# 1AC – Star Wars

## Part 1:

#### Imagine a galaxy where trade and the market reign supreme. The Senate is weak, and democracy is crumbling. The ideal of the capital has come to dominate lives, as a force beyond their control. Inflation has crippled the economy and the government is losing control.

#### Now let’s travel to a particular area of interest. A trade disagreement has lead to the blockade of these people by the capitalist monster. The people are enslaved and starving. Not long after, the invasion occurs.

#### A long time ago, in a galaxy far, far away. [Cue the Music] We bring you to the world of *Star Wars, Episode I: The Phantom Menace* for the plight of the Naboo*.* The Trade Federation has cut off all supplies to the Naboo, and the tired Galactic Senate refuses to offer aid. But perhaps this story is more than just a movie…it bears much resemblance to the horror we live in today.

#### Looking beyond the light sabers and starships, *Star Wars* brings us a world that is frighteningly familiar. We see a democracy crumble into an Empire after trade disputes. We see the evils of capitalism at work, creating a mindset where power is life and life is power. This creates an eternal quest for power that causes massive ecological destruction and leads to the imperialistic subjugation of millions. Eventually, someone will complete the quest, resulting in the takeover of a totalitarian regime like The Empire.

Tuttle ’11 (Amy, “Politics in American Pop Culture” July 2011 http://www.americanpopularculture.com/archive/politics/empire.htm)///CW

A long time ago in a galaxy far, far away, disputes over trade routes aggravated the cracks in the political foundation of an already crumbling democracy. As a result, an evil Empire ascended to power from the remains of the permanently altered Republic. The six-film Star Wars saga has had a significant influence on the genre of science fiction since the debut of the original film in 1977. References to its characters and themes are deeply embedded in popular culture; however, the images and descriptions contain political messages, which serve as an incisive metaphor for current environmental crisis. The overall premise of the Star Wars movies centers on the prophecy of the Chosen One and the balance that he is to bring to the Force, a universal spirit that “binds the galaxy together.” The story unfolds on a backdrop of a galactic economic and political system that seeks power at the expense of everything else, and the pursuit of power that is portrayed by the imagery from Star Wars indicates that capitalism creates a desire for wealth, which, in capitalistic societies, is the progeny of power. There is textual evidence to suggest that the Sith (the villains in the films) unnaturally manipulated the Force to craft this Chosen One, making him part of the Sith’s own creation. However, the Sith’s attempt to procure political power and to dominate nature actually disrupted the fragile ecosystem that exists among all living things. This imbalance prompted the indivisible Force to respond in an attempt at stability, and the Chosen One eventually unraveled the Sith’s own existence from within.¶ Likewise, humanity is slowly destroying its existence through unregulated and unbalanced creation within its environment. Furthermore, because nature has intrinsic value of its own, industrial development and the pursuit of power are causing an authority disparity – a divergence not unlike the Sith’s attempt to exact domination over the Force. This type of hubris leads to pollution and disease and is tantamount to apocalypse-in-the-making. As Donna Haraway contends in her essay “Animal Sociology and a Natural Economy of the Body Politic,” a marketplace that remakes all things and people into commodities could ultimately unmake civilization and the humanity that refuses to live as one with non-human nature. As humans continue to consciously design themselves and the world, nature exists as just another type of capitalist commodity that is shaped by forces of the free market. This type of politics is problematic because the relationship between nature and culture cannot be explained in a linear way, nor does culture emerge as any one specific course of action that seeks to dominate nature. Humans are culpable for the current environmental state of affairs; however, humans are interacting with processes beyond their control and understanding. ¶ The Force of Star Wars is a ubiquitous power that possesses great significance for both the Jedi and Sith, and it represents the interconnectedness of humans and their environment. While some think of the Force simply in terms of good and evil, it is also an entity capable of intelligent thought (a sort of deity) that encompasses the entirety of space and time. The Force deals with the energy of every living thing. That is, the Force exists within and draws energy from the life forms that use it. In the original Star Wars film, Jedi Master Obi-Wan Kenobi defines the Force as “an energy field created by all living things” that “surrounds us and penetrates us.” Yoda describes the same phenomenon in The Empire Strikes Back: "For my ally is the Force, and a powerful ally it is. Life creates it, makes it grow. Its energy surrounds us and binds us. Luminous beings are we, not this crude matter. You must feel the Force around you; here, between you, me, the tree, the rock, everywhere, yes."¶ The Force symbolizes the association among all living beings, surrounding and penetrating them, thus making all living things connected. This establishes the need for humans to institute policies that are mindfully attuned to other living beings around them. According to Haraway, “many branches of culture affirm the pleasure of connection of human and other living creatures." For example, the Greeks “perceive[d] the body politic as an organism, as fundamentally alive and as part of a large cosmic organism." In other words, the Greeks saw the universe as one great life form. Though this may be an ancient theory, in his essay “Toxic Discourse,” Lawrence Buell attests to a similar political concept and calls for “a new history of US environmentalism” – one that “insists on the interdependence of ecocentric and anthropocentric values” and “underscores the point that environmentalism must make concerns for human and social health more central and salient than it traditionally has if it is to thrive, perhaps even to survive." ¶ This concept of symbiotic survival is central to the mythology of Star Wars. Though the Force is thought to flow through every life form in the galaxy, its power can only be employed by beings with a high count of internal organisms called midichlorians. In the Star Wars films, midichlorians are “a microscopic life form that resides within all living cells.” Qui-Gon Jinn goes on to say, “We are symbiants with them…life forms living together for mutual advantage[…]without the midichlorians, life cannot exist. They continually speak to us, telling us the will of the Force.” Because Force-sensitive beings are able to use their ability to tap into the Force to perform acts of great skill and agility, they are also able to use the