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#### Postcolonial studies divorced from capitalist analysis reinforce the dominant interest that there is no alternative to the present – the resulting amnesia regarding collective political action imperils revolutionary change

**Eagleton 3** [Terry, Distinguished Professor of English Literature at Lancaster University, *After Theory*, 2003, Basic Books: New York, NY, p. 5-9]

Not all students of culture are blind to the Western narcissism involved in working on the history of pubic hair while half the world’s population lacks adequate sanitation and survives on less than two dollars a day. Indeed, the most flourishing sector of cultural studies today is so-called post-colonial studies, which deals with just this dire condition. Like the discourse of gender and sexuality, it has been one of the most precious achievements of cultural theory. Yet these ideas have thrived among new generations who, for no fault of their own, can remember little of world-shaking political importance. Before the advent of the so-called war on terrorism, it seemed as though there might be nothing more momentous for young Europeans to recount to their grandchildren than the advent of the euro. Over the dreary decades of post-1970s conservatism, the historical sense had grown increasingly blunted, as it suited those in power that we should be able to imagine no alternative to the present. The future would simply be the present infinitely repeated - or, as the postmodernist remarked, ‘the present plus more options’. There are now those who piously insist on ‘historicizing’ and who seem to believe that anything that happened before 1980 is ancient history. To live in interesting times is not, to be sure, an unmixed blessing, It is no particular consolation to be able to recall the Holocaust, or to have lived through the Vietnam war. Innocence and amnesia have their advantages. There is no point in mourning the blissful days when you could have your skull fractured by the police every weekend in Hyde Park. To recall a world-shaking political history is also, for the political left at least, to recall what is for the most part a history of defeat. In any case, a new and ominous phase of global politics has now opened, which not even the most cloistered of academics will be able to ignore. Even so, what has proved most damaging, at least before the emergence of the anticapitalist movement, is the absence of memories of collective, and effective, political action. it is this which has warped so many contemporary cultural ideas out of shape. There is a historical vortex at the centre of our thought which drags it out of true. Much of the world as we know it, despite its solid, wellupholstered appearance, is of recent vintage. It was thrown up by the tidal waves of revolutionary nationalism which swept the globe in the period after the Second World War, tearing one nation after another from the grip of Western colonialism. The Allies’ struggle in the Second World War was itself a successful collaborative action on a scale unprecedented in human history - one which crushed a malevolent fascism at the heart of Europe, and in doing so laid some of the foundations of the world wc know today. Much of the global community we see around us was formed, fairly recently, by collective revolutionary projects - projects which were launched often enough by the weak and hungry, but which nevertheless proved successful in dislodging their predatory foreign rulers. Indeed, the Western empires which those revolutions dismantled were themselves for the most part the product of revolutions. It is just that they were those most victorious revolutions of all - the ones which we have forgotten ever took place. And that usually means the ones which produced the likes of us. Other people’s revolutions are always more eye-catching than one’s own. But it is one thing to make a revolution, and another to sustain it. Indeed, for the most eminent revolutionary leader of the twentieth century, what brought some revolutions to birth in the first place was also what was responsible for their ultimate downfall. Vladimir Lenin believed that it was the very backwardness of Tsarist Russia which had helped to make the Bolshevik revolution possible. Russia was a nation poor in the kind of civic institutions which secure the loyalty of citizens to the state, and thus help to stave off political insurrection. Its power was centralized rather than diffuse, coercive rather than consensual: it was concentrated in the state machine, so that to overthrow that was to seize sovereignty at a stroke, But this very same poverty and backwardness helped to scupper the revolution once it had been made. You could not build socialism in an economic backwater, encircled by stronger, politically hostile powers, among a mass of unskilled, illiterate workers and peasants without traditions of social organization and democratic self-government. The attempt to do so called for the strong-armed measures of Stalinism, which ended up subverting the very socialism it was trying to construct. 8 THE POLITICS OF AMNESIA Something of the same fate afflicted many of those nations who managed in the twentieth century to free themselves from Western colonial rule. in a tragic irony, socialism proved least possible where it was most necessary. Indeed, post-colonial theory first emerged in the wake of the failure of Third World nations to go it alone. It marked the end of the era of Third World revolutions, and the first glimmerings of what we now know as globalization. In the I 9 50s and 60s, a series of liberation movements, led by the nationalist middle classes, had thrown off their colonial masters in the name of political sovereignty and economic independence. By harnessing the demands of an impoverished people to these goals, the Third World elites could install themselves in power on the back of popular discontent. Once ensconced there, they would need to engage in an ungainly balancing act between radical pressures from below and global market forces from outside. Marxism, an internationalist current to its core, lent its support to these movements, respecting their demand for political autonomy and seeing in them a grievous setback to world capitalism. But many Marxists harboured few illusions about the aspiring middle-class elites who spearheaded these nationalist currents. Unlike the more sentimental brands of post-colonialism, most Marxism did not assume that ‘Third World’ meant good and ‘First World’ bad. They insisted rather on a class-analysis of colonial and post-colonial politics themselves. Isolated, poverty-stricken and poor in civic, liberal or democratic traditions, some of these regimes found themselves taking the Stalinist path into crippling isolation. Others had to acknowledge that they could not go it alone - that political sovereignty had brought with it no authentic economic self-government, and could never do so in a West-dominated world. As the world capitalist crisis deepened from the early 1970s onwards, and as a number of Third World nations sank further into stagnation and corruption, the aggressive restructurings of a Western capitalism fallen upon hard times finally put paid to illusions of national-revolutionary independence. ‘Third Worldism’ accordingly gave way to ‘post-colonialism’. Edward Said’s magisterial Orientalism, published in 1978, marked this transition in intellectual terms, despite its author’s understandable reservations about much of the post-colonial theory which was to follow in its wake. The book appeared at the turning-point of the fortunes of the international left. Given the partial failure of national revolution in the so-called Third World, post-colonial theory was wary of all talk of nationhood. Theorists who were either too young or too obtuse to recall that nationalism had born in its time an astonishingly effective anti-colonial force could find in it nothing but a benighted chauvinism or ethnic supremacism. Instead, much post-colonial thought focused on the cosmopolitan dimensions of a world in which post-colonial states were being sucked inexorably into the orbit of global capital. In doing so, it reflected a genuine reality. But in rejecting the idea of nationhood, it also tended to jettison the notion of class, which had been so closely bound up with the revolutionary nation. Most of the new theorists were not only ‘post’ colonialism, but ‘post’ the revolutionary impetus which had given birth to the new nations in the first place. If those nation-states had partly failed, unable to get on terms with the affluent capitalist world, then to look beyond the nation seemed to mean looking beyond class as well - and this at a time when capitalism was more powerful and predatory than ever. It is true that the revolutionary nationalists had in a sense looked beyond class themselves. By rallying the national people, they could forge a spurious unity out of conflicting class interests.

