#### We begin with the beginning – The Supreme Being, Ñande Ru Pa Pa Tenonde, assumed human form in the midst of the primeval darkness; he sat upon apyka. he contemplated the immense darkness, the infinity of chaos, pytũ yma, before he began the task of creation. He looked towards the east and there emerged the celestial vault, the original paradise, Yva rypy Tonde, divided into four regions: the sunrise is the abode of Karai Ru Ete, - the god of fire,. The second region, Yva rypy mbyte, is the abode of Jakaira Ru - the lord of the life-giving mist, tatachina, that appears every year at the beginning of spring. The third region, that covers the center of the heavens and extends from both sides of the zenith, is the Paradise of Ñande Ru Ete, god of the Sun. It is Ñamandu Ru Ete to whom we owe life; without him it would be impossible to exist; Tupã Yma, the god of lightning, thunder, rain and hail, ruler of the sea and all the waters. His paradise, that of the setting sun, we call Tupã Amba, the abode of Tupã and him we call Tupã Ru Ete. Having finished the task of creating the heavens and the great gods who later became the masters of the Universe, our First Father began the creation of the earth, causing to emerge from the darkness a miraculous tree. Then he created five eternal palm trees Upon these eternal palm trees rest the foundations of the Universe.

#### Yva rypy Tonde is sacred – contemporary political discourses surrounding outer space render it Spatius Nullius – an uninhabited wasteland upon which settler colonial fantasies of the final frontier can be projected onto Sky Country. Settler relationships to place are inherently appropriative – we are encouraged to take without giving back, to only respect what fits into a narrow, Western definition of life, to neglect our obligations to the land, to the sky, and to each other – voting affirmative is an endorsement of a different relationship to land, one that is non-appropriative in nature, that imagines Sky Country as a living, breathing entity we are always in relation to rather than a resource we can exploit, overuse, and destroy.

**Mitchell et al 20** - Bawaka Country including A. Mitchell S. Wright S. Suchet-Pearson K. Lloyd L. Burarrwanga R. Ganambarr M. Ganambarr-Stubbs B. Ganambarr D. Maymuru R. Maymuru (this is a lot of authors; you can find qualifications on your own lol)

Mitchell, Audra et. Al. “Dukarr lakarama: Listening to Guwak, talking back to space colonization” Political Geography, Volume 81, August 2020 // sam

“There already are spirits up there identity and kinship are linked not only to relations on earth but also to relatives dwelling in Sky Country., on Stradbroke Island, Mirabooka was placed in the sky by the ‘good spirit’). Kamilaroi people have a communicative relationship with a giant emu whose body is composed of stars). The Anishinaabe are descended from Ancestors who came to earth these communities maintain kinship relations with beings) who dwell in Sky Country). Activities that alter Sky Country damage the dwelling places of kin Yolŋu people co-create Sky Country. Western ideas of ownership –suggest exclusive control over access, the SPACE ActSky Country is governed through plural,) layers of responsibility and what if Guwak cries out and the echoes do not reach the rivers What if that Country is no longer there, the destruction of Sky Country by space colonization have detrimental effects on the songspiral, in future [we] would be singing about the moon that existed before,. If they mine the land, they are mining the sky”. what happens in Sky Country affects earth, and vice versa Sea and Sky Country, are inseparably sensitive to each other. Just as the exploitation of Sky Country rupture profound, relationships, the disruption of Sky Country would be reflected in the places on earth. The model of a separate earth and space erases these relationshipshe damage that occurs through the damaging of relationships occurs in ways /unknowable. futurities/ predicated on Indigenous absence, on possession and accumulation, always continue to re-create wrongs. The songs and ceremonies that re-create Sky Country will, exist as long as Yolŋu sing songspirals. In sharing Guwak, we hope to remind ourselvess of our obligations to Sky Country, and how plans to disrupt it break these bonds.

#### This is a form of geological realism that understands the world through Western rationalism that brutally rejects the agency of the inhuman, be they black, indigenous, or asteroid.

