it is in **a struggle against the very premise of settler colonial capitalism** that requires the elimination of Indigenous peoples. As Coulthard states unambiguously, “For Indigenous nations to live, capitalism must die.”

#### Reject Reformism or Plan Focus - Challenging the 1AC’s colonialist framework of interpretation is a prior question to whether or not the Aff is a good idea

Deloria Jr. 99 – Member of the Standing Rock Sioux Tribe and Professor at University of Colorado Boulder  
(Vine, also Former Executive Director for the National Congress of American Indians and former Professor of Political Science and Law at the University of Arizona, For This Land: Writing on Religion in America, p. 101-7)//Elmer  
If there were any serious concern about liberation, we would see thousands of people simply walk away from the vast economic, political, and intellectual machine we call Western civilization and refuse to be enticed to participate in it any longer. Liberation is not a difficult task when one no longer finds value in a set of institutions or beliefs. We are liberated from the burden of Santa Claus and the moral demand to be "good" when, as maturing adolescents, we reject the concept of Santa Claus. Thereafter we have no sense of guilt in late November that we have not behaved properly during the year, and no fear that a lump of coal rather than a gift will await us Christmas morning. In the same manner, we are freed and liberated once we realize the insanity and fantasy of the present manner of interpreting our experiences in the world. Liberation, in its most fundamental sense, requires a **rejection of everything we have been taught** and its replacement by only those things we have experienced as having values. But this replacement only begins the task of liberation. For the history of Western thinking in the past eight centuries **has been one of replacement of ideas** within a framework that has remained **basically unchanged** for nearly two millenia. Challenging this framework of interpretation means a rearrangement of our **manner of perceiving the world**, and it involves a reexamination of the body of human knowledge and its structural reconstruction into a new format, Such a task appears to be far from the struggles of the present. It seems abstract and meaningless in the face of contemporary suffering. And it suggests that people can be made to change their oppressive activity by intellectual reorientation alone. All these questions arise, however, because of the fundamental orientation of Western peoples toward the world. We assume that we know the structure of reality and must only make certain minor adjustments in the machinery that operates it in order to bring our institutions into line. Immediate suffering is thus placed in juxtaposition with abstract metaphysical conceptions of the world and, because we can see immediate suffering, **we feel impelled to change conditions quickly** to relieve tensions, never coming to **understand how the basic attitude toward life** and its derivative attitudes toward minority groups **continues to dominate** the goals and activities that appear designed to create reforms, Numerous examples can be cited to show that **our efforts to bring justice** into the world **have been short-circuited** by the passage of events, and that those efforts are unsuccessful because we have failed to consider the **basic framework within which we pose questions, analyze alternatives, and suggest solutions**. Consider the examples from our immediate past. In the early sixties college application forms included **a blank line** on which all prospective students were required **to indicate** their **race**. Such information was used to discriminate against those of a minority background, and so **reformers demanded** that the **question be dropped**. By the time all colleges had been forced to eliminate questions concerning the race of applicants, the Civil Rights Movement had so sensitized those involved in higher education that scholarships were made available in great numbers to people of minority races. **There was no way,** however, **to allocate** such **scholarships** **because college officials could no longer determine the racial background** of students on the basis of their applications for admission. Much of the impetus for **low-cost housing** in the cities was based upon the premise that in the twentieth century people should not have to live in hovels but that adequate housing should be constructed for them. Yet in the course of **tearing down** slums and building new housing projects, low-income housing areas were eliminated. The **construction cost** of the new projects **made** it necessary to charge hi**gher rentals**. **Former residents** of the lowincome areas **could not afford to live** in the new housing, so they moved to other parts of the city and created exactly the same conditions that had originally provoked the demand for low-rent housing. Government schools had a very difficult time teaching American Indian children the English language. (One reason was the assumption of teachers that all languages had Latin roots, and their inability to adapt the programs when they discovered that Indian languages were not so derived.) Hence programs in bilingual teaching methods were authorized that would use the native language to teach the children English, an underhanded way of eliminating the native language. Between the time that bilingual programs were conceived and the time that they were finally funded, other programs that concentrated on adequate housing had an unexpected effect on the educational process. Hundreds of new houses were built in agency towns, and Indians moved from remote areas of the different reservations into those towns where they could get good housing. Since they were primarily younger couples with young children, the housing development meant that most Indian children were now growing up in the agency communities and were learning English as a first language. Thus the bilingual programs, which began as a means of teaching English as a second language, became the method designed to preserve the native vernacular by teaching it as a second language to students who had grown up speaking English. Example after example could be cited, each testifying to the devastating effect of a general attitude toward the world that underlies the Western approach to human knowledge. The basis of this attitude is the assumption that the world operates in certain predetermined ways, that it operates continuously under certain natural laws, and that the nature of every species is homogeneous, with few real deviations.

