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#### Dualist understanding of outer spacer presuppose a spirit/matter distinction that grants humanity a privileged position as the authority figure that can harness and harness outer space as a system of resources. Such a presupposition of spirit and material denies the entanglement of the natural world.

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Galileo‘s optical affirmation of a mathematical discovery is a fitting, if symbolic, beginning of the Scientific Revolution, which gave us a new vocabulary for describing our world. It may be obvious why the church had an interest in maintaining the divine order of cosmos. It gave them a privileged position, a connection to the ―heavens,‖ which, as Donne wrote, were high above us in the perfect order of the firmament—God‘s realm. As we see in his verse, that cosmic order was an integral part of the poet‘s existence—a way to describe the world physically and figuratively. We use the word ―metaphysical‖ to describe Donne‘s poetry because of his skill at drawing long comparisons, or conceits, between our lives and the world around us. It was a way of understanding who we are in the cosmos, not so distant from the cosmos in which the ancients placed themselves. Though the cosmos at this point was essentially Catholic real estate, our position within it gave us meaning, just as our position in our current model of the universe gives us meaning today. The poetry of Donne‘s day, as Francis Bacon believed, ―[expresses] the spiritual condition of humanity, for presenting a ‗more perfect order‘ than one could find in nature ‗since the fall.‘‖ (Craige 17). Today no academic would aver such a claim, though that physical-metaphysical duality persists. **The belief that there is a soul that is somehow separate from the world, a ―spirit/matter dualism that itself can be traced back to Plato,‖ is intimately tied to our representations of the cosmos and where we fit into the cosmic order** (Craig 15). **Christian cosmology, especially in the hands of authority figures, has reinforced that duality and continues to reinforce it**.9 **In this story, that duality is the conflict between the discourses and how we handle outer space and we fit in it.** Today we now know that every atom in our bodies was manufactured in a star at some point during the history of the universe. We learn in school about the ―origin of species,‖ the origins of stars, and the role of DNA in shaping our physical and psychological characteristics. Only a fanatic would argue that Earth is the center of the universe. But we still find that occasionally the scientific narrative falls short. Many of us feel we must be more than ―star stuff,‖ as Carl Sagan once said (Cosmos, episode 9). And indeed, alongside all the great astronomical discoveries, from Galileo, Kepler, and Newton, to William Herschel, to Einstein and Hubble, poets have attempted to satisfy our desire to fill in the gaps that science has left us in our cosmological model. **The vestige of dualist metaphysics still exists in our popular understanding, even if it was parceled out from the church‘s holdings long ago, and even if the academic and artistic discourse communities have completely disassembled it.** Ideas don‘t change overnight. The pervasiveness of that duality in our thinking is the backbone of this comparison between scientific and poetic ontologies, which have evolved together as two stars in a binary system. One of Galileo‘s attackers, Jesuit mathematics professor Orazio Grassi, wrote, ―Even with his telescope, the lynx-eyed astrologer [Galileo] cannot look into the inner thoughts of the mind‖ (Reston 181). His use of the word ―astrologer‖ is a slight that implies that astronomy, a science, is the domain of the church and that Galileo‘s business is not serious work. We know who we side with today. Even the Church would disagree with Grassi today. But did Grassi have a point? The lexical and ontological distance between astronomical discourse and the language of poetry seems at first to support his snub against Galileo, at least objectively, but Catholicdoctrine is not the answer. Nor is poetry. These are ontological salves which work similarly in that they construct a discourse community and a sense of meaning. Science provides, for me at any rate, a more agreeable, secular vocabulary for describing the world, but we cannot explain all our experiences with science. Science even has a word for the experiences that are neurologically elusive: qualia. But even when science creates new vocabulary to signify ever more obscure phenomena, its ontology, as constructed by its discourse, is infinite (like that of any given academic discipline). Science uses the word ―qualia‖ to describe phenomena that are not otherwise quantifiable or otherwise communicable as phenomena in the conscious experience of humans, just as medicine uses the term ―idiopathic‖ to describe medical phenomena that have not yet been worked out by researchers, and just as astronomy uses the term ―dark matter‖ to describe material in the universe whose presence is known but whose physical makeup is unknown. We find all the time that we got something wrong and have to revise. One might think that art, like poetry, is an attempt to fill in those gaps, but it turns out that art too cannot be seen as value-free. So Grassi was right in one thing: **no single discourse can satisfy all our questions about who and what we are. This paper is even a testament to the fact that we‘re still working it out. But the goal for me, like the holistic thinkers whose work has inspired my research, is to work out a narrative that reduces the power relationships between global citizens, and not simply within discourse communities whose discourses might be used to take advantage of those who are not in the know.**

#### At the level of ontology, cartesian dualism paradigmatically informs the affirmative’s rationalization of an objective external world that can be deduced and comprehended through logical reasoning. Endemic to the Cartesian interpretation of the world is a divide between mind and matter, subject and object, as well as nature and culture. Each dualism is constitutive of a human as rational and autonomous subject that exerts mastery over the natural order, while being separate from it i.e. the Anthropocene. A cultural cognitive and affective shift is necessary to envision relationality to the earth and enable new bio social becomings.

