## Off

### Contextualization

#### If extinction reps –

#### The 1AC is a deployment of indigenous erasure through going for hyper-inflated claims of extinction – it’s a decentering of indigenous people and scholarship. Hold a line and watch how the 1AR will struggle to win that extinction saves indigenous people, yet making no attempts at including their epistemologies and actions of decolonization.

### 1

#### Settler colonialism is a permeating structure that operates via the promotion of the nation-state – it thrives off of the elimination of indigenous people and their relationship to land – that appropriation turns them into ghosts

Tuck and Yang 12 (Eve Tuck and Wayne Yang; 2012; Decolonization: Indigeneity, Education & Society Vol. 1, No. 1, 2012, pp. 1-40; *“Decolonization is not a metaphor”*; accessed 12/7/21; <https://clas.osu.edu/sites/clas.osu.edu/files/Tuck%20and%20Yang%202012%20Decolonization%20is%20not%20a%20metaphor.pdf>; Eve Tuck is a Unangax̂ scholar in the field of Indigenous studies and educational research. Tuck is the associate professor of critical race and indigenous studies at the Ontario Institute for Studies in Education at the University of Toronto; K. Wayne Yang is Provost of John Muir College and Professor of Ethnic Studies at the University of California, San Diego; pages 5-7) HB \*brackets in original\* \*They use masculine pronouns to describe the settler not through direct association of the settler as a man but rather a dominating subject characterized as hypermasculine\*

Our intention in this descriptive exercise is not be exhaustive, or even inarguable; instead, we wish to emphasize that (a) decolonization will take a different shape in each of these contexts - though they can overlap4 - and that (b) neither external nor internal colonialism adequately describe the form of colonialism which operates in the United States or other nation-states in which the colonizer comes to stay. Settler colonialism operates through internal/external colonial modes simultaneously because there is no spatial separation between metropole and colony. For example, in the United States, many Indigenous peoples have been forcibly removed from their homelands onto reservations, indentured, and abducted into state custody, signaling the form of colonization as simultaneously internal (via boarding schools and other biopolitical modes of control) and external (via uranium mining on Indigenous land in the US Southwest and oil extraction on Indigenous land in Alaska) with a frontier (the US military still nicknames all enemy territory “Indian Country”). The horizons of the settler colonial nation-state are total and require a mode of total appropriation of Indigenous life and land, rather than the selective expropriation of profit-producing fragments. Settler colonialism is different from other forms of colonialism in that settlers come with the intention of making a new home on the land, a homemaking that insists on settler sovereignty over all things in their new domain. Thus, relying solely on postcolonial literatures or theories of coloniality that ignore settler colonialism will not help to envision the shape that decolonization must take in settler colonial contexts. Within settler colonialism, the most important concern is land/water/air/subterranean earth (land, for shorthand, in this article.) Land is what is most valuable, contested, required. This is both because the settlers make Indigenous land their new home and source of capital, and also because the disruption of Indigenous relationships to land represents a profound epistemic, ontological, cosmological violence. This violence is not temporally contained in the arrival of the settler but is reasserted each day of occupation. This is why Patrick Wolfe (1999) emphasizes that settler colonialism is a structure and not an event. In the process of settler colonialism, land is remade into property and human relationships to land are restricted to the relationship of the owner to his property. Epistemological, ontological, and cosmological relationships to land are interred, indeed made pre-modern and backward. Made savage. In order for the settlers to make a place their home, they must destroy and disappear the Indigenous peoples that live there. Indigenous peoples are those who have creation stories, not colonization stories, about how we/they came to be in a particular place - indeed how we/they came to be a place. Our/their relationships to land comprise our/their epistemologies, ontologies, and cosmologies. For the settlers, Indigenous peoples are in the way and, in the destruction of Indigenous peoples, Indigenous communities, and over time and through law and policy, Indigenous peoples’ claims to land under settler regimes, land is recast as property and as a resource. Indigenous peoples must be erased, must be made into ghosts (Tuck and Ree, forthcoming). At the same time, settler colonialism involves the subjugation and forced labor of chattel slaves5 , whose bodies and lives become the property, and who are kept landless. Slavery in settler colonial contexts is distinct from other forms of indenture whereby excess labor is extracted from persons. First, chattels are commodities of labor and therefore it is the slave’s person that is the excess. Second, unlike workers who may aspire to own land, the slave’s very presence on the land is already an excess that must be dis-located. Thus, the slave is a desirable commodity but the person underneath is imprisonable, punishable, and murderable. The violence of keeping/killing the chattel slave makes them deathlike monsters in the settler imagination; they are reconfigured/disfigured as the threat, the razor’s edge of safety and terror. The settler, if known by his actions and how he justifies them, sees himself as holding dominion over the earth and its flora and fauna, as the anthropocentric normal, and as more developed, more human, more deserving than other groups or species. The settler is making a new "home" and that home is rooted in a homesteading worldview where the wild land and wild people were made for his benefit. He can only make his identity as a settler by making the land produce, and produce excessively, because "civilization" is defined as production in excess of the "natural" world (i.e. in excess of the sustainable production already present in the Indigenous world). In order for excess production, he needs excess labor, which he cannot provide himself. The chattel slave serves as that excess labor, labor that can never be paid because payment would have to be in the form of property (land). The settler's wealth is land, or a fungible version of it, and so payment for labor is impossible.6 The settler positions himself as both superior and normal; the settler is natural, whereas the Indigenous inhabitant and the chattel slave are unnatural, even supernatural. Settlers are not immigrants. Immigrants are beholden to the Indigenous laws and epistemologies of the lands they migrate to. Settlers become the law, supplanting Indigenous laws and epistemologies. Therefore, settler nations are not immigrant nations (See also A.J. Barker, 2009). Not unique, the United States, as a settler colonial nation-state, also operates as an empire - utilizing external forms and internal forms of colonization simultaneous to the settler colonial project. This means, and this is perplexing to some, that dispossessed people are brought onto seized Indigenous land through other colonial projects. Other colonial projects include enslavement, as discussed, but also military recruitment, low-wage and high-wage labor recruitment (such as agricultural workers and overseas-trained engineers), and displacement/migration (such as the coerced immigration from nations torn by U.S. wars or devastated by U.S. economic policy). In this set of settler colonial relations, colonial subjects who are displaced by external colonialism, as well as racialized and minoritized by internal colonialism, still occupy and settle stolen Indigenous land. Settlers are diverse, not just of white European descent, and include people of color, even from other colonial contexts. This tightly wound set of conditions and racialized, globalized relations exponentially complicates what is meant by decolonization, and by solidarity, against settler colonial forces. Decolonization in exploitative colonial situations could involve the seizing of imperial wealth by the postcolonial subject. In settler colonial situations, seizing imperial wealth is inextricably tied to settlement and re-invasion. Likewise, the promise of integration and civil rights is predicated on securing a share of a settler-appropriated wealth (as well as expropriated ‘third-world’ wealth). Decolonization in a settler context is fraught because empire, settlement, and internal colony have no spatial separation. Each of these features of settler colonialism in the US context - empire, settlement, and internal colony - make it a site of contradictory decolonial desires7 . Decolonization as metaphor allows people to equivocate these contradictory decolonial desires because it turns decolonization into an empty signifier to be filled by any track towards liberation. In reality, the tracks walk all over land/people in settler contexts. Though the details are not fixed or agreed upon, in our view, decolonization in the settler colonial context must involve the repatriation of land simultaneous to the recognition of how land and relations to land have always already been differently understood and enacted; that is, all of the land, and not just symbolically. This is precisely why decolonization is necessarily unsettling, especially across lines of solidarity. “Decolonization never takes place unnoticed” (Fanon, 1963, p. 36). Settler colonialism and its decolonization implicates and unsettles everyone

#### The 1AC is embedded within an critical astropolitics of empire – the desire to command, control, and cooperate over the unique processes of space represent an attempt to make the cosmos into a geopolitical chess game used to project western sovereignty

Havercroft and Duvall 9 (Jonathan Havercroft and Raymond Duvall; 2009; *“Critical astropolitics The geopolitics of space control and the transformation of state sovereignty”*; accessed 12/13/21; <https://www.law.upenn.edu/live/files/7892-havercroft-and-duvallcritical-astropoliticspdf>; Jonathan Havercroft is an Associate Professor in the Department of Politics and International Relations at the University of Southampton. He teaches in the areas of political theory and international relations. He is the editor of the journal Global Constitutionalism; Raymond Duvall is a Professor of Political Science at the University of Minnesota; pages 44-50) HB

