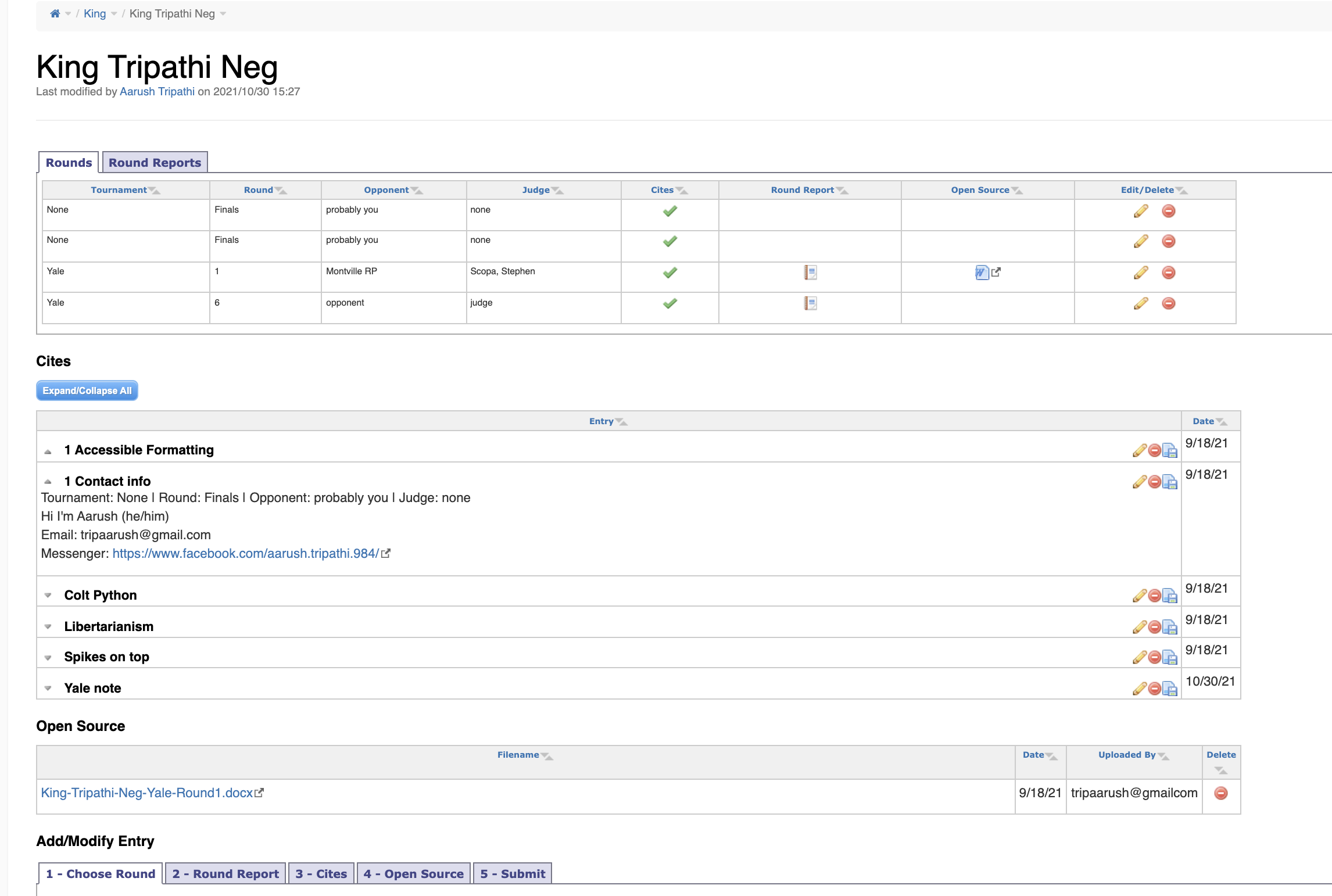
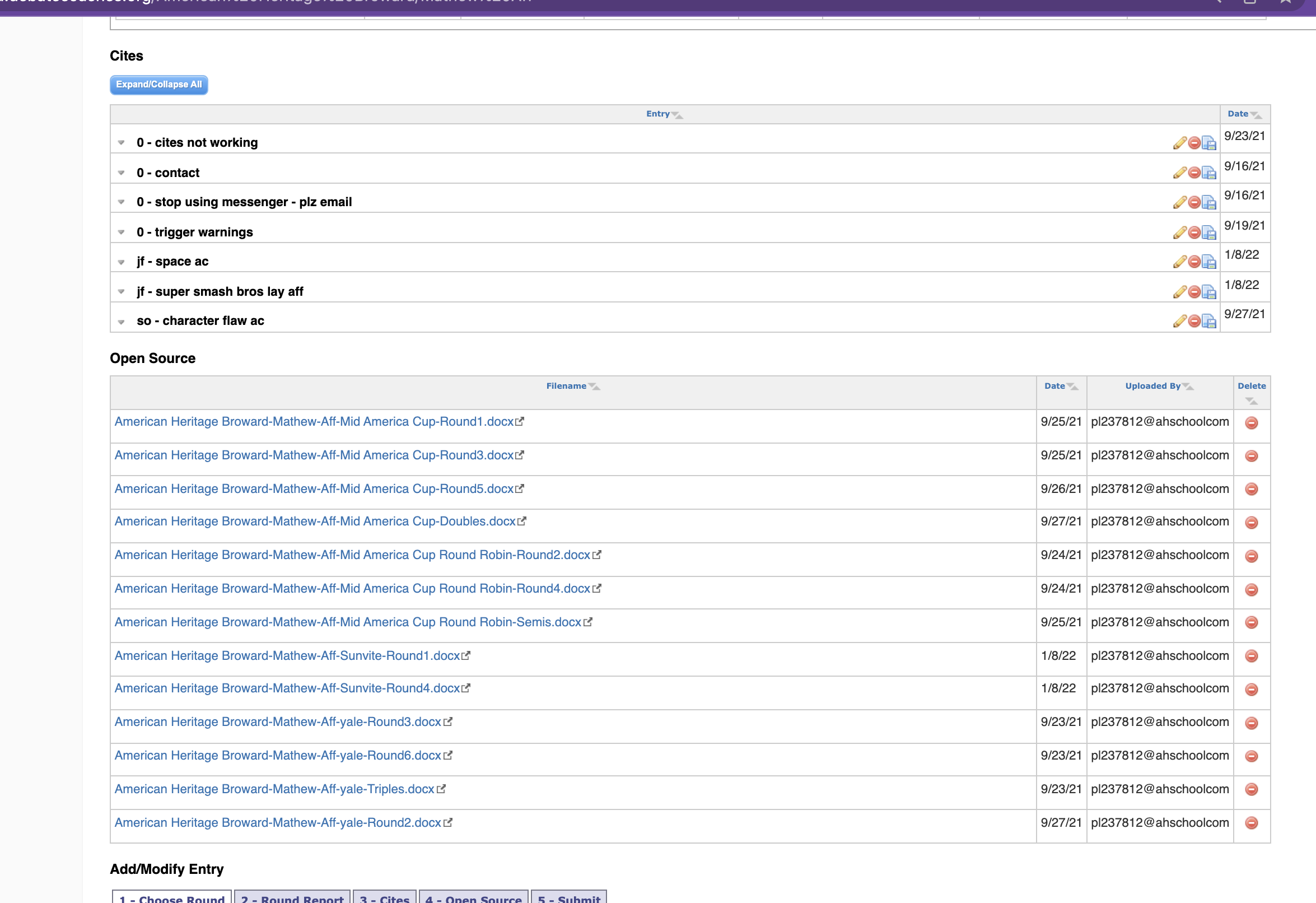
# O/V