Yusoff 19 – Kathryn Yusoff is a professor of inhuman geography at Queen Mary University of London. She works on questions of subjectivity and materiality in the context of dynamic earth events,

Katherine Yusoff, “Geologic Realism: On the Beach of Geologic Time,” 2019 // aidan + sam

exclusions of geologic agency are a product of the geotrauma of earth events. sworld building is metaphysicalas much as it is a geophysical Western philosophy aim at containing realism that adheres to human meaning and purposefulness rather than unbounded openness of its geologic relation to the cosmos., Earth has been excluded to a existence outside of reason. positioned with the less than human) in its exclusion from humanist thought, while it serves that production The birth of the racial subject is tied to material categorizations of colonialism, through the desire for gold, the conquest of space, and the codification of geology with indigenous and black personhood as a resource praxis. Geologic resources and (the extermination of indigenous peoples share the dual exploitation of subjects and Earth through geologic grammars of the inhuman.

#### The technologies of space travel are inseparable from the contexts in which they were developed – absent a fundamental change in our orientation towards land, it is impossible to imagine even well-intentioned settler interventions in space ending in anything other than colonization, but we can be otherwise. The 1ac endorses indigenous futurism as a means for working through how we rebuild our relationships to land and to each other – via the imaginative space of Yva rypy Tonde, the affirmative imagines what space travel could look like if not defined by appropriation, which offers the possibility of changing our relationships both here and in the sky.

**Cornum 15** – Lou Cornum (they/them) is a member of the Navajo Nation and also descendent from Irish-Scottish desert settlers. Born and raised in various cities of Arizona, they moved to New York City in 2007 and have lived off and on in Brooklyn ever since. They recently completed a dissertation titled "Skin Worlds: Black and Indigenous Science Fiction Theorizing since the 1970's". Currently, they are the Andrew W. Mellon Postdoctoral Fellow in Native American Studies at Wesleyan University.

Lou Cornum, “The Space NDN’s Star Map” The New Inquiry, January 26th, 2015. <https://thenewinquiry.com/the-space-ndns-star-map/> // sam

the indigenous subject is no longer in the location that has defined them? This is not just a question of outer space. the majority of Native people away from their traditional territories. land-based does not mean landlocked. d. There’s a cliché that every Indian story is about going home. But what about the Indians who can’t go home,. Just because the Diné have not lived on Mars does not our teachings cannot take root there. we are always adapting, always surviving.. Not all encounters with the other must end in, genocide technology is inextricable from the social. societies are part of a network of relationships with objects, animals, and so on. To grasp our relationship with the non-human world on Earth, we must extend our understanding of how Earth relates to the cosmos. striving to understand the connections linking us to the beginning of the universe entails unraveling the relations that make up our Earthly existence.. Outer space, become the imaginative site for re-envisioning how oppressed people can relate to each other outside of the colonial gaze. collective refusal of colonial progress (means we must chart other ways to the future focus on relationship, accounts for indigeneity that persist among peoplesr stolen from their lands “Black people are displaced indigenous people. The Black Land Project (fosters the kind relationships to land that futurist authors envision in outer space focus on relationship rather than a strict idea of location the space NDN reveals the myriad ways of relating to land beyond property.

#### Our world is dying, but it has been for over 500 years – instead of desperately reaching to the stars, hoping we can save ourselves from the world settler colonialism destroyed by just getting more resources, finding new planets, colonizing new worlds, we should choose to restore our commitments to the sky and to the earth, and instead of saving ourselves at the expense of Sky Country, we should walk a new future together.

**Mitchell 17** – Audra Mitchell (she/her) is a settler of Ukrainian, Polish, Scottish and English ancestry, currently living and working on the Ancestral and Treaty lands of the Attawandaron (Neutral), Haudenosaunee (Six Nations of the Grand River) and Anishinaabe (Mississaugas of the New Credit) peoples. Prof. Mitchell holds the Canada Research Chair in Global Political Ecology at the Balsillie School of International Affairs. From 2015-18, she held the CIGI Chair in Global Governance and Ethics at the Balsillie School of International Affairs. Audra has previously worked at the University of York, UK (2010-15) and the University of St. Andrews, UK (2009-10), and in 2014 she was a visiting scholar at the Universities of Queensland (Australia) and Edinburgh (UK). Audra completed her PhD at the Queen’s University of Belfast, UK (2009).

