#### Interp: The Aff must read comparative worlds

### Standards

#### Increases NIBS: There’s an infinite number of assumptions that the neg can win on, but the aff can’t win on them since they would only be defensive. Means it’s impossible to win on the affirmative because the aff can never prove they’re all true

#### Destroys topic education: When the aff doesn’t have to defend a course of action, then they don’t have to research any of the topic literature. All of the blippy tricks they read proves this more – they’re exempt from having to research the topic and to think deeply about a subject that affects a ton of people because they’re on this path of argumentation. Education o/w fairness because the only thing we take away from rounds is what we learned regardless of if we won or lost

#### Any time the negative makes an argument, the aff will just say that’s an exception to the general rule, making it impossible to generate offense that the neg can win on. Bad for fairness and decidability because it’s not clear how many counterwarrants justify a neg ballot.

## Climate DA

#### The private sector is essential for space exploration – competition is key and government development is not effective, efficient, or cheap enough. Thiessen 21:

Marc Thiessen, 6-1, 21, Washington Post, Opinion: SpaceX’s success is one small step for man, one giant leap for capitalism, https://www.washingtonpost.com/opinions/2020/06/01/spacexs-success-is-one-small-step-man-one-giant-leap-capitalism/

It was one small step for man, one giant leap for capitalism. Only three countries have ever launched human beings into orbit. This past weekend, SpaceX became the first private company ever to do so, when it sent its Crew Dragon capsule into space aboard its Falcon 9 rocket and docked with the International Space Station. This was accomplished by a company Elon Musk started in 2002 in a California strip mall warehouse with just a dozen employees and a mariachi band. At a time when our nation is debating the merits of socialism, SpaceX has given us an **incredible testament to the power of American free enterprise.** While the left is advocating unprecedented government intervention in almost every sector of the U.S. economy, from health care to energy, **today Americans are celebrating the successful privatization of space travel.** If you want to see the difference between what government and private enterprise can do, consider: It took a private company to give us the first space vehicle with touch-screen controls instead of antiquated knobs and buttons. It took a private company to give us a capsule that can fly entirely autonomously from launch to landing — including docking — without any participation by its human crew. It also took a private company to invent a reusable rocket that can not only take off but land as well. When the Apollo 11 crew reached the moon on July 20, 1969, Neil Armstrong declared “the Eagle has landed.” On Saturday, SpaceX was able to declare that the Falcon had landed when its rocket settled down on a barge in the Atlantic Ocean — ready to be used again. That last development will save the taxpayers incredible amounts of money. The cost to NASA for launching a man into space on the space shuttle orbiter was $170 million per seat, compared with just $60 million to $67 million on the Dragon capsule. The cost for the space shuttle to send a kilogram of cargo into to space was $54,500; with the Falcon rocket, the cost is just $2,720 — a decrease of 95 percent. And while the space shuttle cost $27.4 billion to develop, the Crew Dragon was designed and built for just $1.7 billion — making it the lowest-cost spacecraft developed in six decades. SpaceX did it in six years — far faster than the time it took to develop the space shuttle. ***The private sector does it better, cheaper, faster and more efficiently than government***. Why? Competition. Today, SpaceX has to compete with a constellation of private companies — including legacy aerospace firms such as Orbital ATK and United Launch Alliance and innovative start-ups such as Blue Origin (which is designing a Mars lander and whose owner, Jeff Bezos, also owns The Post) and Virgin Orbit (which is developing rockets than can launch satellites into space from the underside of a 747, avoiding the kinds of weather that delayed the Dragon launch). In the race to put the first privately launched man into orbit, upstart SpaceX had to beat aerospace behemoth Boeing and its Starliner capsule to the punch. It did so — for more than $1 billion less than its competitor. **That spirit of competition and innovation will revolutionize space travel in the years ahead.** Indeed, Musk has his sights set far beyond Earth orbit. Already, SpaceX is working on a much larger version of the Falcon 9 reusable rocket called Super Heavy that will carry a deep-space capsule named Starship capable of carrying up to 100 people to the moon and eventually to Mars. Musk’s goal — the reason he founded SpaceX — is to colonize Mars and make humanity a multiplanetary species. He has set a goal of founding a million-person city on Mars by 2050 complete with iron foundries and pizza joints. Can it be done? Who knows. But this much is certain: **Private-sector innovation is opening the door to a new era of space exploration**. Wouldn’t it be ironic if, just as capitalism is allowing us to explore the farthest reaches of our solar system, Americans decided to embrace socialism back here on Earth?

