### v1 – Regina

#### 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. Thus we affirm the resolution: The appropriation of outer space by private entities is unjust.

**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)

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“There already are spirits up there, a spiritual story”, Rrawun says, “Guwak, the bird, it is someone’s spirit when someone passes away … When we talk about space, there are people already there”. The songspiral tells us that when Guwak flies with the spirit of a deceased person to Sky Country, that person joins ancestors and kin who dwell there and care for it. Rrawun explains further: “already a person who is related to us lives there for me, my burrku, is given to me as my identity and my authority … I will go there my place of belonging, the place of spirits to again join with my ancestors”. One’s identity and kinship, in other words, are linked not only to relations on earth but also to the relatives dwelling in Sky Country. The inhabitation of Sky Country by ancestors and other kin is common sense within the Guwak songspiral and the broader cosmology it sits within. Yolŋu people are not alone in this knowledge. For example, on Stradbroke Island, Queensland, a man called Mirabooka was placed in the sky by the ‘good spirit’ Biami in order to look after the people of the Earth, and he remains spread across the sky in the form of a constellation (Bhathal, 2006). Kamilaroi people have a communicative relationship with a giant emu whose body is composed of stars and the dark space between them that travels across the sky (Fuller et al., 2014). The Anishinaabe and Haudenosaunee peoples of Turtle Island are both descended from Ancestors who came to earth from sky worlds. In fact, the name ‘Anishinaabe’ refers to the fall of the first human from the sky to earth; while the Haudenosaunee descended from Sky Woman, the progenitor of all humans, who fell from a hole in the sky, pregnant with the first humans, and co-created earth with the animals (Johnston, 2010; Watts, 2013). All of these communities recognize and maintain kinship relations with beings (human and nonhuman) who dwell in what Yolŋu recognize as Sky Country (see Krupp, 1999). Activities that alter Sky Country damage the dwelling places of kin and disrupt their relations with people and other beings on earth. Disruptions such as these have had intensely unjust legal implications – for example for Indigenous people in Australia and Canada who have to prove continuity of inhabitation as understood by colonial law, in order to make native title claims (Borrows, 2010; Moreton-Robinson, 2015). Sky Country is, and always has been, continuously inhabited. The way the songspiral is sung confirms kinship structures and shared responsibility to care for Sky Country (Gaw’wu Group of Women et al., 2019). As Rrawun explains, he is responsible for part of the song as it maps onto specific places, but the duty of singing it is shared by others: My song in reality, in Yolŋu will stop at Jaraku, … that is where the song stops, the other clan will take over the story. In Yolŋu way we always share, we don’t own things, nature owns us. We don’t say to a particular animal we own you … Similar to when we sing, the exchanging of the song, half way they will swap over and show the other clan’s song, it’s about sharing, respect, deep understanding of the land, the skies and the universe. Rrawun’s words make clear that Yolŋu people and their kin co-create Sky Country. This does not translate into Western ideas of ownership – least of all those that suggest exclusive control over access, such as the SPACE Act. Instead, Sky Country is governed through plural, overlapping (perhaps sometimes conflictual) layers of responsibility and care undertaken by multiple more-than-human communities. Singing the songspiral is a crucial part of maintaining the negotiations between these communities. Waŋanydja ŋayi yurru dhawalnha ŋupan wanhaka wa€ŋa, yurru ŋayinydja Guwakdja ŋathili yana marŋgi nhalili € ŋayi yurru butthun. Guwak speaks and her echoes reach the lands and the sea of Muŋurru, and from there go up to the skies; she already knows to where she will fly. When Guwak speaks, her cries are heard, not only on earth but also across Sky Country. As Rrawun offers, “The Guwak calls when you arrive at your destination in the River of Stars. It is heard in the stars and the echo is heard in the sea of stars”. In this way, the songspiral tells us that Guwak, and Sky Country communicate and are heard by one another. They have sentience and agency, actively co-constitute one another and communicate through ceremony, song and journeys. Sky Country and the beings that inhabit it are kin. For instance, Djawundil and Ritjilili explain that ŋalindi (the moon) has a moiety – “it has a family, is kin … everyone is related to the moon” (see Burarrwanga et al., 2013). In other words, the more-than-human beings that co-constitute Sky Country are entwined in kinship structures and are part of the web of responsibilities and obligations that shape these structures. This is at odds with the understanding of those NewSpace entrepreneurs who argue that outer space has no ethical standing. Guwak has strong and intimate relationships with Sky Country, having made this journey through and as time/space innumerable times (Bawaka Country incl et al., 2016). Guwak recognizes these places and calls out to them, and they return the call. But what if Guwak cries out and the echoes do not reach the rivers or the seas? What if that Country is no longer there, or if it is damaged beyond recognition? Indeed, the destruction or transformation of Sky Country by space colonization could have detrimental effects on the songspiral, and on the relations it (re)makes. Banbapuy states that these actions would damage the songspirals themselves, and violate the Rom they embody. It might also fundamentally alter the relationships between Yolŋu people and their kin in Sky Country. As Banbapuy tells us, “songlines are there forever. Songlines remain. But in the future [after space colonization] we would be singing about the moon that existed before, but there is nothing there”. Djawundil worries about what would happen to the songspirals if the beings they connect to – the moon, stars, sun, Milky way and so on – were destroyed or tampered with. “I think it would mean danger,” she says, “singing about something that existed before but now it is gone”. The disruption of Sky Country and the songspirals that sing it into being, may not destroy the songspirals entirely – they have always been, and will always be – but the results would be unpredictable. The fact that songspirals are eternal does not justify activities that might damage them, particularly as the results are unknowable. As Sarah observes, this would be akin to arguing that, because a deceased loved one can live on in your heart, it is acceptable to murder that person. In short, permanence of the songspirals does not justify or excuse colonial violence. Bala ŋayi Guwakthu dhakay ŋakulana € watana guyŋarrnha. Guwak feels the cold wind, the south wind, Madirriny. Bala ŋarra yurru ŋurrungunydja marrtji ŋunha wata ŋupan watamirri rirrakay dupthurruna ŋathili € Milŋiyalili, ga Muŋurrulili. From here I will first go to the place from where the cold wind blows, to the stony Country, and speak where my voice will reach space, the River of Stars, Milŋiyawuy, and the sea of Muŋurru. Many advocates of space exploitation argue that their projects would help to protect earth by externalizing dirty industries such as mineral mining to space. But Banbapuy tells us that “there is no difference between the land and the sky. If they mine the land, they are mining the sky”. The reverse is also true: they are all part of Country. In Yolŋu cosmology, there is no clear separation between earth and Sky Country – they are continuous, threaded together by the songspirals that sing them into being. As Banbapuy reminds us, songspirals go all the way deep into the earth, to the depths of the ocean, and out beyond the realm that Western sciences designate as space. What Western thinkers define as Bawaka Country including climate and weather are as much a part of Sky Country as are the stars. Because they are continuous and entwined – literally co-respondent to one another – what happens in Sky Country affects earth, and vice versa. We can see this profound connection as the wind blows from earth all the way to milŋiyawuy, the Milky Way, and the River of Stars and back to the Muŋurru, the sea of stars. Importantly, the flow of continuity is reciprocal – as Ritjilili and Djawundil say, just as the songspirals extend from the center of the earth beyond the sky, “the stars and light