Astropolitics: realist and liberal strands Realism and astropolitik Everett Dolman3 draws on the writings of Mackinder and Mahan as inspiration for his development of a theory, which he titles Astropolitik. By the term, astropolitik, Dolman means “the application of the prominent and refined realist vision of state competition into outer space policy, particularly the development and evolution of a legal and political regime for humanity’s entry into the cosmos” (Dolman 2002a: 1). While Mahan focused on the structure of the ocean to develop his theories, and Mackinder focused on the topography of land, Dolman turns his attention toward the cartography of outer space. Whereas, at first glance, space may appear to be a “featureless void,” Dolman argues that it “is in fact a rich vista of gravitational mountains and valleys, oceans and rivers of resources and energy alternately dispersed and concentrated, broadly strewn danger zones of deadly radiation, and precisely placed peculiarities of astrodynamics” (Dolman 2002a: 61). In a manner similar to Mahan’s focus on natural sea lanes and “choke points” and Mackinder’s emphasis of geographic regions, Dolman emphasizes orbits, regions of space, and launch points as geopolitically vital assets over which states can be expected competitively and strategically to struggle for control. Orbital paths are important because stable orbits require virtually no fuel expenditure for satellites, whereas unstable orbits make it impossible for satellites to remain in space for a long time. Furthermore, different types of orbits pass over different parts of the earth at different frequencies. As such, the mission of a spacecraft determines in large part which orbit is most useful for it. There are essentially four types of orbits: low-altitude (between 150 km and 800 km above the Earth’s surface); medium-altitude (ranging from 800 km–35,000 km); high-altitude (above 35,000 km); and highly elliptical (with a perigee of 250 km and an apogee of 700,000 km) (Dolman 2002a: 65–7). In addition to pointing to the division of space into orbital planes, Dolman also identifies four key regions of space: 1 Terra, which includes the Earth and its atmosphere up until “just below the lowest altitude capable of supporting unpowered orbit” (Dolman 2002: 69); 2 Earth Space, which covers the region from the lowest possible orbit through to geo-stationary orbit; 3 Lunar Space, which extends from geo-stationary orbit to the Moon’s orbit; and 4 Solar Space, which “consists of everything in the solar system . . . beyond the orbit of the moon” (Dolman 2002a: 70). For Dolman, Earth Space is the astropolitical equivalent of Mackinder’s Outer Crescent, because controlling it will permit a state to limit strategic opportunities of potential rivals and at the same time allow the projection of force for indirect control (i.e. without occupation) of extensive territory of vital strategic importance, in this case (unlike Mackinder’s) potentially the entire Earth. “Control of Earth Space not only guarantees long-term control of the outer reaches of space, it provides a near-term advantage on the terrestrial battlefield” (Dolman 1999: 93). On the basis of these principles, Dolman develops an “Astropolitik policy for the United States” (Dolman 1999: 156), which calls on the U.S. government to control Earth Space. In the current historical–political juncture, no state controls this region. However, rather than leave it as a neutral zone or global commons, Dolman calls for the U.S. to seize control of this geo-strategically vital asset. According to Dolman’s reasoning, the neutrality of Earth Space is as much a threat to U.S. security as the neutrality of Melos was to Athenian hegemony. To leave space a neutral sanctuary could be interpreted as a sign of weakness that potential rivals might exploit. As such, it is better for the U.S. to occupy Earth Space now. Dolman’s astropolitik policy has three steps. The first involves the U.S. withdrawing from the current space regime on the grounds that its prohibitions on commercial and military exploitation of outer space prevent the full exploitation of space resources. In place of the global commons approach that informs that regime, Dolman calls for the establishment of “a principle of free-market sovereignty in space” (Dolman 2002a: 157), whereby states could establish territorial claims over areas they wish to exploit for commercial purposes. This space rush should be coupled with “propaganda touting the prospects of a new golden age of space exploration” (Dolman 2002a: 157). Step two calls for the U.S. to seize control of low-Earth orbit, where “space-based laser or kinetic energy weapons could prevent any other state from deploying assets there, and could most effectively engage and destroy terrestrial enemy ASAT facilities” (Dolman 2002a: 157). Other states would be permitted “to enter space freely for the purpose of engaging in commerce” (Dolman 2002a: 157). The final step would be the establishment of “a national space coordination agency ... to define, separate and coordinate the efforts of commercial, civilian and military space projects” (Dolman 2002a: 157). Within Dolman’s theory of astropolitik is a will-to-space-based-hegemony fuelled by a series of assumptions, of which we would point to three as especially important. First, it rests on a strong preference for competition over collaboration in both the economic and military spheres. Dolman, like a good realist, is suspicious of the possibilities for sustained political and economic cooperation, and assumes instead that competition for power is the law of international political–economic life. He believes, though, that through a fully implemented astropolitical policy “states will employ competition productively, harnessing natural incentives for self-interested gain to a mutually beneficial future, a competition based on the fair and legal commercial exploitation of space” (Dolman 2002a: 4). Thus, underpinning his preference for competition is both a liberal assumption that competitive markets are efficient at producing mutual gain through innovative technologies, and the realist assumption that inter-state competition for power is inescapable in world politics. As we will note more fully below, this conjunction of liberal and realist assumptions is a hallmark of the logic of empire as distinct from the logic of a system of sovereign states. The second and most explicit of Dolman’s key assumptions is the belief that the U.S. should pursue control of orbital space because its hegemony would be largely benign. The presumed benevolence of the U.S. rests, for Dolman, on its responsiveness to its people. If any one state should dominate space it ought to be one with a constitutive political principle that government should be responsible and responsive to its people, tolerant and accepting of their views, and willing to extend legal and political equality to all. In other words, the United States should seize control of outer space and become the shepherd (or perhaps watchdog) for all who would venture there, for if any one state must do so, it is the most likely to establish a benign hegemony. (Dolman 2002a: 157) However, even if the U.S. government is popularly responsive in its foreign policy – a debatable proposition – the implication of Dolman’s astropolitik is that the U.S. would exercise benign control over orbital space, and, from that position, potentially all territory on Earth and hence all people, by being responsible to its 300 million citizens. As such, this benign hegemony would in effect be an apartheid regime where 95 percent of the world would be excluded from participating in the decision-making of the hegemonic power that controls conditions of their existence. This, too, is a hallmark of empire, not of a competitive system of sovereign states. Third, Dolman’s astropolitik treats space as a resource to be mastered and exploited by humans, a Terra Nulius, or empty territory, to be colonized and reinterpreted for the interests of the colonizer. This way of looking at space is similar to the totalizing gaze of earlier geopolitical theorists who viewed the whole world as an object to be dominated and controlled by European powers, who understood themselves to be beneficently, or, at worst, benignly, civilizing in their control of territories and populations (Ó Tuathail 1996: 24–35). This assumption, like the first two, thus also implicates a hallmark of the logic of empire, namely what Ó Tuathail (1996) calls the ‘geopolitical gaze’ (about which we have more to say below), which works comfortably in tandem with a self-understanding of benign hegemony. When these three assumptions are examined in conjunction, Dolman’s astropolitik reveals itself to be a blueprint for a U.S. empire that uses the capacities of space-based weapons to exercise hegemony over the Earth and to grant access to the economic resources of space only to U.S. (capitalist) interests and their allies. This version of astropolitics, which is precisely the strategic vision underlying the policy pronouncements of the National Security Space Management and Organization Commission (Commission 2001) – and subsequently President George W. Bush – with which we began this chapter, is a kind of spatial, or geopolitical, power within the context of U.S. imperial relations of planetary scope. Its ostensive realist foundations are muted, except as a rather extreme form of offensive realism, because the vision is not one of great power competition and strategic balancing, but rather one of imperial control through hegemony. As such, it brings into question the constitution of sovereignty, since empire and sovereignty are fundamentally opposed constitutive principles of the structure of the international system – the subjects of empire are not sovereign. Thus, if astropolitics is to be in the form of Dolman’s astropolitik (and current U.S. policy aspirations), the future of sovereignty is in question, despite his efforts to position the theory as an expression of the realist assumption of great power competition. In later sections of this chapter, we attempt to show what this bringing sovereignty into question is likely to