#### Interpretation: Debaters must disclose all constructive positions on open source with highlighting on the 2021-2022 NDCA LD wiki after the round in which they read them.

#### Violation – screenshots in the doc prove I do and they don’t. they also asked for the aff which proves they garner benefits of the wiki but don’t disclose.





#### 1] Debate resource inequities— Open source does equal the playing field

Overing 18 – Bob Overing, LD Scholar (“Holiday Disclosure Post #6 – 10 Things Edition” JANUARY 12, 2018. http://www.premierdebate.com/disclosure-post-6/)

**Open source improves on usual disclosure practices** in the obvious way – **you can read their evidence for better prep**aration – and in a number of smaller ways too. **It solves the analytics problem** I discussed above, **so round-altering uncarded arguments are available** (though this doesn’t really apply to Harvard-Westlake), **and it gives access to evidence from paywalled articles**. **Every season I coach debaters who lack access to major databases; for schools without robust online library offerings or teams without college coaches, this matters a lot**.

#### 2] Evidence ethics – open source is the only way to verify pre-round that cards aren’t miscut or highlighted or bracketed unethically. That’s a voter – maintaining ethical ev practices is key to being good academics and we should be able to verify you didn’t cheat. also an epistemic skew – don’t evaluae their args bc they weren’t able to be researched before hand.

#### 3] Depth of clash – it allows debaters to have nuanced researched objections to their opponents evidence before the round at a much faster rate, which leads to higher quality ev comparison – outweighs cause thinking on your feet is NUQ but the best quality responses come from full access to a case.

#### accessibility is a voter since if the rounds been skewed and isn’t an equal playing field its impossible to determine who the better debater was. Education- constitutive purpose ie why schools fund. Competing interps: 1. Reasonability causes a race to the bottom where we read increasingly unfair practices that minimally fit the brightline 2. Necessitates judge intervention to see if we meet th brightline and 3 collapses because we use offense defense paradigm. Drop the debater on theory: 1. Drop the arg is the same thing since the argument was their entire advocacy text. 2. Its key to deterring future abuse No RVIs – a] illogical – fairness is a burden just like the aff has the burden of inherency b] norming – I can’t concede the counterinterp if I realize I’m wrong which forces me to argue for bad norms c] chilling effect – debaters are scared to check real abuse which means inf abuse goes unchecked

# AC

#### Subjectivity is constituted fundamentally by loss –

#### [1] Alienation – our introduction into the world and the field of knowledge requires mediation through language. The submission to language pushes us into an indirect relationship. It deprives the subject of immediate contact with the object world, which creates a constitutive distinction between non-alienated and post-linguistic experience.

#### [2] The recognition of the knowledge gap is not active but rather unconscious – knowledge is infinite which means it can’t be acquired or processed by the subject which creates a fundamental lack between the real and the symbolic. And a search for knowledge is damaging to the self because the subject has a fetishization of the external paranoia- a simultaneous desire for it and rejection.

#### [3] Fluidity- A) Differentiation - signifiers refer to other signifiers without having a final signified to relate to which produces a constitutive lack from the inability to reach true meaning. This instability forces us to form a world in pursuit of the lost gaps to fulfill the subject’s desires. B) Language is constantly changing- it’s contextually produced with respect to temporality and cultures because every individual indexes to language differently.

#### [4] Desires come first- A) Only my framework answers the question “why act”, since agents have a reason to due to their own motivations rather than some non-existent transcendental principle. B) Identity –the creation of the subject determines what each subject considers intrinsic to its identity and what exists externally as an façade. C) Empirics – there is no factual account of the good since each agents’ motivations are unique and there has been no conversion of differing beliefs into a unified ethic.

#### [5] Ethics- individuals create ethics internally- a) Externalist ethics collapse to internal since the only reason agents follow external demands is those demands are consistent with their internal account of the good. B) Even the most objective description of another individuals’ experience cannot bridge the epistemic gap between my experience and others because of the lack, which means a universal understanding of experience is impossible. And under this, the impact to the aff comes first because it hurts the individual subject which makes it a procedural question.

#### Thus, the standard is to embrace the lack. This is key to preventing psychological violence and coheres the nature of who you are.

**Ruti 10** Mari Ruti. (2010). *Winnicott with Lacan: Living Creatively in a Postmodern World. American Imago, 67(3), 353–374.[*doi:10.1353/aim.20 [sci-hub.tw/10.1353/aim.2010.0016](https://sci-hub.tw/10.1353/aim.2010.0016)] //ahs em

It is worth noting right away that one of the things that drives a wedge between Lacan and Winnicott is that while Winnicott regards the ego as what allows the subject to enter into an increasingly complex relationship to the world, Lacan associates it primarily with narcissistic and overconfident fantasies that lend an illusory consistency to the subject’s psychic life. Lacan explains that the subject’s realization that it is not synonymous with the world, but rather a frail and faltering creature that needs continuously to negotiate its position in the world, introduces an apprehensive state of want and restlessness that it finds difficult to tolerate and that it consequently endeavors to cover over by fantasy formations. In other words, because lack is devastating to admit to—because the subject experiences [lack] it as a debilitating wound—it is disposed to seek solace in fantasies that allow it to mask and ignore the reality of this lack. Such fantasies alleviate anxiety and fend off the threat of fragmentation because they enable the subject to consider itself as more unified and complete than it actually is; by concealing the traumatic split, tear, or rift within the subject’s psychic life, they render its identity (seemingly) reliable and immediately readable. As a result, they all too easily lead the subject to believe that it can come to know itself in a definitive fashion, thereby preventing it from recognizing that “knowing” one version of itself may well function as a defense against other, perhaps less reassuring, versions. One consequence of the subject’s dependence on such egogratifying fantasies is that they mislead it to seek self-fulfillment through the famous objet petit a—the object cause of desire that the subject believes will return to it the precious sense of wholeness that it imagines having lost.2 In this scenario, the subject searches for meaning outside of itself, in an object of desire that seems to contain the enigmatic objet a. Lacan’s goal, in this context, is to enable the subject to perceive that this fantasmatic quest for secure foundations is a waste of its psychic energies. His aim is to convince the subject that the objet a will never give it the meaning of its existence, but will, instead, lead it down an ever-widening spiral of existential deadends. How, then, does the Lacanian subject find meaning in its life? Lacan’s answer is that it is only by accepting lack as a precondition of its existence—by welcoming and embracing the primordial wound inflicted by the signifier—that the subject can begin to weave the threads of its life into an existentially evocative tapestry. It is, in other words, only by exchanging its ego for language, its narcissistic fantasies for the meaning making capacities of the signifier, that the subject can begin to ask constructive questions about its life.3 For Lacan, there are of course no definitive answers to these questions. But this does not lessen the value of being able to ask them. The fact that there is no stable truth of being does not prevent the subject from actively and imaginatively participating in the production of meaning.