shine down to light the rivers here on earth”. Banbapuy describes how the call of Guwak is heard simultaneously between Sea, Earth and Sky Country. “The sound goes up to the River [of Stars] and the echoes are heard in the sea, it bounces from the river to the sea. The echoes get heard by people still living”. Fuller and his colleagues write of resonant knowledge shared by Kamilaroi collaborators, for whom “everything up in the sky was once down on Earth, and the sky and the Earth reversed” (Fuller et al., 2014:23). Within that cosmology, constellations and star formations, including the Milky Way and Southern Cross, not only correspond to places on Earth but are entangled with them, such that what happens in either sphere affects the other – that is, “what’s up there is down here” (Fuller et al., 2014:23). A story shared by Banbapuy, describes the islands of Nalkuma, Murrmurrnga, Wakuwala, Gaywndji, to which the deceased travel, as existing simultaneously in Sky and Sea Country. As Banbapuy explains, “when you are alive you can paddle to the island [in the ocean], when you die you go to [the island in] Sky Country. Before Dad died he went to the island Nalkuma – he lay there – when he was sick – we took him there by helicopter, then he went back home and passed away”. Since these islands exist simultaneously in Sea and Sky Country, to visit one is to visit the other. So, not only is there constant communication and interchange between Sea and Sky Country, but they are connected, inseparably sensitive to each other. Just as the preceding verses of the songspiral tell us that the colonization and exploitation of Sky Country might rupture profound, co-constitutive relationships, this verse shows that the disruption of Sky Country would be reflected in the places on earth to which it corresponds. Reflecting on his grandfather’s maps (see above), Rrawun explains how the stars can be used to find one’s way around Country: When they are lost somewhere they will follow the stars. They will follow stars and also they will follow the wind; if you are lost somewhere in the bush if you see a tree or leaves blowing from the east you will know that I am in this area and that my family is this way and I will follow this in the day time. That’s why ancestors gave everything for our survival technique, so we can survive through that. It is only because of the co-respondence between earth, stars, wind and other beings that people with the right knowledge are able to interpret their connections, intimately know and be intimately known by Country. The model of a separate earth and space erases these relationships and may compromise their continuity by underwriting the disruption of Sky Country. The damage that occurs through the breaking of protocols and the damaging of relationships occurs in ways both known/knowable and unknown/unknowable. There is the clearing of sites on earth, the ’space junk’ orbiting earth (Gorman, 2005), the mis-communications and changing seasonal messages that come when the sky speaks differently, and the deep, lingering ramifications that occur from Law not followed. There is also damage done to the protocols and Laws of more-than-humans, many of which live beyond human understanding. And the ways that futurities/pasts/presents predicated on Indigenous absence, on possession and accumulation, and on the disrespect of protocols will always continue to re-create wrongs. Rrawun also expresses concern over the disruption of the links between Sky Country and Sea and Land Country if they are traversed by those who do not have sufficient knowledge. He asks what might happen if substances from Sky Country were brought back to Country on earth and sea: Say if you travelled 1 million miles up there and then you come back, bring back all the toxic and all the radiation back here on earth, and then go back to space. And could be taking dangerous toxic air waves and spread like viruses. Guwak knows how to travel to Sky Country and back without disrupting or displacing. But would-be space colonizers may not, and may inadvertently bring about cascades of destruction through their ignorance. This is another reason why it is so important to understand how deeply connected Sky Country is with Country on earth. Ŋunhili yukurrana nhina miyalk Nyapililŋu. There lives a sprit woman, Nyapililŋu. Guwak waŋana dhuwala ŋarra yurru marr ganana Dhithi, Gunbalka Rakila. I will leave this place, the essence of my people, with the seep name Dhithi, leave the stony Country, Gunbalka Rakila, from where the string came. Ŋunha ŋupan guyaŋirri watamirri Wurrtjinmirri Dharrpayina. I will chase and remember and fly towards to the Country from where the wind blows, to where it directs me to Maŋgalili Country, nation of Wurrtjinmirri, Dharrpayina, deep clan names for Maŋgalili. Bala butthurrunana warryurrunana burrkundja. I take and pull the string and together we will fly; entwined, we will start the journey, guided, directed by the Milky Way, we fly the universe After the string is finished, after the identification is finished, Guwak will cry to claim that body’s spirit. It’s time to put that body’s spirit into the string. Entwining5 the spirit into the string and flying together where the wind blows from. Starting to journey to the universe. (Banbapuy) As the echoes heard in the songspiral are echoes of Guwak, they are heard for the first time and every time. Guwak has been there all the time – and Guwak has been travelling through Sky Country forever – just as the songspiral has always been sung. But there is also an ethical requirement, an obligation and responsibility to keep singing it, to make sure that it is sung forever. The process of sharing Guwak is a process of intergenerational learning through which Rrawun (and hopefully others) will continue to learn and share the songspiral and carry out this responsibility. To gain permission to share Guwak with us for this paper and our new book, Rrawun spoke to old man Balaka Maymuru, his other eldest brother from an elder brother. Balaka said, “Do it. Because if I pass away, there will be no one else to share the Guwak”. Rrawun is worried that Balaka is getting sick, so he needs all his sons and daughters to wake up and learn the songspirals – “to ensure that our stories are not taken away”. By sharing the songspiral, Rrawun is carrying on the work of his grandfather, one of the first men in the community to open up an art gallery and invite ŋapaki € to participate in ceremonies in the 1970s. This was part of his grandfather’s vision of sharing knowledge through the generations. It is crucial that young men also sing Guwak, keeping it alive in contemporary song. Indeed, Rrawun wrote a song about Guwak and Milngiyawuy, the River of Stars, with his rock band, East Journey. This process of spiraling in, through and as time blurs any neat separations between then and now, between this moment and the eternity of the songspiral, and across generations. Rrawun sees this as part of the work of ensuring continuity: It is the same thing, we are using the same pathway in a different context. Like right now, we are discussing about how great the universe is. We are learning together. We are trying to discover, while we are alive, we are saying, what is going to happen when we pass away. We are all doing that. We are getting the songs, putting the songs in our souls and we will journey with that until later on, the time when we pass away, we will journey, begin the songs and stories, following the songs and stories until we get there, we will know ahh, this is what we were doing. Same thing, I know that song, I am going to put it into contemporary to show what the song talks about. Same thing with life. I know this story, this song, I am going to exercise and maintain it to reach the spiritual world, in a right path. This ethical obligation to make sure that Guwak is sung forever is an important way of taking care of the cosmos, and the kin who dwell throughout it. As Rrawun explains: Guwak is someone’s spirit when someone passes away. The spirit waits until Guwak calls out. It’s like opening the gates to the heavens, to the universe, for the spirit who is carrying the string. It is another way to tell people to look after the universe. When we talk about space, there are people already there. Already. You don’t see but if you believe, it gets passed on. Each time the ceremony is carried out, the songs are sung, the dances danced and Guwak’s flight repeated, Sky Country is remade. Indeed, Sky Country needs to be sung, danced and journeyed into becoming; it is coconstituted by these acts. The songs and ceremonies that re-create Sky Country will, as Rrawun says, continue to exist as long as Yolŋu sing songspirals. In sharing Guwak with you, we hope to learn and remind ourselves and others of our obligations to Sky Country, and how plans to disrupt it might 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