#### Capitalism is the root cause of colonialism---best empirical evidence proves it’s a one-way street and turns case.

Maurice **Smiley 9,** "Abstract: Root Cause of Colonialism", December 11, mauricesmiley.blogspot.com/2009/12/there-is-little-doubt-that-colonialism.html

There is little doubt that colonialism has changed the face of the planet and continues to affect postcolonial societies in a number of different ways. Fusing of cultures, religion, economics, and language are but of few of the results of postcolonialism. Some societies have adapted markedly well while others have fallen into abject poverty, civil war, social unrest, and in extreme cases extinction. Regardless of the outcomes, this essay examines the texts we have read throughout the semester in an effort to determine **the underlying reason ,or the "why", for colonialism in the first place. The answer is undoubtedly capitalism**.¶ In examining colonial Europe, the common thread found in examining the question of why colonialism happened can be seen clearly in Joseph Conrad's "Heart of Darkness", Chinua Achebe's "Things Fall Apart", and V.S. Naipaul's "The Mimic Men". These novels show how the **Europeans** used various pretexts for **rationaliz**ing the **colonization** of other countries, **in order to pave the way for private enterprise** to make money.¶ Looking into more recent history, Ha Jin's story, "After Cowboy Chicken Came to Town" shows how America, a postcolonial society itself, uses **capitalism as a means of spreading culture** and values **to other countries**. Future evidence of capitalism's role in colonialism can be examined in the Neal Stephenson's "The Diamond Age". In "The Diamond Age", we see a future "globalized" world that is controlled by tribes instead of countries. In examining the relationship between the tribes and globalization, we see evidence that the most successful tribes are really technology corporations who's citizens are members of the corporate culture.¶ Pundits may argue that there were other reasons for colonialism, such as religion, and that capitalism played a secondary role. Jared Diamond's "Guns, Germs, and Steel: The Fates of Human Societies", **Diamond provides evidence through historical facts that the driving force behind colonialism was completely based on capitalism**. Further evidence can be found in Juan Gonzalez's "Harvest Empire" where he explores the history behind Spanish colonialism and **provides compelling evidence that colonialism is rooted in capitalism**.