mean, conceptually and in practice. Before turning to that principal concern, however, we consider an alternative geopolitical theory of astropolitics. Liberal-republican astropolitics Over the past twenty-five years, in a series of articles and recently a major book, Daniel Deudney has attempted to rework the tenets of geopolitics and apply them to the contemporary challenges raised by new weapons technologies – particularly nuclear and space weapons (Deudney 1983, 1985, 1995, 2000, 2002, 2007).4 While Deudney finds geopolitical theory of the late nineteenth century and early twentieth century theoretically unsophisticated and reductionist, he believes that geopolitical attention to material conditions, spatiality, change, and political processes could form the basis of a theoretically sophisticated contextual–materialist security theory of world politics. Deudney starts from a premise about space weaponization similar to the core of Dolman’s astropolitik, namely that if any state were able to achieve military control of space, it would hold potential mastery over the entire Earth. One preliminary conclusion, however, seems sound: effective control of space by one state would lead to planet-wide hegemony. Because space is at once so proximate and the planet’s high ground, one country able to control space and prevent the passage of other countries’ vehicles through it could effectively rule the planet. Even more than a monopoly of air or sea power, a monopoly of effective space power would be irresistible. (Deudney 1983: 17) Rather than developing the implications of this as a strategic opportunity for any one state (e.g. the U.S.), however, Deudney sees it as a collective problem to be kept in check through collaboration; his project is to avoid space-based hegemony through cooperation among states. In a series of articles on global security written in the 1980s – while Cold War tensions between the U.S. and the U.S.S.R. continued to frame much theoretical discussion in international relations – Deudney saw the space age as a double-edged sword in superpower relations. On the one side, space weaponization posed a risk that the superpowers would extend their conflict extra-terrestrially and devise new, deadlier technologies that would enhance the risk of exterminating all of humanity; on the other, according to Deudney, the space age had found productive opportunities for the superpowers to deal with their rivalries in stabilizing collaboration. He notes that the Sputnik mission, while in the popular understanding only an escalation of the Cold War, initially was the result of an internationally organized research program – the International Geophysical Year (Deudney 1985; though see Dolman 2002a: 106–107 for an alternate interpretation of these events as Cold War competition). Another example was President Eisenhower’s proposed “Atoms for Peace” project, which involved the great powers sharing nuclear technology with developing nations for energy purposes. Most famous was the collaboration between the Soviet Union and the U.S. during the 1970s on the rendezvous between an Apollo capsule and the Soyuz space station. Similar multinational collaborations continue to this day, with the most notable example being the International Space Station. In addition to promoting collaboration, according to Deudney, the space age has also enhanced the ability of space powers to monitor each other – through spy satellites – thereby increasing the likelihood that they abide by arms control treaties. Deudney believes that these types of collaboration and increased surveillance could be strengthened and deepened so that great powers could be persuaded over time to “forge missiles into spaceships” (Deudney 1985: 271). In the 1980s this led Deudney to develop a set of specific proposals for a peaceful space policy, including collaboration between space powers on manned missions to the Moon, asteroids, and Mars. The development of an International Satellite Monitoring Agency would make “space-based surveillance technology accessible to an international community” for monitoring ceasefires, crises, compliance with international arms control treaties, and the Earth’s environment (Deudney 1985: 291). These proposals are aimed at promoting collaboration on projects of great scientific and military significance for the individual states. Deudney’s expectation is that such cooperation would mitigate security dilemmas and promote greater ties between states that would co-bind their security without sacrificing their sovereignty. While Deudney has not been explicit about how his astropolitics of collaboration would alter world order, in his more theoretical writings he has elaborated the logic of a liberal-republican international system. In a 2002 article on geopolitics and international theory, he developed what he called a‘historical security materialist’ theory of geopolitics: “[I]n which changing forces of destruction (constituted by geography and technology) condition the viability of different modes of protection (understood as clusters of security practices) and their attendant ‘superstructures’ of political authority structures (anarchical, hierarchical, and federal-republican)” (Deudney 2002: 80). In that work, he identified four different eras in which distinct modes of destruction were predominant: Pre-modern; Early Modern; Global Industrial; and Planetary-Nuclear, as well as two modes of protection: real-statism, which is based on an internal monopoly of violence and external anarchy; and federal-republicanism, which is based on an internal division of powers and an external symmetrical binding of actors through institutions that reduces their autonomy in relation to one another. According to Deudney, in the Planetary-Nuclear age the federal-republican mode of protection is more viable because states “are able to more fully and systematically restrain violence” than under the power balancing practices of real-statist modes of protection (Deudney 2002: 97; see also Deudney 2007: 244–277 for an elaboration of this argument). Although Deudney has not extended his “historical security materialist” approach into explicitly theorizing space weapons, per se (dealt with only tangentially and implicitly in the last two chapters of his recent book), his proposals during the Cold War to foster institutional collaboration between space powers as a way of promoting peace can safely be understood as a form of the mutually binding practices that he associates with the federalrepublican mode of protection. In addition, one of the general conclusions that Deudney reaches about “historical security materialism” is that the more a security context is rich in the potential for violence, the better suited a federal-republican mode of protection is to avoid systemic breakdown. Therefore, it seems reasonable to conclude that within Deudney’s work is a nascent theory of how a federal-republican international system could limit conflict between space powers by binding them together in collaborative uses of space for exploratory and security uses. In this sense, Deudney can be read as the liberal-republican astropolitical counterpart to Everett Dolman.5 While Deudney’s astropolitical theorizations hold out the promise of a terrestrial pacification through space exploration it is interesting to note a significant aporia in his theory – empire as a possible mode of protection. While real-statist modes of protection have an internal hierarchical authority structure, they are based on assumptions of external-anarchy, which is to say a system of sovereign states. Conversely, the federal-republican model is based on a symmetrical binding of units, in a way that no single unit can come to dominate others and accordingly in which they preserve their sovereignty (Deudney 2000, 2002, 2007). In a third mode, to which Deudney gives only scant attention, the case of empire, the hegemony of a single unit is such that other units are bound to it in an asymmetrical pattern that locates sovereignty only in the hegemon, or imperial center. Successful empires, including the Roman, British, and American, permit local autonomy in areas that are not of the imperial power’s direct concern while demanding absolute obedience in areas that are of vital concern to it, particularly when it comes to issues of security.6 Deudney’s implicit astropolitical theory thus ignores structurally asymmetric relations – in effect he ignores power. It is as if in wanting to have the world avoid the possibility of a planetary hegemony at the heart of the premise with which he and Dolman began their respective analyses, he white-washes it by failing to acknowledge the profound asymmetries of aspirations and technological–financial–military capacities among states for control of orbital space. In the next two sections we respond to Deudney’s call for “historical security materialism” by focusing on the premise that he skirts but that Dolman emphasizes, that military control of space means (at least the possibility of) mastery of the Earth. Specifically we examine how a new mode of destruction – space weapons – is the ideal basis for the third mode of protection – empire – through its potential for substantial asymmetry. We argue that the power asymmetries of space weapons have very significant constitutive effects on sovereignty and international systemic anarchy, and underlie the constitution of a new, historically unprecedented, form of empire. Before turning to that central thesis, however, we will first sketch the general contours of a critical astropolitics, which builds on the foundational premise of Dolman and Deudney, but modifies their theories in light of the significant insights of critical theory, particularly with respect to constitutive power. We ask: what consequences of astropolitics can a critical approach illuminate that may be concealed by an astropolitics informed by either liberal-republican or realist assumptions? How can insights offered by the revival of geopolitics in the writings of Deudney and Dolman – particularly the call for a new security materialist mode of analysis – be used to supplement and refine critical international relations theory?