#### The Affrelegates indigenous possibility to reservation, accelerating death-making – only an orientation of refusal as generative can solve. This the ROTB is to reject systems of settler colonialism.

King 17, Tiffany Lethabo. "Humans involved: Lurking in the lines of posthumanist flight." Critical Ethnic Studies 3.1 (2017): 162-185. (Assistant Professor of Women’s, Gender and Sexuality Studies at Georgia State)//GZ but re-cut by Elmer

Within Native feminist theorizing, ethnographic refusal can be traced to Audra Simpson’s 2007 article, “On Ethnographic Refusal.” In this seminal work, Simpson reflects on and gains inspiration from the tradition of refusal practiced by the people of Kahnawake.14 Simpson shares that Kahnawake refusals are at the core and spirit of her own ethnographic and ethical practices of refusal. I was interested in the larger picture, in the discursive, material and moral territory that was simultaneously historical and contemporary (this “national” space) and the ways in which *Kahnawakero:non*, the “people of Kahnawake,” had *refused* the authority of the state at almost every turn. The ways in which their formation of the initial membership code (now replaced by a lineage code and board of elders to implement the code and determine cases) was refused; the ways in which their interactions with border guards at the international boundary line were predicated upon a refusal; how refusal worked **in everyday encounters** to enunciate repeatedly to ourselves and to outsiders that “this is who we are, this is who you are, these are my rights.”15 Because Simpson was concerned with applying the political and everyday modes of Kahnawake refusal, she attended to the “collective limit” established by her and her Kahnawake participants.16 The collective limit was relationally and ethically determined by what was shared but more importantly by what was not shared. Simpson’s ability to discern the collective limit could only be achieved through a form of relational knowledge production that regards and cares for the other. Simpson recounts how one of her participants forced her to recognize a collective limit. Approaching and then arriving at the limit, Simpson experiences the following: And although I pushed him, hoping that there might be something explicit said from the space of his exclusion— or more explicit than he gave me— it was enough that he said what he said. “Enough” is certainly enough. “Enough,” I realised, was when I reached the limit of my own return and our collective arrival. Can I do this and still come home; what am I revealing here and why? Where will this get us? Who benefits from this and why? And “enough” was when they shut down (or told me to turn off the recorder), or told me outright funny things like “nobody seems to know”— when everybody *does* know and talks about it *all the time*. Dominion then has to be exercised over these representations, and that was determined when enough was said. The ethnographic limit then, was reached not just when it would cause harm (or extreme discomfort)—the limit was arrived at when the representation would bite all of us and compromise the *representational* territory that we have gained for ourselves in the past 100 years.17 Extending her discussion of ethnographic refusal beyond the bounds of ethnographic concerns, Simpson also ponders whether this enactment of refusal can be applied to theoretical work. Simpson outright poses a question: “What is theoretically generative about these refusals?”18 The question that Simpson asks in 2007 is clarified by Eve Tuck and K. Wayne Yang in the 2014 essay “R- Words: Refusing Research.” Arguing that modes of refusal extended into the theoretical and methodological terrains of knowledge production are productive and necessary, Tuck and Yang state: For the purposes of our discussion, the most important insight to draw from Simpson’s article is her emphasis that refusals are not subtractive, but are theoretically generative, expansive. Refusal is not just a “no,” but a redirection to ideas otherwise unacknowledged or unquestioned. Unlike a **settler colonial configuration of knowledge that is** petulantly exasperated and **resentful of limits**, a methodology of refusal regards limits on knowledge as productive, as indeed a good thing.19 In line with Simpson’s intervention, Tuck and Yang posit that “refusal itself could be developed into both method and theory.”20 For Tuck and Yang, a generative practice of refusal and a decolonial and abolitionist tradition is making Western thought “turn back upon itself as settler colonial knowledge, as opposed to universal, liberal, or neutral knowledge without horizon.”21 In fact, the coauthors suggest “making the settler colonial metanarrative the object of . . . research.”22 What this move effectively does is question the uninterrogated assumptions and exposes the violent particularities of the metanarrative. Scrutiny as a practice of refusal also slows down or perhaps halts the momentum of the machinery that allows, as Tuck and Yang argue, “knowledge to facilitate interdictions on Indigenous and Black life.”23