#### Thus, the alternative is to affirm a strategy of party organizing – only an accountable and unified Communist party can effectively empower oppressed communities and forward the base-building movement

Escalante ‘18, - a Marxist-Leninist, Materialist Feminist and Anti-Imperialist activist. (Alyson, "Party Organizing In The 21st Century" Forge News, 9-21-2018, https://theforgenews.org/2018/09/21/party-organizing-in-the-21st-century/)

I would argue that within the base building movement, there is a move towards party organizing, but this trend has not always been explicitly theorized or forwarded within the movement. My goal in this essay is to argue that **base building** and dual power strategy **can be best forwarded through party organizing**, and that **party organizing can allow this** emerging movement **to solidify into a powerful** revolutionary **socialist tendency** in the United States. One of the crucial insights of the base building movement is that the current state of the left in the United States is one in which revolution is not currently possible. There exists very little popular support for socialist politics. A century of anticommunist propaganda has been extremely effective in convincing even the most oppressed and marginalized that communism has nothing to offer them. The base building emphasis on dual power responds directly to this insight. **By building institutions** which can meet people’s needs, **we are able to** concretely **demonstrate that communists** can **offer** the oppressed **relief from** **the horrific conditions of capitalism**. **Base building** strategy recognizes that actually doing the work to serve the people **does infinitely more to create a socialist base** of popular support than electing democratic socialist candidates or holding endless political education classes can ever hope to do. Dual power is about proving that we have something to offer the oppressed. The question, of course, remains: once we have built a base of popular support, what do we do next? If it turns out that establishing socialist institutions to meet people’s needs does in fact create sympathy towards the cause of communism, how can we mobilize that base? Put simply: in order to mobilize the base which base builders hope to create, we need to have already done the work of building a communist party. It is not enough to simply meet peoples needs. Rather, **we must build** the institutions of dual power **in the name of communism**. We must refuse covert front organizing and instead have a public face as a communist party. When we build tenants unions, serve the people programs, and other dual power projects, we must make it clear that we are organizing as communists, unified around a party, and are not content simply with establishing endless dual power organizations. **We must be clear that our strategy is revolutionary** and in order to make this clear we must adopt party organizing. By “party organizing” I mean an organizational strategy which adopts the party model. Such organizing focuses on building a party whose membership is formally unified around a party line determined by democratic centralist decision making. The party model creates internal methods for holding party members accountable, unifying party member action around democratically determined goals, and for educating party members in communist theory and praxis. **A communist organization utilizing the party model works to build dual power** institutions **while** simultaneously **educating the communities they hope to serve.** Organizations which adopt the party model focus on propagandizing around the need for revolutionary socialism. **They** function as the forefront of political organizing, **empower**ing local **communities to theorize their liberation** through communist theory **while organizing communities to literally fight for their liberation**. A party is not simply a group of individuals doing work together, but is a formal organization unified in its fight against capitalism. **Party organizing has much to offer** the base building movement. By working in a unified party, **base builders** can **ensure that** local **struggles** **are tied to** and informed by **a unified** national and international **strategy**. While the most horrific manifestations of capitalism take on particular and unique form at the local level, we need to remember that our **struggle** is against a material base which **functions** not only at the national but **at the international level**. The formal structures provided by a democratic centralist party model allow individual locals to have a voice in open debate, but also allow for a unified strategy to emerge from democratic consensus. Furthermore, party organizing allows for local organizations and individual organizers to be held accountable for their actions. **It allows** criticism to function not as one independent group criticizing another independent group, but rather as comrades with **a formal organizational unity** working together to sharpen each others strategies and to help correct chauvinist ideas and actions. In the context of the socialist movement within the United States, such accountability is crucial. As a movement which operates within a settler colonial society, imperialist and colonial ideal frequently infect leftist organizing. **Creating formal unity** and party procedure for dealing with and correcting these ideas **allows us to address these consistent problems** within American socialist organizing. Having **a formal party** which unifies the various dual power projects being undertaken at the local level also **allows** for base builders to