#### Continued private space development is the only way to make sustainable energy feasible – empirics prove. Autry 19:

Greg Autry {the director of the Southern California Commercial Spaceflight Initiative at the University of Southern California, vice president at the National Space Society, and chair of the International Space Development Conference, }, 19 - ("Space Research Can Save the Planet—Again," Foreign Policy, 7-20-2019, <https://foreignpolicy.com/2019/07/20/space-research-can-save-the-planet-again-climate-change-environment/)//marlborough-wr/>

Today conservationists and other critics are more likely to see space programs as militaristic splurges that squander billions of dollars better applied to solving problems on Earth. These well-meaning complaints are misguided, however. Earth’s problems—most urgently, climate change—can be solved only from space. That’s where the tools and data already being used to tackle these issues were forged and where the solutions of the future will be too. Space research has already been critical in averting one major environmental disaster. It was NASA satellite data that revealed a frightening and growing hole in the ozone layer over the South Pole, galvanizing public concern that, in 1987, produced the Montreal Protocol: the first international agreement addressing a global environmental problem. Since then, thanks to worldwide restrictions on damaging chlorofluorocarbons, the ozone situation has stabilized, and a full planetary recovery is expected. As this case showed, space can provide the vital information needed to understand a problem—and a surprising range of ways to solve it. Climate change is a poster child for the critical role of space data. Trekking across the globe to measure ice sheets with drills and gauge sea temperatures from the sides of ships is an expensive, slow, and insufficient way to assay the state of the planet. Satellites operated by NASA, the U.S. National Oceanic and Atmospheric Administration, and an increasing number of commercial firms provide a plethora of multispectral imaging and radar measurements of developments such as coral reef degradation, harmful plankton blooms, and polar bears negotiating thinning ice. Much of the technology involved in observing the Earth today was initially developed for probes sent to explore other planets in our solar system. Indeed, understanding the evolution of other planets’ climates is essential for modeling possible outcomes on Earth. NASA probes revealed how, roughly 4 billion years ago, a runaway greenhouse gas syndrome turned Venus into a hot, hellish, and uninhabitable planet of acid rain. Orbiters, landers, and rovers continue to unravel the processes that transformed a once warm and wet Mars into a frigid, dry dust ball—and scientists even to conceive of future scenarios that might terraform it back into a livable planet. Discovering other worlds’ history and imagining their future offers important visions for climate change mitigation strategies on Earth, such as mining helium from the moon itself for future clean energy. Spinoff technologies from space research, from GPS to semiconductor solar cells, are already helping to reduce emissions; the efficiency gains of GPS-guided navigation shrink fuel expenditures on sea, land, and air by between 15 and 21 percent—a greater reduction than better engines or fuel changes have so far provided. Modern solar photovoltaic power also owes its existence to space. The first real customer for solar energy was the U.S. space program; applications such as the giant solar wings that power the International Space Station have continually driven improvements in solar cell performance, and NASA first demonstrated the value of the sun for powering communities on Earth by using solar in its own facilities. Promisingly, space-based solar power stations could overcome the inconvenient truth that wind and solar will never get us anywhere near zero emissions because their output is inherently intermittent and there is, so far, no environmentally acceptable way to store their power at a global scale, even for one night. Orbital solar power stations, on the other hand, would continually face the sun, beaming clean power back through targeted radiation to Earth day or night, regardless of weather. They would also be free from clouds and atmospheric interference and therefore operate with many times the efficiency of current solar technology. Moving solar power generation away from Earth—already possible but held back by the current steep costs of lifting the materials into space—would preserve land and cultural resources from the blight of huge panel farms and save landfills from the growing problem of discarded old solar panels. Sustainable energy advocates in the U.S. military and the Chinese government are actively pursuing space-based solar power, but just making solar cells damages the environment due to the caustic chemicals employed. Space technology offers the possibility of freeing the Earth’s fragile biosphere and culturally important sites from the otherwise unavoidable damage caused by manufacturing and mining. The U.S. start-up Made in Space is currently taking the first steps toward manufacturing in orbit. The company’s fiber-optic cable, produced by machinery on the International Space Station, is orders of magnitude more efficient than anything made on Earth, where the heavy gravity creates tiny flaws in the material. Made in Space and others are eventually planning to build large structures, such as solar power stations, in space. As these technologies develop, they will augment each other, bringing costs down dramatically; space manufacturing, for instance, slashes the cost of solar installations in space. Eventually, firms will be able to supply endeavors in space with materials from the moon and asteroids, avoiding the cost and environmental impact of lifting them into orbit. Mining the solar system comes with its own potential impacts, but extracting resources from distant and lifeless worlds is clearly preferable to the continued degradation of the Earth.