Force to control and shape the world around them. This permits users of the Force to determine what they encounter and imagine to be both their environment and their culture. We can determine the significance of this metaphor when we compares it to Haraway’s claim: “What we experience and theorize as nature and as culture are transformed by our work. All we touch and therefore know, including our organic and or social bodies, is made possible for us through labor.” Therefore, there is a unifying “Force” that exists as a part of all living things, and all living things are made known through labor. Furthermore, according to Haraway, “culture does not dominate nature, nor is nature an enemy." This attests to the fact that human and non-human nature are inextricably linked. Perhaps Kate Rigby’s “Ecocriticism” provides a more specific definition. That is, “culture constructs the prism through which we know nature." ¶ In spite of this, political capitalism imposes a standard of needs and wants, creating a desire for humans to label and compartmentalize nature as a resource to be exploited. Western capitalists attempt to separate humanity from nature, as if humanity is not a part of nature. However, by signifying these distinctions with words, these individuals create an indissoluble union with non-human nature. Human society is not independent of nature. It is a hybrid of nature and culture. For this reason, nature and culture cannot be interpreted as independent progressions. If humans continue to allow capitalist politics to exploit the nature/culture dichotomy, any attempt at environmental change will be impossible. ¶ Like the Star Wars notion of the Force, humans are nature, and nature is humans. Therefore, the power struggle that ensues between culture and nature prompts “godlike” human invention and policies that follow. Haraway asserts that when “we have granted science the role of a fetish, an object human beings make only to forget their role in creating it, no longer responsive to the dialectical interplay of human beings with the surrounding world in the satisfaction of social and organic needs,” an imbalance of power is created. Moreover, as Lawrence Buell observes, “More and more it may become second nature to everyone's environmental imagination to visualize humanity in relation to environment, not as solitary escapees or consumers, but as collectivities with no alternative but to cooperate in acknowledgement of their necessary, like-it-or-not interdependence.” In other words, when humans only relate to nature in terms of industry (and when their political agendas reflect that relationship) they are, in fact, dominating nature. The resulting manipulations of nature tear the fabric of the “Force” and produce apocalypse. ¶ Nevertheless, the evil Empire found its motivation in the political desire to emphasize culture as superior to nature. In the films, the Emperor repeatedly uses the influence of technology to interfere with life (heretofore thought of as “playing God”) and manipulate it at the basic level. Haraway contends that these “manipulations, concepts, organizing principles – the entire range of tools of the science – must be seen to be penetrated by the principle of domination." As previously stated, such domination changes the character of life itself. This raises deep-seated doubts and worries, both in the Star Wars universe and within the existing environmental movement. This is not to say that humans should not benefit from non-human nature. According to Marx, “The worker can create nothing without nature, without the sensuous external world.” However, Marx does imply that an acutely capitalist system obscures the fact that “nature[…]provides the means of life in the more restricted sense – i.e., the means for the physical subsistence of the worker himself.” The irony here is that modernity prompts society to think of industry as the complete domination of nature, yet industry is vitally dependent on nature. It serves to reason then, that because nature is inextricably linked with culture, the more the worker allocates the natural world for capital gain, the more he or she alters the tapestry of life itself. ¶ Ostensibly, the most tapestry-altering villains in Attack of the Clones are the Trade Federation, the Banking Guild, and other groups associated with commerce; however, it is Chancellor Palpatine, the future evil Emperor, who influences groups like the Trade Federation for his own gain. The desire for this power is perpetuated by Haraway’s “principle of domination.” The Emperor manipulates political institutions into starting wars so that he can consolidate his power. For example, in Star Wars, Chancellor Palpatine controls the Galactic Senate (the democracy). The senate chamber is comprised of pods, which resemble biological cells, replete with midichlorians (senators). This symbolism, which suggests Palpatine’s willful manipulation of the Force is mirrored in the physical realm when Palpatine commissions “a clone army[…]one of the finest” to propel his capitalist political agenda. The clones’ growth is accelerated, their genetic structure modified, and these cyborgs are “immensely superior to droids.” Haraway argues that “a cyborg world is about the final imposition of a grid of control on the planet, about the final abstraction embodied in a Star War apocalypse waged in the name of defense.” This fact is significant because, according to Haraway, “cyborgs signal disturbingly and pleasurable tight coupling” between people and other living beings. Through exertion of domination over nature, this cloning introduces an artificial element into the Force, causing the symbiosis between human and non-human to become damaged. ¶ Anakin Skywalker, or the Chosen One, is perhaps the most notable cyborg in the Star Wars saga, and the Sith’s non-biological orchestration of his conception (perhaps the Empire’s most serious ecological infraction) is one of the criterion that classifies him as a cyborg. According to Haraway, “Cyborg replication is uncoupled from organic reproduction." Although the Sith’s involvement in Anakin’s conception is not expressly stated as fact in the films, substantiation for the idea exists within the story’s content. For example, when asked about Anakin’s father, Shmi (Anakin’s mother) replied, “There was no father. I carried him. I gave birth. I raised him. I can’t explain what happened.” Furthermore, in Revenge of the Sith, Chancellor Palpatine speaks of a Sith Lord “so powerful and so wise that he could use the Force to influence the midichlorians to create life.” Again, this point attests to the Sith’s desire to dominate nature in a political declaration of culture as superior. The idea that Anakin was created as a result of manipulations of the Force supports Haraway’s suggestion that “the cyborg appears in myth precisely where the boundary between human and animal is transgressed." For that reason, if Anakin was conceived by the Force, and if he existed as the embodiment of that which was to restore balance to the Force, then the Sith deliberately violated the boundary between human and non-human nature in an attempt to gain political power.