#### Impact calculus –

#### [1] It’s a question of orientation towards the form of desire which is a prior question to the content of that practice and proves consequences are incoherent

#### [2] The aff comes on the same layer as theory, offense is whether space appropriation embraces or further the lack, and we only gain offense under the standard. This is reasonable clarification- check othr in cx.

#### Prefer the framework –

#### [1] Performativity – debate is a fundamentally a game. We desire wins and avoid losses – only psychoanalysis explains the constitutive drives of the activity which proves it outweighs.

#### [2] Bindingness – the lack is constitutive to the structure of language and the nature of the subject. Any action a subject take is inevitably mediated through signification. We cannot escape our mediation through language which means an understanding of it comes first.

#### [3] Lexicality – [A] Answering the AC proves it true since you had to first embrace to lack to access rational argumentation. [B] Answering the framework is self-defeating because you use language to answer arguments about language, which is tautological and proves everything devolves to signification since your arguments are inseparable from how you communicate them.

#### [4] All communication is constrained by the lack, even the flow because of its linguistic content, which means the standard is a side constraint on the judge evaluating the round.

## Offense

#### I defend the resolution as a general principle: The appropriation of outer space by private entities is unjust.

#### [1] Appropriation is fueled by the will to mastery – a dangerous illusion of control to dominate new “frontiers” and flee the impacts of destruction on Earth.

**Rahder 19** - “Home and Away The Politics of Life after Earth” by Micha Rahder. Rahder, Micha (2019). Home and Away. Environment and Society, 10(1), 158–177. doi:10.3167/ares.2019.100110 [https://sci-hubtw.hkvisa.net/] // ahs emi