**Climate change is especially harmful to indigenous communities because of their reliance on the environment.**

**UN ’07**, 7, 9-24-2007, "Climate Change," No Publication, <https://www.un.org/development/desa/indigenouspeoples/climate-change.html> SG

Climate Change, Climate Change”I am convinced that climate change, and what we do about it, will define us, our era, and ultimately the global legacy we leave for future generations. Today, the time for doubt has passed.” Secretary-General Ban Ki-moon, 24 September 2007. Indigenous peoples and the role they may play in combating climate change are rarely considered in public discourses on climate change. The United Nations Permanent Forum on Indigenous Issues, is well placed to support indigenous peoples in putting a “human face” on this issue. Hence, it is not surprising that the special theme for the 7th session of the United Nations Permanent Forum on Indigenous Issues, which will take place from 21 April to 2 May 2008 in New York, is “Climate change, bio-cultural diversity and livelihoods: the stewardship role of indigenous peoples and new challenges”. The effects of climate change on indigenous peoples. Indigenous peoples are among the first to face the direct consequences of climate change, due to their dependence upon, and close relationship, with the environment and its resources. Climate change exacerbates the difficulties already faced by indigenous communities including political and economic marginalization, loss of land and resources, human rights violations, discrimination and unemployment. Examples include: Indigenous peoples in Africa’s Kalahari Desert are forced to live around government drilled bores for water and depend on government support for their survival due to rising temperatures, dune expansion and increased wind speeds which have resulted in a loss of vegetation, and negatively impacted traditional cattle and goat farming practices. In the high altitude regions of the Himalayas, glacial melts affecting hundreds of millions of rural dwellers who depend on the seasonal flow of water is resulting in more water in the short term, but less in the long run as glaciers and snow cover shrink. In the Amazon, the effects of climate change include deforestation and forest fragmentation and consequently, more carbon is released into the atmosphere exacerbating and creating further changes. Droughts in 2005 resulted in fires in the western Amazon region and this is likely to occur again as rainforest is replaced by savannas thus, having a huge affect of the livelihoods of the indigenous peoples in the region. Indigenous peoples in the Arctic region depend on hunting for polar bears, walrus, seals and caribou, herding reindeer, fishing and gathering not only for food to support the local economy, but also as the basis for their cultural and social identity. Some of the concerns facing indigenous peoples in the region include the change in species and availability of traditional food sources, perceived reduction in weather predictions and the safety of traveling in changing ice and weather conditions, posing serious challenges to human health and food security. In Finland, Norway and Sweden, rain and mild weather during the winter season often prevents reindeer from accessing lichen, which is a vital food source. This has caused massive loss of reindeers, which are vital to the culture, subsistence and economy of Saami communities. Reindeer herders are being forced to feed their herds with fodder, which is expensive and not economically viable in the long term. Responding to climate change. Climate change poses threats and dangers to the survival of indigenous communities worldwide, even though indigenous peoples contribute the least to greenhouse emissions. In fact, indigenous peoples are vital to, and active in, the many ecosystems that inhabit their lands and territories and may therefore help enhance the resilience of these ecosystems. In addition, indigenous peoples interpret and react to the impacts of climate change in creative ways, drawing on traditional knowledge and other technologies to find solutions which may help society at large to cope with impending changes. Examples include: In Bangladesh, villagers are creating floating vegetable gardens to protect their livelihoods from flooding, while in Vietnam, communities are helping to plant dense mangroves along the coast to diffuse tropical-storm waves. Indigenous peoples in the Central, South American and Caribbean regions are shifting their agricultural activities and their settlements to new locations which are less susceptible to adverse climate conditions. For example, indigenous peoples in Guyana are moving from their savannah homes to forest areas during droughts and have started planting cassava, their main staple crop, on moist floodplains which are normally too wet for other crops. In North America, some indigenous groups are striving to cope with climate change by focusing on the economic opportunities that it may create. For example, the increased demand for renewable energy using wind and solar power could make tribal lands an important resource for such energy, replacing fossil fuel-derived energy and limiting greenhouse gas emissions. The Great Plains could provide a tremendous wind resource and its development could help to reduce greenhouse gas emissions as well as alleviate the management problem of the Missouri River hydropower, helping to maintain water levels for power generation, navigation, and recreation. In addition, there may be opportunities for carbon sequestration. Drawbacks and difficulties of responding to climate change. The potential threat of climate change to indigenous peoples’ very existence combined with various legal and institutional barriers, which affect their ability to cope with and adapt to climate change, makes climate change an issue of human rights and inequality to indigenous peoples. It is also important to note that enhancing and supporting the adaptive capacity of indigenous peoples will only be successful if it is integrated with other strategies such as disaster preparation, land-use planning, environmental conservation and national plans for sustainable development. In many instances, adaptation to new conditions requires additional financial resources and the transfer of technological capacity that most indigenous communities do not possess. While short-term adaptation activities are underway, resource and capacity constraints are limiting the implementation of long-term adaptative strategies. Some mitigation measures may have undesirable direct and indirect consequences for indigenous communities. For instance, biofuel initiatives are a means of reducing greenhouse gas emissions may lead to an increase in monoculture crops and plantations and an associated decline in biodiversity and food security. The full and effective participation of indigenous communities is crucial to the elaboration of State-developed mitigation measures to ensure that such schemes do not negatively affect vulnerable communities. Indigenous peoples who choose or are forced to migrate away from their traditional lands often face double discrimination as both migrants and as indigenous peoples. Indigenous peoples may be more vulnerable to irregular migration such as trafficking and smuggling due to sudden displacement by a climactic event, limited legal migration options and limited opportunities to make informed choices. Deforestation, particularly in developing countries, is pushing indigenous families to migrate to cities for economic reasons, often ending up in urban slums.