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This being said, wide consensus exists among historians that the radical elevation of the human species over the nonhuman world by means of reflexive reason and scientific self-improvement is an idea of European origin (Leiss 1994). Moreover, there seems to be fair agreement that the idea of human mastery over nature has been progressively shaped by three influential cultural currents, the first of which is arguably the intellectual and artistic tradition of ancient Greece. In his broad historical account entitled The Beginnings of Western Science, David C. Lindberg (2007) illustrates that the emergence of pre-Socratic natural philosophy during the sixth century BC was marked by a distinct turn from a mythical worldview toward independent inquiry and generalised scepticism. **Nature came to be understood as an autonomous object which had to be comprehended through logical reasoning.** However, the gradual change that took place in Greece from the beginning of the sixth century BC was not simply a miraculous turn from mythos to logos that signalled the end of Greek mythology. Mythical thought can be found in every period of ancient Greece for which evidence exists ― to the end of antiquity and into the Middle Ages (Lloyd 1979). These influential mythical tropes certainly played their part in naturalising the ideology of human mastery within western cultural imaginaries. **Aristotelian, Platonic, and Stoic philosophy as well as the works of the Greek playwright Sophocles explicitly emphasised the divinity of the world, while simultaneously asserting ‘the godlike rationality and hence superiority of human beings, and the rightfulness of ruling over land, vegetable and animal life’** (Wybrow 1991: 129). **Western ideas of human mastery, in other words, never developed in a historical and scientific vacuum that was entirely free from mythical thought,** particularly if we turn our attention toward the second mythical tradition that played a decisive role in legitimising the human dominion over nature, the Judeo-Christian religious tradition. Decreed by divine providence, ‘Man’ was given dominium terrae, the cultural mandate to rule over God’s creation. Occasionally this mandate was interpreted in the sense of a paternalistic stewardship, while in other cases it was taken quite literally as a divine decree to subdue the earth and all living things.5 As a dominant cultural force and frame of reference for the interpretation of what I would call ‘second degree’ mythical thought (mythical thought that openly disavowed any intention to make a claim of absolute truth), **Christianity exerted a continuous influence throughout the entire early modern period — a period that witnessed the scientific revolution, the colonisation of the Americas, and the emergence of capitalism and the modern nation-state.** Reinforced by technological and scientific progress taking place at a hitherto unprecedented pace, **mythical themes of mastery ― that ‘man’ and spirit stand apart from nature and that human beings rightfully exercise authority over nature ― slowly blended with the modern scientific and capitalist worldview**. In the seventeenth century, iconic thinkers such as Francis Bacon and René Descartes set out to conquer nature by means of philosophy, science, and technology, driven by the desire to reconcile and transmute mythical, alchemical, and Christian influences under the aegis of a naturalistic and rationalistic worldview (Leiss 1994). **Particularly the Cartesian dualism between the extended physical world and the nonphysical world of thought was seen as the definitive completion of the pre-Socratic turn from mythos to logos, when myth finally became synonymous with the subjective and the irrational** (Scarborough 1994). From this point onward, myths could neither serve as cosmological narratives of the universe, nor as valid allegories of nature, for they were now fully associated with the inner realm of subjective experience and not with the outer realm of the objective physical world. In the same vein, myths had to be sharply distinguished from history as well, since history could from then on only refer to objective events. This Cartesian schism was further exacerbated by the spread of Enlightenment thought during the eighteenth century, which celebrated the power of reason and embraced a triumphalist scientism. Even though the Enlightenment was not a unified cultural expression with a single doctrine, it nevertheless gave rise to new forms of secular modernism which gradually reduced the influence of mythical and religious thinking as a dominant cultural frame of reference. **Simultaneously, the Enlightenment created its own utopian paradigm of the rational and autonomous individual who imposed upon nature as well as on herself or himself the orderly totality of a universal reason**. Nevertheless, the persistence of various mythical or spiritual imaginaries in our contemporary societies certainly illustrates that such a lasting demystification of life turned out to be a rather short-lived illusion. **If we consider contemporary discussions about the Anthropocene, we can easily see that the sediments of powerful mythical narratives advancing the idea of human mastery and distinguishing mind from matter, subject from object, and nature from culture can still be found in today’s political debates**. A number of scientists recently suggested that the Anthropocene should be seen as an opportunity and, ultimately, as a ‘good’ epoch in which human ingenuity and technology will provide the means to solve the critical environmental problems of our time (see, for example, Ellis 2011). These Promethean myths of ecomodernism, synthetic biology, and geoengineering are not only fallacies of control in the light of unprecedented changes which are currently occurring in the earth’s ecosystems. **They are also about to be woven into a new geopolitical master narrative that is on the verge of replacing the abstract totality of a single humanity with the abstract plurality of more-than-human entanglements**. Put differently, it is important to realise that more-than-human or posthuman accounts of the Anthropocene provide the discursive background for the mytho-politics of the newly proclaimed human epoch. From the contested metaphor of Gaia, popularised by James Lovelock as a synonym for earth system science (and recently reworked by the French philosopher and anthropologist Bruno Latour), to animistic and pantheistic currents in western environmental philosophy and non-western thought, there currently exists an intriguing interest in imagining other possible ways of relating to the world at large.6 **Decolonial scholars nevertheless argue that such attempts at conceptualising the relations between humans and more-than-human nature(s) must pay attention to the coloniality of power, knowledge, and being, while becoming more sensitive to the vital role that myth and mythology play in articulating alternatives to hegemonic western knowledge practices.** The idea of border thinking, in particular, alerts us to the limiting modes of relationality and representation that are inherent to the anthropocentric worldview, a worldview which perceives more-than-human nature primarily as an object (socially produced, biophysically constituted, or both). The gradual delinking from such a limiting perspective, and the simultaneous consideration of cosmologies which see nature as an active and ‘ensouled’ subject in its own right, so it seems, must therefore appear as one of the most radical projects imaginable vis-à-vis the epistemic hierarchy of westerncentric technoscience. Quite possibly, many scholars would fervently revolt against such a proposed bridging of established science/myth, rational/ primitive or fact/value divides ― particularly if such an attempt is performed without a certain ironic or subjective gesture ― for it conjures up vivid images of seemingly regressive elements that have been expelled from today’s dominant scholarly discourses: essence, spirit, esotericism, non-modernism, non-rationalism, romanticism, totalitarianism, and so on. And yet **it is evident that the predicaments of the Anthropocene, whether they are taken to be economic, spiritual, or sociopolitical in nature, will require a cultural-cognitive and affective shift in how (many) humans relate to the world they inhabit**. **While imagining the possibilities for new biosocial becomings, it is crucial to realise that contemporary societies are still influenced by older mythological substrata that carry with them the sediments of the ‘grand narratives’ of human mastery.** Such deep-seated sociocultural patterns must be taken very seriously in their capacity to shape the future outcomes of Anthropocene politics. After all, the ideology of human mastery might well survive without the much-critiqued nature/culture binary and become enshrouded in new Anthropocene myths. Advanced algorithmic or biopolitical control mechanisms and the capitalist-materialistic ethos of desire, production, and consumption are certainly well attuned to the Anthropocene rhetoric of biosocial complexity, indeterminacy, interconnectedness, and plurality (Pellizzoni 2015). By contrast, decolonial scholarship reminds us of the liberating potential and integrative function of myth and myth-making. The concept of mytho-politics, which I have outlined here, thus draws attention to the complex openness and suggestiveness of myth in the sense of an ideological ‘both/and.’ This means that, even if the role of mytho-politics in transforming imaginaries of biosocial relations is fully recognised, it is difficult to predict how the Anthropocene debate might develop in the near future. Will the discussion become more open to different views of knowing and being? Will it include marginalised perspectives which reject the objectification of nature and point toward the need for a decolonial politics of ‘delinking’ and ‘re-learning’? Or will the debate remain entrenched in western-centric and anthropocentric ideas of planetary stewardship, managerial control, and (bio-)technological fixes? Whatever the case may be, **it is clear that the discussion about the Anthropocene has already moved beyond questions of mere geological evidence. It has become a lively debate about the principles of thought, speech, and action which provide the seemingly ‘natural’ foundations for the idea of unlimited human mastery over the earth.**