This article examines the reinvigoration of outer space imaginaries in the era of global environmental change, and the impacts of these imaginaries on Earth. Privatized space research mobilizes fears of ecological, political, or economic catastrophe to garner support for new utopian futures, or the search for Earth 2.0. These imaginaries reflect dominant global discourses about environmental and social issues, and enable the flow of earthly resources toward an extraterrestrial frontier. In contrast, eco-centric visions emerging from Gaia theory or feminist science fiction project post-earthly life in terms that are ecological, engaged in multispecies relations and ethics, and anti-capitalist. In these imaginaries, rather than centering humans as would-be destroyers or saviors of Earth, our species becomes merely instrumental in launching life—a multispecies process—off the planet, a new development in deep evolutionary time. This article traces these two imaginaries and how they are reshaping material and political earthly life. Outer space imaginaries are booming. Reborn from Cold War projects into the post-9/11 securitized era, imaginaries of expanding life—human and otherwise—beyond the surface of the planet Earth are proliferating, creating new material impacts and new politics of expansion, exploration, and exclusion. Motivated by fears of looming environmental or sociopolitical disaster, including the Anthropocene, many extraterrestrial imaginaries rework earthly fantasies of technoscientific progress and human mastery over nature. Space programs are increasingly privatized, with tech entrepreneurs leading the way to extraterrestrial futures. I refer to these projects, oft en framed as a necessary step in human social and evolutionary history, as in search of Earth 2.0—a new and improved human future enabled by Silicon Valley innovation. Other narratives about extraterrestrial futures, which I call eco-centric, displace human uniqueness, stretching beyond human timescales to the longer evolutionary history of life on Earth. Th ese share with Earth 2.0 the assumption that our planet is defi ned by its living systems, but mark the Anthropocene as only the latest biological revolution to reshape Earth’s surface. In this frame, humans are not unique in our planetary impact; whether we are unique in our potential to take life beyond Earth’s surface is an open question. Eco-centric extraterrestrial imaginaries present alternatives based not on mastery, innovation, or human exceptionalism, but on unruly evolutionary ecologies that displace intention from life’s expansion. Earth 2.0 and Home and Away 159 eco-centric imaginaries off er diff erent understandings of the human, life, time, space, and the relations between these categories. Th is article traces these two imaginaries for the future of life aft er Earth, both of which are flexible and internally varied. Th e word “imaginaries” builds on the definition of sociotechnical imaginaries, or ways in which “science and technology become enmeshed in performing and producing diverse visions of the collective good, at expanding scales of governance from communities to nation-states to the planet” (Jasanoff and Kim 2015: 11)—and now beyond. I mobilize “imaginaries” to encompass the range of effects and entanglements between language, cultural production, scientifi c research, technological innovation, politics, temporal frameworks, and more-than-human evolutionary ecological trajectories. If (or when) life moves beyond Earth, humans will likely be instrumental, but not necessarily in control. As attention to the political and environmental geographies of outer space proliferates (Olson 2018), this article instead turns its gaze back “inward” toward Earth, exploring the current and potential terrestrial impacts of extraterrestrial expansionary megaprojects. Displacing the Earth “Displacements” describe how imagined extraterrestrial futures work to rearrange human/life relations in the earthly present. As multiple possible futures materialize in research programs, policy proposals, social movements, and private investments, they bring displacements of ontological, epistemological, and temporal orders into the present—with both oppressive and liberatory possibilities (Valentine 2017). Displacements describe scalar reconfi gurations such that phenomena that might be incomprehensible or beyond human sensorial reach are brought into the scales of human experience (Messeri 2016). Extraterrestrial displacements work through analytical double movement: making extraterrestrial environments familiar by incorporating them into earthly epistemic and aesthetic frameworks, and making terrestrial environments strange by way of new perspectives (Markley 2005; Messeri 2017a, 2017b; Olson 2018; Praet and Salazar 2017). These two directions work together to co-constitute terrestrial presents with extraterrestrial futures. Rather than a straightforward outward gaze, space expansion imaginaries always involve seeing Earth from a new perspective (Lepselter 1997). Th ese visions range from the widespread use of “Spaceship Earth” metaphors in twentieth-century US environmental movements (Fuller 1969), to Carl Sagan’s (1994) “pale blue dot” emphasizing Earth life’s uniqueness in the universe, to the politically unifying “overview eff ect” proposed by Frank White (1987). Early space programs coproduced the emergence and coherence of the global scale, which has come to dominate political and environmental ideologies (Jasanoff 2004; Lazier 2011). Scientifi c understandings of life on Earth are increasingly framed with reference to the presence or absence of other life in the universe, and how we might recognize it if it is there (Helmreich et al. 2016). Extraterrestrial displacements are temporal as well as spatial. Imaginaries of futures displace linear time such that their potentialities can be materialized in the present (Denning 2013; Mathews and Barnes 2016). Space expansion imaginaries reinstantiate what many argue is the dominant temporal framework of the early twenty-fi rst century, anticipation: “a moral economy in which the future sets the conditions of possibility for action in the present, in which the future is inhabited in the present” (Adams et al. 2009: 249). Critical scholars can be fearful of the “dangers of prognostication” (Valentine et al. 2012) but increasingly attend to how prognostication fi gures as a key political and material practice for creating new worlds. In this case, these new worlds may be brought into existence on or off Earth. 160 Micha Rahder Leaving Earth—Fact or Fiction? Th ere is a huge range of extraterrestrial research and development projects around the world, both public and private. In this article, I focus on those that work toward the expansion of life (human and otherwise) beyond Earth in a more or less “permanent” fashion. Th e boundary drawn for this article mirrors trends in public interest and political rhetoric that prioritize human expansion over other investigations of the universe (Messeri 2017b; Wright and Oman-Reagan 2017). Th ese projects and imaginaries share signifi cant overlap with others, such as new capitalist resource frontiers (Genovese 2017a; Valentine 2012) or the search for extraterrestrial intelligence, known as SETI (Battaglia 2006; Denning 2001a, 2011b, 2011c; Vakoch 2013). More than 70 countries have national space programs, including many that train humans for spacefl ight, but only the United States, Russia (and the former Soviet Union), and China have successfully launched humans into space. Th is article has a bias toward US-based projects, both public and private, as these are most prolifi c and have generated the most media attention and academic analyses to date. In addition, most national programs, especially in the Global South, focus on satellite systems, launch facilities, and vehicle manufacture, with private companies extending these ventures toward resource extraction and potential tourism. Yet NASA, the European Space Agency, Russia’s Roscosmos, the UAE Space Agency, China’s National Space Administration, and private SpaceX have all declared intentions to send humans to Mars in the next few decades, moving toward expansion. Th e charisma of expansion imaginaries can displace attention from the more substantial material investment in other extraterrestrial infrastructures. For example, Ted Cruz, Republican Chairman of US Senate Commerce Subcommittee on Space, Science, and Competitiveness, has claimed that NASA is not (and should not be) a scientifi c institution but rather one focused on exploration—a strong contrast to the agency’s present and historical activities (Showstack 2017). While the bulk of space programming is not expansion-oriented, expansionist imaginaries are on the rise as the international publics of Mars rover adventures, Silicon Valley cultures, and climate catastrophe narratives intersect. As a result of the mismatch between material investments and circulating space narratives, expansionist imaginaries are political as well as material megaprojects: most humans on Earth doubt or dismiss the possibility of life beyond the planet, so making these narratives salient enough to mobilize resources is a megaproject in itself, one that works to reshape the relations between humans, other life, and Earth itself. Outer space has long served as a canvas for sociopolitical imaginations, calling up the worlds of science fi ction and fantasy long relegated to the “genre” peripheries of literature and considered irrelevant to “serious” scholarly work (Dickens and Ormrod 2007; Haqq-Misra 2016; Markley 2005). Th is division is breaking down as the accelerating pace of interconnected technological, geopolitical, and environmental change leaves many with the sense that they are already living in the sci-fi future (Collins 2003, 2005). Th e Anthropocene has itself been called an academic science-fi ction imaginary (Swanson et al. 2015), and scholars across fi elds are drawing attention to how science fi ction has long infl uenced technological and scientifi c developments, particularly in extraterrestrial projects (Cheston 1986; Haraway 1991, 2016; McCurdy 2011; Praet and Salazar 2017). As Peter Redfi eld notes, “fi ctions provided space exploration with a recognizable future, and thus helped engender fantastic practices. Th ese dreams found engineers, eager to materialize them” (2002: 799). Dreams fi nding engineers (not the reverse) describes how imaginaries reshape sociotechnical worlds. Whether metaphor becomes material or vice versa, language is central to exchanges between fi ctional and factual extraterrestrial worlds. It matters whether Mars is to be “settled” or “colonized” (Wright and Oman-Reagan 2017), whether space is “discovered” or “conquered” by the Home and Away 161 scientifi c gaze (Redfi eld 2002). Language can shape the materiality of space projects and draw lines of exclusion around who might participate in them. Refl ecting this, I use “humans” instead of “humanity” to retain a sense of multiplicity and diff erence as opposed to a unifi ed singularity. Similarly, I use “expansion” to collect diverse extraterrestrial imaginaries that might elsewhere be described under terms like settlement, colonization, or terraformation. While imperfect, these choices follow this article’s concern with the categories of the human, life, and the relations between the two on Earth. Life, as distinguished from nonlife (rather than death), is a grounding metaphysics of modern colonial ontologies (Povinelli 2016). While biological and philosophical debates over the defi nition of the category are as lively as ever (Helmreich et al. 2016), I follow theorizations that defi ne life as more verb than noun: life is an energetic process that characterizes certain material things on the planet Earth (Margulis and Sagan 1995; Mautner 2009). “Expansion” captures a facet of life’s evolutionary histories that imaginaries of technological progress into space do not: “Life may not progress, but it expands” (Sagan and Margulis 1997: 235). What this imagined future expansion might mean—at home or away—is being shaped in the earthly present. Following a brief history of human projects oriented toward life’s expansion beyond Earth, I examine Earth 2.0 and eco-centric extraterrestrial imaginaries in detail. I then turn to the implications of both imaginaries for humans and life on Earth in the present, exploring the social and ecological politics of competing expansionist visions. Th is focus on the earthly now excludes many works that examine the extension of human environmental ideas, impacts, and management into space itself (as in rich debates over “space junk” or “planetary protection”). Th is choice follows the framework of displacements to turn our gaze collectively back inward, examining space projects as not only shaping possible futures but also as reconfi guring environmental and political worlds here and now. Space and Environment: From Cold War to Anthropocene “ Th ings that happen in Silicon Valley and also the Soviet Union: . . . promises of colonizing the solar system while you toil in drudgery day in, day out” —Anton Troynikov (@atroyn), Twitter, 5 July 2018 Narratives projecting human expansion into space have been present since at least the late nineteenth century but proliferated in response to the military-technological developments of the Cold War (Andrews and Siddiqi 2011; McCurdy 2011). The threat of nuclear warfare was enmeshed with narratives of modernist scientifi c progress, resulting in the satellite infrastructures we now take for granted for navigation, communication, weather forecasting, and so on. Twentieth-century extraterrestrial military research and infrastructures developed in close relation with terrestrial sciences and environmental movements, both through collaborations and oppositions (DeLoughrey 2014; Olson 2018). Terrestrial and extraterrestrial science programs shared funding streams, codeveloped cybernetic systems theories, and led to concepts that have become fundamental to environmental management on Earth, such as carrying capacity, island ecology, or the dominance of engineering approaches to ecological problems (Anker 2005). These “one Earth” environmental sciences and politics emerged in and from the cultures of colonialism, reinforcing ideologies of militarized surveillance and rational management of more-than-human worlds (DeLoughrey 2014). Through linked terrestrial and extraterrestrial technosciences, “one Earth” imaginaries grew deeper entrenched even as the projects of colonialism and development were unraveling into irrevocably damaged socioenvironmental orders. Despite space’s centrality to the ecological sciences, mainstream environmental movements in the United States and Europe have oft en been opposed to space expansion programs. Opponents argue that resources would be better spent attending to Earth’s problems rather than imagining others we might one day escape to (Cockell 2006). Narratives of new capitalist frontiers led many environmentalists to view space exploration as a “jingoistic boondoggle**,”** fearing it will lead to ideologies of a disposable planet (Hartmann 1986). Yet expansion imaginaries took on new significance in the 1970s and 1980s in relation to globalized debates about the human population limit of Earth (Dickens and Ormrod 2007). Space has alternately figured as a solution or distraction from earthly environmental problems, a shared point of reference for a global humanity. The end of the Cold War brought a short lull in expansionist space imaginaries, with extraterrestrial colonization set aside in favor of earthly applications of satellite technology. But while government funding of space programs has declined since the early 1990s, entrepreneurial capitalists—or NewSpace—have now stepped in to fi ll this gap, collectively investing billions of dollars into extraterrestrial technologies, projects, and futures. Anton Troynikov, a writer and robotics researcher, noted the displacement of this techno-fantasy in his humorous series of tweets from 2018 comparing life in Silicon Valley to the Soviet Union. NewSpace extends far beyond Central California, however: the growing accessibility of computing and other technologies has led to space programs beyond the former superpowers or colonial centers (these are mostly satellite focused, though Nigeria plans to launch humans into space by 2030). Public interest in space expansion is on the rise again, most oft en articulated in connection to global environmental change. Before his death in 2018, Steven Hawking projected that the human species will last no more than one hundred years unless we expand into space. In the NewSpace era, the push for expansion beyond Earth is no longer defi ned by competing capitalist and communist superpowers but by the divisions (and collaborations) between public and private entities. A sense of impending apocalypse remains, though this has shift ed from sudden nuclear annihilation to the slow violence of a warming atmosphere, rising seas, and other environmental devastation (Ahmann 2018; Nixon 2011). Th ough understood as new or diff erent, Cold War space science was instrumental in transforming the “threat” of nuclear annihilation into that of climate crisis (DeLoughrey 2014; Masco 2010, 2012). Space infrastructures enabled not only new futures but also the possibility that there might be an “end of ends” negating futurities altogether (Masco 2012). These contradictory possibilities are co-constituted such that the end of Earth becomes the inevitability of extraterrestrial expansion, and vice versa. As Anthropocene discourses mix with NewSpace futures, human ecological relations with other living matter are entering extraterrestrial imaginaries in a new way. These sometimes amplify urgency and reinscribe humans as “saviors” of Earth, and other times challenge conventional thinking about managerial control. This contradictory Anthropocene sets the stage for the emergence of Earth 2.0 and eco-centric imaginaries Earth 2.0 Dominating current eff orts to expand human life beyond Earth are public-private partnerships, mostly based in the United States, Europe, and the United Arab Emirates. Participants in NewSpace worlds are dominated by older white men from the United States, though are still surprisingly diverse in political and demographic makeup (Valentine 2012). With names like the Lifeboat Foundation, the Space Frontier Foundation, or the Alliance to Rescue Civilization, motivations for these projects range from imperialist nationalisms to profi ts to new utopian Home and Away 163 social orders, oft en mixed together in unexpected confi gurations. Yet these Earth 2.0 visions are resolutely united by one thing: the centering of the human species as the ontological basis and scale for extraterrestrial futures.