## Setcol K

#### Settler colonialism is driven by the logic of elimination –settler societies establish the structure of invasion through the will-to-possession and structural occupation of indigenous land

Rifkin 14 – Associate Professor of English & WGS @ UNC-Greensboro [Mark, ‘Settler Common Sense: Queerness and Everyday Colonialism in the American Renaissance,’ pp. 7-10]

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 functions 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 collectivities 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).

#### The alternative is to give back the land and go to space.

Tuck and Yang 12

(Eve Tuck. Associate Professor and Coordinator of Native American Studies at SUNY New Paltz. Wayne Yang. Associate Professor of Ethnic Studies at the University of California, San Diego. (2012). Decolonization is Not a Metaphor. *Decolonization: Indigeneity, Education & Society, 1*(1), 31-6.)

More on incommensurability

Incommensurability is an acknowledgement that decolonization will require a change in the order of the world (Fanon, 1963). This is not to say that Indigenous peoples or Black and brown peoples take positions of dominance over white settlers; the goal is not for everyone to merely swap spots on the settler-colonial triad, to take another turn on the merry-go-round. The goal is to break the relentless structuring of the triad - a break and not a compromise (Memmi, 1991).

Breaking the settler colonial triad, in direct terms, means repatriating land to sovereign Native tribes and nations, abolition of slavery in its contemporary forms, and the dismantling of the imperial metropole. Decolonization “here” is intimately connected to anti-imperialism elsewhere. However, decolonial struggles here/there are not parallel, not shared equally, nor do they bring neat closure to the concerns of all involved - particularly not for settlers. Decolonization is not equivocal to other anti-colonial struggles. It is incommensurable.

There is so much that is incommensurable, so many overlaps that can’t be figured, that cannot be resolved. Settler colonialism fuels imperialism all around the globe. Oil is the motor and motive for war and so was salt, so will be water. Settler sovereignty over these very pieces of earth, air, and water is what makes possible these imperialisms. The same yellow pollen in the water of the Laguna Pueblo reservation in New Mexico, Leslie Marmon Silko reminds us, is the same uranium that annihilated over 200,000 strangers in 2 flashes. The same yellow pollen that poisons the land from where it came. Used in the same war that took a generation of young Pueblo men. Through the voice of her character Betonie, Silko writes, “Thirty thousand years ago they were not strangers. You saw what the evil had done; you saw the witchery ranging as wide as the world" (Silko, 1982, p. 174). In Tucson, Arizona, where Silko lives, her books are now banned in schools. Only curricular materials affirming the settler innocence, ingenuity, and right to America may be taught.

In “No”, her response to the 2003 United States invasion of Iraq, Mvskoke/Creek poet Joy Harjo (2004) writes, “Yes, that was me you saw shaking with bravery, with a government issued rifle on my back. I’m sorry I could not greet you, as you deserved, my relative.” Don’t Native Americans participate in greater rates in the military? asks the young-ish man from Viet Nam.