## Case

### 1NC – Util Overview

#### Top-Level on Util:

#### 1] Framing Issue – If we win our reps are good and that our ethical orientations come apriori, that means that we just have to win a risk of a link to prove that the plan is unethical.

#### 2] Calculability – Settler Colonialism is unable to be calculated on a utilitarian or a consequentialist metric – it is both a spiritual and cultural genocide that leads to a psychological and emotional genocide that can’t be accounted for by body count.

#### 3] Ontology Outweighs - They can’t win any of their impacts in a word where they have conceded the libidinal economy and ontology which serves as a filter for their impacts.

#### 4] Extinction Rhetoric is a tactical securing of life for infinite futurist progression in opposition to the backward savage – the impact is endless violence.

Schotten 16 C. Heike Schotten 3-4-2016 “Queering Sovereignty, Decolonizing Desire” Spatializing Sovereignty organized by The Society for Radical Geography, Spatial Theory, and Everyday Life, Transcribed by Tabatha R. at rev.com. http://www.ustream.tv/recorded/84081898. 8:07 - 19:56 (associate professor of political science at UMass)//Elmer

Okay so in the state of nature, which Hobbes defines as a place where there's **no security**, there **is**, in Edelman's terms, **no future**. This is true not only because we are responsible solely for our own survival, an endeavor we cannot possibly succeed at on our own, but it is also because given this radical insecurity, we are incapable of imagining any other moment or time than now. Hobbes himself acknowledges there is no "accounting of time" in the state of nature, which of course makes sense; in a condition of perpetual war, the future is unimaginable because it is so tenuous. As well, the past becomes effectively irrelevant, hence **the institution of sovereignty** in Hobbes' version **secures** our **physical preservation** and I’m arguing that it does so **by** bringing **temporality** itself into existence and **producing a future**. Okay, so that's the first point. The second point is that, in this act, **the sovereign establishes the very meaning and content of life itself**. For understood temporally, there is a way in which there is no distinction between life and death in the state of nature, in so far as there is no way to tell present from future. The state of nature's enduring present entails that life there is a kind of limbo-like existence, a suspension of living or perpetual near-death experience wherein we can never be certain of anything. This may be why it is so important to Hobbes to establish the commonwealth in the first place: Not simply to preserve life, as he explicitly suggests, but actually more primarily to definitively demarcate life as life and differentiate it from death. I mean, there's a normative enterprise going on here, right? Indeed, although the sovereign is the beacon of peace, war and death are just as must a byproduct of the institution of sovereignty as life and peace are. So what I take from this is that sovereignty, in short, is the definitive bio-political regime, in so far as it constitutes and determines life as such, distinguishing it from what only becomes subsequently recognizable as death. The third point is that sovereignty institutes this life-death distinction via a moralized logic that relegates life to the domain of civilization and value, and death to the domain of savagery and nihilism. This becomes clear in the conflicted and confusing ways Hobbes characterizes the state of nature as simultaneously a time, a place, and a condition. Now as I just argued that the state of nature is a time — like if it is an era or an epoch — it's a time with no time, a moment that is completely timeless, an era lacking any dynamism or principle of change. If the state of nature is instead a condition, which he also claims, he is clear that it is one of savagery, writing "It may peradventure be thought there never was such a time nor condition of war as this; and I believe it was never generally so over all the world, but there are many places where they live so now," and he cites as an example, "the savage people in many places of America." Bolstering the view that the state of nature is a story about humanity's pre-history, Hobbes here rehearses the enlightenment trope of indigenous peoples as European humanity's ancestors and/or pre-modern childhood. Savagery is, therefore, associated with solid temporality, timelessness, and the failure of forward movement or progress. Conclusively, when referencing a geographical location, the state of nature is America, and the 17th-century European notion of the new world, an empty land ripe for exploration and conquest. These specifications of the state of nature in Hobbes make clear that establishment of sovereignty imposes a clear distinction not simply between peace and war, life and death, but also between modernity and backwardness, civilization and savagery. Each of these categorical pairs functions as a surrogate for the others. Taken together, they suggest the deep implications of the categories of life and death with colonization and conquest for European politics and political theory. The fourth point is that the commonwealth, or sovereign or sovereignty, can't actually solve the problem Hobbes says it does. So if there's no state and we're all going to murder each other, the solution is obviously a really big bad, coercive state, right? And that's going to solve the problem? It can't solve the problem, and that's because it can't solve the problem of desire, which has **futurism** built into its very structure. Hobbes actually gets short shrift as a psychologist. He actually talks quite a bit about desire and affect. So desire, according to Hobbes, is a voluntary motion of the body, whose aim, regardless of object, is attainment — possession, consumption, enjoyment. Yet this attainment poses a dilemma, for as he says, **the aim of desire is "not** to enjoy once only and for **one instant** of time, **but** **to assure forever** the way of one's future desire." According to Hobbes, in other words, desire seeks perpetuity of enjoyment. It aims at a consumption that can never fully completed. The fifth point — we're almost done — is that Hobbes asserts, therefore, that human beings are perpetual power-seekers, not because we want more and more, but because we want to preserve what we have now forever. His claim is that mere maintenance of the present **requires** **accumulation**, **undertaking a