#### The alternative is a refusal of the affirmative – an engagement in the process of decentering settler subjectivities and injecting indigenous knowledge – in this project, refusal constitutes a multi-faceted method towards decolonization

Grande 18 (Sandy Grande; 2018; Routledge Publishing; *“Refusing the University,”* a chapter in the series of essays *“Toward What Justice?: Describing Diverse Dreams of Justice in Education”*; accessed 12/22/21; ask me for the pdf; Sandy Grande is associate professor and Chair of the Education Department at Connecticut College. Her research interfaces critical Indigenous theories with the concerns of education; 58-62) HB

Taking into account the power relations of both capitalism and white supremacy, Indigenous scholars posit refusal as a positive stance that is: less oriented around attaining an affirmative form of recognition… and more about critically revaluating, reconstructing and redeploying culture and tradition in ways that seek to prefigure… a radical alternative to the structural and psycho-affective facets of colonial domination. (Coulthard, 2007, p. 456) In this way, Indigenous refusal both negatively rejects the (false) promise of inclusion and other inducements of the settler state and positively asserts Indigenous sovereignty and peoplehood. In Mohawk Interruptus (2014), Audra Simpson theorizes refusal as distinct from resistance in that it does not take authority as a given. More specifically, at the heart of the text, she theorizes refusal at the “level of method and representation,” exposing the colonialist underpinnings of the “demand to know” as a settler logic. In response, she develops the notion of ethnographic refusal as a stance or space for Indigenous subjects to limit access to what is knowable and to being known, articulating how refusal works “in everyday encounters to enunciate repeatedly to ourselves and to outsiders that ‘this is who we are, this is who you are, these are my rights’” (Simpson, 2007, p. 73). Mignolo (2011) and Quijano (1991) similarly take up refusal in relation to knowledge formation, asserting Indigenous knowledge itself as a form of refusal; a space of epistemic disobedience that is “delinked” from Western, liberal, capitalist understandings of knowledge as production. Gómez-Barris (2012) theorizes the Mapuche hunger strikes as “an extreme bodily performance and political instantiation” of refusal, an act wherein their starving bodies upon the land literally enact what it means to live in a state of permanent war (p. 120). Understood as expressions of sovereignty, such acts of refusal threaten the settler state, carrying dire if not deadly consequences for Indigenous subjects. As noted by Ferguson (2015), “capitalist settler states prefer resistance” because it can be “negotiated or recognized,” but refusal “throws into doubt” the entire system and is therefore more dangerous. While within the university the consequences of academic refusal are much less dire, they still carry a risk. To refuse inclusion offends institutional authorities offering “the gift” of belonging, creating conditions of precarity for the refuser. For example, refusal to participate in the politics of respectability that characterizes institutional governance can result in social isolation, administrative retribution, and struggles with self-worth. Similarly, the refusal to comply with the normative structures of tenure and promotion (e.g., emphasizing quantity over quality; publishing in “mainstream” journals) can and does lead to increased marginalization, exploitation, and job loss.16 And, in a system where Indigenous scholars comprise less than 1% of the professorate, such consequences not only bear hardships for individuals but also whole communities. That said, academic “rewards” and inducements accessed through recognition-based politics can have even deeper consequences. As Jodi Byrd (2011) reminds us, the colonization of Indigenous lands, bodies, and minds will not be ended by “further inclusion or more participation” (Byrd, 2011, p. xxvi). The inspirational work of Black radical and Indigenous scholars compels thinking beyond the limits of academic recognition and about the generative spaces of refusal that not only reject settler logics but also foster possibilities of co-resistance. The prospect of coalition re-raises one of the initial animating questions of this chapter: What kinds of solidarities can be developed among peoples with a shared commitment to working beyond the imperatives of capital and the settler state? Clearly, despite the ubiquitous and often overly facile calls for solidarity, building effective coalitions is deeply challenging, even among insurgent scholars. Within this particular context, tensions between Indigenous sovereignty and decolonial projects and anti-racist, social justice projects, raise a series of suspicions: whether calls for Indigenous sovereignty somehow elide the a priori condition of blackness (the “unsovereign” subject),17 whether anti-racist struggles sufficiently account for Indigenous sovereignty as a land-based struggle elucidated outside regimes of property, and whether theorizations of settler colonialism sufficiently account for the forces and structures of white supremacy, racial slavery, and antiblackness. Rather than posit such tensions as terminally incommensurable, however, I want to suggest a parallel politics of dialectical co-resistance. When Black peoples can still be killed but not murdered; when Indians are still made to disappear; when (Indigenous) land and Black bodies are still destroyed and accumulated for settler profit; it is incumbent upon all those who claim a commitment to refusing the white supremacist, capitalist, settler state, to do the hard work of building “interconnected movements for decolonization” (Coulthard, 2014). The struggle is real. It is both material and psychological, both method and politics, and thus must necessarily straddle the both/and (as opposed to either/or) coordinates of revolutionary change. In terms of process, this means working simultaneously beyond resistance and through the enactment of refusal—as fugitive, abolitionist, and Indigenous, sovereign subjects. Within the context of the university, this means replacing calls for more inclusive and diverse, safe spaces within the university with the development of a network of sovereign, safe houses outside the university. Kelley reminds us of the long history of this struggle, recalling the Institute of the Black World at Atlanta University (1969), the Mississippi Freedom Schools, and the work of Black feminists Patricia Robinson, Donna Middleton, and Patricia Haden as inspirational models. As a contemporary model, he references Harney and Moten’s vision of the undercommons as a space of possibility: a fugitive space wherein the pursuit of knowledge is not perceived as a path toward upward mobility and material wealth but rather as a means toward eradicating oppression in all of its forms (Undercommoning Collective). The ultimate goal, according to Kelley (2016), is to create in the present a future that overthrows the logic of neoliberalism. Scholars within Native studies similarly build upon a long tradition of refusing the university, theorizing from and about sovereignty through land-based models of education. Whereas a fugitive flees and seeks to escape, the Indigenous stands ground or, as Deborah Bird points out, “to get in the way of settler colonization, all the native has to do is stay at home” (as cited in Wolfe, 2006, p. 388). The ultimate goal of Indigenous refusal is Indigenous resurgence; a struggle that includes but is not limited to the return of Indigenous land. Again, while the aims may be different (and in some sense competing), efforts toward the development of parallel projects of co-resistance are possible through vigilant and sustained engagement. The “common ground” here is not necessarily literal but rather conceptual, a corpus of shared ethics and analytics: anti-capitalist, feminist, anti-colonial. Rather than allies, we are accomplices—plotting the death but not murder of the settler university. Toward this end, I offer some additional strategies for refusing the university: First and foremost, we need to commit to collectivity—to staging a refusal of the individualist promise project of the settler state and its attendant institutions. This requires that we engage in a radical and ongoing reflexivity about who we are and how we situate ourselves in the world. This includes but is not limited to a refusal of the cycle of individualized inducements—particularly, the awards, appointments, and grants that require complicity or allegiance to institutions that continue to oppress and dispossess. It is also a call to refuse the perceived imperative to self-promote, to brand one’s work and body. This includes all the personal webpages, incessant Facebook updates, and Twitter feeds featuring our latest accomplishments, publications, grants, rewards, etc. etc. Just. Make. It. Stop. The journey is not about self—which means it is not about promotion and tenure—it is about the disruption and dismantling of those structures and processes that create hierarchies of individual worth and labor. Second, we must commit to reciprocity—the kind that is primarily about being answerable to those communities we claim as our own and those we claim to serve. It is about being answerable to each other and our work. One of the many things lost to the pressures of the publish-or-perish, quantity-over-quality neoliberal regime is the loss of good critique. We have come to confuse support with sycophantic praise and critical evaluation with personal injury. Through the ethic of reciprocity, we need to remind ourselves that accountability to the collective requires a commitment to engage, extend, trouble, speak back to, and intensify our words and deeds. Third, we need to commit to mutuality, which implies reciprocity but is ultimately more encompassing. It is about the development of social relations not contingent upon the imperatives of capital—that refuses exploitation at the same time as it radically asserts connection, particularly to land. Inherent to a land-based ethic is a commitment to slowness and to the arc of inter-generational resurgence and transformation. One of the many ways that the academy recapitulates colonial logics is through the overvaluing of fast, new, young, and individualist voices and the undervaluing of slow, elder, and collective ones. And in such a system, relations and paradigms of connection, mutuality, and collectivity are inevitably undermined. For Indigenous peoples, such begin and end with land, centering questions of what it means to be a good relative. Toward this end, I have been thinking a lot lately about the formation of a new scholarly collective, one that writes and researches under a nom de guerre—like the Black feminist scholars and activists who wrote under and through the Combahee River Collective or the more recent collective of scholars and activists publishing as “the uncertain commons.”18 If furthering the aims of insurgence and resurgence (and not individual recognition) is what we hold paramount, then perhaps one of the most radical refusals we can authorize is to work together as one; to enact a kind of Zapatismo scholarship and a balaclava politics where the work of the collectivity is intentionally structured to obscure and transcend the single voice, body, and life. Together we could write in refusal of liberal, essentialist forms of identity politics, of individualist inducements, of capitalist imperatives, and other productivist logics of accumulation. This is what love as refusal looks like. It is the un-demand, the un-desire to be either of or in the university. It is the radical assertion to be on: land. Decolonial love is land.

#### The role of the ballot should be to center indigenous scholarship – any project of research should begin and end with placing the indigenous demands and resistance at it’s forefront. Our role as settlers specifically obligates us to center our politics in the context of ensuring accountability

Carlson 16 (Elizabeth Carlson; 10/21/16; Settler Colonial Studies; *“Anti-colonial methodologies and practices for settler colonial studies”*; accessed 12/28/21; ask me for the pdf; Elizabeth Carlson is an Assistant Professor at the School of Social Work at Laurentian University; pages 9-10) HB

Relational and epistemic accountability to Indigenous peoples Arlo Kempf says that ‘where anticolonialism is a tool used to invoke resistance for the colonized, it is a tool used to invoke accountability for the colonizer’. 42 Relational accountability should be a cornerstone of settler colonial studies. I believe settler colonial studies and scholars should ethically and overtly place themselves in relationship to the centuries of Indigenous oral, and later academic scholarship that conceptualizes and resists settler colonialism without necessarily using the term: SCT may be revelatory to many settler scholars, but Indigenous people have been speaking for a long time about colonial continuities based on their lived experiences. Some SCTs have sought to connect with these discussions and to foreground Indigenous resistance, survival and agency. Others, however, seem to use SCT as a pathway to explain the colonial encounter without engaging with Indigenous people and experiences – either on the grounds that this structural analysis already conceptually explains Indigenous experience, or because Indigenous resistance is rendered invisible.43 Ethical settler colonial theory (SCT) would recognize the foundational role Indigenous scholarship has in critiques of settler colonialism. It would acknowledge the limitations of settler scholars in articulating settler colonialism without dialogue with Indigenous peoples, and take as its norm making this dialogue evident. In my view, it is critical that we not view settler colonial studies as a new or unique field being established, which would enact a discovery narrative and contribute to Indigenous erasure, but rather take a longer and broader view. Indigenous oral and academic scholars are indeed the originators of this work. This space is not empty. Of course, powerful forces of socialization and discipline impact scholars in the academy. There is much pressure to claim unique space, to establish a name for ourselves, and to make academic discoveries. I am suggesting that settler colonial studies and anti-colonial scholars resist these hegemonic pressures and maintain a higher anti-colonial ethic. As has been argued, ‘the theory itself places ethical demands on us as settlers, including the demand that we actively refuse its potential to re-empower our own academic voices and to marginalize Indigenous resistance’. 44 As settler scholars, we can reposition our work relationally and contextually with humility and accountability. We can centre Indigenous resistance, knowledges, and scholarship in our work, and contextualize our work in Indigenous sovereignty. We can view oral Indigenous scholarship as legitimate scholarly sources. We can acknowledge explicitly and often the Indigenous traditions of resistance and scholarship that have taught us and provided the foundations for our work. If our work has no foundation of Indigenous scholarship and mentorship, I believe our contributions to settler colonial studies are even more deeply problematic.