#### [2] Extraterrestrial imaginaries scapegoat culpability of environmental destruction and are unobtainable utopias.

**Rahder 2** - “Home and Away The Politics of Life after Earth” by Micha Rahder. Rahder, Micha (2019). Home and Away. Environment and Society, 10(1), 158–177. doi:10.3167/ares.2019.100110 [https://sci-hubtw.hkvisa.net/] // ahs emi

These utopian visions are still grounded by earthly concerns. Jacob Haqq-Misra argues for “liberating Mars,” basing future settlement not on an extension of earthly sociopolitics (whether organized in terms of nation-states or corporations) but instead by establishing a new Martian planetary citizenship to create a “test bed for new ideas that could lead to unforeseen epistemic transformations of our values and preferences” (2016: 66). Yet his argument compares this “transformative experience” to a “trust fund child” gaining new values from a wilderness trip (65). “Nature”—whether earthly wilderness or Martian extremity—is called upon as a resource for human cultural transformation, reimagining a modernist dichotomy as the basis for a planetary move beyond modernism. Th ese narratives frame the search for a new Earth 2.0 as a necessary project for collective human and environmental survival. Defl ecting critiques that space programs divert too many resources from earthly problems, Cameron Smith and Evan Davies (2012) claim that “all worthwhile things” (among which they list boats and wedding rings) are worth large expense. Space expansion, framed as a form of long-term insurance for the human species, is moved from the question “Can we aff ord to go?” to “Can we aff ord not to?” (Hartmann 1986). This powerful mixture of apocalyptic narratives, new resource frontiers, and utopian schemes combine to create a sense of space expansion as not just inevitable, but a present in which we are behind rather than working toward something yet to come. As Musk argued in a speech at the International Astronautical Congress: “It’s 2017 . . . We should have a lunar base by now.” Th is present, beholden to the future, makes strange work of history. Earth 2.0 imaginaries offer the opportunity to start anew; these narratives erase collective responsibility for harms done by colonial projects and seem to “cleanse” history (Redfi eld 2002: 797). Alternately, history is turned into an “objective” knowledge resource for avoiding repeated mistakes (e.g., HaqqMisra 2016). Most striking is the frequent collapse of timescales, with recent historical and deep evolutionary time brought into new resonances (Codignola et al. 2009). Space expansion is commonly fi gured as an inevitable step in a conjoined evolutionary-colonial history: “We wriggled onto dry land, ventured out of the African savannah as apes, set sail for new worlds—how Home and Away 165 could we not expect, someday, to live in colonies on Titan or starships cruising through deep space?” (Austen 2011). Th is vision places white, Western, masculine techno-capitalist humanity at the pinnacle of evolutionary scales. Th e future Earth left behind in Earth 2.0 imaginaries tends to fall into two categories. By far, the most common are visions of an Earth destroyed, uninhabitable to humans if not to all carbon-based life. Other narratives project that we might get off Earth in time to “save” it from ourselves, leaving behind a global park of purifi ed nature (Austen 2011). Both versions resonate with environmentalisms that take an anti-humanist turn, as in visions of humanity as a global pollution or disease, out of balance, or otherwise in need of reduction or eradication (Anker 2005; Dumit 2005). Projections of natural purity resonate in multiple directions, into pasts and futures, and both on and away from Earth. Lisa Messeri (2017a), working with scientists searching for potentially habitable exoplanets, notes that “earthlike” planets are imagined as a kind of new Eden, representing a purification of human industrial histories by way of long-term futures. These futures of Earth 2.0 proliferate both at home and away—a rebooted humanity off ered a chance to “do nature better,” to recapture Eden.