perpetual reference to an unknown future**. Thus, even despite the security from physical violence the sovereign provides, he cannot alleviate the anxiety that runs apace with desire. Everything we do today is undertaken for the sake of a future, which, if we're successful, will be no different from the present. But the sovereign can't guarantee that, right? Sixth then, and finally, this means that Hobbes' colonial story of the emergence of life and death from the state of nature is based on an underlying logic of desire that **explains** why settler colonial societies transform into expansionist security states. Hobbes' understanding of desire and its dilemmas elaborates George W. **Bush's** doctrine of **preemptive warfare**, the logic of **Israeli self-defense** in the face of so-called "existential threats," and the rationale behind **stand-your-ground laws** that exonerated the murderer of Trayvon Martin. The fact of this logic's hegemony in economics and political science as rational-choice theory or in international relations as Big R Realism make clear that **futurist temporality is the** unquestioned philosophical **foundation of the U.S.** economic and political **order**, as well as the obviously imperial investments of these economic disciplines. In short, it is the temporalization of desire itself that explains both the settler colonial foundations of survival, life and the value of life, as well as its transformation into an expansionist imperial project. Okay, that was part one. Part two: settlement and the global war on terror. So how does this reading of Hobbes through Edelman help us understand the emergence of empire? Lorenzo Veracini has argued that settler colonialism is distinct from other types of colonialism in so far as it seeks to erase itself as settler colonialism. Following Patrick Wolf's argument that settler colonialism pursues a logic of elimination, whereby settlers seek to replace the native and indigenize themselves post-facto, Veracini argues that because it aims at the elimination of the native, settler colonization necessarily aims at its own elimination. The truly successful settler colonial project, then, would therefore efface the native entirely, whether through genocide or assimilation or some other form of disappearance, the politics of recognition as Glen Coulthard has recently argued. Unless and until elimination is accomplished, settler states will engage in all sort of contortions, both political and ideological, to obscure the native in order to naturalize the conquest. Veracini represents this future of settler colonialism as either conceptually embedded its definition or else as a kind of bad faith on settlers' part, potentially implying that a guilty conscience somehow seeks to ward off complicity with conquest. I think that Edelman's understanding of futurism, however, helps explicate just how and why this anxious, reiterative, and reactionary veiling impulse is definitive of bio-political sovereignty. Hobbes' narratization of the drive of the state of nature is, like any other narratization of the drive, an imposition and thus an explicitly ideological move that serves a particular political agenda. It is the specifically futurist character of this imposition that destines it for failure and thus explains its anxious and recursive structure. Edelman regards this narrative movement toward a viable political future as fundamentally fantasmatic, not to mention conservative and ideological. Futurism, in other words – and these are his words — "perpetuates the fantasy of meaning's eventual realization," a realization that is by definition impossible, in so far as it is always only ever to come. Right? That's what the future is: It's beyond our grasp, it's always just out of reach. Built into Hobbes' understanding of desire, in other words, is the failed tautology of futurism, which as Edelman instructs, is fundamentally and futilely political. My contention is that this constitutive failure of futurism can be understood as the **dynamic content of conquest** in settler societies, as the original **civilizationist imposition of temporality,** an act that explains their subsequent transmogrification into expansionist security states. So, rather than face the violence that brought peace and life itself into being, Hobbes instead naturalizes this founding act by declaring it to be a "general inclination of all mankind" to engage in what he calls a "perpetual and restless desire of power after power that ceases only in death." In other words, he both institutes life and pushes it forward via a futurist narrativization of the drive into an insatiable, cumulative desire. Yet while desire **may push us** ever **forward**, ever beyond the initial moment of settlement, **it cannot erase that settlement** or relieve settlers' sovereignty of conquest. This is neither because of settler colonialist theoretical definition nor because settlers secretly feel guilty, but rather because the **impossibility of fulfilling** **futurism's** fantastical **promises** **requires** some **other way** of meeting the needs it manufactures if settler sovereignty is to maintain itself and it polity in tact. Settler societies resort to any number of destructive forms of managing futurism's failing, from transfer and removal to **outright extermination through war, massacre, starvation, and disease**. Yet this anxious reiterative activity is wholly predicable from an Edelmanian perspective and ineliminable from the structure of settler sovereignty because the **futurist narrativization** of the drive has **rendered** settlers beholden to an **unsustainable temporality that must produce** queerness or **death in order to continue to produce meaning**, survival, and civilization for itself. Settler sovereignty, thus, cannot do without the death native it brings into being. The **native as death must exist** in order to purchase life and survival for the settler. And yet, as Veracini and Wolf argue, the native cannot exist if the settler is to indigenize herself as native to the land she has expropriated, **hence the production of new enemies**, new queers, **new deathly threats to settlement and its civilization and its way of life**. The settler colonial foundation of bio-political sovereignty gives way to an expansionist imperial security state that finds new enemies abroad and new obstacles to its endless expansion, thereby solving, albeit only ever partially and temporarily, the problem of futurist failure that constituted settlement to begin with.