## On

## Framing

#### Util is a form of disposability politics – the common good always justifies indigenous fungibility – they have to explain why different lives matter more or less in the settler imaginary – otherwise calc fails.

Mignolo 7, Walter D. "The de-colonial option and the meaning of identity in politics." (2007). (Professor at Duke)//Elmer

The rhetoric of modernity (from the Christian mission since the sixteenth century, to the secular Civilizing mission, to development and modernization after WWII) occluded—under its triumphant rhetoric of salvation and the good life for all—**the perpetuation of** the logic of **coloniality**, that is, of massive appropriation of land (and today of natural resources), massive exploitation of labor (from open slavery from the sixteenth to the eighteenth century, to disguised slavery, up to the twenty first century), and the dispensability of human livesfrom the massive killing of people in the Inca and Aztec domains to the twenty million plus people from Saint Petersburg to the Ukraine during WWII killed in the so called Eastern Front.4 Unfortunately, not all the massive killings have been recorded with the same value and the same visibility. The unspoken criteria for the value of human lives is an obvious sign (from a de-colonial interpretation) of the hidden imperial identity politics: that is, the value of human lives to which the life of the enunciator belongs becomes the measuring stick to evaluate other human lives who do not have the intellectual option and institutional power to tell the story and to classify events according to a ranking of human lives; that is, according to a racist classification.5

### 1AR – Top Level

#### We can weigh under your framework – indigenous erasure of the 1AC cannot outweigh the K and preventing elimination of indigenous people is to be prioritized first under util – that’s the core thesis of Tuck & Yang 12

#### Aggregation is always exclusive – extend Tuck & Yang 12 here as well – the structure of the nation state constantly exclude indigenous people – this means that the basic logic of utilitarianism exists as an extensions of the state to use tools that constantly aggregate against indigenous people

### 1AR – A2 – Actor Spec

#### Is/Ought fallacy – Just because states use util, doesn’t mean they ought to.

#### No link – States don’t do things like give all their GDP to small countries even though that would maximize happiness

### 1AR – A2 – Extinction First

#### C/a Havercroft and Duvall 9 here – extinction based IR leads to the geopolitical game of chess in desire to control

### 1AR – A2 – Pain and Pleasure are Intrinsic

#### is/ought fallacy – just because humans want pleasure does not mean it should be the basis for morality

#### This could justify horrific conclusions, which must be grounds to reject it since it challenges assumptions about intrinsic, unconditional badness. No action could be intrinsically bad from this standpoint, even genocide or gruesome torture – this makes debate unsafe by claiming any action is potentially permissible or even obligatory if performing it led to better consequences.

#### Masochist objection – some people like pain which disrupts the pleasure/pain distinction

## Case/LBL

### LBL

### Cards

## 1NC – Space Wars

### 1NC – Offense

#### We’re impact turning Nuke war && specifically Perez 21—

#### China-Russia counterbalancing solves nuclear war

Artyom Lukin 20 {Artyom Lukin is Deputy Director for Research at the School of Regional and International Studies, Far Eastern Federal University. He is also Associate Professor at the Department of International Relations. 6-13-2020. “The Russia–China entente and its future.” https://link.springer.com/article/10.1057/s41311-020-00251-7}//JM

China and Russia are the two largest—and neighboring—powers of continental Eurasia. Can two tigers share the same mountain, especially when one great power is rapidly gaining strength and the other is in relative decline? And there seems to be a pattern in the history of international relations that two ambitious major powers that share a land border are less likely to make an alliance, while they are more likely to engage in territorial disputes with one another as well as rivalry over primacy in their common neighborhood. There are at least three major parts of Eurasia—East Asia, the post-Soviet space (mainly Central Asia), and the Arctic—where China’s and Russia’s geopolitical interests intersect, creating potential for competition and conflict. But, on the other hand, if managed wisely, overlapping interests and stakes can also generate opportunities for collaboration. The following sections examine how Russia and China are managing to keep their differences in key Eurasian zones under control while displaying a significant degree of mutual cooperation.

East Asia This is China’s ‘home region’, but also one where Russia, by virtue of possessing the Far Eastern territories, is a resident power. Moscow, which has traditionally been concerned with keeping sovereignty over its vulnerable Far East, does not at present see China as a major security risk on Russia’s eastern borders. All border delimitation issues between Moscow and Beijing were resolved in the 1990s and 2000s, while the 2001 Sino-Russian Treaty explicitly states that the two countries have no territorial claims to each other. Furthermore, Moscow is well aware that Chinese military preparations are directed primarily toward Taiwan, the Western Pacific and the South China Sea, not against the Russian Far East. There is the cliché, persistent among the Western media and commentariat, of a Chinese demographic invasion of the Russian Far East. For example, a Wall Street Journal article claimed recently that ‘about 300,000 Chinese, some unregistered, could now be settled in Russia’s Far East’ (Simmons 2019). In reality, the actual number of the Chinese who live more or less permanently in the Russian Far East is far lower, and there are very few cases of illegal Chinese migration. There is no imminent risk of the Russian Far East falling under Chinese control demographically or otherwise.

Not sensing any major Chinese menace to the Russian Far East, Russia has refused to engage in rivalry with China in East Asia. On the most important issues of contemporary East Asian geopolitics Moscow has tended to support Beijing or displayed friendly neutrality. On the Korean Peninsula, Moscow has largely played second fiddle to Beijing. On the South China Sea disputes, although Russia’s official stance is strict neutrality, some Russian moves may be seen as favoring Beijing. For example, following the July 2016 Hague tribunal ruling that rejected China’s claims to sovereignty over the South China Sea, Putin expressed solidarity with China, calling the international court’s decision ‘counterproductive’ (Reuters 2016).

Russia shares with China the objective of reducing American influence in East Asia and undermining the US-centric alliances in the region. Russian weapon sales are helping China alter the military balance in the Western Pacific to the detriment of the USA and its allies. Russia’s decision to assist China with getting its own missile attack early warning system may have also been partly motivated by the desire to strengthen China vis-à-vis the USA in their rivalry for primacy in East Asia. The Russian ambassador to the US Anatoly Antonov hinted as much by saying that this strategic system will ‘cardinally increase stability and security in East Asia’ (TASS 2019c).

Russian deference to China on East Asian issues, albeit somewhat hurting Moscow’s great-power pride, makes geopolitical sense. The Kremlin treats Pacific affairs as an area of lower concern than Europe, the Middle East, or Central Asia. Mongolia, which constitutes Siberia’s underbelly, is the only East Asian nation that can count on Russian security protection in case it finds itself in danger of external aggression, at any rate a purely theoretical possibility so far.

It would be incorrect to say that Russia has completely withdrawn from East Asian geopolitics. In some cases, Russia does act against Chinese wishes in the Asia–Pacific. One recent example is Russia’s quiet determination to keep drilling in the areas of the South China Sea on the Vietnamese continental shelf over which China lays sovereignty claims. The Russian state-owned energy company Rosneft operates on Vietnam’s shelf, despite Beijing’s displeasure and periodic harassment by Chinese ships (Zhou 2019). Apart from the desire to make profits from the South China Sea’s hydrocarbons, Russia may be seeking to support its old-time friend Vietnam—to whom it also sells weapons—as well as demonstrate that it is still an independent actor in East Asia. Through such behavior on China’s Southeast Asian periphery, the Kremlin could also be sending the signal to Beijing that, if China gets too closely involved in Russia’s backyard, such as Central Asia or the Caucasus, Russia can do similar things in China’s. Albeit a friction point between Beijing and Moscow, the activities by Russian energy firms in the South China Sea are unlikely to destabilize the Sino-Russian entente, since Moscow and Beijing need each other on much bigger issues.

The post-Soviet space Russia has vital stakes in the geopolitical space formerly occupied by the Soviet Union and is willing to go to great lengths to defend those interests. It was, after all, a perceived brazen attempt by Brussels and Washington to draw Ukraine into the EU’s and NATO’s orbit that induced Moscow to take drastic action in Crimea and eastern Ukraine, causing a rupture with the West.