#### Synchronizing subject/world dualism reduces land to an unlimited resource that is retrofitted into a commodity for sustainable labor. Capitalist Relations are an outgrowth of their orientation towards the natural world. Reducing relationality to land to that of an external commodity necessitates the anthropocentric deadening of being. Indigenous economies that centralize relationality to land become degraded components of primitive and arcane life that are not measurable within settler registers of materialism.

**Henderson 14** (Worlds on the Edge: The Politics of Settler Resentment on the Saugeen/Bruce Peninsula by Phil Henderson B.A., The University of Western Ontario, 2014 A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of MASTER OF ARTS in the Department of Political Science <https://dspace.library.uvic.ca/bitstream/handle/1828/7414/Henderson_Phil_MA_2016.pdf?sequence=3&isAllowed=y> Page 69 – 72, RLA)

As Emma Lowman and Adam Barker assert, attempting to disentangle and isolate capitalist, racial, gender, or colonial oppressions from one another is misguided. Each of these 3 processes operate simultaneously, overlapping and reinforcing one another in a variety of nonschematic ways. Still, settler states such as Canada remain committed to ongoing colonization, and this is the background condition establishing and enabling - or, rather, disabling - what settlers perceive as the immutable ground or bedrock upon which all possible political projects must be built. Glen Coulthard observes that settler colonies mobilize “discursive and nondiscursive facets of economic, gendered, racial, and state power” to secure the continuance of hierarchical social orders predicated from their genesis on dispossessing indigenous peoples. 4 As such, **a decolonial account of dispossession begins by rejecting settlers’ claims to territorial sovereignty as a matter of course**. Moreover, this rejection must continue to contour how political and economic issues are understood within the context of settler colonialism. Narrating the dispossessive drive’s development begins with this rejection, and with a subsequent coming to terms, as Michael Asch says, with the fact that wherever **indigenous peoples and persons are in Turtle Island today**, whether on rural reserves or in urban centres, they live on land that remains under their sovereignty and jurisdiction; and that **we [settlers] ourselves live on ‘unceded land’…** rather than arguing over the point, we need to begin by determining the implications for us and accepting the reality of our status on Indigenous lands.5 Analyses of dispossession that attend to this fact by recognizing the ongoing decolonial struggle to disrupt the settler colony’s presumption of sovereignty and its highly destructive economy begin to accommodate the radical alterity of multiple subject positions. A decolonial critique underscores that the neoliberal regime, which many scholars portray as something radically new, 70 is only an extension of the dispossessive drives which were initiated by and continue to sustain the processes of settler colonization, and now also begin to operate against newly disposable populations of settlers. Neoliberalization does not emerge ex nihilo; rather, it maintains colonization, expanding and entrenching processes of dispossession while striving to open North America to deeper exploitation by the settler economy. For the purposes of this project it is sufficient to trace the initiation of this animating dispossessive drive only as far back as its origins in North America. Though a longer history exists, and is a project worthy of serious consideration, it is nevertheless both too broad and too deep to be contained in this work. 6 With notable and important exceptions, the earliest settlers primarily aimed to establish trade and military alliances between Europe and the various indigenous peoples of northeastern Turtle Island. As Europe’s economy transformed, however, the importance of these partnerships 7 declined precipitously in the reckoning of settlers. The rise of a regime of accumulation predicated on industrial capitalism saw European populations and markets undergo a massive expansion**. To the instrumentalized mentality of early industrial capitalists, the territories of indigenous peoples represented at once a nearly unlimited resource to be commodified and a site to which the “Malthusian excesses” of Europe could be conveniently relocated and used as labour in the extractive economy.** The presence of sovereign indigenous peoples, who may have 8 traded with Europeans but would object to the total exploitation and destruction of their territories by industry, became an impediment to the unbridled expansion of capitalist markets. Exemplified in the repeatedly violated treaties between the Saugeen Anishinaabek and the Crown, as discussed in chapter one, the settler state continually ignored both the letter and spirit 71 of these treaties, using subterfuge and coercion to advance an economy that necessitates the dispossession of their treaty-partners. It is tempting to assert that this is merely an example of cynical self-interest trumping treaties - and, to some degree, it no doubt is. I do not, however, think this explanation can fully account for the voraciousness and reflexivity with which settlers continue dispossessing indigenous peoples. **Settler colonialism relies, as all political regimes do, on the development of a political subject through discourses and social practices that naturalize the distribution of power.** Developed just prior to the initiation of settler colonization, John Locke’s “powerfully and influentially elaborated” labour theory of property provided settlers with a cogent narrative to support their sense of proprietorship. Asserting that all the world was a commons awaiting a 9 claim to private ownership via its transformation through human labour, Locke’s theory presented North America as radically open to the imposition of European possession. 