“Indian Country” was/is the term used in Viet Nam, Afghanistan, Iraq by the U.S. military for ‘enemy territory’. The first Black American President said without blinking, “There was a point before folks had left, before we had gotten everybody back on the helicopter and were flying back to base, where they said Geronimo has been killed, and Geronimo was the code name for bin Laden.” Elmer Pratt, Black Panther leader, falsely imprisoned for 27 years, was a Vietnam Veteran, was nicknamed ‘Geronimo’. Geronimo is settler nickname for the Bedonkohe Apache warrior who fought Mexican and then U.S. expansion into Apache tribal lands. The Colt .45 was perfected to kill Indigenous people during the ‘liberation’ of what became the Philippines, but it was first invented for the ‘Indian Wars’ in North America alongside The Hotchkiss Canon- a gattling gun that shot canonballs. The technologies of the permanent settler war are reserviced for foreign wars, including boarding schools, colonial schools, urban schools run by military personnel.

It is properly called Indian Country.

Ideologies of US settler colonialism directly informed Australian settler colonialism. South African apartheid townships, the kill-zones in what became the Philippine colony, then nation-state, the checkerboarding of Palestinian land with checkpoints, were modeled after U.S. seizures of land and containments of Indian bodies to reservations. The racial science developed in the U.S. (a settler colonial racial science) informed Hitler’s designs on racial purity (“This book is my bible” he said of Madison Grant’s The Passing of the Great Race). The admiration is sometimes mutual, the doctors and administrators of forced sterilizations of black, Native, disabled, poor, and mostly female people - The Sterilization Act accompanied the Racial Integrity Act and the Pocohontas Exception - praised the Nazi eugenics program. Forced sterilizations became illegal in California in 1964. The management technologies of North American settler colonialism have provided the tools for internal colonialisms elsewhere.

So to with philosophies of state and corporate land-grabbing24. The prominence of “flat world” perspectives asserts that technology has afforded a diminished significance of place and borders. The claim is that U.S. borders have become more flexible, yet simultaneously, the physical border has become more absolute and enforced. The border is no longer just a line suturing two nation-states; the U.S. now polices its borders interior to its territory and exercises sovereignty throughout the globe. Just as sovereignty has expanded, so has settler colonialism in partial forms.

New Orleans’ lower ninth ward lies at the confluence of river channels and gulf waters, and at the intersection of land grabbing and human bondage. The collapsing of levies heralded the selective collapsibility of native-slave, again, for the purpose of reinvasion, resettlement, reinhabitation. The naturalized disaster of Hurricane Katrina’s floodwaters laid the perfect cover for land speculation and the ablution of excess people. What can’t be absorbed, can’t be folded in (because the settlers won't give up THEIR land to advance abolition), translates into bodies stacked on top of one another in public housing and prisons, in cells, kept from the labor market, making labor for others (guards and other corrections personnel) making money for states -human homesteading. It necessitates the manufacturing of crime at rates higher than anywhere in the world. 1 in 6 people in the state of Louisiana are incarcerated, the highest number of caged people per capita, making it the prison capital of United States, and therefore the prison capital of the world.

The Yazoo and Mississippi Rivers’ delta flood plain was once land so fertile that it could be squeezed for excess production of cotton, giving rise to exceptionally large-scale plantation slavery. Plantation owners lived in houses like pyramids and chattel slavery took an extreme form here, even for the South, beginning with enslaved Chitimachas, Choctaw, Natchez, Chaoüachas, Natchez, Westo, Yamasee, Euchee, Yazoo and Tawasa peoples, then later replaced by enslaved West Africans. Literally, worked to death. This “most Southern on earth”(Cobb, 1992) was a place of ultimate terror for Black people even under slavery (the worst place to be sold off too, the place of no return, the place of premature death). Black and Native people alike were induced to raid and enslave Native tribes, as a bargain for their own freedom or to defer their own enslavibility by the British, French, and then American settlers. Abolition has its incommensurabilities.

The Delta is now more segregated than it was during Jim Crow in 1950 (Aiken, 1990). The rising number of impoverished, all black townships is the result of mechanization of agriculture and a fundamental settler covenant that keeps black people landless. When black labor is unlabored, the Black person underneath is the excess.

Angola Farm is perhaps the more notorious of the two State Penitentiaries along the Mississippi River. Three hundred miles upriver in the upper Delta region is Parchment Farm. Both State Penitentiaries (Mississippi and Louisana, respectively), both former slave plantations, both turned convict-leasing farms almost immediately after the Civil War by genius land speculators-cum-prison wardens. After the Union victory in the Civil War ‘abolished’ slavery, former Confederate Major, Samuel Lawrence James, obtained the lease to the Louisiana State Penn in 1869, and then bought Angola Farm in 1880 as land to put his chattel to work.