### 1NC – AT Covid Impact

#### 1] Be extremely skeptical of the brink or uniqueness for this – COVID has happened for nearly two years and we have yet to see a great power conflict.

#### 2] No Correlation and best studies show COVID decreases Conflict.

Salemi 20 Colette Salemi 10-15-2020 "Does COVID-19 raise the risk of violent conflict? Not everywhere" <https://archive.is/h591O#selection-309.0-312.0> (Colette Salemi is a PhD student in applied economics at the University of Minnesota. Her research focuses on conflict, forced displacement, environmental degradation and their intersections.)//Elmer

How we did our research We **used** the Armed Conflict Location and Event Data (**ACLED**), a **database** **that counts** the **number of conflict events daily around the world**. For 2019 and 2020, ACLED includes more than 100 countries in Africa, Asia, Latin America and Eastern Europe — and tracks three categories of violent conflict: battles, violence against civilians and explosions/remote violence. We examine trends in the number of conflict events over time. To see whether the trend changes in response to covid-19, we look at what happened after the World Health Organization declared a global pandemic (March 11) or the country declared a lockdown. [Don’t miss any of TMC’s smart analysis! Sign up here for our newsletter.] The **relationship between pandemics and conflict is theoretically unclear.** In some countries, job losses from the covid-19 pandemic mean people have fewer income-generating options — that can make participation in violence seem a more viable alternative. But if **market disruptions** and reduced global demand are **driving down** the **value of natural resources** such as oil wells, then **we** may **see less conflict** over control of such resources. We then **conducted** case **studies** based **on** our knowledge of countries with high rates of violent conflict before **covid**-19. These include countries with active civil wars (such as Syria) as well as countries with violent militia groups (such as the Philippines). Conflict during the coronavirus pandemic varies greatly **Worldwide**, **we didn’t observe an increase in violent conflict**. **If anything, conflict has decreased**, as the figure below shows. **Violent conflict** between March and August 2020 **was 23 percent lower** than violent conflict during the same period in 2019. Comparing these time periods, battles are down 20 percent and remote violence and bombings are down 40 percent. But violence against civilians — the deliberate attack of unarmed noncombatants by armed groups — continued at similar rates globally.

Chart, line chart

Description automatically generated

#### 3] Nuke War doesn’t cause Extinction but Warming does.

* Modified for Suicide Rhetoric

McDonald 19 Sam Miller McDonald 1-4-2019 <https://www.the-trouble.com/content/2019/1/4/deathly-salvation> (writer and geography PhD student at University of Oxford studying the intersection of grassroots movements and energy transition)//Elmer