10 In actual fact, and this should be so clear as to hardly require comment, the indigenous peoples of Turtle Island had been extensively labouring in their territories since time immemorial. The economies of indigenous peoples were, however, radically different from those of Europeans. Many of these economies were “based on the land and the free, unrestricted access of everyone to its resources.” Because many indigenous peoples did not engage in the 11 same sort of hierarchically structured and highly destructive economies as Europeans, settlers discounted indigenous labour as too ‘rudimentary’ to warrant acknowledgement. This enabled settlers to assert that North America was unassisted by human improvement and, therefore, that indigenous peoples’ territorial sovereignty need not be recognized. These abstractive discourses encouraged settlers to transplant into North America the material “preconditions underwriting 72 the capital relation” in Europe. Through the regimes of private property, which were codified 12 into laws and enforced by both the violence of the settler state and by vigilante mobs of settlers, indigenous peoples’ access to their territories was gradually eroded by settler enclosures. Enclosure of North America into a patchwork of private properties initiates what Karl Marx refers to as primitive [ursprünglich: original, initial] accumulation. Repeated wherever 13 capitalist relations instantiate themselves, this process represents the severance of a people from their direct access to the land, and the mediating of that access through hierarchical proprietary regimes. As such, in North America, the development of capitalist relations and the foundations of private property - of settlers’ sense possessing land - enacts the dispossession of indigenous peoples of their territories and the degradation of their original economies through processes of settler colonization. This is to say that while the development of capitalism may not necessitate colonialism - the case of England problematizes such a linear causality - in North America the emergence and maintenance of capitalism relies on ongoing processes of settler colonization. That said, **the initiation of the dispossessive drive in North America through the processes of settler colonization cannot be reduced solely, or even primarily, to a materialist account.** As Lowman and Barker note, **beginning the story of dispossession from a materialist standpoint presents the risk that our narrative will act as a conduit for smuggling settler “biases into Indigenous ways of being.”** Instead - as treaty-partners - we must struggle to do the 14 difficult work of learning from indigenous peoples’ ontologies, especially as indigenous peoples have long been required to learn our systems of knowledge in an effort to merely survive settler coloniality’s capriciousness. **of the indigenous peoples across Turtle Island their ontologies place the initial moment of sociality in a culture of relationality to the land, which offers up knowledge to guide the proper conduct of relationships with human and nonhuman others. This is radically different from the anthropocentric deadening of being that is foisted on all nonhuman subjects within the ontological orientations of settlers - who generally hold that the human is the subject of primary consequence.** Put differently, the settler is produced as a subject within a regime of power that 19 locates the human - and, even then, only some humans historically - as the site of ethical concern or relationality. **Settler regimes of proprietorship** - of possessiveness - imposed by colonization, **attempt the dispossession of more than mere materiality**. **It is also always already working to dispossess indigenous peoples of their ways of being in relation to the world, their grounded understandings of responsibility to all relations.** Aileen Moreton-Robinson asserts that the processes of settler coloniality function to “disavow and dispossess the Indigenous subject of an ontology that exists outside the logic of capital”. 20 **As a matter of course settler colonization attempts to eliminate indigenous peoples’ ontological alterity and subsequently to reground the colonized subject in the colonizers’ ontology.** Duncan Campbell Scott confessed to this very aim when he suggested that the Indian Act (1876) would “solve the Indian problem” by ensuring that “there is not a single Indian in Canada that has not been absorbed into the body politic.” All difference was to be flattened 21 into the homogeneity of the settler subject. Used throughout the anglophone settler colonies, Residential Schools are a particularly vicious example of the technologies employed in the effort to dispossess indigenous children of all ontological alterity. Designed to “obliterate young children’s connections to indigenous culture”, Residential Schools simultaneously imposed 75 settler ontologies onto indigenous children. The goal, as Stephanie McMullen notes, was to 22 reproduce indigenous children as “assimilated subjects”, imbued with the values of “selfsupporting Christian farmers”. The dispossessive drive that animates settler colonization in its 23 commodification and exploitation of the land operates at two levels simultaneously: attempting to strip indigenous peoples of both their material and ontological relationship to their territories. In a decolonial critique these processes of dispossession must not, as happens so often, be rendered as merely historic events which recede with the passage of time. Moreton-Robinson notes that overwhelmingly settler accounts of colonialism reduce dispossession to “a mere blemish on the historical record,” an event which no longer brings weight to bear on the present except as an historic grievance. Even Marx is ambivalent about the contemporary relevance of 24 the originary dispossessive movement. In the first volume of Capital he writes that primitive accumulation “is nothing else than the historical process of divorcing the producer from the means of production… it forms the pre-historic stage of capital”. Marx thus relegates the 25 material and ontological dispossessions that initiate enclosures to a discrete and historically finalized fact. Subsequent Marxist scholars have worked to temper this historicizing tendency somewhat. David Harvey notably asserts that the concept of ‘primitive’ accumulation is misleading as it suggests that the processes of enclosure occurred in the past. He proposes subsuming what Marx identifies as primitive accumulation within the phrase “accumulation by dispossession”, a process that he says is occurring “at a certain level” to this day. Despite 26 recognizing primitive accumulation as operating in the present, Harvey nevertheless subtly recapitulates Marx’s historicism, suggesting that dispossession through primitive accumulation 76 occurs through a series of discrete and foreclosed acts. He writes that primitive accumulation is a “necessary though ugly stage” in the developmental movement of economies. While Harvey 27 recovers primitive accumulation from the archaic past, his insistence on stadial development imparts a certain historicism to the process: suggesting that dispossession occurs as a series of singular events, the conclusion and political neutralization of which are determinable. Such an account ignores the always ongoing struggle involved in sustaining dispossession. As MoretonRobinson notes, it “takes a great deal of work” to maintain the processes dispossessing indigenous peoples in the face of their ongoing resistance. Settler possession of the colony is 28 thus never achieved with finality; rather it is a continuous reiteration of dispossessive acts.