Cages on wheels. To mobilize labor on land by landless people whose crime was mobility on land they did not own. The largest human trafficker in the world is the carceral state within the United States, not some secret Thai triad or Russian mafia or Chinese smuggler. The U.S. carceral state is properly called neo-slavery, precisely because it is legal. It is not simply a product of exceptional racism in the U.S.; its racism is a direct function of the settler colonial mandate of land and people as property.

Black Codes made vagrancy - i.e. landlessness - illegal in the Antebellum South, making the self-possessed yet dispossessed Black body a crime (similar logic allowed for the seizure, imprisonment and indenture of any Indian by any person in California until 1937, based on the ideology that Indians are simultaneously landless and land-like). Dennis Childs writes “the slave ship and the plantation” and not Bentham’s panopticon as presented by Foucault, “operated as spatial, racial, and economic templates for subsequent models of coerced labor and human warehousing - as America’s original prison industrial complex” (2009, p.288). Geopolitics and biopolitics are completely knotted together in a settler colonial context.

Despite the rise of publicly traded prisons, Farms are not fundamentally capitalist ventures; at their core, they are colonial contract institutions much like Spanish Missions, Indian Boarding Schools, and ghetto school systems26. The labor to cage black bodies is paid for by the state and then land is granted, worked by convict labor, to generate additional profits for the prison proprietors. However, it is the management of excess presence on the land, not the forced labor, that is the main object of slavery under settler colonialism.

Today, 85% of people incarcerated at Angola, die there.

Conclusion

An ethic of incommensurability, which guides moves that unsettle innocence, stands in contrast to aims of reconciliation, which motivate settler moves to innocence. Reconciliation is about rescuing settler normalcy, about rescuing a settler future. Reconciliation is concerned with questions of what will decolonization look like? What will happen after abolition? What will be the consequences of decolonization for the settler? Incommensurability acknowledges that these questions need not, and perhaps cannot, be answered in order for decolonization to exist as a framework.

We want to say, first, that decolonization is not obliged to answer those questions - decolonization is not accountable to settlers, or settler futurity. Decolonization is accountable to Indigenous sovereignty and futurity. Still, we acknowledge the questions of those wary participants in Occupy Oakland and other settlers who want to know what decolonization will require of them. The answers are not fully in view and can’t be as long as decolonization remains punctuated by metaphor. The answers will not emerge from friendly understanding, and indeed require a dangerous understanding of uncommonality that un-coalesces coalition politics - moves that may feel very unfriendly. But we will find out the answers as we get there, “in the exact measure that we can discern the movements which give [decolonization] historical form and content” (Fanon, 1963, p. 36).

To fully enact an ethic of incommensurability means relinquishing settler futurity, abandoning the hope that settlers may one day be commensurable to Native peoples. It means removing the asterisks, periods, commas, apostrophes, the whereas’s, buts, and conditional clauses that punctuate decolonization and underwrite settler innocence. The Native futures, the lives to be lived once the settler nation is gone - these are the unwritten possibilities made possible by an ethic of incommensurability.

when you take away the punctuation

he says of

lines lifted from the documents about

military-occupied land

its acreage and location

you take away its finality

opening the possibility of other futures

-Craig Santos Perez, Chamoru scholar and poet (as quoted by Voeltz, 2012)

Decolonization offers a different perspective to human and civil rights based approaches to justice, an unsettling one, rather than a complementary one. Decolonization is not an “and”. It is an elsewhere.

#### The role of the judge is to refuse settler colonialism. Refusal turns settler colonialism into an object of research, de-naturalizing its totalizing western structure.

Tuck & Yang 14 [Eve (Uangax), and Y. Wayne, “R-Words: Refusing Research,” Humanizing Research (2014): <https://faculty.newpaltz.edu/evetuck/files/2013/12/Tuck-and-Yang-R-Words_Refusing-Research.pdf>] DH