When it comes to Moscow–Beijing politics over the post-Soviet space, the most problematic question is certainly about Central Asia, a region composed of five former Soviet republics which shares borders with both Russia and China. Since the nineteenth century, Russia has traditionally considered Central Asia as its sphere of influence. However, in the 2000s China began its economic expansion in the region. It is now by far the biggest trade partner for Central Asian states (Bhutia 2019) as well as its largest source of investments. China also set up a small military presence inside Tajikistan, apparently to secure a sensitive area which borders China’s Xinjiang region and Afghanistan (Lo 2019).

#### It's the only thing keeping the Russian economy afloat.

Alexander Gabuev and Temur Umarov 20 {Gabuev is a senior fellow and the chair of the Russia in the Asia-Pacific Program at the Carnegie Moscow Center. Temur Umarov is an expert on China and Central Asia, and a consultant at Carnegie Moscow Center. 7-8-2020. “Will the Pandemic Increase Russia’s Economic Dependence on China?” https://carnegie.ru/2020/07/08/will-pandemic-increase-russia-s-economic-dependence-on-china-pub-81893}//JM

The coronavirus pandemic and the accompanying economic crisis are impacting Russia-China relations just like the 2014–2015 crisis unleashed by the war in Ukraine did: the bilateral relationship is not fundamentally changing, but existing trends are picking up speed. Russia’s economic and technological development will become increasingly dependent on China, and U.S.-China tensions, which are worsening as a result of the pandemic, may soon make Moscow’s balancing act more precarious.

Since 2014, far-reaching U.S.-EU sanctions have pushed the Kremlin to deepen Sino-Russian cooperation in multiple domains. Ever since, Russia’s asymmetrical dependence on the Chinese economy has grown continuously. China’s share in Russia’s trade turnover increased from 10.5 percent ($88.8 billion) in 2013 to 15.7 percent ($108.3 billion) in 2019. Meanwhile, Russia’s central bank has increased the proportion of the Chinese yuan in its foreign currency reserves from 0.1 percent in 2015 to the current 13.2 percent. Moscow is also increasingly relying on Chinese technology, and firms like Huawei are set to make major inroads in the Russian market as key decisions on 5G approach. In 2016, China for the first time surpassed Germany as the number one source of industrial equipment and other technology-related imports in the Russian market. This trend continued in 2019, as Russia imported $30.8 billion worth of equipment and technology-related products from China (28 percent of all technology-related imports that year), while imports from Germany dropped to $12.9 billion, or just 12 percent.

The deepening of Sino-Russian ties following the war in Ukraine and Western sanctions extended beyond trade. To highlight only a handful of key examples, in 2018 Russia’s armed forces carried out the biggest military exercises in the country’s history in which they were joined by a 3,200-strong contingent from China’s People’s Liberation Army. President Vladimir Putin announced in October 2019 that Moscow is helping Beijing create its own missile early warning system, thus tying China’s strategic nuclear deterrent to a Russian technological backbone.

Crises aside, however, there are several objective reasons for the Sino-Russian rapprochement. The structures of their economies naturally complement each other. The political regimes are similar, which frequently inspires joint approaches on issues like human rights, NGOs, and the future of the internet. The strategic imperative to spend once-scarce resources on a heavily fortified, 4,200-kilometer border has given way to new forms of cross-border cooperation and trade. For all of these reasons, Moscow and Beijing were well-inclined toward each other and likely to become closer partners even without a well-timed nudge from recent crises. But their actions scarcely would have been as coordinated as they are now.

The pandemic is accelerating a wide-ranging set of processes and incentives inside both Russia and China that are helping pull the two largest Eurasian powers toward each other. Unprecedented synchronized global economic turbulence and the drop in oil and gas demand from locked-down economies set the stage for a period of painful adjustment for the Russian economy. Trade with Beijing becomes increasingly important to offset the immediate shocks, as China appears to be the first major economy to recover after the pandemic.

#### Nuke war.

Dr. Benjamin Ståhl 15, CEO of the Blue Institute, PhD in Business Studies and Economics from Uppsala University, MA in International Relations from the University of Kent, and Johan Wiktorin, Founder and CEO of the Intelligence Company Brqthrough, Licensed Master of Competitive Intelligence and Former Member of the Swedish Armed Forces, “What’s At Stake?: A Geopolitical Perspective on the Swedish Economic Exposure in Northeast Europe”, Swedish Growth Barometer, 7/1/2015, https://blueinst.com/wp-content/uploads/2019/07/whats-at-stake\_geopolitical-perspective.pdf

Scenario 1: Disintegration

If the Russian economy continues to deteriorate and the regime continue to distance themselves from the West, the centre may not be capable to maintain legitimacy and keep the periphery together. Already, some regions and counties are highly indebted. In other parts, ethnic Russians are a minority. Regions in eastern Russia, rich in raw materials, may look to China for funding. It is, however, probable that Beijing will not want to undermine the stability in Russia.

Closer to the region in focus in this report, Kaliningrad is an area that could distance itself from the Kremlin. Economic problems and security concerns form a background that could lead to a political uprising. A “Kaliningrad-Maidan” development is at the heart of this scenario. Triggers could also come from outside Kaliningrad, in or in the immediate surrounding of the Russian Federation, or from other factors such as severe pollution.

The other countries in the region would in all probability remain cool in this situation, considering the county’s military importance for the Russian government. However, a mutiny like the ones in Kroonstad in June 1917, March 1921 or on the frigate Storozjevoj in November 1975 cannot be excluded.

Economic and political tensions in Europe could weaken the EU and worsen the development at the same time. A Greek withdrawal from the EU, triggered by its exit from the Eurozone, could set such a movement in motion. A Podemos-led government in Spain could undermine confidence for the single market, at a time when Europe also faces the consequences of a highly unstable North Africa, with a large flow of migrants.

Attempts by Russia to influence certain members in the EU, such as Hungary and Cyprus, could sow further discord in the EU. At the most severe levels of disintegration, France could adopt policies effectively blocking EU and NATO response in a time of increased tensions. Britain may opt out of the union altogether, or be forced out if their demands for special status is rejected by the other member states.

In all varieties of disintegration, uncertainty concerning the control over the nuclear arsenals will increase. The US will become involved both diplomatically and financially in order to bring clarity and establish control over the arsenals. Should Russia, in that situation, ask for military support for this, it is highly probable that the US would acquiesce: such operations in other parts of the world were the object of joint US-Russian exercises just a few years ago.

Scenario 2: Ultra-nationalism

If Russian domestic and international policy continues to become more radicalised, it might take ever more drastic forms. As the economy deteriorates, wages fall and shortages become common, a focus on nostalgic nationalism, using belligerent rhetoric and demonstrations of military power, could be used to deflect growing discontentment.

A logical target would be to “protect” zones which are perceived as Russian, e.g. where there are Russian ethnic minorities or even just Russian-speaking areas. Such rhetoric was and is used in the Ukraine.

The coming years will tell what the Russian ambitions are in the Ukraine. Offensives to secure and expand their supply lines, and weakening those of the Ukraine, are probable, and more ambitious plans, such as the opening of new directions in Kharkiv or Odessa, are possible. As a distraction, conflicts in Moldavia can be fuelled.

If the West, primarily the US, UK and Poland, support Ukraine with military means, the risk increases for further escalation of the conflict. Remaining passive, on the other hand, runs the risk that Russia perceives that it could act against other targets.

A second country that could be the target of Russian nationalism is Belarus. Judging by president Putin’s justification of the annexation of Crimea, Belarus would similarly be a legitimate candidate for “re-inclusion” in Russia.

There are indications that the regime in Belarus are worried about such a development and acting to thwart it. In late 2014, Lukashenko appointed a new government, and has increased the emphasis on “Belorussian”. The fragmented (and thoroughly infiltrated) opposition has declared that it will not field candidates in elections this autumn, since they deem the threat of president Putin to be greater than of Lukashenko himself.

Belarus has also passed laws permitting prosecution of non-regular armed troops, as a consequence of the Russian method employed in the annexation of Crimea. In the economic sphere, Russia has complained that Belarus is profiting from sanctions against Russia.

Any attempts from Russia to enter Belarus’ with military means would probably not be met by any effective resistance from the Belorussian security apparatus. The opportunities for Russia are in some ways more favourable here than in Ukraine, due to the close cooperation between the countries’ armies and intelligence services. Passive resistance cannot be ruled out but would not mean much in a short-term.

However, tensions with other former Soviet Union republics, with the EU and with NATO would surely increase. Polish and Lithuanian forces would probably mobilize to counteract spillover effects. EU policy would be substantially revised. Belorussian citizens would attempt to flee, primarily to neighbouring Poland, Lithuania and Latvia.

The Russian government would also threaten the Baltic states, in order to undermine their economies and try to influence policy in these countries. Estonia, Latvia and Lithuania would be in a precarious situation. While they need to strengthen their civil and military defence, they must retain credibility with their allies and not be perceived as to exaggerate the Russian threat. The higher the tensions, the more sensitive the world is to psychological influence.

Russia would, in this scenario, also fan nationalism in other parts of Europe through political and financial support. West Balkan is particularly vulnerable, as the EU and the US have invested considerable political capital in the region with only mixed success. Bosnia, Kosovo and Macedonia have stagnated in their political and economic development with high levels of unemployment, political polarisation and even the establishing of Islamic fundamentalist cells: a fertile ground for nationalist movements.