The Matter of Thought The question of thought’s materiality needs to be posed in relation to the genealogy of Western thought as much for what it leaves out of its accounts of the World as for the way Earth becomes within these trajectories. Considered either through the placement of Earth as an existential outside to Western thought or through the stabilizing of dynamic grounds on which the architectures of reason are built, the earth/ground became a point of negation for Western reason even as it spawned whole edifices of meaning to cover over that suppression of the real. Much like Kant’s overcompensation for the geologic nihilism of the Lisbon earthquake (1755) in his formation of the sublime (and concomitant racial/racist theories), the material exclusions of geologic agency are as much a product of psychic terror as they are of the geotrauma of earth events. That is, world building is a metaphysical accomplishment as much as it is a geophysical mastery of material registers. Geology represents a special kind of ground and grounding imbued with geophysical force or gravity. It seems geology in Western reason can be thought only through death, where death of subjective thought is tied to catastrophic death in the end of worlds, conjoining the subject and world in a phenomenological bind that refuses the world’s ability to go on before and after that thought (and subject). Western philosophy since Kant aimed at containing the realism of the world’s continuance after extinction within a representation that adheres to a notion of human meaning and purposefulness on Earth rather than through the unbounded openness of its geologic relation to the cosmos. The tradition of natural philosophy sought to overcome or transcend the universalism of extinction events (as they were being inscribed through the fossil facts of paleontology) with Cartesian logic and rationalism (defined most extensively by Kant and Hegel). It was thought forged in the materialization of a geologic praxis, in colonialism and slavery (1492 onward), and in the formal development of the discipline of geology (1700s). Geology delivered two kinds of realism: a realism of racial substrata labeled inhuman that comprised the subjective resource for extraction (and resistance), and a realism that was an epistemic-ontological confrontation with the history of the dynamic Earth events, told as a tale of beginnings and endings, of catastrophe and survival, of Beings in time.7 To say that geologic realism outside of the narrative of origins and endings has been problematic for Western thought is an understatement. Only through the retethering of geologic origination as a supplementary genealogy that amplifies human exceptionalism has geology been psychically brought inside the human story, told as the epic survival story of Homo sapiens where psychic and material location is plotted out to confirm the sanctity of here and now for some and “you are not here” for racialized others. Now is being told as a form of anthropogenesis of geologic forces through a postracial we that obscures the historical contours of race in the genealogies of species life.8 In Western natural philosophy, Earth has successively been pushed away as a problem for thought or excluded to a constitutive existence outside of or anterior to reason.9 Earth is materially positioned with reason’s “others” (the inhuman, the subhuman, the less than human) in its exclusion from the center of humanist thought, while it serves the realization of that production as subtending strata (as context, resource, buffer for earth shocks, bounty, reproduction, and labor) and as an exclusionary inclusion of matter without the individuate identity of the Western ethical subject (as racialized [non]subject). The earth and the slave as concomitant categories have no recognized identity in the extraction economy of geologic grammars outside their valuation in categories of matter. Geologic realism, then, offers a speculative opportunity in the engagement with geology not just as a means to unearth an anterior posthuman or inhuman position beyond humanism and its implicit reproduction of white heteropatriarchy but as a perspective that could come to terms with both the cosmic potentialities and vicious subjectifications of geologic relations (in racialized, gendered, and sexualized forms).10 One corollary of geologic realism is to take account of the asymmetries of inhuman nature.11 As Ray Brassier suggests, there is an “unavoidable corollary of the realist conviction that there is a mind-independent reality,” an asymmetrical reality that is oblivious to humanity and its concerns, a reality that cannot be made over as our home or ground, or worked into any kind of “meaningful” relationship to us. The other corollary is the recognition of the constitutive hinge that holds humanism and its production of hierarchical subjectivities through racialized “scenes of subjection” together with a production of the earth, both categorized as inhuman.12 The birth of the racial subject is tied to the material categorizations of colonialism, through the desire for gold, the conquest of space, and the codification of geology together with indigenous and black personhood as a resource praxis. Geologic resources and bodily resources (the extermination of indigenous peoples and commodification of racialized slavery) share a natal moment in the dual exploitation of subjects and Earth through the geologic grammars of the inhuman.13 As Achille Mbembe comments, The question of the world—what it is, what the relationship is between its various parts, what the extent of its resources is and to whom they belong, how to live in it, . . . what its borders and limits, and its possible end, are — has been within us since a human being of bone, flesh, and spirit made its first appearance under the sign of the Black Man, as human-merchandise, human metal, and human-money. Fundamentally, it was always our question. And it will stay that way as long as speaking the world is the same as declaring humanity, and vice versa.14 Riffing off of Denise Ferreira da Silva’s notion of racial knowledge and power as the construction site of global space,15 in which whiteness is the color of both universality and geography, the formation of the earth as world-object through the conquest of the New World could be understood as a praxis of global-World-space that establishes a world (white)/earth (black and brown) bifurcation. The afterlife of this racialized materiality in the Anthropocene rebounds with questions about the double life of the inhuman, as both inhuman geologic matter and inhumane racialization of personhood coded as matter. These racialized materialities are the constitutive outsides/exclusionary inclusion of humanism, as inhuman (Earth) and inhuman (race), and the hinge between them depends on “racial subsidies to exploit the planet’s resources.”16 There is a double extraction: race is materialized via inhuman matter (slave as chattel, and gold) and (non)personhood (labor, flesh, and fungibility). In the reification of Earth in formation with subjective modes outside of white Western Man (deftly articulated by Sylvia Wynter), racial subsidies are what form late liberalism’s substratum or extraction zone, thereby demanding a radical revaluation of what Césaire called the “measure of the world.” The historic assault on blackness made in proximity to the codification and valuation of the inhuman (as earth and race) established intimacy with the inhuman and made it a site of radical revaluation in critical black feminist thought and materialities. However, a more complicated understanding of the subjective life of the human does not mean giving up on the radical alterity of inhuman matter; rather it might be seen simultaneously as alterity and intimate possession. As Nigel Clark has argued, the inhuman does important work in situating subjectivity in a planet in which processes and forces are (in) differentially shared across human, nonhuman, and inhuman entities and their temporalities, rather than walled up in the individuation of impoverished versions of subjectivity that externalize that relation into neoliberal economies of environmental valuation.17 In the historical grammar of geology, the natality of the inhuman — as mineralogical and antiblack — is tied in a liberatory pursuit against the effects of extraction and the racial calculus of valuation. Before looking at how imaginaries of temporality produce racial subsidies alongside a conception of the earth, I want to outline the two subjective positions of the inhuman as earth and race.