not simply meet peoples needs, but **to pull them into the membership** of the party as organizers themselves. **The** party **model creates a means for sustained growth** to occur by unifying organizers in a manner that allows for skills, strategies, and ideas to be shared with newer organizers. It also allows community members who have been served by dual power projects to take an active role in organizing by becoming party members and participating in the continued growth of base building strategy. **It ensures** that there are formal processes for **educating communities in communist theory** and praxis, **and** also **enables them to act** and organize in accordance with their own local conditions. We also must recognize that the current state of the base building movement precludes the possibility of such a national unified party in the present moment. Since base building strategy is being undertaken in a number of already established organizations, it is not likely that base builders would abandon these organizations in favor of founding a unified party. Additionally, it would not be strategic to immediately undertake such complete unification because it would mean abandoning the organizational contexts in which concrete gains are already being made and in which growth is currently occurring. What is important for base builders to focus on in the current moment is building dual power on a local level alongside building a national movement. This means aspiring towards the possibility of a unified party, while pursuing continued local growth. The movement within the Marxist Center network towards some form of unification is positive step in the right direction. The independent party emphasis within the Refoundation caucus should also be recognized as a positive approach. **It is important** for base builders to continue to explore the possibility of unification, and **to maintain unification through a party model** as a long term goal. In the meantime, individual base building organizations ought to adopt party models for their local organizing. Local **organizations ought to** **be building** **dual power** alongside recruitment into their organizations**, education of** community members in **communist theory** and praxis, **and the establishment of** armed and **militant party cadres** capable of defending dual power institutions from state terror. Dual power institutions must be unified openly and transparently around these organizations in order for them to operate as more than “red charities.” Serving the people means meeting their material needs while also educating and propagandizing. It means radicalizing, recruiting, and organizing. The party model remains the most useful method for achieving these ends. The use of **the party model** by local organizations **allows base builders to gain** popular **support**, **and** most importantly, to **mobilize** their base of popular **support towards revolutionary ends**, not simply towards the construction of a parallel economy which exists as an end in and of itself. It is my hope that we will see future unification of the various local base building organizations into a national party, but in the meantime we must push for party organizing at the local level. If local organizations adopt party organizing, it ought to become clear that a unified national party will have to be the long term goal of the base building movement. Many of the already existing organizations within the base building movement already operate according to these principles. I do not mean to suggest otherwise. Rather, my hope is to suggest that we ought to be explicit about the need for party organizing and emphasize the relationship between dual power and the party model. Doing so will make it clear that **the** base building **movement** is not pursuing a cooperative economy alongside capitalism, but **is pursuing a revolutionary** socialist **strategy capable of** **fighting capitalism.**

#### The ROB is to vote for the debater who best exposes the cracks within capitalism and methodologically and performatively deconstructs it. Reject the aff to do this and open the space for change.

Holloway 5 [John Holloway Ph.D Political Science-University of Edinburgh and Alex Callinicos Ph.D Philosophy University of Oxford, former Professor of Politics- University of York August 16, 2005 <http://www.zmag.org/znet/viewArticle/5616>]

On the question of fissures. We often feel helpless because capitalism weighs so heavily on us. But **when we say no we start** off **with an appreciation of** **our** own **strength.** **When we rebel we** are in fact **tear**ing **a** little **hole in capitalism**. It is very contradictory. By rebelling we are already saying no to the command of capital. We are creating temporary spaces. **Within that crack**, that fissure, it is important that **we fight for** **other social relations** that don't point towards the state, but **that** they **point towards the** sort of **society we want to create**. At **the core of these** fissures **is the drive to self-determination**. And then it is a question of working out what does this mean, and how to be organised for self-determination. **It means being against and beyond the society that exists.** Of expanding the fissures, how to push these fissures forward structurally. The people who say we should take control of the state are also talking about cracks. **There is no choice but to start with interstices.** The question is how we think of them, because the state is not the whole world. There are 200 states. If you seize control of one, it is still only a crack in capitalism. It is a question of how we think.