#### [3] Space Exploration is a narcissistic search for fulfillment and wholeness, which is structurally impossible because of alienation from the real.

**Kilbryde 15** - “Space Travel as a Means for Re-Enchantment, Unification, and Spiritual Fulfillment” by Ana Kilbryde\* The University of Brighton, East Sussex, United Kingdom [http://www.astrosociology.org/Library/PDF/Journal/JOA-Final/JournalOfAstrosociology-Vol1.pdf#page=89] // ahs emi

One may describe this sense of unification with the universe as something incomprehensible and sublime. It certainly cannot fit into any existing framework, as nondualism is a primordial, organic consciousness without subject or object (Katz, 2007, p. 3-14). Moreover, attempting to categorize a sense of unity into a theoretical framework requires recognition of an object, which implies a duality between the object and the subject. After all, the argument here is that the search for unification results from a sense of separation brought about by dualist ideologies and binary modes of thinking. This “ecstasy of unity” runs parallel to what Abraham Maslow (1976, p. 6-16) deemed ‘peak experiences’. These are mystical experiences of egoless amalgamation with the world. They are experiences of wholeness and integration in which the individual existed effortlessly in the here and now. Both these peak experiences and experiences of unity are comparable to ideas inherent in East Asian religions such as Confucianism and ideas such as Zen. These experiences of unity hold no definitions of the world or distinctions between us and the cosmos, and assumedly neither do feelings of enchantment, as its adversary, i.e., disenchantment, is a consequence of rationalization. In Ideas and Opinions, Einstein wrote that “The true value of a human being is determined by the measure and the sense in which he has attained liberation from the self” (Einstein, 1954, p. 12). Therefore, one may view enchantment through unification as an abandonment of one’s identity, self, and ego, and as an appreciation of a unified existence. A notion incredibly similar to the ‘ecstasy of unity’ is the concept of the ‘Overview Effect’, which is a term formulated by Frank White (1987) in his book The Overview Effect – Space Exploration and Human Evolution. White’s interest lies with the experiences astronauts encounter when looking upon the Earth from space, which has been described as a cognitive shift in one’s awareness (White, 1987). Astronauts have claimed that during this time, the conflicts that divide our society vanish, boundaries disappear, and there is an inherent urge to create a unified planetary existence. They also claim to possess a new appreciation for the preciousness and size of our planet and a will to protect this ‘pale blue dot’ (Sagan, 1994) becomes clear and critical. Flight experience has spiritually transformed an increasing number of astronauts, and reports indicate that this change in attitude often remains long after they return to Earth. Rusty Schweickart, Chris Hadfield, Mike Massimino, and Tom Jones are among the astronauts said to have experienced the effect (Sato, 2008). In recent years, space psychologists commenced research upon the salutogenic aspects of space flight (Suedfeld, 2005), that is, focusing on the benefits that arise from stressful or somewhat negative experiences during space programs. Suedfeld et al. (2010) investigated the memoirs of 125 space travelers and found that from stressful and somewhat negative experiences in space, these individuals developed greater levels of appreciation for others and nature, enhanced spirituality and power over that spirituality, and enhanced personal strength. This finding indicates that space travel has the potential to foster enlightenment and unification. Scientific discoveries have painted a picture of an infinite universe with the potential for endless discoveries and countless possibilities, and this potentially arouses enchantment and awe. However, does this re-enchantment serve as a prelude to, or even a manifestation of, narcissism? It is not dismissible, as Christopher Lasch (1991, p. 13-15) recognizes a rising level of selfawareness, self-identity, self-reflexivity, and celebrity status and acclamation in today’s society. The concept of narcissism that Lasch is referring to is not the same as the definition in the Diagnostic and Statistical Manual of Mental Disorders (DSM), although they do share characteristics. Instead, the focus here is upon Lasch’s idea of the narcissist in an ever-growing capitalist society. Among incessant self-awareness, reflexivity and self-affirmation, the narcissist tends to seek meaning in every aspect of their lives, their cravings have no limits and they never seem to be satisfied. This implies that the search for unification may well be the narcissist seeking self-fulfillment, that it is superficial rather than spiritual and may just be another thing they want to attain. Similarly, Dickens and Ormrod “have argued that members of the pro-space movement exhibit a form of adult narcissism” (Ormrod, 2007; Dickens & Ormrod, 2007, p. 137). Space travel, capital, and industry could be viewed as an attempt to regain feelings of omnipotence similar to that felt at the stage of primary narcissism whereby the mother and the rest of the world is seen as an extension of the infant’s self, so he therefore mistakes this dependence on his mother as his own supremacy (Freud, 1973). Dickens and Ormrod (2007, p. 138) make comparable links between experiencing space and primary narcissism, e.g., the feeling of weightlessness in space is similar to the feeling experienced in the womb and argues the journey to space is a representation of a universal urge to detach themselves from the mother.