#### 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

For many the image of the Indian in space is jarring not just because of the settler perception of indigeneity as antithetical to high tech modernity, but because Indian identity is tied so directly to specific earthly territories. What happens to indigeneity when the indigenous subject is no longer in the location that has defined them? This is not just a question of outer space. Already the majority of Native people in the U.S. and Canada live in cities away from their traditional territories. Of course at one point these places would also have been viewed as indigenous territories. While many nations have worked very hard to dispel the notion of nomadic Indian tribes, there is a history of movement among many of our peoples. Colonial forms such as reserves, reservations, nation-states and borders have made these traditions of movement nearly impossible. And the need to defend our rights to live on our lands without harassment has created the political necessity of claiming our land-based political and cultural identities. But land-based does not have to mean landlocked. This insistence on indigenous people having to always be located on or closely connected to one particular area also erases those who are unable to return to their traditional territories, such as Mohawk women who are kicked out of their tribe for marrying non-Mohawk men or Afro-Indigenous people stolen from their lands. There is also the simple fact that NDNS may want to move around. There’s an old cliché that every Indian story is about going home. But what about the Indians who can’t go home, or simply want to go away? I sometimes describe myself as a diasporic Diné in order to bring the often disparate ideas of indigeneity and movement into closer proximity. Those we consider diasporic are often violently robbed of their indigeneity and those we consider indigenous are often on the move. The space NDN looks into the void and knows still who they are. Nanobah Becker shot the Mars scenes in The 6th World in Monument Valley, one of the sacred territories of the Diné. The red rock canyons and cliffs make a convincing Martian backdrop. They also offer a symbol of dynamic sacredness. These distant lands are connected. Just because the Diné have not lived on Mars since time immemorial, it does not mean our plants and teachings cannot take root there. I am reminded of the time before a ceremony on a college campus when we washed our hands in a drinking fountain. I am reminded of Betonie, the medicine man in Leslie Marmon Silko’s novel Ceremony, who makes medicine bundles from trash heaps. I am reminded of pow-wow regalia ornamented with semiconductors. I am reminded of the descendants of slaves telling and re-telling their stories on new, bloody ground. Finding ourselves in new contexts, we are always adapting, always surviving. This is the seed of many indigenous technologies: the ability to continue and sustain ourselves against all odds. The challenge of the space NDN is how to apply knowledge of the worlds toward non-destructive ends. Any form of travel or exploration comes with the dangers of exploitation and upheaval. Nobody knows this better than the inhabitants of those places constantly divvied up between colonial nation-states. The figure of the space NDN is not an attempt to simply put an indigenous face on the outer space colonizer. Indigenous futurist narratives try to enact contact differently. Not all encounters with the other must end in conquest, genocide or violence. The space NDN seeks new models of interaction. We do not travel to the distant reaches of space in order to plant our flags or act under the assumption that every planet in our sights is a terra nullius waiting for the first human footprint to mark its surface. Robert Sullivan’s poem “Star Waka” captures the complexities of indigenous space travel. Waka is the Maori term for a canoe and Sullivan’s epic poem relates the journey of this star waka to outer planets to find new homes for the Maori people. The crew of the ship wonder how their prayers will work in the cold vastness of the stars and how they can approach these distant worlds in a good way. The Indian in space does not abandon their home, their people, or their teachings. Dynamic traditions, themselves a type of advanced technology, help the space NDN to understand how to foster the kind of relationships that make futures possible. For indigenous futurism, technology is inextricable from the social. Human societies are part of a network of wider relationships with objects, animals, geological formations and so on. To grasp our relationship with the non-human world here on Earth, we must also extend our understanding of how Earth relates to the entirety of the cosmos. We live on just one among millions of planets, each an intricate and delicate system within a larger, increasing complex structure. For the indigenous futurist endeavor, striving to understand the ever-multiplying connections linking us to the beginning of the universe and its constant expansion also entails unraveling the intricate relations that make up our Earthly existence. Zainab Amadahy, who identifies as a person of mixed black, Cherokee and European ancestry, grounds her writing practice in illuminating and understanding networks of relationships: “I aspire to write in a way that views possible alternatives through the lens of a relationship framework, where I can demonstrate our connectivity to and interdependence with each other and the rest of our Relations.” Her 1992 novel The Moons of Palmares examines the relationships, both harmful and collaborative, between indigenous peoples and descendants of slaves in an outer space setting that merges histories of the Black Atlantic with the colonial frontier. In a provocative bit of plotting, she casts an indigenous character, Major Eaglefeather, as an oppressive foreign force in the lives of anz outer space labor population that has shaped its society in remembrance of black slave resistance in North/South America and the Caribbean. The story follows Major Eaglefeather’s decision to reject his ties to the corporate state and support a rebel group of laborers. The name Palmares is taken from a real-world settlement founded by escaped slaves in 17th-century Brazil, which is also known to have incorporated indigenous peoples and some poor, disenfranchised whites. In a chronicle written in the late 17th century, these quilombos are described as networks of settlements that lived off the land and were supplemented by raids on the slave plantations where the inhabitants were formerly held. It is said that in Palmares the king was called Gangasuma, a hybrid term meaning “great lord” composed of the Angolan or Bandu word ganga and the Tupi word assu. The word succinctly captures the mixture of cultures that banded together in Palmares to live together on the margins of a colonialist, slave-holding society. While Palmares was eventually destroyed in a military campaign, it lives on as a legend of slave rebellion and utopian possibility that Amadahy finds well suited for her outer space story about collaborative resistance to state power and harmful resource extraction processes. Outer space, perhaps because of its appeal to our sense of endless possibility, has become the imaginative site for re-envisioning how black, indigenous and other oppressed people can relate to each other outside of and despite the colonial gaze. Amadahy’s work is crucial for a critical understanding of the space NDN. The space NDN cannot allow him or herself to fall into the patterns of domination and kyriarchy that have for too long prevailed here on Earth as well as speculative narratives of outer space. Afrofuturists have looked to space as the site for black separatism and liberation. If the space NDN is truly committed to being responsible to all our relations, it is imperative for our futurist vision to be in solidarity with and service to our fellow Afrofuturist space travelers. Our collective refusal of colonial progress (namely, our destruction) means we must chart other ways to the future that lead us and other oppressed peoples to the worlds we deserve. The Moons of Palmares works toward this end by revealing the strong connections between indigenous and black histories, narratives and ways of living. Indigenous futurism is indebted to Afrofuturism: Both forms of futurism explore spaces and times outside the control of colonial powers and white supremacy. These alternative conceptions of time reject the notion that all tradition is regressive by narrating futures intimately connected to the past. SF and specifically the site of outer space give writers and thinkers the imaginative room to envision political and cultural relationships and the future decolonizing movements they might nourish. This focus on relationship, especially as posited by Amadahy, also accounts for those forms of indigeneity that persist among peoples either stolen from