## 1

#### Interpretation: The affirmative must defend that appropriation of outer space as a whole by private entities is unjust.

#### ‘The’ indicates reference to a noun as a whole

Merriam Webster’s 19 Online Dictionary, https://www.merriam-webster.com/dictionary/the

4 -- used as a function word before a noun or a substantivized adjective to indicate reference to a group as a whole <the elite>

#### “Appropriation” means to take as property

Leon 18 (Amanda M., Associate, Caplin & Drysdale, JD UVA Law) "Mining for Meaning: An Examination of the Legality of Property Rights in Space Resources." Virginia Law Review, vol. 104, no. 3, May 2018, p. 497-547. HeinOnline.

Appropriation. The term "appropriation" also remains ambiguous. Webster's defines the verb "appropriate" as "to take to oneself in exclusion of others; to claim or use as by an exclusive or pre-eminent right; as, let no man appropriate a common benefit."16 5 Similarly, Black's Law Dictionary describes "appropriate" as an act "[t]o make a thing one's own; to make a thing the subject of property; to exercise dominion over an object to the extent, and for the purpose, of making it subserve one's own proper use or pleasure."166 Oftentimes, appropriation refers to the setting aside of government funds, the taking of land for public purposes, or a tort of wrongfully taking another's property as one's own. The term appropriation is often used not only with respect to real property but also with water. According to U.S. case law, a person completes an appropriation of water by diversion of the water and an application of the water to beneficial use.167 This common use of the term "appropriation" with respect to water illustrates two key points: (1) the term applies to natural resources-e.g., water or minerals-not just real property, and (2) mining space resources and putting them to beneficial use-e.g., selling or manufacturing the mined resources could reasonably be interpreted as an "appropriation" of outer space. While the ordinary meaning of "appropriation" reasonably includes the taking of natural resources as well as land, whether the drafters and parties to the OST envisioned such a broad meaning of the term remains difficult to determine with any certainty. The prohibition against appropriation "by any other means" supports such a reading, though, by expanding the prohibition to other types not explicitly described.168

#### ‘Of’ implies we should consider appropriation as a whole

CJS 78 Corpus Juris Secundum, 67, p. 200

Of: The word "of" is a preposition. It is a word of different meanings, and susceptible of numerous different connotations. It may be used in its possessive sense to denote possession or ownership. It may also be used as a word of identification and relation, rather than as a word of proprietorship or possession. "Of" may denote source, origin, existence, descent, or location, or it may denote that from which something issues, proceeds, or is derived. The term may indicate the aggregate or whole of which the limited word or words denote a part, or of which a part is referred to, thought of, affected, etc.

#### Unjust means contrary to right and justice

**Black’s Law Dictionary** (Black's Law Dictionary. “What Is Unjust? Definition of Unjust (Black's Law Dictionary).” The Law Dictionary, The Law Dictionary, 7 Nov. 2011, thelawdictionary.org/unjust/.)

What is UNJUST? **Contrary to right and justice**, or to the enjoyment of his rights by another, or to the standards of conduct furnished by the laws.

#### Violation— the word “appropriation” is only qualified by the words “outer space” – no other specification is permitted

**Ellis 53** Judge Advocate in the United States Army, “United States. v. Private Frank Taylor, Jr.”, United States Army Board of Review, 11 C.M.R. 428; 1953 CMR LEXIS 1428, 7-31, Lexis

Appellate defense counsel argued orally that many facts indicated the United States was not at war, for example: there has been no declaration of war; the Coast Guard is still under the supervision of the Treasury Department instead of the Navy Department as it usually is during war; here in the United States, Armed Forces personnel are allowed to wear civilian clothes during off-duty hours; it is not the policy to try Department of the Army civilians serving with the Army in the field in the United States by courts-martial; the various Army posts throughout the United States are still open to public visitation; many reservists and National Guard units are not on active service; and the Table of Maximum Punishments had not been suspended for offenses committed in the United States. He contended that the ratio of the cases cited in support of the war status of the United States was limited to the locale of the hostilities, Korea and its adjacent [\*\*6]  waters, and was inoperative on offenses committed in the United States. Finally, he anchored his argument on the interpretation to be given the language in Article 43f(1) (post) of the Code. He conceded arguendo that the offense at bar fell within the purview of this language, being a fraud against a United States agency, the Army, but reasoned that the subject language contemplated and embraced only "hostilities as proclaimed by the President or by a Joint Resolution of Congress." With this interpretation the board of review cannot agree. The preposition "of" before the word "hostilities" shows plainly that the phrase "of hostilities" is adjectival, qualifying and limiting the word "termination". The phrase "termination of hostilities" is in turn modified by the participial phrase "as proclaimed." In our interpretation it is the "termination of hostilities" that must be proclaimed, and such proclamation provides the initial date of a three-year period in which the suspension of the statute of limitations continues to operate rather than determines the date of the beginning of the original suspension (emphasis supplied).