#### Western bio centrism taints the affirmative’s understanding of death through the imposition of a colonial world view that denies the entanglement of the spiritual, the emotional and the physical. Rather than conceptualizing death as an end to the body as an anatomical unit, death is the catalyst for the body’s return to mother earth and the spirit’s transcendence. Neither process occurs absent the immanent processes of interconnectedness that bind all components of the natural world together.

**Anderson and Woticky 18** (Michael Anderson, MD, MSc, FRCSC The Temmy Latner Centre for Palliative Care, Sinai Health System. University of Toronto. mike.anderson@utoronto.ca Gemma Woticky, BA (Hons.), MPH Dalla Lana School of Public Health, University of Toronto. “The End of Life is an Auspicious Opportunity for Healing: Decolonizing Death and Dying for Urban Indigenous People” page 51 - 58 December 2018) RLA

Indigeneity in Urban Settlements The dramatic increase in the Indigenous population in Canada over the last decade largely results from ethnic mobility (the phenomenon by which individuals and families change their ethnic affiliation) and much of this growth has occurred in urban settlements (Peters & Andersen, 2013). The urban Indigenous community is highly diverse in their identity, lived experiences, and degree of connection to Indigenous culture (Peters & Andersen, 2013). Many urban Indigenous people are second and third generation city dwellers, thus their Indigeneity may not be primarily defined by connection to ancestral land (Peters & Andersen, 2013). Contemporary urban Indigenous people “choose from a variety of other resources to construct identities, including pan-Aboriginal cultures and activities in urban areas”(Peters & Andersen, 2013). Urban Indigenous communities are often arranged around cultural and health care organizations. Cultural engagement has been shown to be beneficial to the health and well-being of Indigenous people (Auger, Howell, & Gomes, 2016; Gone, 2011; Gone & Looking, 2011). However, government policies aimed at cultural extermination and assimilation have resulted in a tremendous loss of Indigenous knowledge, including end-of-life practices and ceremonies. Cultural disruption poses a real risk of permanently losing much of this knowledge given the oral nature of Indigenous knowledge. Rediscovering traditional death ceremonies, increasing access to cultural supports, enhancing death education, and improving relationships with health service providers are of great importance to urban Indigenous people (Anderson, Chalklin, Downey, Lee, & Rodin, 2017). Fortunately, **there are signs of Indigenous cultural and ceremonial revitalization in urban spaces and the end of life stage offers an auspicious healing opportunity.** Indigenous Concepts of Death and Dying **The absence of a word for death in most Indigenous languages underscores how differently the end-of-life experience is constructed by Indigenous people.** Despite being a very heterogeneous group, Indigenous people worldwide share elements of a common spirituality and worldview (Duggleby et al., 2015). **The colonial worldview frames death through a linear, biomedical, and physical lens. Indigenous people view themselves as a spirit having a human experience** (P. Keshane, personal communication, Jan 2017). **Birth and death are inextricably linked as a transition of the spirit through this world. Thus, the end-of-life is a transition of the spirit rather than solely the end of the body. The last stages of life are an auspicious opportunity for healing of the spirit - and spirit is healed through ceremony** (J. Longboat, personal communication, March 2016). The following is an excerpt from Basil Johnston’s (Johnston, 2010) book in which he recounts the Anishinaabe story of the Gift of the Stars (Annangoog Meegiwaewinan), the origins of children to the physical world. It is transcribed here in its entirety to honor the knowledge embedded in the story and to allow for a wholistic interpretation of its message. Johnston begins this story about a five year old, Southwind, and the teachings from his grandmother: "What are stars, grandmother?" he asked. "Babies," his grandmother answered. Southwind looked back up. The stars looked like sparks. But babies they must be. Had his grandmother not said so? So many babies. They filled the entire sky. A star fell. Southwind gasped. "Oh! Grandma! The baby is going to get hurt!" "Don't fret grandson. The baby won't get hurt. It will fall gently as a feather into someone's arms. Someone's going to receive a wonderful gift tonight. It will make them happy." Southwind's grandmother explained. "What kind of gift?". Some woman is going to get a baby that will make her happy,'' Southwind's grandmother said. Southwind looked back up into the sky. Not a word did he say. His mind was too small, too young to understand how stars and babies and gifts could be the same thing. To help Southwind understand, his grandmother told him, "One time you were a little star and you came down as a baby to your mother and to your father and to all of us. You made us all very happy. If ever a star falls near you, take it. Take it home! Look after it. It is a great gift that will make you happy." (Johnston, 2010, p. 19.) Southwind’s grandmother explained that boys don’t receive babies, but they do receive different gifts. “In that moment Southwind wanted a star to fall nearby so that he could take it up, bring it home and look after it. But none ever fell nearby. Always they fell far away. Always they were gifts for somebody else but not for him. For five years Southwind watched stars with his grandmother. Then he stopped going with his grandmother. Looking at stars was boring. Three more years went by. His grandmother fell ill. One night Southwind went out to the knoll where his grandmother used to watch the stars. Before Southwind got to the crest of the little hill, a star fell and it fell just the other side of the hill, where there was a pond. Southwind ran up the knoll and then down the other side to the edge of the pond. But there was nothing in the pond, nothing but white flowers that he'd never before seen. There was no gift. He turned to go back home. "Take me. Take me home. I am medicine. I will make your grandmother well!" a voice said. The little voice came from the middle of the pond. But there was no one there. Again and again the voice called, "Take me! Take me home with you." At last Southwind entered the water, waded out to the middle of the pond. In front of him was the white flower that called out. "Take me! Take me home! I am medicine. I am your gift." Southwind was about to yank the flower from its stalk when it screamed, "No! All of me! All of me!" But it was not an easy thing to lift the flower from its bed. To do this Southwind had to go underwater many times to dig the long root of the flower from its muddy bed. When he finally dug the flower out, Southwind took it home. With the flower Southwind's father made a medicine. They gave it to the old sick woman. The medicine made her better. Some months later Southwind and his grandmother were standing on the knoll studying the stars. He said to her, "No'okomiss, the flower gift that I received; it was really meant for you, wasn't it?. In a way it is. But it was meant for everybody. But that's the way all human gifts are." (Johnston, 2010.p, 20). The reader can interpret the various lessons within this story, but it is noteworthy that this is a children’s story, which educates about the cycle of life. This story addresses the entering of the spirit into this physical world, by the birth of a baby. **In** **death, the spirit is returning to the stars: departing the body as the physical body returns to the first mother, mother earth. In 2016, a diverse group of highly engaged key informants from community, clinical, policy, government, and educational perspectives gathered to consider First Nations, Inuit, and Metis (FNIM) palliative and end-of-life care issues** (Anderson et al., 2017). Numerous themes emerged from facilitated discussions and world cafes including: differing urban and remote community experiences, the need for death education, cultural barriers, challenging interactions with western medical personal, systemic racism, opportunities for healing, and the absence of spirit in the biomedical palliative care system (Anderson et al., 2017). The importance of this topic in the urban context has been affirmed by multiple sources including Indigenous Elders, the Toronto Indigenous Health Advisory Circle, and Anishnawbe Health Toronto. The Medicine Wheel

**Reject the 1AC as a continuation of an Earth Centered Conscientization that reestablishes a personal relationship with Mother Earth for all beings.**

#### State ownership of space still bad it presumes natural world is a thing for state to control. Collective histories and lived realities of Indigenous people all form a historical consciousness that activates sentiments of relationality and intimate stewardship. Giving voice to all our relations enables activists and organizers to dissolve colonial conceptions of a separate natural world and embark in a social web of human and non- human relations that protects the Earth.