their lands or whose lands have been stolen from them. As the writer Sydette Harry recently posted on Twitter, “Black people are displaced indigenous people.” However, because of the processes of forced relocation and slavery and continuing anti-black racism, black people are often denied claims to indigeneity. There is also a pernicious erasure of black NDNs in America and Canada. In exploring outer space, black authors are also able to assert their own relationship to land both on Earth and in the cosmos. The Black Land Project (BLP), while not an explicitly futurist organization, fosters the kind of relationships to land on Earth that futurist authors and thinkers envision in outer space. In a recent podcast, Blacktracking through Afrofuturism, BLP founder and director Mistinguette Smith discusses how walking over the routes of the Underground Railroad brought forth alternate dimensions and understandings of time outside the settler paradigm of ownership. These are aspects of relating to land that the Afrofuturist and the space NDN (identities which can exist in the same person) bring with them on their travels. This focus on relationship rather than a strict idea of location speaks to the way in which the space NDN can remain secure in their indigenous identity even while rocketing through dark skies far from their origins. This is not to demean the work of land protectors and defenders who risk serious repercussions for resisting corporate and state encroachment on indigenous territories. The space NDN supports those who are able and choose to remain on the land, while also hoping to broaden understandings of indigeneity outside simple location. Locations of course are never simple. It is the settler who wishes to flatten the relation between place and people by claiming land through ownership. Projecting themselves forward into faraway lands and times, 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 only about endings; it can also be understood as a force that engenders ethico-political creativity in and with the conditions of finitude (Mitchell, 2016). Viewing (mass) extinction in this way consists of ‘a confrontation with perishing, finitude, and fragility but one that fills us with at least as much wonder as dread, more political energy than resignation, and takes seriously that apocalypses are not ends but irreversible transitions’ (Grove, 2015). This, in turn, involves reframing nihilism not as an apolitical collapse into apathy and submission to visions of the inevitable, but rather as a ‘speculative opportunity’ that opens up new futures (Brassier, 2007: xi). In other words, rather than promoting (only) a ‘will to nothingness’, let alone a malevolent extinction-wish, engaging with the possibilities of non-being can make it possible to embrace the indeterminacy of the universe and its creative forces. I shall now argue that it demands and enables a politics attuned to the biological, geological and cosmological forces of the universe: a cosmopolitics. According to Isabelle Stengers (2005), ‘cosmopolitics’ is politics rooted in the acknowledgement of the multiple, diverse and constantly transforming beings that constitute the cosmos. It hinges on the belief that all beings make interventions that shape, disrupt and transform political processes. Importantly, participation in these processes does not require representation in terms of human interests or even the ability to act or speak in a human-oriented sense. Indeed, Stengers (2005: 996) asserts that ‘the political arena is peopled with shadows of that which does not have, cannot have or does not want to have a political voice’. A range of beings — whether they are considered human and nonhuman, living and non-living, organic and inorganic — can intervene in politics by ‘forcing thought’ through their effects, properties, presence or absence. For instance, water can make its force felt politically by destroying human habitations and ecosystems in the form of floods, by withdrawing and creating droughts, or by sustaining and nurturing multiple life forms. For Stengers, these issues are not made political by humans: to the extent that they have an effect in the world, they are always-already political. According to Stengers, the interventions of multiple beings help to slow down processes of universalization central to traditional modes of cosmopolitanism. Indeed, the presence of other beings with conflicting interests and needs makes universalization, and political decisionmaking, ‘as difficult as possible’ (Stengers, 2005: 1003). Cosmopolitics is conflictual and agonistic: the insurgence of awkward subjects and the obstructions, disruptions and disjunctures they create can nurture pluralism and generate creative politics. Crucially, cosmopolitics is not simply an intensification or variant of cosmopolitanism. Whereas cosmopolitanism stresses the suffix -politan, cosmopolitics shifts emphasis to the prefix cosmo-, that is, it takes the cosmos, rather than human communities, as the basis and locus of political action. Cosmopolitanism, as Colebrook contends, is based on the extrapolation and expansion of a polity that, while it may be expanded to include other beings, is centrifugal to the figure of humanity. In other words, the cosmos of cosmopolitanism ‘is always an extension of the composed polity, an abstraction or idealization of man englobed in his world of human others’ (Colebrook, 2014a: 110). Even the most radical contemporary reframings of cosmopolitanism, in contrast, involve stretching the scope of the human-dominated polity to include all humans and (certain) nonhumans (see Linklater, 2011). Anthony Burke (2013, 2015) has attempted to radically rethink cosmopolitanism in terms of the intermeshing of complex processes, material conditions and (human and nonhuman) actors across planetary space-time. However, I want to argue that this project is better understood in the context of cosmopolitics, insofar as it seeks to render the cosmos the ontological basis of politics. I want to argue that a modified form of cosmopolitics — one attuned to the inhuman — is demanded by, and can ground meaningful responses to, (mass) extinction. Specifically, Stengers’s cosmopolitics acknowledges the role of the weak, marginalized and ‘shadowy’ subjects; it focuses largely on presence, that is, on the positive beings that interrupt human activities. In order to respond to mass extinction, cosmopolitics must place more focus on absence, negation and non-being. Colebrook hints at this in her call to ‘destroy cosmopolitanism for the sake of the cosmos’ (Colebrook, 2014a: 96) She claims that arguing that: if the crises of the twenty-first century were to prompt us to think at all it may be in a cosmic and inhuman mode, asking … what the elements of this earth are, what force they bear, how we are composed in relation to those forces. (Colebrook, 2014a: 114) If we consider (mass) extinction as one of these forces, a different kind of cosmopolitics emerges — one that responds to extinction and considerably adds to the conceptual mass of IR. This mode of cosmopolitics makes it possible to generate new forms of solidarity based not on the fear of collective annihilation, but rather on a sense of shared vulnerability that is the condition of earthly coexistence. For Rosi Braidotti (2013), such solidarities emerge from the defamiliarization of dominant norms of ‘humanity’, which, she argues, is best achieved by thinking as if ‘humanity’ were already extinct. This, she contends, compels humans to ‘think critically about who we are and what we are actually in the process of becoming’ (Braidotti, 2013: 49–50). From this perspective, attention to the inhuman, and to the possible extinction of humans, can produce an ‘enlarged sense of inter-connection between self and others, including the non-human or “earth” others’ (Braidotti, 2013: 49–50). The same processes of defamiliarization, Colebrook (2014a: 58) suggests, would make possible a radical new form of feminism that, in embracing ‘a thought of life beyond the human’, would place neither man nor woman at its centre (Colebrook, 2014b: 16). By unsettling the foundations of ‘humanity’ itself, she contends, thinking the inhuman makes it possible to transcend boundaries such as gender and race that essentialize characteristics as ‘essentially’ human. This would have profound importance for feminist, queer and decolonial international politics: it would undercut the metaphysical foundations of sources of exclusion and oppression against which they struggle. In short, contemplating the extinction of ‘the human’ makes it possible to imagine alternative, future life forms that bear resemblances to, but are not restricted by, existing norms of ‘humanity’. Moreover, a cosmopolitics attuned to the inhuman could profoundly transform global ethics by grounding it not in a politics of ressentiment, but rather one of gratitude. The geographer Nigel Clark (2011) argues that humans should embrace the finite, deeply