#### But returning to the Star Wars galaxy, the capitalist appropriation of the galaxy by the trade federation led to the proliferation of the clone wars, an event that would shape the future of the galaxy… for worse

**Wookiepedia, ND** (Republic officials and sent to, No Date, accessed on 2-13-2022, Wookieepedia, "Trade Federation", <https://starwars.fandom.com/wiki/Trade_Federation#Clone_Wars)/> Rishizzle

A decade after the war on Naboo, the Trade Federation pledged support to the [Confederacy of Independent Systems](https://starwars.fandom.com/wiki/Confederacy_of_Independent_Systems), becoming a major military benefactor during the [Clone Wars](https://starwars.fandom.com/wiki/Clone_Wars). Publicly, however, the Federation denied all links to the Confederacy so [Lott Dod](https://starwars.fandom.com/wiki/Lott_Dod) would maintain his seat in the Republic Senate and keep an eye on it’s events for Dooku with help from [InterGalactic Banking Clan](https://starwars.fandom.com/wiki/InterGalactic_Banking_Clan" \o "InterGalactic Banking Clan) representative [Nix Card](https://starwars.fandom.com/wiki/Nix_Card) and [Techno Union](https://starwars.fandom.com/wiki/Techno_Union) Senator [Gume Saam](https://starwars.fandom.com/wiki/Gume_Saam" \o "Gume Saam)[[7]](https://starwars.fandom.com/wiki/Trade_Federation#cite_note-Episode_II-7) and officially taking a neutral stance in the conflict. Publicly, the Trade Federation also distanced itself from Viceroy Gunray, calling him "an extremist" and stating that his views did not represent the Federation's positions; however, this was merely a sham and Gunray was still the head of the Federation.[[2]](https://starwars.fandom.com/wiki/Trade_Federation#cite_note-Databank_Nute_Gunray-2) During the Clone Wars, the Trade Federation was often used by the Separatists and the Sith as a puppet to drive more systems to their causes, though this was staunchly denied.[[28]](https://starwars.fandom.com/wiki/Trade_Federation#cite_note-Supply_Lines-28)