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#### Commercial asteroid mining is coming now – lower costs and improving tech make it economically viable – and the legal basis is already in place in multiple countries.

Gilbert 21 alex gilbert, is a complex systems researcher and a PhD student in space resources at the Colorado School of Mines. "Mining in Space Is Coming." Milken Institute Review, April 26, 2021, [www.milkenreview.org/articles/mining-in-space-is-coming](http://www.milkenreview.org/articles/mining-in-space-is-coming). [Quality Control]

Space exploration is back. after decades of disappointment, a combination of better technology, falling costs and a rush of competitive energy from the private sector has put space travel front and center. indeed, many analysts (even some with their feet on the ground) believe that commercial developments in the space industry may be on the cusp of starting the largest resource rush in history: mining on the Moon, Mars and asteroids.

While this may sound fantastical, some baby steps toward the goal have already been taken. Last year, NASA awarded contracts to four companies to extract small amounts of lunar regolith by 2024, effectively beginning the era of commercial space mining. Whether this proves to be the dawn of a gigantic adjunct to mining on earth — and more immediately, a key to unlocking cost-effective space travel — will turn on the answers to a host of questions ranging from what resources can be efficiently.

As every fan of science fiction knows, the resources of the solar system appear virtually unlimited compared to those on Earth. There are whole other planets, dozens of moons, thousands of massive asteroids and millions of small ones that doubtless contain humungous quantities of materials that are scarce and very valuable (back on Earth). Visionaries including Jeff Bezos imagine heavy industry moving to space and Earth becoming a residential area. However, as entrepreneurs look to harness the riches beyond the atmosphere, access to space resources remains tangled in the realities of economics and governance.

Start with the fact that space belongs to no country, complicating traditional methods of resource allocation, property rights and trade. With limited demand for materials in space itself and the need for huge amounts of energy to return materials to Earth, creating a viable industry will turn on major advances in technology, finance and business models.

That said, there’s no grass growing under potential pioneers’ feet. Potential economic, scientific and even security benefits underlie an emerging geopolitical competition to pursue space mining. The United States is rapidly emerging as a front-runner, in part due to its ambitious Artemis Program to lead a multinational consortium back to the Moon. But it is also a leader in creating a legal infrastructure for mineral exploitation. The United States has adopted the world’s first spaceresources law, recognizing the property rights of private companies and individuals to materials gathered in space.

However, the United States is hardly alone. Luxembourg and the United Arab Emirates (you read those right) are racing to codify space-resources laws of their own, hoping to attract investment to their entrepot nations with business-friendly legal frameworks. China reportedly views space-resource development as a national priority, part of a strategy to challenge U.S. economic and security primacy in space. Meanwhile, Russia, Japan, India and the European Space Agency all harbor space-mining ambitions of their own. Governing these emerging interests is an outdated treaty framework from the Cold War. Sooner rather than later, we’ll need new agreements to facilitate private investment and ensure international cooperation.

What’s Out There

Back up for a moment. For the record, space is already being heavily exploited, because space resources include non-material assets such as orbital locations and abundant sunlight that enable satellites to provide services to Earth. Indeed, satellite-based telecommunications and global positioning systems have become indispensable infrastructure underpinning the modern economy. Mining space for materials, of course, is another matter.

In the past several decades, planetary science has confirmed what has long been suspected: celestial bodies are potential sources for dozens of natural materials that, in the right time and place, are incredibly valuable. Of these, water may be the most attractive in the near-term, because — with assistance from solar energy or nuclear fission — H2O can be split into hydrogen and oxygen to make rocket propellant, facilitating in-space refueling. So-called “rare earth” metals are also potential targets of asteroid miners intending to service Earth markets. Consisting of 17 elements, including lanthanum, neodymium, and yttrium, these critical materials (most of which are today mined in China at great environmental cost) are required for electronics. And they loom as bottlenecks in making the transition from fossil fuels to renewables backed up by battery storage.