contingent and potentially meaningless (in a transcendent, metaphysical sense) existence furnished by an indifferent Earth. Specifically, he claims that human existence is contingent upon conditions created by previous (largely extinct) life forms and by inhuman forces, both contemporary and temporally distant. From this perspective, existence is a gift given to humans (among others) but it is not given-for-us in the correlationist sense. Instead, humans are indebted to a chain of interlocking forces that are ultimately indifferent to their existence. Clark argues that humans should embrace this gift with the knowledge that it can, and eventually will, be withdrawn. This means accepting and honouring it without treating it as an entitlement or devaluing it on account of its finitude. His account contrasts sharply with the discourses of catastrophe, resilience and biopolitics discussed earlier, which devalue any mode of life that cannot be indefinitely sustained through human intervention. Clark finds an ethico-political alternative to these logics in an ethos of gratitude and reciprocation. For Clark, the latter is epitomized by the actions of the government of Kiribati — the small island state perhaps most imminently threatened by rising sea levels — in creating one of the world’s largest marine parks in 2006 (the Phoenix Islands Protected Area). In so doing, Clark contends, this community expressed unconditional gratitude for the gift of existence rather than resentment of its endangerment. Moreover, by seeking to protect and preserve the watery medium that threatens to destroy it, Kiribatians embodied a mode of meaningful response to disaster that was not constrained to sustaining survival-as-we-know-it. Moreover, a cosmopolitics attuned to extinction and to the inhuman would foster a new mode of future-oriented politics based not on the continuity of the present, but rather on the creative possibilities of discontinuity and unpredictable difference. For Evans and Reid (2014: 164), biopolitical responses to extinction reflect a ‘cult of mourning’ for the coming death of existing species life that ‘manages to turn the wondrous phenomenon of the emergence of new forms of life … into a problematic of security and threat’. Indeed, in popular literature on extinction, there is a marked tone of mourning and fear about what might ‘replace’ humans as Earth’s dominant species, and the readers’ focus is trained on monstrous figures such as robots, microbes or giant rats (see Zalasiewicz, 2008). In contrast, cosmopolitics attuned to extinction and the inhuman would be open to the new forms of being that might emerge from, or even in place of, humans. For instance, it might involve overcoming fear and revulsion of the hybrid or mutant creatures that are emerging, at least in part from human scientific interventions, treating them with love and care instead of abjection (see Haraway, 2011; Latour, 2012). Crucially, it would also involve embracing the defamiliarized modalities of currently existing humanity discussed earlier. This includes beings so transformed through technological and evolutionary change as to be almost unrecognizable to ‘us’ (currently existing humans), and the ‘defamiliarized’ beings no longer essentialized in terms of race, sex or gender. The cosmopolitics I am outlining here would embrace these beings-to-come instead of fearing and resenting them. This amounts to a kind of futural gratitude that mirrors the Kiribatian marine park — an ethics of comportment towards the unknowable other that might displace ‘us’. However, how can currently existing humans adopt such an ethics? Emmanuel Levinas (1998: 50) terms this mode of ethics ‘being-forbeyond-my-death’, that is, being ‘for a time that would be without me … in order to be for that which is after me’. Although Levinas is referring to human individuals and their comportment towards future generations of humans, this principle can be translated across species boundaries and to a collective register. It profoundly shifts the emphasis of human action — instead of attempting to secure existing conditions, it encourages ‘action for a world to come’, and responsiveness to the ethical demands of the (remote, unknowable) Other (Levinas, 1998: 51). Clark, writing in a Levinasian vein, agrees that embracing future life forms is not passive. Instead, it requires the ability to see ‘the intolerability of the world as it is presently imagined and demands the seemingly impossible; the creation of a new one’ (Clark, 2011: 195). Crucially, this ethos is not a replacement for security or the pursuit of indefinite survival, but rather a qualitatively different kind of politics. It cannot guarantee the survival of humanity-as-it-is — the goal to which all existing strategies and responses to extinction are oriented. It entails an ‘eschatology without hope for oneself’ (Levinas, 1998: 51): welcoming new worlds makes, and demands, no promises. While this ethos engenders cautious hope for undetermined futures, it cannot be made conditional on the survival of existing forms of life. Instead, it must be pursued ‘for the hell of it and for love of the world’ (Braidotti, 2010: 17). This shifts the logic of responsiveness to extinction from one of mastery and control to one of gratitude and hopeful, creative experimentation. As Clark (2011: 217, paraphrasing Allan Stoekl) puts it: we might have a better chance of prising the planet out of its downward ecological spiral accidentally, not as the goal of a grand, visionary project but as the unintended consequence of more joyous and generous living right here and now. In other words, adopting an attitude of hospitality and generosity towards other beings might help to open up a future of long-term flourishing for humans and other beings. However, as Clark argues, this kind of action needs to have the character of Derridean hospitality, that is, it needs to be undertaken without conditionality, or, in this case, the demand for security. Adopting this ethico-political orientation does not involve capitulation to extinction, and even less an extinction-wish. Instead, it widens the range of human responsiveness far beyond the spectrum of pre-emptive trauma, loss and tragedy, and a future of rapidly diminishing life lived 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

Ñ amand ú , the First One, created words in the darkness before the earth: ava ñ e’ ẽ , the language of the people (Cadogan, 1959: 13‑16). Words existed before people existed. Words, for the Guaraní, are a sacred creation—speech, a sacred act. Ñe’e , words/speech, is the manifestation of ñe’a , the soul. Speech is the means through which ñe’a is expressed and comes to be known. Ava ñe’e , the Indigenous language of the Guaraní people, is spoken by over eight million people throughout Paraguay, southern Brazil, southern Bolivia, northern Argentina, and in the Guaraní/ mestiz@ diaspora throughout the world. Guaraní philosophy is rooted in its language. In ava ñe’e, the meanings of words shift and expand as they are fused together with other words. For example, teko means “to be, a state of being, our way of being, our culture, one’s temperament,” s ã means “rope, chain, obstacle, slavery,” and s õ means “to cut or break.” Teko s ã s õ is how you say “free / the state of being free,” but it literally means “to exist in a state of cutting that which binds you or keeps you from being free,” which implies that to be free requires action .4 The concept is a lesson both for the one who seeks their freedom—you must take action and “cut” that which keeps you from being free—and for the one who seeks to take someone’s freedom—your actions have put you on the wrong side of the Guaraní blade and you will be cut. In Guaraní epistemology, to exist freely requires you to actively resist oppression. Within this framework, you yourself are responsible for your emancipation, and the construction of a state of freedom is a constant act of engaging with forces that keep you from being free. Another example is the word yvyra . Yvy means “soil / earth / the world,” and ra means “it will become” or “it will be.” Yvyra is how you say “tree” in Guaraní, but the deeper meaning is “that which will become the earth.” This conceptualization of a tree sees it not as singular identifiable entity that is limited by its structure, but rather as something whose existence radiates outward to encompass concepts beyond its form and which is conceived as a process of transformation. Both the tree and the earth are in a perpetual process of becoming; they exist while simultaneously coming into being. They are alive, they have their own integrity and their own trajectory—the concept of the future exists within their physical frame—they are here now and they will be here later. Understanding that trees have a future, and that this future is to become the earth, has important temporal significances. Both the tree and the earth that it becomes are a way of seeing time laid bare before you. They co-exist