#### The Federation then began the production of battle droids to wreck havoc on the galaxy from a secret base in Geonosis

**Wookiepedia, ND** (Republic officials and sent to, No Date, accessed on 2-13-2022, Wookieepedia, "Trade Federation", <https://starwars.fandom.com/wiki/Trade_Federation#Clone_Wars)/> Rishizzle

The factories on Geonosis designed on behalf of the Federation[[18]](https://starwars.fandom.com/wiki/Trade_Federation#cite_note-Catalyst-18) still secretly operated under the surface, mass-producing battle droids to increase the Federation's armed forces,[[7]](https://starwars.fandom.com/wiki/Trade_Federation#cite_note-Episode_II-7) after Sidious’ new apprentice [Count](https://starwars.fandom.com/wiki/Count) [Dooku](https://starwars.fandom.com/wiki/Dooku) negotiated for the deal to continue.[[18]](https://starwars.fandom.com/wiki/Trade_Federation#cite_note-Catalyst-18)

#### The Separatist Army fueled by the Battle Droids of the federation fueled their desire to succeed from the Galactic Republic – that escalates and draws-in hundreds of other worlds

Wookiepedia ‘18 5-28-2018 “The Clone Wars” <https://starwars.fandom.com/wiki/Clone_Wars#cite_note-Dark_Disciple-13> (Wookieepedia: The Star Wars Wiki is an online encyclopedia for information on the Star Wars universe—including information on all the films, as well as Clone Wars, The Clone Wars and its introductory film, Rebels, the Star Wars expanded universe, and any upcoming Star Wars material.)//Elmer

As **the Clone Wars engulfed world after world across the galaxy**, the Jedi were forced to relinquish their traditional roles as peacekeepers[50] in favor of military commands within the Grand Army of the Republic. Knights and Masters accepted the new rank of Jedi General. Even Padawans contributed to the Republic's war effort, with some serving as battlefield commanders. Among the newly promoted Jedi Generals was Anakin Skywalker, whom the Jedi High Council elevated to Knighthood.[15] Unbeknownst to his colleagues, Skywalker had secretly married Padmé Amidala following the Battle of Geonosis,[12] a relationship that would have repercussions for the entire war.[7] To satisfy the Republic's increased demand for troops, Kamino continued its production and training of clone troopers. In turn, the Republic Navy blockaded Kamino,[51] and the Grand Army established a network of listening posts to monitor Separatist activity in the vicinity.[52] Due to the death of Jango Fett, the Kaminoan scientists stretched the preexisting samples of his DNA in order to decant more clones. The Jedi High Council selected one of its members, Master Shaak Ti, to oversee the training of clone cadets in Kamino's Tipoca City, assisted by contracted mercenaries such as Bric and El-Les to help supervise the clones' combat instruction.[51] The Republic attracted both internal and external criticism for its use of clone troopers, whom some viewed as slaves to the Jedi.[13][53] One trooper deserted from the Grand Army after the Confederacy annihilated his unit; he fled to the planet Saleucami, where he took the name Cut Lawquane with a family.[54] On the other hand, the Separatist citizenry took pride in the fact that officers in the Confederacy military were willing participants, while its **armed forces mainly sacrificed expendable battle droids for their cause**.[13] One Confederate officer, the husband of Separatist Senator Mina Bonteri, was slain while defending a new base on the planet Aargonar from Republic forces.[31] At the same time, the Confederate populace was insulated from reports of war crimes that were committed in its name. The primary cause of the carnage was General Grievous,[55] a cyborg warlord from Kalee **who oversaw the Droid Army**.[43] In addition to Grievous, Dooku recruited another agent as his lieutenant and emissary:[56] Asajj Ventress, a slave-turned-Jedi from Dathomir who fell to the dark side of the Force and became Dooku's apprentice.[21] Though Grievous and Ventress developed a long-standing rivalry,[20] both were motivated by a deep-seated hatred for the Jedi Order.[13][57] Grievous and Ventress made a habit of claiming as trophies the lightsabers of their fallen Jedi victims, and Dooku collected the pilfered weapons in his palace on Serenno. Ventress acquired one such lightsaber from Jedi Master Tholme, whom she bested in combat during a major campaign. She elected to slay Tholme rather than accept his surrender.[13] The outbreak of the **Clone Wars shifted the balance of power on numerous worlds**. Since the Separatist Crisis, a schism had fractured the Gotal population of Antar 4, with the Confederacy backing terrorist groups **to combat the moon's Republic loyalists**. The loyalists remained in power until shortly after the Battle of Geonosis, when the Confederacy conquered Antar 4, and the moon briefly served as a headquarters for Dooku. While millions of Gotal refugees fled to their colony world of Atzerri, an influx of Koorivar, Gossams, and other Confederate-allied species immigrated to Antar 4. The resulting political crisis on the moon gave rise to one of the Republic's first resistance cells. Gotal and Koorivar loyalists executed numerous acts of sabotage against the Separatist regime, with the Republic covertly sponsoring their guerrilla campaign. Despite their efforts, the Confederacy retained control of Antar 4 throughout the war.[1] Early in the Clone Wars,[58] the Confederacy seized the Outer Rim world of Lola Sayu,[43] the site of the infamous Republic prison known as the Citadel. The Citadel had been constructed five centuries earlier to hold Jedi who turned against the Republic. The Separatists converted the facility into a prisoner-of-war camp, using it to house Republic captives.[58] The Separatists also invaded Millius Prime, one of the thousand moons of the remote planet Iego, and drove away its inhabitants, the peaceful Angels. The Separatists established military sites on both Iego and Millius Prime, but later withdrew from the system. Before departing, they seeded Iego's asteroid field with a security grid of laser emitters that trapped its residents on the surface.[59] Other planets swept up in the Clone Wars included Akiva, where a **Confederate droid factory turned the planet into a battlefield** between the Jedi and the Separatists;[60] and Sedratis, which hosted the Battle of Sedratis. During the latter campaign, Jedi ace pilots Skywalker and Huulik proved instrumental in securing a Republic victory over the Confederacy's droid starfighter forces.[61] During the war, a number of manufacturers converted freighters and transports into combat vessels. New vehicles loaded with weapons were also made.[43] At one point, a battle was fought in the Crombach Nebula, during which Jedi Master Wom-Nii Gnaden's NTB-630 naval bomber collided with a Munificent-class star frigate.[62] Under the command of General Darrus Jeht, the Maelstrom-class battle cruiser named the Maelstrom served with distinction at the Battle of Kromus and later the Battle of Cularin.[63] During the conflict, because repair facilities were often heavily damaged during battles, Nomad starships would arrive in star systems after the fleets had departed and the fighting was over. The Nomads would help the local population with repairs to compensate for the damaged facilities.[64]