## method

#### Universalizability is a bad heuristic because it kills desires.

Donahue 2- Brian Donahue, assistant professor of English at Gonzaga University with a Ph.D. from Purdue University, Gonzaga University, 2002 ["Marxism, Postmodernism, Zizek", http://pmc.iath.virginia.edu/issue.102/12.2donahue.html, 2-19-2019] // ahs em

Indeed, Lacan's ethical imperative must be taken as explicitly opposed to the concept of conventional morality with its focus on maximizing the Good, which functions as the arbiter of all action, since this model ultimately leads to a psychological paralysis arising from infinite consideration of ramifications, a process that turns the subject into a perpetual Hamlet, standing behind Claudius but unable to decide whether killing him or not killing him would be the better option. The interminable process of trying to decide which course of action leads to the "greater Good" entails its own kind of choice (that is, to "compromise one's desire" by default) with its own kind of psychic consequences for the subject. Zizek explains this ethical-moral distinction through a Greimasian semiotic square based on the four possible arrangements of the positive and negative versions of these terms and the figures corresponding to the four pairings--moral, ethical (Saint); immoral, unethical (Scoundrel); immoral, ethical (Hero); and moral, unethical (superego)--and endorses the Lacanian championing of Hero over superego (Metastases 67). Zizek also anticipates the anxious objection that this Lacanian ethical attitude is too radical in its practical implications: is it reasonable to propose that everyone unrelentingly pursue his or her own desire and renounce all other considerations? Don't "ordinary" people need an "ethics of the 'common Good,'... despicable as it may appear in the eyes of the suicidal heroic ethics advocated by Lacan?" (Metastases 69). But he concludes that this concern--"What if everyone were to do the same as me?"--is simply another way of introducing the "pathological consideration of the consequences of our act in reality" and therefore functions as a way of imposing superego injunctions, restraints, and cycles of guilt through the insistence that we renounce our desire precisely because it cannot be universalized (69).

**kant affirms -**

**private appropriation is not justified**

**a) Private entities are incapable of making omnilateral decisions as privatization entails that they withhold information which limits deliberation over making maxims.**

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The **intrinsic wrong of privatization**, I will suggest, rather consists in the creation of an institutional arrangement that, by its very constitution, **denies** those who are subject to it **equal freedom**. I understand freedom as an interpersonal relationship of reciprocal independence. To be free is not to be subordinated to another person’s unilateral will. By building on an analytical reconstruction of Kant’s Doctrine of Right, I will argue that current forms of **privatization reproduce** (to a different degree) within a civil condition the very same defects that Kant attributes to the state of nature, or to a pre-civil condition, thereby **making a rightful condition of reciprocal independence impossible**. Importantly, this is so even if private actors are publicly authorized through contract and subject to regulations, and even if they are committed to reason in accordance with the public good. The reason for this, as I will explain, derives from the fact that **private agents are constitutionally incapable of acting omnilaterally**, even if their actions are omnilaterally authorized by government through some delegation mechanism, e.g. a voluntary contract. Omnilateralness, I will suggest, must be understood as a function of 1) rightful judgment and 2) unity. By rightful judgment I mean the capacity to reason publicly and to make universal rules that are valid for everyone, according to a juridical ideal of right, as necessary to solve the problem of the unilateral imposition of private wills on others. By unity I mean the capacity to make rules and decisions that change the normative situation of others, as a part of a unified system of decision-making. The condition of unity is crucial, as I shall later explain, insofar as there might be multiple interpretations compatible with rightful judgment, which would still problematically leave the definition of people’s rightful entitlements indeterminate. Further, the practical realization of the juridical idea of an omnilateral will, I will contend, requires embeddedness within a shared collective practice of decision-making. In practice, rightful judgment can only obtain when certain shared background frameworks that structure practical reasoning and confer unity to that reasoning are in place. The rules of public administration and the authority structure of bureaucracy should be understood as playing this essential function of giving empirical and practical reality to the omnilateral will, as far as the execution of rules and the concrete definition of entitlements are concerned. Together, these two requirements are necessary, (whether they are also sufficient is a different question), to make an action the omnilateral action of a state, which has the moral power to change the normative situation of citizens, by fixing the content of their rights and duties in accordance with the equal freedom of all. The phenomenon of privatization thus raises the fundamental questions of why we need political institutions to begin with, and what makes an action an action of the state. **Insofar as private agents make decisions that fundamentally alter the normative situation (the rights and duties) of citizens, and insofar as, by definition, private agents are not public officials embedded in that shared collective practice, their decisions, even if well intentioned and authorized through contract, cannot count as omnilateral acts of the state.** They rather and necessarily remain unilateral acts of men. Hence, I will conclude, for the very same reasons that **we have, following Kant, a duty to exit the state of nature** so as to solve the twofold problems of the unilateral imposition of will on others and the indeterminacy of rights, we also have a duty to limit privatization and to support, on normative grounds, a case for the re-bureaucratization of certain functions. Therefore, my paper provides foundational reasons to agree with Richard Rorty’s nonfoundational defense of bureaucracy as stated in the opening epigraph, since only agents who are appropriately embedded within a bureaucratic structure, properly understood, are, in many cases, capable of acting omnilaterally. The “bosses” I am here concerned with are not primarily those who 5 can unilaterally impose their will on us in their capacity as private employers, but rather any private actor who acts unilaterally while in the garb of the state.

**b) An exclusive and permanent right to property is not entailed by the categorical imperative. Only conditional use is universalizable**

Westphal 97 [(Kenneth R., Professor of Philosophy at Boðaziçi Üniversitesi, PhD in Philosophy from Wisco) “Do Kant’s Principles Justify Property or Usufruct?” Jahrbuch für Recht und Ethik/Annual Review of Law and Ethics 5 (1997):141–94.] RE