#### Space mining is the only way to solve climate change

Duran 21, (Paloma Duran is a journalist and industry analyst at Mexico Business News, “Is Space Mining the Best Option to Face Climate Change?”), 11-03-21, Mexico Business News, https://mexicobusiness.news/mining/news/space-mining-best-option-face-climate-change // MNHS NL

Going to net zero means that more mining is needed. Experts have said that the current supply cannot support the necessary metals demand for the green transition. As a result, new mining alternatives have gained greater relevance, among them is space mining. Several countries, including Mexico, have shown their interest in this alternative, creating a new space race. “The solar system can support a billion times greater industry than we have on Earth. When you go to vastly larger scales of civilization, beyond the scale that a planet can support, then the types of things that civilization can do are incomprehensible to us … We would be able to promote healthy societies all over the world at the same time that we would be reducing the environmental burden on the Earth,” said Dr. Phil Metzger, Planetary Scientist at the University of Central Florida. Currently, there are several attempts to address global warming and transition to a net zero carbon economy. There has been an increasing interest in renewable energy and infrastructure, which has increased demand for various minerals, especially lithium, cobalt, nickel, copper and rare earth elements. However, according to experts, the world is close to entering a metals supercycle, where demand will exceed available supply, causing prices to skyrocket. Consequently, the mining industry has sought alternatives to achieve the required supply. Options include recycling and improved mine waste management, sea mining and space mining. The latter is considered one of the alternatives with the greatest potential. However, a regulatory framework is still lacking and there is almost no experience in this regard. Despite the lack of knowledge regarding space mining, it has become a very attractive option since the planet is running out of resources. While some people believe that land-based mining is cheaper than space mining, experts believe this may change in the long term. Furthermore, within the solar system there are countless bodies rich in minerals, ores and elements that will accelerate the fight against climate change. “There will come a point when there is nothing left to mine on the surface, prompting mines to reach even further below. But even those resources are destined to run out and so we will aim toward ocean mining, which already has specific technologies that are being developed. Nevertheless, even those mines are limited as well. The mine of the future, which today may seem unlikely, will no longer be on our planet. There will be a time when space mining will be as common as an open leach mine,” Eder Lugo, Minerals Head at Siemens, told MBN. More than 150 million asteroids measuring approximately 100m are believed to be in the inner solar system alone. In addition, astronomers have also identified abundant minerals near the Earth’s space and the Main Asteroid Belt. There are three main groups into which asteroids are divided: C- type, S- type, and M- type. The last two groups are the most abundant in minerals such as gold, platinum, cobalt, zinc, tin, lead, indium, silver, copper and rare earth metals. "Energy is limited here. Within just a few hundred years, you will have to cover all of the landmass of Earth in solar cells. So, what are you going to do? Well, what I think you are going to do is you are going to move out in space … all of our heavy industry will be moved off-planet and Earth will be zoned residential and light-industrial,” said Jeff Bezos, Founder of Amazon and the Space Launch Provider Blue Origin.

#### Indigenous peoples most vulnerable to warming – biodiversity, geographical location, and culture – turns case.

**Mercado 15** (Jocelyn, Pachamama Alliance, Bachelor’s in Languages and Literatures from University of Delaware, “Indigenous Wisdom Illuminates the Path to a Sustainable Future”, September 2nd, 2015, http://www.pachamama.org/blog/indigenous-wisdom-illuminates-the-path-to-a-sustainable-future)