**Klutz and Walter 18** (Jenalee Kluttz PhD Student, Education University of British Columbia Vancouver, British Columbia, Canada , Pierre Walter 17. THEORIZING ADULT EDUCATION, POWER AND SOCIO-ENVIRONMENTAL CHANGE A Consideration of the Climate Justice Movement Page 195 – 198 INDIGENOUS FEMINISM, ENVIRONMENTAL JUSTICE, AND DECOLONIZING EDUCATION, RLA)

How then do notions of power, privilege and socio-environmental change play out in an Earth-centred positionality of place in environmental adult education? Since we as urbanized, colonized human beings have removed ourselves so thoroughly from being able to listen to and seek advice directly from the Earth (nor could we represent knowledge gained this way in textual form), we have no choice but to turn to human theorizing once more. Here, we look to Indigenous feminism, environmental justice, and decolonizing education for guidance. From theoretical work in Indigenous feminism, we understand that although Indigenous identities, societies and peoples are traditionally of Mother Earth, and have a history of working within an equitably differentiated gendered division of labor, and while both Indigenous men and women have been subject to genocidal colonial histories, dispossession of land and culture, White Supremacy and racism, Indigenous women also suffer additionally from systems of colonial-induced patriarchy cutting across indigeneity. That is, “**Indigenous women have endured a double erasure and (marginalization) – first, as indigenous peoples, and secondly, as women”** (Grande, 2004, p. 127). Thus, while maintaining an Earth-based positionality, Indigenous feminism seeks to identify and resist “the ways in which (Indigenous) women are subordinated to men and how women can be emancipated from this subordination” (Green, 2007, p. 21). Decolonizing education requires ,first, the historical study of human systems of oppression – settler colonialism, capitalism, patriarchy, systemic racism – which have destroyed Mother Earth and dispossessed Indigenous Peoples of their basic human rights to land, culture and livelihood. Second, it normally demands a recognition of direct personal complicity in these acts, not only by all present-day settler colonial peoples living on stolen lands (e.g. Canada, U.S. Japan, China, Australia, all of Latin America, Africa), but also by those residing in colonial states built upon these genocidal and environmentally catastrophic histories (England, Spain, France, Belgium, Italy, Netherlands, Portugal). **An ‘Earth-centred conscientization’ of adult learners continues through the histories and lived realities of Indigenous, poor, and racialized people bearing the costs of toxic waste, polluted water, and climate change; that is, of environmental racism, classism and oppression** (Irlbacher-Fox, 2014). Third, **decolonizing education recognizes that Indigenous Peoples have been defending the Earth and their very lands, lives, cultures, livelihood, human rights and identity against the violent onslaught of colonialism continuously for almost 600 years, continue to struggle today for the restoration of stolen ancestral lands, and are actively working to recover scared sites and cultural knowledge ripped away from them by non-Indigenous People** (Tuck & Yang, 2012). Finally, **with this historical consciousness in place, the question becomes how to re-establish a personal relationship with Mother Earth for all peoples (Plumwood, 2003), and for non-Indigenous people, how to develop a respectful and humble relationship with Indigenous Peoples, who are at once our teachers and ‘co-resisters’ as well as co-advocates for the return of stolen lands, the struggle against climate injustice, capitalism, racism and patriarchy, and the struggle for reconciliation and the healing of the Earth**. The Tsleil-Waututh Nation leading the movement against Trans Mountain are Sklilwkta or ‘People of the Inlet’: they are among the people most directly impacted by the pipeline construction and potential oil spills**. As people of the water, protection of the water is not simply a moral or ethical mandate, it is protection of self, of identity and existence, as well as a spiritual duty.** Yet all Tsleil-Waututh people do not experience their relationship to the water and the powers that threaten it in the same way: intersections of gender, “kinship, age, wealth, race, religion, political situation, and other characteristics affect and frame what one experiences as an indigenous person” (Whyte, 2014, p. 604), just like any other. **The positionality of Indigenous women within Tsleil-Waututh culture grants them particular understandings, identities, relations and responsibilities to water, similar to those they might have to children, elders or other family members**. Starting with water in the womb, water is thought of as life-giving and life-sustaining, and as such, women have a special duty to protect this relation. Of course, not all Indigenous women take up this responsibility, but elders acting as leaders of the movement often speak of this connection. When Indigenous women within the movement talk of their sacred duty to protect the water, they speak of it quite differently from non-Indigenous women or others who might see water as life-sustaining, but not as a living relation. **These different positionalities both embody and create different types of learning and knowledge generation and exchange within and from the movement. A non-Indigenous woman may resist the pipeline to protect the water as a social or moral responsibility, while an Indigenous woman struggles against colonial ideas that challenge her ability to do her spiritual or cultural duty to a relation (water**). Thus, for a non-Indigenous woman, protecting the water may bring about social or environmental consciousness, while for an Indigenous woman, it may support cultural learning and reconnection to spiritual practice. In the same sense, abuses of power, marginalization and oppression are not experienced by non-Indigenous women (or men) in quite the same way. However, by working side-by-side in the movements, these **adults co-enact a decolonizing education, learning from each other, questioning, revealing, undoing and replacing the hegemony of colonial truths with new knowledge of Indigenous history, epistemologies, colonialism, Earth-centered positionality and relations.** **Decolonizing education places human identity and social action into a web of both human and non-human relations - water, land, air, plants, animals - who cannot then be considered exploitable natural 'resources', and whom we are obligated to protect from harm** (Adams, 2003). Thus, 'water protector' becomes not only a name, but also an identity, a relation, a sacred duty, and a way of being. Centering Indigenous voices and leadership, activists and organizers are able to reflect on differences of oppression, identity, and ways of being, **as well as their roles within the movement and their own positioning as part of the collective we in relation to place.** Non-Indigenous climate justice activists in B.C. also have strong ties to land and water, sea, and sky, based on livelihood, life history, spirituality and identity. Some depend on agricultural production, fishing or coastal tourism to support themselves. **Many feel a deep spiritual connection to the immense beauty of B.C.'s landscapes and wild spaces**; others value the opportunities affored by the land and sea for hiking, kayaking, skiing, hunting, camping, boating or fishing. Some ties are shallow, some deep, some cultural, others spiritual or material. Some believe in rights to property and ownership; others see open, un-owned lands for all. However, in learning to see through a decolonizing lens, these and other adults in the movement begin to better understand the situated nature of power in relation to place and Indigenous peoples. **New knowledge uncovers our colonial mindset toward the Earth, where people's relations with nature are controlled by oil companies, governments, courts, rich white men, etc. working against, rather than with, nature** (Adams, 2003). Through a decolonizing lens, this knowledge is not limited to the present - where the fossil fuel industry is controlling relationships to land with implications for human and non-human futures - but also extends to the past teaching lessons of the reality of colonization that has controlled Indigenous communities' relationships to the land for hundreds of years. Positionality in relation to place is complex and varied among adults, in part depending on the extent to which their livelihood is place-based. For some, the Trans Mountain project is understood as both an immediate and future threat to ocean- and land-based livelihood because of oil spills, tanker traffic through marine ecosystems, and the effects of climate change, including sea level rise, acidification and warming. An understanding of environmental justice as integral to decolonizing education highlights these and other positionalities. Wealth, power and education may allow some to shift livelihood in the case of an oil spill or sea levels rise; poorer coastal fishing communities may not have the means to do so. A non-Indigenous organizer working in the coastal tourism industry may be more directly threatened by the pipeline than an Indigenous woman professional working in an urban office, and so on. The threat of the pipeline is experienced and learned differently - culturally, socially, spiritually and economically - depending on the intersects of social categories and positionality within the larger power structures in connection to place. Indigenous and non-Indigenous activists, for example, differ somewhat in their perspectives of the Earth’s role within the movement. Some colonial-settler activists, talking of protecting the non-human world (waterways, orcas, salmon, etc.), frame the Earth as a separate entity, and something to be guarded. **By contrast, Indigenous leaders not only speak of a responsibility to protect their relations, but also acknowledge the non-human world’s participation in the struggle. This is done in ways as simple as recognizing the presence of trees, birds, animals, and plants in the everyday events and activities of resistance**. It might mean drawing attention to eagles flying overhead who are watching over protest marches and rallies, or, before a protest action, acknowledging the history of a place; not only human histories, but also histories of other beings. In this way, **the non-human world is included in the movement rather than simply being a beneficiary of it, giving voice to ‘all our relations’, not just human voices. These recognitions and inclusions provide moments of learning where activists and organizers are encouraged to question colonial conceptions of a separate non-human world.** **Through learning from Indigenous leadership, the Earth and non-human relations are moved from the margins to “take their place as narrative subjects in a speaking and participating land, full of narratives and mythic voices” (Plumwood, 2003, p. 67). Inviting the Earth to be part of the conversation teaches an Earth-centred positionality, facilitated by Indigenous leaders and others who recognize the Earth’s agency and challenge a colonial ‘deafness’ to the non-human world** (Plumwood, 2003). In doing so, they begin a decolonizing dialogue in environmental adult education in which the Earth is an inseparable part of adult learning and education, culture, community, identity and human existence.