Audra Mitchell, “Is IR going extinct?” European Journal of International Relations, Vol 23, Issue 1, 2017 // sam

Extinction is not about endings; it engenders -political creativity Viewing extinction in this way consists of ‘a confrontation with fragility that fills us with wonder political energy it demands a cosmopolitics). Cosmopolitics is conflictual they create pluralism and generate politics. generate solidarity based not on the fear of annihilation, but on shared vulnerability thinking the inhuman transcend boundaries that essentialize characteristics humans should embrace finite, and meaningless) existence Kiribati threatened by rising sea levels creating the world’s largest marine park expressed unconditional gratitude for the gift of existence rather than resentment of its endangerment. responses to extinction reflect a ‘cult of mourning’ that ‘turn the emergence of new forms of life … into a problematic of security embracing future life forms is not passive. requires the ability to see ‘the intolerability of the world and demands the creation of a new one’ (this ethos is not a replacement for security It cannot guarantee the survival of humanity-as-it-is this cannot be made conditional on the survival of existing forms of life. it must be pursued ‘for the hell of it and for love of the world’ (This shifts the logic n from mastery to gratitude: we have a better chance of prising the planet out of its downward ecological spiral as the consequence of more joyous and generous living orientation does not involve capitulation to extinction, and less an extinction-wish. d, it widens the range of responsiveness far beyond the spectrum of a future of life in survival mode.

#### For my people, language is sacred – the words that we use and the stories we tell are not arbitrary but have deeply profound meaning in how we define the world and ourselves – that means the role of the ballot is to prioritize scholarship that ethically constructs us as subjects – this means you should reject epistemologies that are settler colonial in nature.

**Escauriza 18** – Bettina Escauriza is a Guarani filmmaker, journalist, and artist based in Philadelphia.

Escauriza, Bettina “That which will become the earth: anarcho-indigenous speculative geographies” Journal des anthropologues 2018/1-2, [https://theanarchistlibrary.org/library/bettina-escauriza-that-which-will-become-the-earth //](https://theanarchistlibrary.org/library/bettina-escauriza-that-which-will-become-the-earth%20//) sam

. Words, for the Guaraní, are sacred /speech, is the manifestation of the soul. the meanings of words shift and expand. In Guaraní epistemology, to exist freely requires you to actively resist oppression., you are responsible for your emancipation, the construction of a state of freedom is a constant act of engaging with forces that keep you from being free. words and combination of words function as profound concepts that teach one how to be in the world. The language is passed down. It is free, and it belongs to everyone

#### Recovering the sacred is an issue of life or death – only a paradigm that recognizes our mutual obligation to the Earth and the Sky can shift dominant western worldviews that create a world characterized by the destruction of indigenous land and life.

**Escauriza 18** – Bettina Escauriza is a Guarani filmmaker, journalist, and artist based in Philadelphia.

Escauriza, Bettina “That which will become the earth: anarcho-indigenous speculative geographies” Journal des anthropologues 2018/1-2, [https://theanarchistlibrary.org/library/bettina-escauriza-that-which-will-become-the-earth //](https://theanarchistlibrary.org/library/bettina-escauriza-that-which-will-become-the-earth%20//) sam

. I want to live through a change in the concept of love and have it mean solidarity, so we can to live in a place where “to be” means taking care of each other and the earth,.” It is time to make way for new ontologies that challenge the-colonial capitalist model our philosophies make the lives of some people unlivable that render our future unlivable How we collectively conceive of something as simple as a tree—is of incredible consequence. We must make space for other philosophies that can challenge oppressive power 8 Self-organizing communities , are already engaging with solutions to the problems we face; the question is whether these solutions, , will be allowed to fully come into being. centering other ways of being in the world that make our final years on this planet − worth living. we can open new territories for Indigenous epistemologies to make change in the world, we can, , become a new people on an old earth and see that the horizon is all that surrounds us the only thing that matters is how we walk toward it together