#### The Clone Wars killed billions and led to the rise of the galactic empire which continued this legacy of terror and destruction

Golden 15 Christie Golden 7-7-2015 "Dark Disciple" Ask me and I’ll give you the PDF, it’s a good read. (Absolute Star Wars Expert)//Elmer

For years, the galaxy-wide conflict known as the Clone Wars has raged. The struggle between the rightful government of the Galactic Republic and the Confederacy of Independent Systems **has claimed the lives of untold billions**. The Force-wielding Jedi, for millennia the guardians of peace in the galaxy, have been thwarted at nearly **every turn by the Separatists** and their leader, the Sith Lord Count Dooku. With the war showing no signs of ending, and the **casualties mounting each day**, the Jedi must consider every possible means of defeating their cunning foe. Whether some means are too unthinkable—and some allies too untrustworthy—has yet to be revealed… Ashu-Nyamal, Firstborn of Ashu, child of the planet Mahranee, huddled with her family in the hold of a Republic frigate. Nya and the other refugees of Mahranee braced themselves against the repercussions from the battle raging outside. Sharp, tufted Mahran ears caught the sounds of orders, uttered and answered by clones, the same voice issuing from different throats; keen noses scented faint whiffs of fear from the speakers. The frigate rocked from yet another blast. Some of the pups whimpered, but the adults projected calm. Rakshu cradled Nya’s two younger siblings. Their little ears were flat against their skulls, and they shivered in terror against their mother’s warm, lithe body, but their blue muzzles were tightly closed. No whimpers for them; a proud line, was Ashu. It had given the Mahran many fine warriors and wise statesmen. Nya’s sister Teegu, Secondborn of Ashu, had a gift for soothing any squabble, and Kamu, the youngest, was on his way to becoming a great artist. Or had been, until the Separatists had blasted Mahranee’s capital city to rubble. The Jedi had come, in answer to the distress call, as the Mahran knew they would. But they had come too late. Angry at the Mahranee government’s refusal to cooperate, **the Separatists had decided that genocide**, or as close a facsimile as possible, would solve the problem of obtaining a world so rich in resources. Nya clenched her fists. If only she had a blaster! She was an excellent shot. If any of the enemy attempted to board the ship, she could be of use to the brave clones now risking their lives to protect the refugees. Better yet, Nya wished she could stab one of the Separatist scum with her stinger, even though it would— Another blast, this one worse. The lights flickered off, replaced almost instantly by the blood-red hue of the backup lighting. The dark-gray metal of the bulkheads seemed to close in ominously. Something snapped inside Nya. Before she really knew what she was doing, she had leapt to her feet and bounded across the hold to the rectangular door. “Nya!” Rakshu’s voice was strained. “We were told to stay here!” Nya whirled, her eyes flashing. “I am walking the warrior path, Mother! I can’t just sit here doing nothing. I have to try to help!” “You will only be in the…” Rakshu’s voice trailed off as Nya held her gaze. Tears slipped silently down Rakshu’s muzzle, glittering in the crimson light. The Mahran were no telepaths, but even so, Nya knew her mother could read her thoughts. I can do no harm. We are lost already. Rakshu knew it, too. She nodded, then said, her voice swelling with pride in her eldest, “Stab well.” Nya swallowed hard at the blunt blessing. The stinger was the birthright of the Mahran—and, if used, their death warrant. The venom that would drop a foe in his tracks would also travel to his slayer’s heart. The two enemies always died together. The words were said to one who was not expected to return alive. “Good-bye, Mama,” Nya whispered, too softly for her mother to hear. She slammed a palm against the button and the door opened. Without pausing she raced down the corridor, her path outlined by a strip of emergency lighting; she skidded to a halt when the hallway branched into two separate directions, picked one, and ran headlong into one of the clones. “Whoa, there!” he said, not unkindly. “You’re not supposed to be here, little one.” “I will not die huddled in fear!” Nya snapped. “You’re not going to,” the clone said, attempting to be reassuring. “We’ve outrun puddle-jumpers like these before. Just get back to the holding area and stay out of our way. We’ve got this in hand.” Nya smelled the change in his sweat. He was lying. For a moment, she spared compassion for him. What had his life been like when he was a youngling? There had been no one to give him hugs or tell stories, no loving parental hands to soothe childhood’s nightmares. Only brothers, identical in every way, who had been raised as clinically as he. Brothers, and duty, and death. Feeling strangely older than the clone, and grateful for her own unique life that was about to end, Nya smiled, shook her head, and darted past him. He did not give chase. The corridor ended in a door. Nya punched the button. The door slid open onto the cockpit. And she gasped. She had never been in space before, so she was unprepared for the sight the five-section viewport presented. Bright flashes and streaks of laserfire dueled against an incongruously peaceful-looking starfield. Nya wasn’t sufficiently knowledgeable to be able to distinguish one ship from another—except for her own planet’s vessels, looking old and small and desperate as they tried to flee with their precious cargo of families just like her own. A clone and the Jedi general, the squat, reptilian Aleena who had led the mission to rescue Nya’s people, occupied the cockpit’s two chairs. With no warning, another blast rocked the ship. Nya went sprawling into the back of the clone’s chair, causing him to lurch forward. He turned to her, his eyes dark with anger, and snapped, “Get off this—” “General Chubor,” came a smooth voice. Nya’s fur lifted. She whirled, snarling silently. Oh, she knew that voice. The Mahran had heard it uttering all sorts of pretty lies and promises that were never intended to be kept. She wondered if there was anyone left in the galaxy who didn’t recognize the silky tones of Count Dooku. He appeared on a small screen near the top of the main viewport. A satisfied, cruel smirk twisted Dooku’s patrician features. “I’m surprised you contacted me,” his image continued. “As I recall, Jedi prefer to be regarded as the strong, silent type.” The clone lifted a finger to his lips, but the warning was unnecessary. Nya’s sharp teeth were clenched, her fur bristled, and her entire being was focused on the count’s loathed face, but she knew better than to speak. General Chubor, sitting beside the clone in the pilot’s chair, so short that his feet did not reach the floor, likewise was not baited. “You’ve got your victory, Dooku.” His slightly nasal, high-pitched voice was heavy with sorrow. “The planet is yours…let us have the people. We have entire families aboard, many of whom are injured. They’re innocents!” Dooku chuckled, as if Chubor had said something dreadfully amusing over a nice hot cup of tea. “My dear General Chubor. You should know by now that in a war, there is no such thing as an innocent.” “Count, I repeat, our passengers are civilian families,” General Chubor continued with a calmness at which Nya could only marvel. “Half of the refugees are younglings. Permit them, at least, to—” “Younglings whose parents, unwisely, chose to ally with the Republic.” Gone was Dooku’s civilized purr. His gaze settled on Nya. She didn’t flinch from his scrutiny, but she couldn’t stifle a soft growl. He looked her up and down, then dismissed her as of no further interest. “I’ve been monitoring your transmissions, General, and I know that this little chat is being sent to the Jedi Council. So let me make one thing perfectly clear.” Dooku’s voice was now hard and flat, as cold and pitiless as the ice of Mahranee’s polar caps. “**As long as the Republic resists me, ‘innocents’ will continue to die**. Every death in this war lies firmly at the feet of the Jedi. And now…it is time for you and your passengers to join the ranks of the fallen.” One of the largest Mahranee ships bloomed silently into a flower of yellow and red that disintegrated into pieces of rubble. Nya didn’t know she had screamed until she realized her throat was raw. Chubor whirled in his chair. His large-eyed gaze locked with hers. The last thing Ashu-Nyamal, Firstborn of Ashu, would ever see was the shattered expression of despair in the Jedi’s eyes. — The bleakest part about being a Jedi, thought Master Obi-Wan Kenobi, is when we fail. He had borne witness to scenes like the one unfolding before the Jedi Council far too many times to count, and yet the pain didn’t lessen. He hoped it never would. The terrified final moments of thousands of lives played out before them, then the grim holographic recording flickered and vanished. For a moment, there was a heavy silence. The Jedi cultivated a practice of nonattachment, which had always served them well. Few understood, though, that while specific, individual bonds such as romantic love or family were forbidden, the Jedi were not ashamed of compassion. All lives were precious, and when so many were lost in such a way, the Jedi felt the pain of it in the Force as well as in their own hearts. At last, Master Yoda, the diminutive but extraordinarily powerful head of the Jedi Council, sighed deeply. “Grieved are we all, to see so many suffer,” he said. “Courage, the youngling had, at the end. Forgotten, she and her people will not be.” “I hope her bravery brought her comfort,” Kenobi said. “The Mahran prize it. She and the others are one with the Force now. But I have no more earnest wish than that this tragedy be the last the war demands.” “As do all of us, Master Kenobi,” said Master Mace Windu. “But I don’t think that wish is coming true anytime soon.” “Did any ships make it out with their passengers?” Anakin Skywalker asked. Kenobi had asked the younger man, still only a Jedi Knight, to accompany him to this gathering, and Anakin stood behind Kenobi’s chair. “Reported in, no one has,” Yoda said quietly. “But hope, always, there is.” “With respect, Master Yoda,” Anakin said, “the Mahran needed more than our hope. They needed our help, and what we were able to give them wasn’t enough.” “And unfortunately, they are not the only ones we’ve been forced to give short shrift,” Windu said. “For almost three standard years, this war has raged,” said Plo Koon, the Kel Dor member of the Council. His voice was muffled due to the mask he wore over his mouth and nose, a requirement for his species in this atmosphere. “**We can barely even count the numbers of the fallen**. But this—” He shook his head.