#### You’re an ethical facilitator and your role should be to prioritize an ethical consciousness formation.

#### Debate is a place of consciousness formation – all processes of observation and measurement endemic to their research model contribute to our understanding of a subject that stands as an outside of observer to an external physical world. Our intervention in the curriculum is necessary to recalibrate how we formulate and understand consciousness by situating it within the natural world instead of against it.

#### We must question the performative practices through which ideas and inquiry manifest. Practices of scholarship, knowing, and civic responsibility are bound to cartesian premises of observer as subject and an external world as object of study. Re modulating a conception of inquiry outside of Cartesian dogma necessitates integrating affect and cognition in processes that enable being, feeling, committing, and living in the natural world.

# Case

We say dualism wpuld dismantle cap since it use things as a means to an end- meaning the C2 is a non-uinique reality.

### 1NC – AT: Solvency

Fiat cant solve- can solve everything after

Being regukated doesn’t matter

This is a form of western imperlism

There is zero incentive

#### Presumption – there’s zero legal basis or enforcement mechanism for space as a “commons”

Herzfeld et al 15 [(Dr. Henry, Research Professor of Space Policy and International Affairs at George Washington University) “How Simple Terms Mislead Us: The Pitfalls of Thinking about Outer Space as a Commons,” Secure World Foundation, 2015] JL

Furthermore, there is a logical contradiction in this discussion about outer space being treated as a commons. If a commons needs a sovereign government to grant the open territory to the use of all people, it is that government that has to oversee, regulate, and enforce that charter. Art. II of the OST prohibits national sovereignty in outer space. Thus, it is an area without a government. Even if all nations regard outer space as a “commons,” it is a very different concept from any commons that has been established in the past. There is no real legal precedent, no true means of oversight or enforcement, and therefore should not be confused with any of the many ways that concept has been applied to the territory or oceans of the Earth. Thinking about space as a global commons may be a laudatory ideal, and one that perhaps can be regarded as a very long-term goal for society. But, it is hardly a practical solution or goal for the problems we face today, witnessed by at least a thousand years of precedent in law and practice coupled with radically different technologies, exponential world population growth from 500 million people (at most) in Roman times and the Middle Ages to over 7 billion people today,38 and other radical political and social changes.

#### Russia and China say no, or the plan gets watered down.

**Bahney and Pearl 19** [Benjamin Bahney and Jonathan Pearl, 3-26-2019, "Why Creating a Space Force Changes Nothing," BENJAMIN BAHNEY and JONATHAN PEARL are Senior Fellows at the Lawrence Livermore National Laboratory’s Center for Global Security Research and contributing authors to [Cross Domain Deterrence: Strategy in an Era of Complexity](https://archive.md/o/Hlbi1/https:/www.amazon.com/Cross-Domain-Deterrence-Strategy-Era-Complexity/dp/0190908653). Foreign Affairs, [https://www.foreignaffairs.com/articles/space/2019-03-26/why-creating-space-force-changes-nothing accessed 12/10/21](https://www.foreignaffairs.com/articles/space/2019-03-26/why-creating-space-force-changes-nothing%20accessed%2012/10/21)] Adam

As Russia and China continue to push forward, U.S. policymakers may be tempted to use treaties and diplomacy to head off their efforts entirely. This option, although alluring on paper, is simply not feasible. Existing treaties designed to limit military competition in space have had little success in actually doing so. The 1967 Outer Space Treaty bans parties from placing nuclear weapons or other weapons of mass destruction in space, on the moon, or on other celestial bodies, but it has no formal mechanism for verifying compliance, and places no restrictions on the development or deployment in space of conventional antisatellite weapons. Even if it were possible to convince Moscow and Beijing of the benefits of comprehensive space arms control, existing technology makes it extremely difficult to verify compliance with the necessary treaty provisions—and without comprehensive and reliable verification, treaties are toothless. Moreover, regulating the development and deployment of antisatellite weapons is extremely difficult, both because they include such a broad and diverse range of technologies and because many types of antisatellite weapons can be concealed or explained away as having some other use. Unsurprisingly, Russia and China’s draft Treaty on the Prevention of Placement of Weapons in Space, which they have been pushing for several years now, has an unenforceable definition of what constitutes a “weapon” and does nothing at all to address ground-based antisatellite weapons development.