in the same moment, and they come from and to each other, and in this way, time is understood as a cycle of which we too are a part. By destroying a tree, we prevent the future earth from coming into existence. How much of this preventing of the future earth can we bear? If the forest is the place from which the earth is made, then what does its destruction mean? Does the future earth have a right to exist? The history of colonization in Paraguay is too long to properly cover in this short essay, but I would like to point to a specific moment where the Guaraní language was attacked: in 1870, it was prohibited to use the Guaraní language in Paraguayan schools. In his essay “The Bicentenary of Paraguayan Independence and the Guaraní Language,” Miguel Á ngel Verón Gómez notes that “corporal and psychological punishments inflicted on the children for speaking in school the only language they knew included, among other things, slaps on the mouth, detention during recess, canings, insults, and name-calling” ( Gómez , 2013: 407–408). Verón Gómez further elucidates that the punishments doled out for speaking Guaraní had caused a “genuine social mutism, with serious effects on the collective self-confidence of the Paraguayan people” ( ibid. ). In ava ñe’e, words and combination of words function as profound concepts that teach one how to be in the world. The language is passed down from one generation to the next . It is free, and it belongs to everyone. And yet, whenever I am in Paraguay, I hear people deride the Guaraní language. In 2015, while in Asunción, I spoke to an upper-class, university educated man who works with livestock for a living. He expressed frustration in his field because, despite the fact that he tried to bring scientific advances into animal husbandry in Paraguay, he was never able to go as far as he wanted to because he could not properly train people. He explained, “The problem with Paraguay is the Guaraní language. We will never advance until we stop speaking Guaraní because Guaraní is a limited language.” For this man, Guaraní is an obstacle that the Paraguayan people must overcome . This is not a rare sentiment amongst upper-class mestiz@s and whites. Yet Paraguayan identity is defined by its Guaraní roots—so much so that calling someone “ Paraguayo ” or “ Paraguaya ” can function as a racial slur in the countries that border Paraguay. Similarly to how Colombian identity is linked to the drug trade in the international imagination , Paraguayan identity is stigmatized by its Guaraní characteristics, and is seen as inherently backwards or primitive. These learned values are the continued expression of colonial violence in the ways that we conceive of ourselves and others of Indigenous descent as somehow less than the European invaders. Mestiz@ identity, in the end, has little to do with biology or blood and more to do with a proximity to certain concepts. Mestiz@ identity, in the Paraguayan context, relates to the subject’s capacity to fit into the logic of colonization, the state, and capitalism—and thus ensure their ability to act in service of, and be governed by that logic (Cadena de la, op. cit. : 60). Mestiz@, then, is a political formulation born out of the centralized power’s need to categorize people in order to be able to rule over them. The concept of the mestiz@ as an identity that is separate from one’s Indigenous roots is one of the triumphs of colonization in Latin America. The success of the “ mestizaje ” as a somehow singular identity that has deeper connections to its European roots is the crown jewel of colonial logic, as it does the work of separating “mixed race” people from their relations, their territory, and the responsibilities that link people to the land and to each other. And, it is these learned values that manifest themselves as the denial of the material expression of Indigenous philosophies in our shared world.

#### 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.

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Ava ñe’ẽ is a rebellious language. It moves. It mutates. It refuses to die. It’s always speaking and it creates new territory as it is spoken. Struggling to learn it from a distance, I have come to know that every word, every phrase, is a world of its own, and these worlds collide to form concepts that feel urgently necessary in our time of world-wide crisis wrought by unmitigated industrialization and subsequent man-made climate catastrophes. Guaraní philosophy is immanent in ava ñe’ẽ − it lives in the words, just as it was meant to when the language came into being in the darkness before the earth. I want to draw these ancestral ideas into the present and make the case that these philosophies recenter themselves in the construction of the south—both in the restructuring of identities and also in recreating different ways of relating to the land, to each other, and to the future. I want to live through a change in the concept of love and have it mean solidarity, so we can know what it is like to live in a place where “to be” means taking care of each other and the earth, in which we collectively seek to transform our conditions and create a way of being that strives towards tekojoja − “ justice, ” or “the state in which things are equal / reciprocal.” It is time to make way for new ontologies − for futures and becomings that have always been there and that challenge the Euro-colonial capitalist model that we are captives of today. Concepts matter because our philosophies shape the world. It is our philosophies that make the lives of some people unlivable , that make the lives of our non-human relations unlivable , that render our future an unlivable place. How we collectively conceive of something—even something as seemingly simple as a tree—is of incredible consequence. We must make space for other philosophies and concepts that can bring into being new intensities that challenge oppressive power and its manifestation in our social constructions and our material practices. How different might our architecture and urban design, our solutions to questions of resource extraction and distribution, or our approach to everyday life be if we rooted our actions in philosophies that valued our relationship to each other and to the earth? I, for one, am curious to see the Guaraní response to the questions of urbanism, the Diné solutions to the problematics of access to water, the Mbororo Fulani vision on the issue of property, the Kurdish answer to the complexities of selfgovernment, the Maori understandings of the concept of family, and endless other multiplicities and possibilities of thought and materiality .17 This calls to mind Maia Ramnath’s critically under-read book, Decolonizing Anarchism: An Antiauthoritarian History of India’s Liberation Struggle , wherein she writes: With a small a , the word anarchism implies a set of assumptions and principles, a recurrent tendency or orientation − with the stress on movement in a direction, not a perfected condition—toward more dispersed and less concentrated power; less top-down hierarchy and more self-determination through bottom-up participation; liberty and equality seen as directly rather than inversely proportional; the nurturance of individuality and diversity within a matrix of interconnectivity, mutuality, and accountability; and an expansive recognition of the various forms that power relations can take, and correspondingly, the various dimensions of emancipation. 18 Self-organizing communities all over the world, Indigenous or not, and explicitly anarchist or not, are already engaging with solutions to the problems we face and the crises that loom on the horizon ; the question is whether these solutions, these intensities, will be allowed to fully come into being. I am in no way calling for a “becoming indigenous.” This is not possible. Colonization has already strained the relationships that Indigenous Peoples have with each other, not to mention the incongruity among Indigenous Peoples and settlers. The issue is not for an individual to become something they are not, but rather for a centering of other ways of being in the world that may make our final years on this planet − however many or few there may be − ones worth living. We cannot transcend this earth. We cannot get out of it and expect to remain who we are. But we can open new territories for Indigenous epistemologies to make real change in the world, and we can resist domination and coercion while “building a new world in the shell of the old.” And we can, over time, become a new people on an old earth and come to see that the horizon is all that surrounds us and that the only thing that matters is how we walk toward it together

#### The processes of settler colonialism rely on the erasure of indigenous stories and histories, so we respond by retelling those histories as part of a project of decolonial worldmaking that not only imagines but also actively creates alternative futures where we are not just memories.