The compatibility of possession with the freedom of everyone according to universal laws is not a trivial assumption even for the case of detention or “empirical” possession. **Under conditions of extreme scarcity, anyone’s use of some vital thing precludes someone else’s equally vital use of that thing** or of anything of its kind (given the condition of extreme relative scarcity). This is not quite to agree with Hume, that conditions of justice exclude both extreme scarcity and superabundance.32 But it is to recognize that he came close to an important insight: legitimate action requires sufficient abundance so that one person’s use (benefit) is not (at least not directly) someone else’s vital injury (deprivation). This is not merely to say that property is psychologically impossible in extreme scarcity because no one could respect it (per Hume); the point is that **possession and perhaps even use are not, at least not obviously, legitimate under such conditions**. (How Kant would propose to resolve the conflicting grounds of obligation in such circumstances, the duty to self-preservation versus the duty not to harm others’ life or liberty, I do not understand.) The **assumption that possession is compatible with** the freedom of everyone according to **universal laws** [5] is even **less trivial for** the case of “intelligible” or “noumenal” possession, that is, **possession without physical detention**. The compatibility of intelligible possession with the freedom of everyone according to universal laws requires both sufficient resources so that the free use of something by one person is not as such the infringement of like freedom of another, and it requires that mere empirical or physical possession does not suffice to secure the innate right to freedom of overt (äußere) action. If physical possession did suffice to secure the innate right to overt action, Kant’s main ground of proof would entail no conclusion stronger than that rights of physical possession (detention) are legitimate. Furthermore, by assuming that noumenal possession is compatible with the freedom of everyone according to universal laws [5], Kant assumes rather than proves that possession without detention is permissible. However, this is precisely the point that needs to be proven! This issue remains central throughout the remainder of §2 and is addressed again in §3 below. 2.2.6 The previous section raises a very serious question about Kant’s justification of intelligible rights to possess and use (possessio). The questions about Kant’s supposed justification of property rights, the possibility of having things as one’s own (Eigentum, dominium), are even more acute. To derive such strong rights from Kant’s argument requires at least one of three assumptions. The first assumption would be that the sole relevant condition of use is proprietary ownership of things (cf. RL §1 ¶1); this assumption requires interpreting “Besitz” broadly. The second assumption would involve conflating the ownership of a right – viz., a right to use – with a right to property ownership. However, the legitimacy of neither of these assumptions is demonstrated by Kant’s argument in RL §2. Or it may be assumed, third, that Kant’s argument in §2 aims to prove, not merely rights to possession, but rights to property, insofar as it aims to prove a right to “arbitrary” (beliebigen) use, that is, the right to do whatever one pleases with something ([10]; cf. RL §7, 253.25–27), where this can include any of the rights involved in the further incidents of proprietary ownership. Reading Kant’s text in this way assimilates possessio to dominium by stressing Kant’s term “beliebigen”. So far as Kant’s literal statement is concerned, it is equally plausible to stress Kant’s term “Gebrauch” (use), which would restrict Kant’s argument to justifying possessio. Kant’s reductio ad absurdum argument assumes the contrapositive thesis that [it is not] altogether ... rightly in my power, i.e. it [is] not ... compatible with the freedom of everyone according to a universal law ([it is] wrong), to make use of [something which is physically within my power to use]. ([2], [1]) His argument then purports to derive a contradiction from this assumption. From this contradiction follows the negation of this assumption by disjunctive syllogism. Strictly speaking, what Kant’s argument (at best) proves is that it is indeed rightful to make use of things which in principle are within one’s power, provided (“obgleich ...”) that one ’s use is compatible with the freedom of everyone in accord with a universal law [5]. As mentioned, Kant’s argument assumes rather than proves that this assumption is correct. Kant must prove that this assumption is correct in order to prove his conclusion. This requires showing that possession and use of things (in their narrow, strict senses) is consistent with the freedom of everyone in accord with universal laws. That would justify rights to possessio. To justify the stronger rights to dominium requires showing that holding things in accord with the rights involved in the further incidents of property ownership is also consistent with the freedom of everyone in accord with universal laws. Because the rights involved in property ownership are not analytically, indeed are not necessarily, related, justifying dominium requires separate justification of each component right. But it also requires more than this. Insofar as these rights are supposed to be proven as a matter of natural right, these further rights cannot be instituted solely by convention. However, there are alternative packages of rights, both for kinds of property as well as for various weaker sets of rights to use, any of which can be formulated in ways that are consistent with the like freedom of everyone according to universal laws. Consequently, merely demonstrating the consistency of one or another of these sets of rights with the freedom of everyone according to universal laws suffices only to justify the permissibility of that set of rights. It does not suffice to justify the obligation to respect that set of rights instead of any other such set of rights. This is to say, once alternative sets of rights are possible or permissible because they meet the sine qua non of consistency with the like freedom of everyone according to universal laws [5], Kant’s natural law grounds of proof do not suffice to justify an obligation to respect one particular set of rights among the range of possible, permissible alternatives. Consequently, interpreting Kant’s statement [10] by stressing “beliebigen”, using it to specify the scope of “Gebrauch”, can only lead to fallacious, question-begging interpretations of Kant’s argument. Consequently, it is strongly preferable to interpret Kant’s statement by stressing “Gebrauch”, and using it in its strict, narrow sense to specify the scope of “beliebigen”. (This parallels the case for interpreting “Besitz” narrowly instead of broadly.) In sum, to use something legitimately it suffices to have a right to use it. That, in brief, is “possession” strictly speaking; in the narrow sense of the term, “possession” involves only the right of a qualified chose in possession. Since this condition suffices to fulfill the condition specified by Kant’s reduction argument, no stronger condition follows from Kant’s argument. One can have or “own” a right to use something without, of course, having property in that thing. Recall Honoré’s point that possession involves two claims: being in exclusive control and remaining in control by being free of unpermitted interference of others. **Insofar as possession persists despite subsequent and continuing disuse, Kant’s proof does not demonstrate even a narrow right to possession**. (This is why I speak of qualified choses in possession; one key qualification justified by Kant’s argument is that one’s right to use persists only so long as one’s legitimate need to use and regular use continue.) Moreover, aside from the prohibition on harmful use, Kant’s argument does not even address the other incidents of property ownership. If Kant’s primary assumption [5] can be justified, then Kant’s proof demonstrates at most three important conclusions: one has the right to use things one currently detains, one has the right to use any usable thing not previously (and hence currently) detained by others (provided one’s use does not infringe the like freedom of others), and one has the right to continue to use things so long as one’s need to use them and actions of using them continue. These are not trivial theses! However, because **it does not prove the indefinite duration of possession**, in the narrow sense, Kant’s proof of the (first version of the) Postulate of Practical Reason regarding Right is unsound. Kant’s further considerations in RL §6 suffer analogous weaknesses (see §§2.4f.).

**That implies that private appropriation is unjust.**

Westphal 97 [(Kenneth R., Professor of Philosophy at Boðaziçi Üniversitesi, PhD in Philosophy from Wisco) “Do Kant’s Principles Justify Property or Usufruct?” Jahrbuch für Recht und Ethik/Annual Review of Law and Ethics 5 (1997):141–94.] RE

6.2 One right that is not justified by the Kantian defense of rights to use developed above is the exclusion of others from the use of something to which one has a right on those occasions when one does not need and is not likely to need to use the item in question. Property rights involve such an exclusion. To the extent that I have shown that qualified choses in possession suffice to fulfill the desiderata established by Kant’s own principles and strategy for justifying possession (in the narrow sense), I have shown that property rights cannot be justified by Kant’s metaphysical principles. This is because there are alternative sets of rights to things which meet both Kant’s sine qua non of being consistent with the freedom of all in accord with universal laws [5] and Kant’s metaphysical grounds of proof concerning freedom of overt action. Neither Kant’s own argument nor my reconstruction of it address most of the incidents of property ownership. (Though I have suggested that Kant’s principles can justify the prohibition on harmful use and very likely some version of the liability to execution.) Indeed, Kant’s sole Innate Right to Freedom, **Universal Law** of Right, and Permissive Law of Practical Reason appear to **entail that it is illegitimate to exclude others’ use of something to which one has a qualified chose in possession** provided that their use does not interfere with one’s own regular and reliable use of the item in question. Moreover, K**ant’s principles give priority to use over first acquisition**, and indeed they justify first acquisition only in view of legitimate and needful use. To this extent, **Kant’ s principles undermine** and repudiate one of the cherished hallmarks of the liberal conception of private property, namely, that **first acquisition as such secures a right over the disposition of a thing**, regardless of subsequent disuse (cf. §3.10).