#### Thus I affirm, The appropriation of the Star Wars galaxy by the Trade Federation is unjust

#### The Trade Federation never understood the plight of the normal citizen on any planet. To them they were just units to be decimated in their thirst for profit. This desire led to the rise of the federation, and eventually towards their growing control and monopoly over space. In order to preserve this monopoly they worked with the Sith and the Separatists, proliferating the Clone wars and the decimation of the galaxy.

## Part 2:

#### Our reading of Star Wars challenges the politics that revolve around the appropriation of outer space in our world. Companies use the logic of the trade federation to lock in cycles of capitalist accumulation that kills billions in the name of profit. As Dave Filoni once said, “It is a galaxy far, far away, but it feels relatively close and it can feel very familiar. It’s that familiarity that you connect with.”

#### [1] The status quo results in the collapse of all political action - only a reinvigoration of science fiction stories can create new paradigms and possibilities

McCalmont 12 Jonathan McCalmont 10-3-2012 “Laziness and Irony: How Science Fiction Lost the Future” ruthlessculture.com/2012/10/03/cowardice-laziness-and-irony-how-science-fiction-lost-the-future/ (Film Critic and Author)//Re-cut by Elmer

While many of these books are excellent examples of their styles of writing, I cannot help but yearn for books that plunge us into the world rather **than aid our flight** from it. The thing that unites humanity is not the trappings of popular culture, but the realities of a world that needs to be both **confronted and understood** if it is ever to change. It is now almost a cliché to say that we are living in a science fictional world but it is genuinely astonishing to think about how much science fiction writers have got right over the years: Every morning, I sit at my desk and fire up a Twitter client that allows me to communicate with people around the globe in real time. Both a sounding board and a source of information, Twitter has me bouncing my ideas off Australian graduate students and Indian journalists while other people retweet links to their latest blog posts for the people living in different time zones. Cory Doctorow’s Eastern Standard Tribe (2004) predicted much of what it meant to have one’s community exist in entirely different places and yet hardly any contemporary science fiction novels acknowledge the existence of social media let alone engage with the social and psychological changes heralded by such a radically different types of community. Having grown afraid of the political repercussions of putting soldiers in harm’s way, American political elites have increasingly come to rely on the use of remote controlled planes as a means of imposing American political hegemony on remote parts of the globe. Increasingly sophisticated at the level of both software and hardware, these drones are beginning to resemble the drones that appeared in Iain M. Banks’ Culture novels but while Banks’ predictions of a hard robotic hand inside a velvety human glove come to pass, Banks himself seems more interested in reimagining the Culture as a fantastical backdrop similar to that of Vernor Vinge’s Zones of Thought series. I used the examples of Doctorow and Banks as both are writers whose careers have played out against a background of ironic detachment. Indeed, between Doctorow’s fondness for Disney’s Magic Kingdom and Banks’ increasing fondness for epic quest narratives, both Doctorow and Banks demonstrate how even the most detached of writers can sometimes connect directly to the world around them. Indeed, the point of this essay was never to make monolithic statements about the true nature of science fiction but rather to draw attention to a broad narrative of detachment that has transformed the mainstream of science fiction into an airless postmodern vacuum. Science fiction never completely stopped commenting on the world… it’s just that the works that do comment on the world do not get as much attention as those that pointedly ignore it. Similarly, few writers have completely abandoned writing about either the future or science, it is just that these ideas now lurk on the periphery rather than in the foreground of the text. I am not calling for a complete re-think of the science fictional enterprise, rather I would like to see the genre seize this historic opportunity and rediscover its heritage of engagement and prediction. Part of what makes this moment so special is the fact that we have seen cracks appear in the façade of neoliberalism. Francis Fukuyama once wrote of the end of history having been achieved but the economic, social and political turbulence engulfing the world make it clear that history is very much alive and kicking. The challenge facing contemporary science fiction is to widen the cracks and to peer through the fractured veneer of neoliberalism in an effort to see what could one day come to pass. These futures, though speculative, must always remain anchored in the present moment as the real challenge facing science fiction is not merely to create a possible future, but to create the type of possible future that is **currently deemed unthinkable**. As Mark fisher puts it: The long dark night of the end of history has to be grasped as an enormous opportunity. The very oppressive pervasiveness of capitalist realism means that even glimmers of alternative political and economic possibilities can have a disproportionately great effect. The tiniest event can tear a hole in the grey curtain of reaction which has marked the **horizons of possibility under capitalist realism**. From **a situation in which nothing can happen, suddenly anything is possible again**. My greatest source of optimism for the future of science fiction lays in the fact that science fiction has handled precisely this type of situation before. Back in the 1950s, the British science fiction author John Wyndham wrote a series of novels attempting to make sense of the end of the British Empire. Snarkily dubbed ‘Cosy Catastrophes’ by Brian Aldiss, these works painted a memorable image of middle-class folk struggling to cling to their old lifestyles as the world fell apart around them. In The Day of the Triffids (1951) Wyndham describes middle-class people being shackled to the sick and blind in a misguided effort to create a more equal society. Confronted by this nightmare of post-Imperial socialist egalitarianism, Wyndham’s characters retreat to the Isle of Wight where they begin to draw up plans to re-impose their middle-class values on the world. A similar terror of unchecked social change pervades Wyndham’s The Midwich Cuckoos (1957) as a group of villagers realise that their brilliantly gifted children are in fact a group of inhuman monsters that must be destroyed lest their difference taint the entire planet. Looking back on Wyndham’s work, it is easy to laugh at the astonishing narrow-mindedness of his concerns. Less than a decade after the publication of The Midwich Cuckoos, Stan Lee and Jack Kirby would take the idea of a generation of radically Other children and turned it into a franchise that sold millions of comics and inspired the creation of a series of vastly successful blockbuster movies. We laugh at Wyndham’s social conservatism and cheer the X-men’s celebration of difference in part because Wyndham did his job as a science fiction writer. By using genre techniques to isolate social trends and force them out into the open where they can be discussed and analysed in a fictional context, Wyndham was helping an entire generation process and come to terms with a period of intense social unrest, a period very similar to our own. We are living through a period of instability. As government and businesses teeter on the brink of collapse and individuals acquire fortunes so vast that they beggar belief, our cosy Western reality is beginning to fall apart. For the first time in decades, the next generation of Westerners will be less well off than their parents as jobs, housing and opportunity decline across the board. Devoid of ideas and clearly terrified by the responsibility of having to keep a decaying system together, Western leaders tear up a century of political reform and strip the state back to its feudal origins: Armies to fight foreigners and a police force to fight everyone else. Faced with such terrifying instability and the shadow of a hideous future being born, Western culture has responded by dutifully ignoring the warning signs and encouraging us to buy more stuff. Don’t worry about your job… picture yourself as a Victorian airship captain! Don’t think too much about what the government is doing with your taxes… read a series of novels about bloggers fighting zombies! Don’t pay attention to real world inequalities… moan about how oppressed and mistreated you are for wanting to watch a cartoon about magical ponies and friendship! Never has the term ‘cosy catastrophe’ seemed more fitting than it does today. Just as Joe Haldeman once used science fictional tropes to process the experience of returning from Vietnam to find America completely changed in The Forever War (1976) and Joanna Russ’s The Female Man (1975) addressed the changing nature of female identity, contemporary science fiction must find a way to confront, process and make sense of the world as it is today. We are living in a science fictional world and this means that science fiction is in a unique position to help us **to make sense of a dangerously unstable world**. By rediscovering its ties to reality and using old tropes to explore new problems, science fiction can provide humanity with its first draft of future history.

#### [2] Objective reality is inconclusive – the future is based off of different perceptions of the world, so our reading is best.

MIT Technology Review ’19 (Emerging Technology from the arXiv archive page; Covers latest ideas from blog post about arXiv; 03/12/2019; “Emerging Technology from the arXiv archive page”; <https://www.technologyreview.com/2019/03/12/136684/a-quantum-experiment-suggests-theres-no-such-thing-as-objective-reality/>; *MIT Technology Review*; accessed: 11/19/2020; MohulA)