The Erased Lynching series yields another context in which we might consider what a social scientist’s refusal stance might comprise. Though indeed centering on the erasure of the former object, refusal need not be thought of as a subtractive methodology. Refusal prompts analysis of the festive spectators regularly backgrounded in favor of wounded bodies, strange fruit, interesting scars. Refusal shifts the gaze from the violated body to the violating instruments—in this case, the lynch mob, which does not disappear when the lynching is over, but continues to live, accumulating land and wealth through the extermination and subordination of the Other. Thus, refusal helps move us from thinking of violence as an event and toward an analysis of it as a structure. Gonzales-Day might have decided to reproduce and redistribute the images as postcards, which, by way of showing up in mundane spaces, might have effectively inspired reflection on the spectacle of violence and media of terror. However, in removing the body and the ropes, he installed limits on what the audience can access, and redirected our gaze to the bodies of those who were there to see a murder take place, and to the empty space beneath the branches. Gonzales-Day introduced a new representational territory, one that refuses to play by the rules of the settler colonial gaze, and one that refuses to satisfy the morbid curiosity derived from settler colonialism’s preoccupation with pain. Refusals are needed for narratives and images arising in social science research that rehumiliate when circulated, but also when, in Simpson’s words, “the representation would bite all of us and compromise the representational territory that we have gained for ourselves in the past 100 years” (p. 78). As researcher-narrator, Simpson tells us, “I reached my own limit when the data would not contribute to our sovereignty or complicate the deeply simplified, atrophied representations of Iroquois and other Indigenous peoples that they have been mired within anthropologically” (p. 78). Here Simpson makes clear the ways in which research is not the intervention that is needed—that is, the interventions of furthering sovereignty or countering misrepresentations of Native people as anthropological objects. Considering Erased Lynchings dialogically with On Ethnographic Refusal, we can see how refusal is not a prohibition but a generative form. First, refusal turns the gaze back upon power, specifically the colonial modalities of knowing persons as bodies to be differentially counted, violated, saved, and put to work. It makes transparent the metanarrative of knowledge production—its spectatorship for pain and its preoccupation for documenting and ruling over racial difference. Thus, refusal to be made meaningful first and foremost is grounded in a critique of settler colonialism, its construction of Whiteness, and its regimes of representation. Second, refusal generates, expands, champions representational territories that colonial knowledge endeavors to settle, enclose, domesticate. Simpson complicates the portrayals of Iroquois, without resorting to reportrayals of anthropological Indians. Gonzales-Day portrays the violations without reportraying the victimizations. Third, refusal is a critical intervention into research and its circular self-defining ethics. The ethical justification for research is defensive and self-encircling—its apparent self-criticism serves to expand its own rights to know, and to defend its violations in the name of “good science.” Refusal challenges the individualizing discourse of IRB consent and “good science” by highlighting the problems of collective harm, of representational harm, and of knowledge colonization. Fourth, refusal itself could be developed into both method and theory. Simpson presents refusal on the part of the researcher as a type of calculus ethnography. Gonzales-Day deploys refusal as a mode of representation. Simpson theorizes refusal by the Kahnawake Nation as anticolonial, and rooted in the desire for possibilities outside of colonial logics, not as a reactive stance. This final point about refusal connects our conversation back to desire as a counterlogic to settler colonial knowledge. Desire is compellingly depicted in Simpson’s description of a moment in an interview, in which the alternative logics about a “feeling citizenship” are referenced. The interviewee states, Citizenship is, as I said, you live there, you grew up there, that is the life that you know—that is who you are. Membership is more of a legislative enactment designed to keep people from obtaining the various benefits that Aboriginals can receive. (p. 76) Simpson describes this counterlogic as “the logic of the present,” one that is witnessed, lived, suffered through, and enjoyed (p. 76). Out of the predicaments, it innovates “tolerance and exceptions and affections” (p. 76). Simpson writes (regarding the Indian Act, or blood quantum), “‘Feeling citizenships’ . . . are structured in the present space of intra-community recognition, affection and care, outside of the logics of colonial and imperial rule” (p. 76). Simpson’s logic of the present dovetails with our discussion on the logics of desire. Collectively, Kahnawake refusals decenter damage narratives; they unsettle the settler colonial logics of blood and rights; they center desire. By theorizing through desire, Simpson thus theorizes with and as Kahnawake Mohawk. It is important to point out that Simpson does not deploy her tribal identity as a badge of authentic voice, but rather highlights the ethical predicaments that result from speaking as oneself, as simultaneously part of a collective with internal disputes, vis-à-vis negotiations of various settler colonial logics. Simpson thoughtfully differentiates between the Native researcher philosophically as a kind of privileged position of authenticity, and the Native researcher realistically as one who is beholden to multiple ethical considerations. What is tricky about this position is not only theorizing with, rather than theorizing about, but also theorizing as. To theorize with and as at the same time is a difficult yet fecund positionality—one that rubs against the ethnographic limit at the outset. Theorizing with (and in some of our cases, as) repositions Indigenous people and otherwise researched Others as intellectual subjects rather than anthropological subjects. Thus desire is an “epistemological shift,” not just a methodological shift (Tuck, 2009, p. 419). CULMINATION