#### I value justice with a value criterion of protecting private property.

#### Prefer for 3 reasons

#### Everyone has a right to property that they have used their labor to create or modify anything else is unjust

Day 66, J.P. Day, The Philosophical Quarterly (1950-) Vol. 16, No. 64, History of Philosophy Number (Jul., 1966), pp. 207-220 (14 pages) Livingston RB

Locke summarizes his justification of private property in the following famous passage: Though the earth and all inferior creatures be common to all men, yet every man has a property in his own person; this nobody has any right to but himself. The labour of his body and the work of his hands we may say are properly his. Whatsoever, them, he removes out of the state that nature hath provided and left in, he hath mixed his labour with, and joined to it something that is his own, and thereby makes it his property. It being by him removed from the common state nature placed it in, hath by this labour something annexed to it that excludes the common right of other men. For this labour being the unquestionable property of the labourer, no man but he can have the right to what that is once joined to, at least where there is enough and as good left in common for others.” The gist of this argument may be rendered: (1) Every man has a right to own his person. (2) Every man has a right to own the labour of his person. (3) Every man has a right to own that which he has mixed the labour of his person with.

#### Without property rights there is no autonomy- this means property rights are a prerequisite to any other framework. We have to have ownership of our actions before we can act or examine the consequences of our actions.

Chenval 06, Cheneval, Francis. "Property rights as human rights." Realizing property rights (2006): 11-17. https://www.philosophie.uzh.ch/static/SHRB/PDFs/Kap\_1.pdf Livingston RB

The historical development of the idea of human rights is closely connected to the right to private (individual or common) property, especially of indigenous peoples.1 Early defenders of human rights consider the latter to be of similar importance as the right to life, freedom of religion, and freedom of speech. The right to private property is understood as a direct consequence of the human person’s need and ability to provide for his or her subsistence and entertainment through manifold activities.2 The body itself is the first property of the human person. The respect for a person’s property is thus related to the respect of the integrity of the body and the human person as a free and active being. Every human person has to be considered proprietor of his or her body, its labor and its projects. The denial of private property rights as human rights opens the door to slavery and grave forms of exploitation. Human rights obtained their distinct status as a means of protection of the fundamental interests of the individual person against the ever present and overwhelming economic abuse of political power. In the context of the emancipation of the individual, property rights were thus separated from political authority and relocated in the private sphere of persons, families, and, in the 19th century, private legal persons.

#### The right to property is a human right

#### Article 17 of the Universal Declaration of Human Rights, which is a piece of international law, explicitly says property is a human right

UN 1948, United Nations. (1948). Universal Declaration of Human Rights. <https://www.un.org/sites/un2.un.org/files/udhr.pdf> Livingston RB

Article 17 1. Everyone has the right to own property alone as well as in association with others. 2. No one shall be arbitrarily deprived of his property.

#### Private property rights exist in space

Brehm 15, Andrew Brehm, Wisconsin International Law Journal, “Private Property in Outer Space: Establishing a Foundation for Future Exploration” 33 Wis. Int'l L.J. 353 (2015) <https://repository.law.wisc.edu/s/uwlaw/item/77011> Livingston RB

The effect of the Outer Space Treaty and the Moon Treaty, in terms of property rights in outer space, is simultaneously apparent and ambiguous. Certainly, Article II of the Outer Space Treaty prohibits national appropriation by claims of sovereignty, use, occupation, or other means in outer space and celestial bodies. Additionally, Article VI of the Outer Space Treaty undoubtedly permits space exploration by nongovernmental actors upon authorization and supervision from the state concerned.32 However, one increasingly significant question remains: Under current international space law, can private actors establish property rights in outer space? Scholars of space law dispute whether the Outer Space Treaty permits the establishment of private property rights in outer space and celestial bodies.33 Some commentators claim that the Outer Space Treaty, namely Article II, only prohibits states from staking property claims in outer space.34 Under this analysis, private non-governmental actors could obtain property rights in valuable celestial objects.

#### The Aff needs to prove that there is a distinction between earth and space that actually justifies stripping people of a fundamental human right

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Bronson describes Planet as a technological Batman, “catching bad guys red-handed, and monitoring the machinations of evil profiteering.” But with hundreds of satellites—Planet’s and its competitors’—[snapping and selling photos](https://www.terraserver.com/) of every inch of the planet, there’s rapidly increasing room for misuse of this medium. While scientists are expected to be collaborative, as evidenced by this [2018 Alta piece from Jennifer Ouellette](https://www.altaonline.com/dispatches/a3505/star-wars/) on the many talented minds who collaborated to solve the mystery of gravitational waves, can we expect corporations and governments to work together for the common good? For example, what happens to this technology that we toss into space? Last week, [India shot down](https://www.technologyreview.com/s/613239/why-satellite-mega-constellations-are-a-massive-threat-to-safety-in-space/) one of its own satellites, leaving a debris field of space junk in its wake and ticking off scientists around the world. According to Bronson, ethics in space isn’t the question. Morality on Earth is. He expands on his Alta piece with these thoughts on human standards for space. Society always projects both its fears and its desires onto new technology. But we go through phases where we are much heavier on fear, and it feels like we’re entering such a phase again. Society is unsettled; when we look to space, we want to play the role of the conscience

#### Any abridgement or change to private property rights in space violates and harms private property rights

Ensminger 97, Ensminger, Jean (1997) Changing Property Rights: Reconciling Formal and Informal Rights to Land in Africa. In: The Frontiers of The New Institutional Economics. Academic Press , San Diego, CA, pp. 165-196. ISBN 0122222407. <https://resolver.caltech.edu/CaltechAUTHORS:20160315-111441599> Livingston RB

When property rights are changed there are always winners and losers. But it stands to reason that the closer the fit between the new and old systems the less the injustice to prevailing distributions. Libecap (1989, pp. 3-4) suggested that the net social gains from changes in property rights will be modest specifically because the difficulty involved in resolving the distribution conflicts that result is so great. There is ample evidence from the Kenyan situation to support his argument. We have already noted that the limitation on the number of heirs resulted in disinheritance. So abhorrent was this perceived miscarriage of social justice that houses merely let titles lapse rather than disinherit family members. But there were other mismatches between customary ststems and formal systems.