Finally, Russian ultra-nationalism would also be directed inwards, with an escalated persecution of the domestic political opposition, independent media, and nationalisation of foreign assets. This will be combined with attacks on minority groups, especially on Jews.

This scenario could happen separately or as a precursor to the final, and most dangerous, scenario.

Scenario 3: Test of strength

In this scenario, Russia would attempt to break NATO through challenging of one or more of the Baltic states. The objective would be to demonstrate to alliance members that NATO’s response is too late and too weak.

A precondition for success is a distraction through a crisis by an intermediator, which would tie down especially American attention and resources. The distraction could come in many forms, e.g. by partnering with North Korea, fanning war in the Middle East, or even hidden support for terrorists.

If the current polarisation in US domestic politics continues, any reaction will be obstructed and delayed. An especially vulnerable window of opportunity is in the period between the presidential elections in November 2016 and the installation of the new president in January 2017, which could create a legitimacy problem for the American political system when it comes to the possibilities of directly confronting Russia quickly.

An attack on any Baltic state would directly affect Swedish territory and air space. In the worst-case scenario, it will happen immediately before open conflict with NATO.

The Baltic states each offer different opportunities for Russia, but they all have in common that they lack any strategic depth, which means that an open invasion would be accomplished in a few days, unless support from other alliance members is forthcoming.

Estonia, which is the most powerful of the three, both economically and military, poses as a potential threat to the trade over St Petersburg. To control the maritime traffic through the Gulf of Finland is an important motive for Russia to influence Estonian politics. The population of Estonia, with 25 percent ethnic Russians, could be used to legimize action and as grounds for destabilisation, especially around the border town Narva where more than 90% of the population is ethnic Russian.

Latvia is the most vulnerable of the three states. The economy is weaker; the Russian minority is about the same as in Estonia; and Russian organised crime has a strong hold. Especially the eastern parts of the country are vulnerable to Russian influence.

Lithuania only have about six percent ethnic Russians and a stronger military tradition. On the other hand, Lithuania offers access to Kaliningrad. Lithuania’s attempts to decrease their dependence on energy from Russia has annoyed the Russian regime, as is evident in the harassments by the Russian navy of the cabling operation which will connect the Lithuanian grid to Sweden. There are also some tensions surrounding the Polish minorities in the country which Russia could exploit.

How fast Sweden will become involved depends on the extent of open, armed actions against one or all of the Baltic States.

If a confrontation occurs with non-regular or paramilitary means, maintaining dominance over Swedish territory and territorial waters will be in focus. The same will be the case for Finland, but Finnish action could be influenced by Russian fabrication of tensions in Karelia, that Helsinki could be blamed for.

NATO would try to respond in a controlled manner, i.e. prioritizing transports by air and sea. This would mean greatly increased traffic in and over the Baltic Sea. Tensions will rise drastically, with increased risks of miscalculations on both sides. Sweden and Finland are expected to act together with the rest of the EU and the US. If no direct military threat emerges against Sweden, then Sweden cannot count on any enforcements from the rest of the world apart from mutual information exchange.

The instance that the citizens in the Baltic states perceive a risk of a Russian incursion, the probability is high that a flow of refugees will commence. From Lithuania, the biggest flow will be to Poland while Latvian will flee to Sweden, mainly Gotland. Refugees from Estonia can be expected to flee towards Finland or Sweden depending on where in the country they live and where they have relations or connections.

In the worst-case scenario, Swedish and Finnish territory will become an arena for hostilities. As Russian readiness exercises have shown, airborne and marine infantry could rapidly and with surprise occupy parts of Gotland and Åland. A possible option is also to mine the Danish Straits in connection with this.

By supplies of surface-to-air and anti-ship missiles, Russian forces can temporarily extend their air and coastal defence in the Baltic Sea, protecting an incursion by land into the Baltic states. NATO would be faced with a fait accompli. The invasion does not need to happen in all three states nor include the entire territory of a country. The only thing that is needed is a demonstration of NATO’s inability to defend alliance members. This would establish a new security order.

Depending on the level of conflict that Russia would be willing to risk, air and navy bases in Sweden and Finland could be struck with missiles from the ground, air and sea. It is, however, likely that the governments would be issued an ultimatum to remain neutral, with only a few hours to comply.

Public announcement of the ultimatum would put immense pressure on the political system and weaken resistance. Such diplomatic tactics could be reinforced by forced cyber attacks on the electricity and telecommunication networks. During the coldest months of the year, the vulnerability would be the highest.

At the same time, Sweden would be expected to support their Western partners’ need for transports into the theatre of action. If Russia would close the Danish Straits, any military support to the Baltic states would need to move over Swedish territory; such as air support Norwegian air bases or aircraft carriers in the Norwegian Sea. There would also be demands to clear of mines in Oresund, and possibly for allowing equipment and troop transports to harbours on the east coast for further transport across the Baltic Sea. The Swedish to such demands would have consequences for generations to come.

If Gotland would not be occupied by Russian forces, NATO would demand to set up bases on the island. The smallest indication of acquiescing to such demands would have the Russians racing to the island.

Furthermore, Russia would coordinate activities in the far north, with submarines of all kinds and possibly even direct action in northern Finland and even in northern Sweden, in order to expand Russian air defence.

Faced with the risk of direct confrontations between Russian and American forces, Russia could mount land-based as well as amphibian operations in the north of Norway and on Svalbard, to improve the defence of Murmansk. Following a similar strategy, occupying parts of Bornholm would make it more difficult for NATO to support their members. This is probably not necessary, but it is a possible option.

In most people’s minds, there is a sharp line between the Baltic states’ eastern borders and Russia, the crossing of which is unconceivable. By first gaining the control over Gotland and Åland, the Russian General Army Staff could circumvent a mental Maginot line, in the same way as Germany attacked France through Benelux in May 1940.

Russian success in this scenario hinges on speed and the ability to contain the conflict. The first message to Washington will entail the understanding that this is not a direct conflict between the US. For Russia, the uncertainty is therefore how US interests are perceived from an American perspective.

For the US, it is not just the credibility of NATO that is at stake but also the unity of the EU. This has global connotations since allies (and enemies) in the Middle East and Asia will also form assumptions regarding the willingness and ability of the US to act in order to protect their allies. The risk is obviously that Russia miscalculates and underestimates the difference between, for instance, the departing presidential administration perceptions of US security interests on the one hand with the wider US security establishment’s perception of these on the other.

During the whole process, the threat of nuclear strikes would hover over all decision makers, which increases the degree of uncertainty. Nuclear tests in the period before a test of strength cannot be ruled out, especially since Russian emphasis on nuclear deterrence could lose credibility over time. Direct threats of using the nuclear weapons is, however, completely excluded in this scenario.

## 1NC –Debris

### ADR Solves

#### Global ADR development already exists – solves.

Zachary Keck, Wohlstetter Public Affairs Fellow at the Nonproliferation Policy Education Center, 6-17-2018, "Space Is Truly the Final Frontier (For the Next Great War)," National Interest, https://nationalinterest.org/blog/the-buzz/space-truly-the-final-frontier-the-next-great-war-26284

The first type of dual-use spacecraft—called active debris removal (ADR)—are designed to deal with the rapidly growing problem of space debris. One preliminary ADR example came from China in June 2016 when it launched the "Aolong-1" spacecraft, which was a demonstrator device. These ADR spacecraft—which are also being developed by the United States, European Union, and Russia— can retrieve debris floating in space. Then, the ADR spacecraft bring the debris down to re-enter the atmosphere, destroying it by the intense frictional heat. Alternatively, they can also instead place the debris in graveyard orbits to reduce the probability of colliding with operational satellites.

ADR spacecraft are unavoidable given the growing nature of the space debris problem. Previous estimates have suggested that starting in 2020 the world would need to remove an average of five massive objects (such as decommissioned satellites and derelict rockets) from low earth orbit (LEO) each year to deal with the problem. Others have estimated that the number is closer to ten that will need removal. However, as Chow points out, these estimates fail to consider the massive expansion in the number of LEO satellites entering space. As of August 31, 2017, only 1,071 LEO satellites were orbiting the earth. Over the next decade, however, between 14,000 and 16,000 additional LEOs are expected to be launched. This makes the space debris problem more difficult, and debris removal spacecraft that much more important.

The problem is that the same spacecraft that can remove debris can also be used as “space stalkers.” Space stalkers, as Chow previously described them, "could be placed on orbit in peacetime and maneuvered to tailgate U.S. satellites during a crisis. At a moment's notice, they could simultaneously attack multiple critical satellites from such close proximity that the United States would not have time to prevent damage." Since ADR spacecraft are designed to get close to and remove debris, they necessarily have the capability to get close to and snatch essential satellites that U.S. military relies on.