Back in 1961, the Nobel Prize–winning physicist Eugene Wigner outlined a thought experiment that demonstrated one of the lesser-known paradoxes of quantum mechanics. The experiment shows how the strange nature of the universe allows two observers—say, Wigner and Wigner’s friend—to experience different realities. Since then, physicists have used the “Wigner’s Friend” thought experiment to explore the nature of measurement and to argue over whether objective facts can exist. That’s important because scientists carry out experiments to establish objective facts. But if they experience different realities, the argument goes, how can they agree on what these facts might be? That’s provided some entertaining fodder for after-dinner conversation, but Wigner’s thought experiment has never been more than that—just a thought experiment. Last year, however, physicists noticed that recent advances in quantum technologies have made it possible to reproduce the Wigner’s Friend test in a real experiment. In other words, it ought to be possible to create different realities and compare them in the lab to find out whether they can be reconciled. And today, Massimiliano Proietti at Heriot-Watt University in Edinburgh and a few colleagues say they have performed this experiment for the first time: they have created different realities and compared them. Their conclusion is that Wigner was correct—these realities can be made irreconcilable so that it is impossible to agree on objective facts about an experiment. Wigner’s original thought experiment is straightforward in principle. It begins with a single polarized photon that, when measured, can have either a horizontal polarization or a vertical polarization. But before the measurement, according to the laws of quantum mechanics, the photon exists in both polarization states at the same time—a so-called superposition. Wigner imagined a friend in a different lab measuring the state of this photon and storing the result, while Wigner observed from afar. Wigner has no information about his friend’s measurement and so is forced to assume that the photon and the measurement of it are in a superposition of all possible outcomes of the experiment. Wigner can even perform an experiment to determine whether this superposition exists or not. This is a kind of interference experiment showing that the photon and the measurement are indeed in a superposition. From Wigner’s point of view, this is a “fact”—the superposition exists. And this fact suggests that a measurement cannot have taken place. But this is in stark contrast to the point of view of the friend, who has indeed measured the photon’s polarization and recorded it. The friend can even call Wigner and say the measurement has been done (provided the outcome is not revealed). So the two realities are at odds with each other. “This calls into question the objective status of the facts established by the two observers,” say Proietti and co. That’s the theory, but last year Caslav Brukner, at the University of Vienna in Austria, came up with a way to re-create the Wigner’s Friend experiment in the lab by means of techniques involving the entanglement of many particles at the same time. The breakthrough that Proietti and co have made is to carry this out. “In a state-of-the-art 6-photon experiment, we realize this extended Wigner’s friend scenario,” they say. They use these six entangled photons to create two alternate realities—one representing Wigner and one representing Wigner’s friend. Wigner’s friend measures the polarization of a photon and stores the result. Wigner then performs an interference measurement to determine if the measurement and the photon are in a superposition. The experiment produces an unambiguous result. It turns out that both realities can coexist even though they produce irreconcilable outcomes, just as Wigner predicted. That raises some fascinating questions that are forcing physicists to reconsider the nature of reality. The idea that observers can ultimately reconcile their measurements of some kind of fundamental reality is based on several assumptions. The first is that universal facts actually exist and that observers can agree on them. But there are other assumptions too. One is that observers have the freedom to make whatever observations they want. And another is that the choices one observer makes do not influence the choices other observers make—an assumption that physicists call locality. If there is an objective reality that everyone can agree on, then these assumptions all hold. But Proietti and co’s result suggests that objective reality does not exist. In other words, the experiment suggests that one or more of the assumptions—the idea that there is a reality we can agree on, the idea that we have freedom of choice, or the idea of locality—must be wrong. Of course, there is another way out for those hanging on to the conventional view of reality. This is that there is some other loophole that the experimenters have overlooked. Indeed, physicists have tried to close loopholes in similar experiments for years, although they concede that it may never be possible to close them all. Nevertheless, the work has important implications for the work of scientists. “The scientific method relies on facts, established through repeated measurements and agreed upon universally, independently of who observed them,” say Proietti and co. And yet in the same paper, they undermine this idea, perhaps fatally. The next step is to go further: to construct experiments creating increasingly bizarre alternate realities that cannot be reconciled. Where this will take us is anybody’s guess. But Wigner, and his friend, would surely not be surprised.

#### [3] All politics is fictional – imagination is a central component of representation – our affirmative merely exposes this truth

Freedman 13, Carl. Critical theory and science fiction. Wesleyan University Press, 2013. Pg 20-22 (Associate Professor of English at Louisiana State University)

It is a priori likely that most texts display the activity of numerous different genres, and that few or no texts can be adequately described in terms of one genre alone. Genre in this sense is analogous to the Marxist concept of the mode of production as the latter has gained new explanatory force by being contrasted, in the Althusserian vocabulary, with the category of social formation – a term that is preferred to the more familiar notion of society, because the latter connotes a relatively homogeneous unity, whereas the former is meant to suggest an overdetermined combination of *different* modes of production at work in the same place and during the same time. Though it is thus impossible simply to equate a given social formation with a given mode of production, it is nonetheless legitimate to affirm that (for instance) the United States "is" capitalist, so long as we understand that the copulative signifies not true equation or identity but rather conveys that, of the various and relatively autonomous modes of production active within the U.S. social formation, capitalism enjoys a position of *dominance.* In the same way, the dialectical rethinking of genre does not in the least preclude generic discrimination. We may validly describe a particular text as science fiction if we understand the formulation to mean that cognitive estrangement is the dominant generic tendency within the overdetermined textual whole. Accordingly, there is probably no text that is a perfect and pure embodiment of science fiction (no text, that is to say, in which science fiction is the *only* generic tendency operative) **but also no text in which the science fiction tendency is altogether absent.** Indeed**, it might be argued that this tendency is the precondition for the constitution of fictionality** – and even of representation – itself. For the construction of an alternative world is the very definition of fiction: owing to the character of representation as a nontransparent process that necessarily involves not only similarity but *difference* between representation and the "referent" of the latter, an irreducible degree of alterity and estrangement is bound to obtain even in the case of the most "**realistic" fiction** imaginable. The appearance of transparency in that paradigmatic realist Balzac has been famously exposed as an illusion;2 ' nonetheless, it is important to understand the operation of alterity in realism not as the failure of the latter, but as the sign of the estranging tendency of science fiction that supplies (if secretly) some of the power of great realistic fiction 25 Furthermore, just as some degree of alterity and hence estrangement is fundamental to all fiction, finally including realism itself, so the same is true (but here the limit case is fantasy) of that other dialectical half of the science-fiction tendency: cognition. The latter is after all an unavoidable operation of the human mind (however precritical, and even if clinically schizophrenic) and must exercise a determinant presence for literary production to take place at all. Even in *The Lord of the Rings*-to consider again what is perhaps the most thoroughgoing fantasy we possess, by an author who stands to fantasy rather as Balzac stands to realism – cognition is quite strongly and overtly operative on at least one level: namely that of the moral and theological values that the text is concerned to enforce. 2 It is, then, in this very special sense that the apparently wild assertions that **fiction is science fiction and even that the latter is a wider term than the former may be justified**: cognition and estrangement, which together constitute the generic tendency of science fiction, are not only actually present in all fiction, but are structurally crucial to the possibility of fiction and even of representation in the first place. Yet in more routine usage, the term of science fiction ought, as I have maintained above, to be reserved for those texts in which cognitive estrangement is not only present but dominant. And it is with this dialectical understanding of genre that we may not reconsider the apparently difficult cases of Brecht, on the one hand, and *Star Wars* on the other.