The global economy is hurtling humanity toward extinction. Greenhouse gas emissions are on track to warm the planet by six degrees Celsius above preindustrial averages. A six-degree increase risks **killing most life on earth**, as global warming did during the Late Permian when volcanoes burned a bunch of fossilized carbon (e.g., coal, oil, and gas). Called the Great Dying, that event was, according to New York Magazine, “The most notorious [extinction event…]; it began when carbon warmed the planet by five degrees, accelerated when that warming triggered the release of methane in the Arctic, and ended with 97 percent of all life on Earth dead.” Mainstream science suggests that **we’re on our way there**. During the winter of 2017, the Arctic grew warmer than Europe, sending snow to the Mediterranean and Sahara. The planet may have already passed irreversible thresholds that could **accelerate further feedback loops like permafrost melt and loss of polar ice**. Patches of permafrost aren’t freezing even during winter, necessitating a rename (may I suggest ‘nevafrost’?). In the summer of 2018, forests north of the Arctic Circle broke 90 degrees Fahrenheit and burned in vast wildfires. We’re reaching milestones far faster than scientists have even recently predicted. As Guardian columnist George Monbiot noted, “The Arctic meltdown […] is the kind of event scientists warned we could face by 2050. Not by 2018.” **Mass marine death** that rapidly emits uncontrollable greenhouse gasses is another feedback loop that seems ready to strike. The ocean is now more acidic than **any time in the last 14 million years**, killing everything from snails to whales. It’s growing rapidly more acidic. Meanwhile, from the global South to wealthier industrialized countries, people are already dying and being displaced from the impacts of extreme climate change via extreme droughts, floods, wildfires, storms, and conflicts like the Syrian civil war. Authoritarianism is on the rise due directly to these climate emergencies and migrations. The IPCC has recently alerted the world that we have about a decade to dramatically cut emissions before collapse becomes inevitable. **We could prevent human extinction if we act immediately.** But the world is unanimously ignoring climate change. Nations will almost certainly fail to avert biosphere collapse. That is because doing so will require a rapid decarbonization of the global economy. But why does decarbonization--an innocuous enough term--seem so implausible? Well, let’s put it this way: a sufficient transition to non-carbon energy would require all the trains, buses, planes, cars, and ships in the world to almost immediately stop and be replaced with newly manufactured vehicles to run on non-carbon fuel, like hydrogen cells, renewable electricity, or some carbon-neutral biofuel. All this new manufacturing will have to be done with low-carbon techniques, many of which don’t exist yet and may be impossible to achieve at scale. This means all the complex supply chains that move most of the world’s food, water, medicine, basically all consumer goods, construction materials, clothing, and everything else billions of people depend on to survive will have to be fundamentally reformed, in virtually every way, immediately. It also means that all the electric grids and indoor heating and cooling systems in the world must be rapidly transformed from centralized coal and gas power plants to a mixture of solar, wind, and nuclear—both distributed and centralized—dispersed through newly built micro-grids and smart-grids, and stored in new battery infrastructure. These new solar panels, batteries, and nuclear plants will somehow have to be built using little carbon energy, again something that may be impossible to achieve at a global scale. The cost of this transition is impossible to know, but surely reaches the tens of trillions of dollars. It needs to happen in just about every industrialized nation on the planet and needs to happen now—not in 2050, as the Paris Agreement dictates, or the 2030s, as reflected in many governments’ decarbonization goals. The engineering and administrative obstacles are immense; disentangling century-old, haphazard electric grid systems, for example, poses an almost unimaginable cascade of institutional and logistical hurdles. Imagine