Additionally, ADR spacecraft are not the only dual-use problem. Many of the same countries developing ADR capabilities are also building maintenance spacecraft. These spacecraft—called on-orbit servicing (OOS)—also maneuver themselves to be in physical contact with satellites to perform any number of maintenance tasks. These tasks include, "high-resolution inspection; correction of some types of mechanical anomalies, such as solar array and antenna deployment malfunctions; relocation and other orbital maneuvers; installation of attachable payloads to enable upgrades or new capabilities; and refueling to extend the service life of satellites."

Once again, the issue is that these OOS spacecraft can be quickly repurposed to take out critical satellites during a crisis or conflict. In fact, these OOS spacecraft are even better space stalkers than ADR ones because they have more advanced rendezvous and robotic capabilities.

This is not some distant problem. Chow notes that the first ADR and OOS spacecraft are likely to become operational sometime in the early part of the next decade. “In effect,” he writes, “weaponization of space will happen by default in the early 2020s and beyond and will be unavoidable and irreversible.” It will only grow worse with time as more countries launch ADR and OOS spacecraft and their capabilities for rendezvous and proximity operations improve.

### Designs/Cleanups

#### Risk is low – sat designs and cleanup checks.

O’Gorman 18 (John, MA thesis submitted to Rochester Institute of Technology, “The Cost of Clean Space- A Study of the Additional Fuel Costs of Launching Above Low Earth Orbit,” 5-18, <https://pdfs.semanticscholar.org/d703/101d657334d2e1575d08005e290578770cd1.pdf?_ga=2.70400848.1753078645.1567896134-909185996.1567896134>)

To conclude, orbital debris is a current issue and has the potential to be a serious problem in the coming decades and centuries if business as usual is conducted. Fortunately, steps are being taken now which can mitigate this disastrous scenario. The space community is still relatively small and better rocket and satellite design is helping to avoid the accidental creation of debris. Studies over the feasibility of pulling large objects from orbit have already been done and they show a large amount of promise for managing the future creation of debris very effectively. Although current international policies managing debris do not yet exist, the discussion over how space will be managed is already well underway. If sound debris policies can come out of these discussions, the utility of LEO can be preserved for future generations.

### Small Risk

#### Probability – 0.1% chance of a collision.

Salter 15 – Assistant Professor of Economics & Comparative Economics Research Fellow at Texas Tech University

Alexander W. Salter, Space Debris: A Law and Economics Analysis of the Orbital Commons, Mercatus Working Paper, Mercatus Center at George Mason University, 19 STAN. TECH. L. REV. 221 (2016), <https://law.stanford.edu/wp-content/uploads/2017/11/19-2-2-salter-final_0.pdf>

\*numbers replaced with English words

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.

### Space is Big

#### Space is huge---nothing will collide

Albrecht 16 – Chairman of the board of USSpace LLC & fmr. head of the National Space Council

Mark Albrecht, chairman of the board of USSpace LLC, head of the White House National Space Council from 1989 to 1992, and Paul Graziani, CEO and founder of Analytical Graphics, a company that develops software and provides mission assurance through the Commercial Space Operations Center (ComSpOC), Congested space is a serious problem solved by hard work, not hysteria, 2016, https://spacenews.com/op-ed-congested-space-is-a-serious-problem-solved-by-hard-work-not-hysteria/

There are over a half million pieces of human-made material in orbit around our planet. Some are the size of school buses, some the size of BB gun pellets. They all had a function at some point, but now most are simply space debris littered from 100 to 22,000 miles above the Earth. Yet, all behave perfectly according to the laws of physics. Many in the space community have called the collision hazard caused by space debris a crisis.

Popular culture has embraced the risks of collisions in space in films like Gravity. Some participants have dramatized the issue by producing graphics of Earth and its satellites, which make our planet look like a fuzzy marble, almost obscured by a dense cloud of white pellets meant to conceptualize space congestion.

Unfortunately, for the sake of a good visual, satellites are depicted as if they were hundreds of miles wide, like the state of Pennsylvania (for the record, there are no space objects the size of Pennsylvania in orbit). Unfortunately, this is the rule, not the exception, and almost all of these articles, movies, graphics, and simulations are exaggerated and misleading. Space debris and collision risk is real, but it certainly is not a crisis.

So what are the facts?

On the positive side, space is empty and it is vast. At the altitude of the International Space Station, one half a degree of Earth longitude is almost 40 miles long. That same one half a degree at geostationary orbit, some 22,000 miles up is over 230 miles long. Generally, we don’t intentionally put satellites closer together than one-half degree.

### Public Sector Thumps

#### The space junk has been put there by PUBLIC entities like governments as well as private entities, even a ban on private entities in space couldn’t solve the problem. As long as anyone is launching anything it is inevitable

**Polyakov 21**, Dr. Max Polyakov, Founder, Noosphere Ventures, Firefly Aerospace, EOS Data Analytics, 5-5-2021, "Where does space junk come from – and how do we clean it up?," World Economic Forum,<https://www.weforum.org/agenda/2021/05/why-we-need-to-clean-up-space-junk-debris-low-earth-orbit-pollution-satellite-rocket-noosphere-firefly/> Livingston RB

Where does space junk come from? **As long as humans launch objects into orbit, space debris is inevitable.** Rocket launches leave boosters, fairings, interstages, and other debris in LEO. So do rocket explosions, which currently account for seven of the top 10 debris-creating events. **Human presence also creates orbital flotsam** – such as cameras, pliers, an astronaut’s glove, a wrench, a spatula, even a tool bag lost during space walks. Some debris is created naturally from the impacts of micrometeoroids – dust-sized fragments of asteroids and comets. With limited lifetimes, **operational satellites can become space debris**. Satellites run out of maneuvering fuel, batteries wear out, solar panels degrade – causing an orbital debris feedback loop, in which the problem is exacerbated when solar panels are sandblasted by micrometeoroids and tiny debris. As with rocket debris, spent satellites eventually re-enter Earth’s atmosphere and burn up, but the process can take years – and the higher they orbit above Earth, the longer those orbits take to decay.

### Tracking Solves

#### Tracking debris exists now and solves collisions.

**Mosher ’19** [Dave; September 3rd; Journalist with more than a decade of experience reporting and writing stories about space, science, and technology; Business Insider, “Satellite collisions may trigger a space-junk disaster that could end human access to orbit. Here’s How,” <https://www.usafa.edu/app/uploads/Space_and_Defense_2_3.pdf>; GR]

The Kessler syndrome plays center-stage in the movie "Gravity," in which an accidental space collision endangers a crew aboard a large space station. But Gossner said that type of a runaway space-junk catastrophe is unlikely. "Right now I don't think we're close to that," he said. "I'm not saying we couldn't get there, and I'm not saying we don't need to be smart and manage the problem. But I don't see it ever becoming, anytime soon, an unmanageable problem." There is no current system to remove old satellites or sweep up bits of debris in order to prevent a Kessler event. Instead, space debris is monitored from Earth, and new rules require satellites in low-Earth orbit be deorbited after 25 years so they don't wind up adding more space junk. "Our current plan is to manage the problem and not let it get that far," Gossner said. "I don't think that we're even close to needing to actively remove stuff. There's lots of research being done on that, and maybe some day that will happen, but I think that — at this point, and in my humble opinion — an unnecessary expense." A major part of the effort to prevent a Kessler event is the Space Surveillance Network (SSN). The project, led by the US military, uses 30 different systems around the world to identify, track, and share information about objects in space. Many objects are tracked day and night via a networkof radar observatories around the globe. Optical telescopes on the ground also keep an eye out, but they aren't always run by the government. "The commercial sector is actually putting up lots and lots of telescopes," Gossner said. The government pays for their debris-tracking services. Gossner said one major debris-tracking company is called Exoanalytic. It uses about 150 small telescopes set up around the globe to detect, track, and report space debris to the SSN. Telescopes in space track debris, too. Far less is known about them because they're likely top-secret military satellites. Objects detected by the government and companies get added to a catalog of space debris and checked against the orbits of other known bits of space junk. New orbits are calculated with supercomputers to see if there's a chance of any collisions. Diana McKissock, a flight lead with the US Air Force's 18th Space Control Squadron, helps track space debris for the SSN. She said the surveillance network issues warnings to NASA, satellite companies, and other groups with spacecraft, based on two levels of emergency: basic and advanced. The SSN issues a basic emergency report to the public three days ahead of a 1-in-10,000 chance of a collision. It then provides multiple updates per day until the risk of a collision passes. To qualify for such reporting, a rogue object must come within a certain distance of another object. In low-Earth orbit, that distance must be less than 1 kilometer (0.62 mile); farther out in deep space, where the precision of orbits is less reliable, the distance is less than 5 kilometers (3.1 miles). Advanced emergency reports help satellite providers see possible collisions much more than three days ahead. "In 2017, we provided data for 308,984 events, of which only 655 were emergency-reportable," McKissock told Business Insider in an email. Of those, 579 events were in low-Earth orbit (where it's relatively crowded with satellites).