Why Indigenous People are Most at Risk from Climate Change 1. Biodiversity **Many indigenous groups live in the most biodiverse regions** of the planet. One of the greatest and most valuable resources that **we** stand to **lose as a result of climate change is biodiversity**. Global **warming is currently causing** unprecedented rates of **extinction**. In highly biodiverse areas, extinction rates are accelerating as climate change and other human-driven impacts (such as oil drilling) cause changes in temperature, seasons, water quality, and the balance of micro-organisms in the ecosystem. These changes then force the plants and animals to alter their migration patterns, nesting places, growing season, growing altitude, and so on. **Indigenous people depend upon their local biodiversity** for food and medicines, and so their way of **life will be severely impacted** by the shifts in plant and animal life. 2. Geographic location Arctic regions, islands, deserts, high-altitude areas, and tropical rainforests include the most **delicate ecosystems** and as such **are at the highest risk from the effects of climate change**. These **regions** are also **where the highest numbers of indigenous people are located**. Indigenous people have survived in these more challenging environments while the majority of the Earth’s population is focused in places with moderate temperatures, near the coast lines, and in areas already highly populated with thriving national and global economies. Because the geographic areas where indigenous people live are some of the most fragile, they are the same areas being targeted in the UN Climate Change discussions for measures that are intended to mitigate climate change. These policies often set indigenous lands aside for conservationn projects, “smart” agriculture, and clean development projects such as hydroelectric dams and geothermal power plants. While these efforts may seem important in mitigating climate change on a global scale, they push indigenous people off their ancestral lands or alter the land in ways that make it difficult for indigenous people to continue living in their traditional ways. 3. Cultural Survival Changes in their ecosystem force indigenous people to depend on the social and political provisions of the surrounding cultures**. As biodiversity decreases and weather patterns change** due to global warming, **indigenous people** may **find themselves unable to subsist** based on the traditional methods that their ancestors have used for centuries. When this happens, they may become more dependent on the local government; for example, they may need to change their livelihoods in order to find a job and earn money, instead of hunting or growing their own food, in order to feed their families. If they are located in a nation that has fewer economic resources to begin with, they will have difficulty maintaining the same quality of life that they experienced when they were independent of outside society. Furthermore, as they become more dependent on mainstream modern culture, **their unique cultures will disappear** and their connections between indigenous knowledge systems and the local environment will become more severely eroded.

**Warming causes extinction & turns every impact – no adaptation & each degree is worse**

**Krosofsky ’21** [Andrew, Green Matters Journalist, “How Global Warming May Eventually Lead to Global Extinction”, Green Matters, 03-11-2021, https://www.greenmatters.com/p/will-global-warming-cause-extinction]//pranav

Eventually, yes. **Global warming will invariably result in the mass extinction of millions of different species,** humankind included. In fact, **the Center for Biological Diversity says that global warming is currently the greatest threat to life on this planet**. **Global warming causes a number of detrimental effects on the environment that many species won’t be able to handle long-term**. Extreme weather patterns are shifting climates across the globe, eliminating habitats and altering the landscape. **As a result, food and fresh water sources are being drastically reduced**. Then, of course, **there are the rising global temperatures themselves, which many species are physically unable to contend with**. Formerly frozen arctic and antarctic regions are melting, increasing sea levels and temperatures. Eventually, **these effects will create a perfect storm of extinction conditions**. The melting glaciers of the arctic and the searing, **unmanageable heat indexes being seen along the Equator are just the tip of the iceberg, so to speak.** **The species that live in these climate zones have already been affected by the changes caused by global warming.** Take polar bears for example, whose habitats and food sources have been so greatly diminished that they have been forced to range further and further south. **Increased carbon dioxide levels in the atmosphere and oceans have already led to ocean acidification**. **This has caused many species of crustaceans to either adapt or perish and has led to the mass bleaching of more than 50 percent of Australia’s Great Barrier Reef**, according to National Geographic. According to the Center for Biological Diversity, the current trajectory of global warming predicts that more than 30 percent of Earth’s plant and animal species will face extinction by 2050. By the end of the century, that number could be as high as 70 percent. We won’t try and sugarcoat things, humanity’s own prospects aren’t looking that great either. According to The Conversation, **our species has just under a decade left to get our CO₂ emissions under control. If we don’t cut those emissions by half before 2030, temperatures will rise to potentially catastrophic levels. It may only seem like a degree or so, but the worldwide ramifications are immense.** The human species is resilient. We will survive for a while longer, even if these grim global warming predictions come to pass, **but it will mean less food, less water, and increased hardship across the world — especially in low-income areas and developing countries. This increase will also mean more pandemics, devastating storms, and uncontrollable wildfires**.