the difficulty of persuading millions of municipalities around the world to do anything simultaneously; now, imagine convincing them all to fundamentally shift the resource infrastructure on which their material existence depends immediately. Perhaps even more daunting are the political obstacles, with diverse financial interests woven together in a tapestry of inertia and self-interest. Virtually all retirement funds, for instance, are invested in fossil fuel companies. Former and current fossil fuel industry managers sit on all manner of institutional committees in which energy and investment decisions are made: trustee boards of universities, regulatory commissions, city councils, congressional committees, philanthropic boards, federal agencies, the Oval Office couch. Lots of people make lots of money from fossil fuels. Will they sacrifice deeply vested interests to prevent collapse? They certainly have not shown signs of doing so yet, when the stakes are as dire as they’ve ever been; most have instead ruthlessly obstructed meaningful action. Will enough people be willing to do what it takes to forcibly remove them from the most powerful institutions in the world? That also seems unlikely, given meager public involvement in this issue so far. This is the obstacle of collective action: everyone has to sacrifice, but no one wants to start. Who will assent to giving up their steady returns from fossil fuels if everyone else refuses? When people are living so precariously as it is (43% of American can’t afford basic necessities), how can we ask them to undertake energy transition? The US drags its feet on decarbonizing and justifies it by arguing that China has not made strong enough commitments. Which country will voluntarily give up access to strategic fossil fuel reserves? Much of our geopolitical dynamics and wars have revolved around access to mineral resources like oil. Is the US going to put itself in a disadvantaged position for the climate? Shell withdraws research funding for renewables because ExxonMobil goes full steam ahead on oil, and, hey, they must compete. Fossil fuel funded politicians of both parties certainly will not aid transition. If untangling the webs of influence, interests, and engineering preventing decarbonization weren’t daunting enough, the world will also have to suck billions of tons of greenhouse gases out of the atmosphere that have already been emitted. Keeping the planet to even a deadly 1.5 degrees Celsius increase of warming depends on it. This sounds simpler than it is, as if a big vacuum cleaner could siphon particulates from the sky. But no one really knows how to extract and sequester carbon at the scale necessary to prevent catastrophic climate change. Engineers have thrown out a lot of ideas—some more plausible than others—but most scientists who have looked at proposals generally agree that it’s wishful thinking. As Huffington Post quotes Clive Hamilton, “In order to capture just a quarter of the emissions from the world's coal-fired power plants we would need a system of pipelines that would transport a volume of fluid twice the size of the global crude-oil industry.” Of course, manufacturing, shipping, and constructing those pipelines would require immense carbon energy inputs and emissions. And that’s just to capture the emissions from coal! Like energy transition, carbon capture and sequestration requires governments to act collectively to invest trillions of dollars in risky, experimental, and probably mostly ineffectual sequestration technologies. Again, it’s a collective action problem: nobody wants to be the one to sacrifice while no one else is putting themselves on the line. And the miniscule likelihood that energy transition will occur under a Trump-Digs-Coal presidency—and the Trumpian nationalists winning elections across the world—casts further doubt on the possibility of rapid decarbonization. The administration’s energy department has projected that, “The carbon footprint of the United States will barely go down at all for the foreseeable future and will be slightly higher in 2050,” as InsideClimateNews notes. The world, today, is still setting records for carbon emissions and there’s no sign that will change anytime soon. The only period in US history the nation has undertaken anything near the magnitude