At this juncture, we don’t intend to offer a general framework for refusal, because all refusal is particular, meaning refusal is always grounded in historical analysis and present conditions. Any discussion of Simpson’s article would need to attend to the significance of real and representational sovereignty in her analysis and theorizing of refusal. The particularities of Kahnawake sovereignty throb at the center of each of the three dimensions of refusal described above. We caution readers against expropriating Indigenous notions of sovereignty into other contexts, or metaphorizing sovereignty in a way that permits one to forget that struggles to have sovereignty recognized are very real and very lived. Yet from Simpson’s example, we are able to see ways in which a researcher might make transparent the coloniality of academic knowledge in order to find its ethical limits, expand the limits of sovereign knowledge, and expand decolonial representational territories. This is in addition to questions her work helpfully raises about who the researcher is, who the researched are, and how the historical/ representational context for research matters. One way to think about refusal is how desire can be a framework, mode, and space for refusal. As a framework, desire is a counterlogic to the logics of settler colonialism. Rooted in possibilities gone but not foreclosed, “the not yet, and at times, the not anymore” (Tuck, 2010, p. 417), desire refuses the master narrative that colonization was inevitable and has a monopoly on the future. By refusing the teleos of colonial future, desire expands possible futures. As a mode of refusal, desire is a “no” and a “yes.” Another way to think about refusal is to consider using strategies of social science research to further expose the complicity of social science disciplines and research in the project of settler colonialism. There is much need to employ social science to turn back upon itself as settler colonial knowledge, as opposed to universal, liberal, or neutral knowledge without horizon. This form of refusal might include bringing attention to the mechanisms of knowledge legitimation, like the Good Labkeeping Seal of Approval (discussed under Axiom III); contesting appropriation, like the collection of pain narratives; and publicly renouncing the diminishing of Indigenous or local narratives with blood narratives in the name of science, such as in the Havasupai case discussed under Axiom II. As long as the objects of research are presumably damaged communities in need of intervention, the metanarrative of social science research remains unchallenged: which is that research at worst is simply an expansion of common knowledge (and therefore harmless), and that research at best is problem solving (and therefore beneficial). This metanarrative justifies a host of interventions into communities, and treats communities as frontiers to civilize, regardless of the specific conclusions of individual research projects. Consider, for example, wellintended research on achievement gaps that fuels NCLB and testing; the documentation of youth violence that provides the rationales for gang injunctions and the expansion of the prison industrial complex; the documentation of diabetes as justification for unauthorized genomic studies and the expansion of antiIndigenous theories. Instead, by making the settler colonial metanarrative the object of social science research, researchers may bring to a halt or at least slow down the machinery that allows knowledge to facilitate interdictions on Indigenous and Black life. Thus, this form of refusal might also involve tracking the relationships between social science research and expansions of state and corporate violence against communities. Social science researchers might design their work to call attention to or interrogate power, rather than allowing their work to serve as yet another advertisement for power. Further, this form of refusal might aim to leverage the resources of the academy to expand the representational territories fought for by communities working to thwart settler colonialism. We close this chapter with much left unsaid. This is both because there is so much to say, and also because, as we have noted, all refusal is particular. Refusal understands the wisdom in a story, as well as the wisdom in not passing that story on. Refusal in research makes way for other r-words—for resistance, reclaiming, recovery, reciprocity, repatriation, regeneration. Though understandings of refusal are still emergent, though so much is still coming into view, we want to consolidate a summary of take-away points for our readers. A parting gift, of sorts, as each of us takes our leave to map our next steps as researchers, as community members, within and without academe. We think of this list as a tear-away sheet, something to cut out and carry in your pocket, sew into a prayer flag, or paste into your field notebooks.

# Case

1. Turn — they use settler logic. To suggest that there is no difference between empty space and land occupied by Indigenous people is a) a replication of the “terra nullius” logic that justifies US and European colonialism and b) a complete erasure of Indigenous people. The reason colonialism is bad is that it entails stealing land and resources from other human beings, not microorganisms on the moon, and to equate the two is anti-Indigenous at best and actively imperialist at worst
2. Turn - preventing private space appropriation means the status quo of currently or formerly colonial governments being the strongest space powers. All of the violence relating to Indigenous land and space exploration was inflicted by colonial \*governments\* -- their own Smiley card admits + Koren says that “nationalism” is the primary driver of the expansionist colonialism that they reference.
3. If their plan entails more than the decolonization of space by private entities, it’s extra-T and you should vote them down – they prevent us from garnering solvency from the second turn and from making critical distinctions between actors, which is a) unfair because they are at a competitive advantage and b) not educational because they aren’t forced into defending the implications of the resolution so
4. Decolonizing space has zero impact because nobody is Indigenous to space
5. Indigenous people whose national sovereignty has not been recognized would be considered private entities – legitimizing “countries” and states over Indigenous nations is anti-Indigenous