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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

My great-grandmother’s house was built directly on top of the hard red earth .6 There were walls, a roof, doors, windows, a stove, a large clay jug filled with well water, places to eat, sit, and sleep, along with all the other things that make a house—except for a floor; there was no floor. I remember watching her sweep the top layer of red earth out the front door every evening, making the surface smooth again, erasing the scars of the day. Che py’aho is how you say “I remember” in ava ñe’e . 7 A literal translation would be, “it goes to my heart / soul.” 8 In Guaraní, then, to remember is to engage with the things that have gone to your soul. It is not that simple, of course, but it is a good place to begin. For Indigenous and mestiz@ peoples, to remember is an act of resistance to colonization. To resist is to act in opposition to that which oppresses you. There is movement in memory—it creates as it resists. To remember is not simply an individual, internal process, but a way for a people to return to a place of being, of having been, and to become again. By engaging with memory and trying to regain what they have lost through the violence of colonization, Indigenous and mestiz@ peoples build their world anew by relying on their own concepts and ways of being in the world, while actively rejecting the violently imposed narratives of colonization .9 Within the power dynamics of colonizing empires and settler-colonial states, the memories of the colonized, the enslaved, and those who were somehow othered are held captive by the official, sanctioned memories of the empire and settler-colonial powers. By its very nature, the nationstate is a centralizing force and thus aims to control and shape the narrative of its own genesis and continuation, which requires the snuffing out of counternarratives. The need for a total, linear, hierarchical narrative is indicative of the broader machinations of nation-states: coercive control obtained and maintained through brutal violence or the constant threat of violence. Also necessary for state power are subjects—more commonly euphemized as “citizens”—for subjugation. In order for citizens to be useful to the State apparatus, they must be as homogenous as possible, as homogeneity is a prerequisite for control. To accumulate power, one must to do away with difference − different people, different ways of thinking, different ways of being − because they challenge power’s fundamental need to be monolithic and centralized. While there are always characteristics that make citizens different from each other, at their core, they must believe themselves to be a single entity in order to function as a “majority,” and thus be governable. It is for this reason that Indigenous Peoples, by their very existence, are in opposition to the nation-state ; they will never be citizens of and for a settler-colonial power. The naming of them as Indigenous Peoples alone puts them in opposition to state power: first, by recalling a moment before the existence of the nation-state, and second, by aligning them with an exceptional tribal sovereignty that is inevitably multiple and decentralized and thus inherently resistant to the fixity required in order to be governed. Mestiz@ identity, I would argue, is a collapsing of identities and concepts in the hopes of creating the conditions for a people to identify as citizens of a nation state and consent to be being governed. Anarchist anthropologists Pierre Clastres, David Graeber, Andrej Grubačić , Silvia Rivera Cusicanqui, James C. Scott, and Raúl Zibechi, amongst others, have written extensively about societies of people who, throughout the world and human history, have imagined and manifested power in ways that actively reject hierarchy and centralization. Through their writings, these anthropologists have challenged the notion that centralized power is necessary for societies to function, along with the idea that the manifestation of the state is somehow a part of an evolutionary trajectory of human organization, implying that the societies that actively reject a state formation are somehow primitive compared to societies that have states. Colonization and the subsequent formation of settler-colonial states has punished (and continues to punish) the Guaraní and other Indigenous Peoples through a process of violent dispossession of their cultures, languages, epistemologies, land, and lives by cloaking unmatched brutality in a false logic of cultural dominance and systemic criminalization—often couched as Christian benevolence—which has created the nation-state dominated world that we live in now. It feels important to state that anarchism is not a Eurocentric idea, but rather is the name given to a tendency that has manifested itself throughout time and throughout the world and has been called by many other names. What these anarchist anthropologists examine are social organizations that escape/refuse the logic of colonization, the state, and capitalism, and that, through that refusal, create possibilities for people to reimagine and reinvent the ways that they relate to each other, other living things, the land, and their collective futures. For Guaraní speakers, the Guaraní language holds an active possibility for this sort of collective reinvention, and this tension is ever-present as the language is spoken. The purpose of this anarcho‑anticolonial project, that seeks to problematize mestiz@ Paraguayan identity in relation to the Guaraní language, is not for a total or comprehensive recovery of ancestral Guaraní traditions, understandings, or way of life, but rather a process of possible reinvention that would stand in opposition to the oppressive manifestations of the Paraguayan state, along with challenging the incongruences of mestiz@ Paraguayan identity that I perceive to function in service of the colonial process. The memory of Guaraní epistemologies lives hidden in its language. Ava ñe’e is the manifested counterpower of the Paraguayan/Guaraní people, not only because it continues to be spoken, despite of hundreds years of colonization, but also because it retains within it ancestral philosophical concepts that teach of ways to resist domination while revealing alternative ways of being in the world. To remember is to resist subjugation, erasure, and genocide through a process of collective enunciations and becomings. For one to be able to become through memory, one must return to the minor, fluid, and shifting. To borrow an image from Deleuze and Guattari, memory is like grass:10 to kill it, you have to kill all the animals that ate its seeds or carry it in their coats, pulverize every node of its rhizomatic roots, sterilize the soil and make it inert, because everything remembers. The organ of memory lives outside the body in the mind of the collective. Memory is a communal energy that is powerful because it is ever-shifting, contradictory, incoherent, and free.