#### [4] Creative engagement with political decisionmaking is critical to human survival

Stannard 6 Matt Stannard 4-18-2006 “Deliberation, Democracy and Debate” <http://theunderview.blogspot.com/2006/04/deliberation-democracy-and-debate.html> (Department of Communication and Journalism at the University of Wyoming)//Re-cut by Elmer

The complexity and interdependence of human society, combined with the control of political decisionmaking—and political conversation itself—in the hands of fewer and fewer technological "experts," the gradual exhaustion of material resources and the organized circumvention of newer and more innovative resource development, places humanity, and perhaps all life on earth, in a precarious position. **Where we need creativity and openness**, **we find rigid and closed non-solutions**. Where we need masses of people to make concerned investments in their future, we find (understandable) alienation and even open hostility to political processes. The dominant classes manipulate ontology to their advantage: When humanity seeks meaning, the powerful offer up metaphysical hierarchies; when concerned masses come close to exposing the structural roots of systemic oppression, the powerful switch gears and promote localized, relativistic micronarratives that discourage different groups from finding common, perhaps "universal" interests. Apocalyptic scenarios are themselves rhetorical tools, but that doesn’t mean they are bereft of material justification. The "flash-boom" of apocalyptic rhetoric isn’t out of the question, but it is also no less threatening merely as a metaphor for the slow death of humanity (and all living beings) through environmental degradation, the irradiation of the planet, or the descent into political and ethical barbarism. Indeed, these slow, deliberate scenarios ring more true than the flashpoint of quick Armageddon, but in the end the "fire or ice" question is moot, because the answers to those looming threats **are still the same**: The complexities of threats to our collective well-being require **unifying perspectives based on diverse viewpoints,** in the same way that the survival of ecosystems is dependent upon biological diversity. In Habermas’s language, we must fight the colonization of the lifeworld in order to survive at all, let alone to survive in a life with meaning. While certainly not the only way, **the willingness to facilitate organized democratic deliberation, including encouraging participants to articulate views with which they may personally disagree**, is one way to resist this colonization.

#### [5] Politics and Science Fiction are co-productive – it is IMPOSSIBLE to analyze politics without its fictional undercurrents

**Weldes 2** [Senior Lecturer, Bristol University; PhD (Minn) (Jutta, “Popular culture, science fiction, and world politics: exploring inter textual relations” in “To seek out new worlds: science fiction and world politics” ed. Weldes, Palgrave Macmillan 2003, 15-16)] // JG

Crucial here is not only the reproduction, across the SF/world politics intertext, of similar images— whether of cyberspace, the post-modern city, or spaceship Earth. 18 These are the easiest relations to illustrate but, although central to the production of common sense, they are not ultimately the most significant aspect of the SF/world politics intertext. Instead, **what renders this intertext so crucial to our understanding of world politics is the deep metaphysical— epistemological and ontological— overlap across its constituent texts.** Their structural homologies, in other words, extend to their most basic assumptions: **the nature of Self and Other**, the character of knowledge, the possibilities of knowing the Self, or the Other, **the nature of** and relations between good and **evil, the possibilities for community**. The language of “inter-text” subtly implies that different texts are produced in different spaces/times/cultures. These different texts then have an interface: they meet and relate to one another. But if these texts already overlap at such fundamental metaphysical levels, then the notion of an “intertext” relies too heavily on an ontology of difference. Quite different texts— **the** constituent **elements of the SF/world politics intertext**— do get produced, but they **share deeply rooted assumptions**.

#### [6] Thus the Role of the Ballot is to endorse the debater that best performatively and methodologically opens up the debate space to the pedagogy of science fiction.

**Miller and Bennett 1** [Associate Director of the Consortium for Science, Policy and Outcomes, Associate Director and CoPI of the Center for Nanotechnology in Society, and Chair of the PhD Program in Human and Social Dimensions of Science and Technology at Arizona State University. He is also a Senior Fellow in the Center for World Affairs and the Global Economy at the University of Wisconsin-Madison. He holds a PhD in electrical engineering from Cornell University AND PhD in biochemistry from Arizona State University in 2003 and today is an Assistant Research Professor in the Consortium for Science, Policy and Outcomes and the Center for Nanotechnology in Society at Arizona State University (October, Clark A. and Ira, “ Thinking longer term about technology: is there value in science fiction-inspired approaches to constructing futures? ” Science and Public Policy, 35(8), Ebsco)] // JG

Over time, the most important project may be to try to identify mechanisms through which **science fiction could be meaningfully integrated into society’s practices and institutions for public engagement** and technology assessment. This will not be easy. **American political culture is deeply oriented toward the present**, especially with regard to the framing of its regulatory gaze. As highlighted by the dissenting opinions to the recent Supreme Court ruling forcing the Environmental Protection Agency to regulate carbon dioxide and other greenhouse gases, US regulatory culture is founded on the axiom that only harms that are actual or imminent are generally subject to regulation and redress. **Thinking prospectively about the kinds of technological risks we may face in the future is**, at best, **not central to the framing of US risk assessment or technology assessment enterprises**. And yet, it would seem that **finding ways to be more future-oriented would add substantial value to our assessment processes**. In some cases, growing attention is being given within assessments to the practice of **scenario-building** — which in many ways **is a form of science fiction writing.** Judicious mixing of **science fiction writing** sensibilities **into scenario writing practices could substantially enhance the public engagement** possibilities associated with scenarios. This fact was recognized by the Millennium Ecosystem Assessment, a major international scientific assessment, which used drama to communicate scenarios to a range of publics in Africa. We should learn from this experience. But science fiction can be more than just a communication tool. Citizens could be given new opportunities to contribute creatively to assessments through science fiction writing exercises, perhaps working with scenarios, perhaps in other ways. Experiments with citizens writing scenarios in an ecological assessment conducted by the University of Wisconsin showed that these **methods have considerable power in facilitating citizen buy-in to the assessment process, results, and policy recommendations**. They also shaped the scenarios in directions unexpected by the expert participants. Likewise, as a forerunner to a formal assessment process — such as the UK GM Nation exercise, where citizens were asked to meet and dialogue about their preferences with regard to genetically modified organisms — writers might be asked to develop multiple stories and dialogues that could be shared with the public alongside more technical reports.