of collective action necessary for mitigation was during the Second World War and the rebuilding effort in its aftermath. But even those projects involved a fraction of the capital and coordination that will be necessary for sufficient energy transition and carbon sequestration. More importantly, today’s collective action will have to be politically justified without the motivation of defeating a personified enemy—a Hitler, if you will. Today, with interpersonal alienation running rampant and extremely consolidated wealth and power, industrial economies seem infinitely far from a cultural, political atmosphere in which collective action policies are even close to possible. To the contrary, wealthy countries are all still slashing public goods, passing austerity budgets, and investing heavily in fossil fuel infrastructure. Even most elected Democrats are dragging their feet on passing climate policy. The world is going in the exact opposite direction from one in which humans can live. We’ve tied ourselves in a perfect Gordian knot. The global economy is a vast machine, operating beyond the control of even the most powerful individuals, and it has a will of its own to consume and pollute. It’s hard to believe that this massive metal beast will be peacefully undone by the people who survive by it, and we all survive by it in some way, often against our wills; it bribes and entraps us all in ways large and small. But a wrench could clog the gears, and maybe only a wrench can stop it. One wrench that could slow climate disruption may be a large-scale conflict that halts the global economy, destroys fossil fuel infrastructure, and throws particulates in the air. At this point, with insane people like Trump, Putin, Xi, May, and Macron leading the world’s biggest nuclear powers, large-scale conflagration between them would probably lead to a nuclear exchange. Nobody wants nuclear war. Rather, nobody sane and prosocial wants nuclear war. It is an absolute horror that would burn and maim millions of living beings, despoil millions of hectares, and scar the skin of the earth and dome of the sky for centuries, maybe millennia. With proxy conflict brewing between the US and Russia in the Middle East and the Thucydides trap ready to ensnare us with an ascendant China, nuclear war looks like a more realistic possibility than it has since the 1980s. A devastating fact of climate collapse is that there may be a silver lining to the mushroom cloud. First, it should be noted that a nuclear exchange does not inevitably result in apocalyptic loss of life. Nuclear winter—the idea that firestorms would make the earth uninhabitable—is based on shaky science. There’s no reliable model that can determine how many megatons would decimate agriculture or make humans extinct. Nations have already detonated 2,476 nuclear devices. An exchange that shuts down the global economy but stops short of human extinction may be the only blade realistically likely to cut the carbon knot we’re trapped within. It would decimate existing infrastructures, providing an opportunity to build new energy infrastructure and intervene in the current investments and subsidies keeping fossil fuels alive. In the near term, emissions would almost certainly rise as militaries are some of the world’s largest emitters. Given what we know of human history, though, conflict may be the only way to build the mass social cohesion necessary for undertaking the kind of huge, collective action needed for global sequestration and energy transition. Like the 20th century’s world wars, a nuclear exchange could serve as an economic leveler. It could provide justification for nationalizing energy industries with the interest of shuttering fossil fuel plants and transitioning to renewables and, uh, nuclear energy. It could shock us into reimagining a less ~~suicidal~~ civilization, one that dethrones the death-cult zealots who are currently in power. And it may toss particulates into the atmosphere sufficient to block out some of the solar heat helping to drive global warming. Or it may have the opposite effects. Who knows? What we do know is that humans can survive and recover from war, probably even a nuclear one. Humans cannot recover from runaway climate change. Nuclear war is not an inevitable extinction event; six degrees of warming is.