### 1NC – AT: Advantage

1. **Probability – 0.1% chance of a collision.**

**Salter 16** [(Alexander William, Economics Professor at Texas Tech) “SPACE DEBRIS: A LAW AND ECONOMICS ANALYSIS OF THE ORBITAL COMMONS” 19 STAN. TECH. L. REV. 221 \*numbers replaced with English words] TDI

The probability of a collision is currently low. Bradley and Wein estimate that the maximum probability in LEO of a collision over the lifetime of a spacecraft remains below one in one thousand, conditional on continued compliance with NASA’s deorbiting guidelines.3 However, the possibility of a future “snowballing” effect, whereby debris collides with other objects, further congesting orbit space, remains a significant concern.4 Levin and Carroll estimate the average immediate destruction of wealth created by a collision to be approximately $30 million, with an additional $200 million in damages to all currently existing space assets from the debris created by the initial collision.5 The expected value of destroyed wealth because of collisions, currently small because of the low probability of a collision, can quickly become significant if future collisions result in runaway debris growth.

1. **Time frame – Kessler effect 200 years away**

**Stubbe 17** [(Peter, PhD in law @ Johann Wolfgang Goethe University Frankfurt) “State Accountability for Space Debris: A Legal Study of Responsibility for Polluting the Space Environment and Liability for Damage Caused by Space Debris,” Koninklijke Brill Publishing, ISBN 978-90-04-31407-8, p. 27-31] TDI

The prediction of possible scenarios of the future evolution of the debris p o p ulation involves many uncertainties. Long-term forecasting means the prediction of the evolution of the future debris environment in time periods of decades or even centuries. Predictions are based on models84 that work with certain assumptions, and altering these parameters significantly influences the outcomes of the predictions. Assumptions on the future space traffic and on the initial object environment are particularly critical to the results of modeling efforts.85 A well-known pattern for the evolution of the debris population is the so-called Kessler effect’, which assumes that there is a certain collision probability among space objects because many satellites operate in similar orbital regions. These collisions create fragments, and thus additional objects in the respective orbits, which in turn enhances the risk of further collisions. Consequently, the num ber of objects and collisions increases exponentially and eventually results in the formation of a self-sustaining debris belt aroundthe Earth. While it has long been assumed that such a process of collisional cascading is likely to occur only in a very long-term perspective (meaning a time 1 n of several hundred years),87 a consensus has evolved in recent years that an uncontrolled growth of the debris population in certain altitudes could become reality much sooner.88 In fact, a recent cooperative study undertaken by various space agencies in the scope of i a d c shows that the current l e o debris population is unstable, even if current mitigation measures are applied. The study concludes:

Even with a 90% implementation of the commonly-adopted mitigation measures [...] the l e o debris population is expected to increase by an average of 30% in the next 200 years. The population growth is primarily driven by catastrophic collisions between 700 and 1000 km altitudes and such collisions are likely to occur every 5 to 9 years.89

#### No impact to debris – it hits stations all the time.

Cain ’15 (Fraser; 12/23/15; writer for Universe Today; “How Do Astronauts Avoid Debris”; http://www.universetoday.com/121067/how-do-astronauts-avoid-debris)

So, just how do we keep our space stations, ships and astronauts from being riddled with holes from all of the space junk in orbit around Earth? We revel in the terror grab bag of all the magical ways to get snuffed in space. Almost as much as we celebrate the giant brass backbones of the people who travel there. We’ve already talked about all the scary ways that astronauts can die in space. My personal recurring “Hail Mary full of grace, please don’t let me die in space” nightmare is orbital debris. We’re talking about a vast collection of spent rockets, dead satellites, flotsam, jetsam, lagan and derelict. It’s not a short list. NASA figures there are **21,000 bits of junk** bigger than 10 cm, **500,000 particles** between 1 and 10 cm, and more than **100 million** smaller than 1 cm. Sound familiar, humans? This is our high tech, sci fi great Pacific garbage patch. Sure, a tiny rivet or piece of scrap foil doesn’t sound very dangerous, but consider the fact that astronauts are orbiting the Earth at a velocity of about 28,000 km/h. And the Tang packets, uneaten dehydrated ice cream, and astronaut poops are also traveling at 28,000 km/h. Then think about what happens when they collide. Yikes… or yuck. Here’s the International Space Station’s solar array. See that tiny hole? Embiggen and clarinosticate! That’s a tiny puncture hole made in the array by a piece of orbital crap. The whole station is **pummeled by tiny pieces of space program junk drawer contents**. Back when the Space Shuttle was flying, NASA had to **constantly replace their windows because of the damage they were experiencing** from the orbital equivalent of Dennis the Menace hurling paint chips, fingernail clippings, and frozen scabs.

#### Deterrence solves.

**Evanoff 19** [Kyle Evanoff, Kyle is a research associate in international economics and U.S. foreign policy at the Council on Foreign Relations “Big Bangs, Red Herrings, and the Dilemmas of Space Security”, Council on Foreign Relations, 6/27/2019, <https://www.cfr.org/blog/big-bangs-red-herrings-and-dilemmas-space-security> accessed 12/11/21] Adam

More important, U.S. policymakers should avoid making decisions on the basis of a possible, though highly improbable, space Pearl Harbor. They should recognize that latent counterspace capabilities—as exemplified in 2008’s Operation Burnt Frost, which saw the United States repurpose a ballistic missile interceptor to destroy a satellite—are more than sufficient to deter adversaries from launching a major surprise attack in almost all scenarios, especially in light of the aforementioned deep interdependence in the space domain. Adding to the deterrence effect are uncertain offensive cyber capabilities. The United States continues to launch incursions into geopolitical competitors’ critical systems, such as the Russian power grid, and has demonstrated a willingness to employ cyberattacks in the wake of offline incidents, as it did after Iran shot down a U.S. drone last week. Unlike in the nuclear arena, where anything short of the prospect of nuclear retaliation holds limited dissuasive power, space deterrence can stem from military capabilities in various domains