#### Vote Neg:

#### 1] Predictable Limits – there’s hundreds of ways in which the affirmative can restrict appropriation in outer space – they can make fines, penalize companies, or make CEOs do a notes app apology on twitter. Their model also lets them selectively restrict poor forms of appropriation and shift to better forms of appropriation which allows the aff to say appropriation good and creates a bidirectional topic that is impossible to negate.

#### 2] Topic ed – Bans are one of the most common and is most germane to the literature – increases the amount of ground and ability to have deep debates on the model which the majority of the literature is centered around as opposed to an irrelevant and vague model that kills critical thinking abilities.

#### Fairness and education are voters – debate’s a game that needs rules to evaluate it and education gives us portable skills for life like research and thinking.

#### Drop the debater –anything else is self-serving since they have created irreversible harm by arbitrarily limiting arguments I could read in the 1N

#### Use competing interps – reasonability invites arbitrary judge intervention since we don’t know your bs meter

#### No RVIs - illogical – you shouldn’t win for being fair – it’s a litmus test for engaging in substance

## 2

#### The affirmative offers a solution: implement lunar heritage sites to secure against warming and nuclear war. This is the wrong approach—we exist within a “control society,” where power is exercised not through repression, but continuous control-- frame this round as an interrogation of productivity and desire.

Deleuze 92[Gilles Deleuze was a French philosopher who, from the early 1950s until his death in 1995, wrote on philosophy, literature, film, and fine art. His most popular works were the two volumes of Capitalism and Schizophrenia: Anti-Oedipus and A Thousand Plateaus, both co-written with psychoanalyst Félix Guattari, Postscript on the Societies of Control on JSTOR, Winter 1992,The MIT press,https://www.jstor.org/stable/778828?seq=1, 12-11-2021 amrita]

The different internments or spaces of enclosure through which the individual passes are independent variables: each time one is supposed to start from zero, and although a common language for all these places exists, it is analogical. On the other hand, **the different control mechanisms are inseparable variations, forming a system of variable geometry the language of which is numerical** (which doesn’t necessarily mean binary). Enclosures are molds, distinct castings, but controls are a modulation, like a self-deforming cast that will continuously change from one moment to the other, or like a sieve whose mesh will transmute from point to point. This is obvious in the matter of salaries: the factory was a body that contained its internal forces at a level of equilibrium, the highest possible in terms of production, the lowest possible in terms of wages; but **in a society of control, the corporation has replaced the factory, and** the corporation is a spirit, a gas. Of course the factory was already familiar with the system of bonuses, but **the corporation works more deeply to impose a modulation of each salary, in states of perpetual metastability** that operate through challenges, contests, and highly comic group sessions. If the most idiotic television game shows are so successful, it’s because they express the corporate situation with great precision. The factory constituted individuals as a single body to the double advantage of the boss who surveyed each element within the mass and the unions who mobilized a mass resistance; but **the corporation constantly presents the brashest rivalry as a healthy form of emulation, an excellent motivational force that opposes individuals** against one another and runs through each, dividing each within. The modulating principle of “salary according to merit**” has not failed to tempt national education itself**. Indeed, just as the corporation replaces the factory, **perpetual training tends to replace the school, and continuous control to replace the examination, which is the surest way of delivering the school over to the corporation**. In the disciplinary societies one was always starting again (from school to the barracks, from the barracks to the factory), while in the societies of control one is never finished with anything—the corporation, the educational system, the armed services being metastable states coexisting in one and the same modulation, like a universal system of deformation. In The Trial, Kafka, who had already placed himself at the pivotal point between two types of social formation, described the most fearsome of juridical forms. The apparent acquittal of the disciplinary societies (between two incarcerations); and the limitless postponements of the societies of control (in continuous variation) are two very different modes of juridical life, and if our law is hesitant, itself in crisis, it’s because we are leaving one in order to enter into the other. **The disciplinary societies have two poles: the signature that designates the individual, and the number or administrative numeration that indicates his or her position within a mass**. This is because the disciplines never saw any incompatibility between these two, and because at the same time power individualizes and masses together, that is, constitutes those over whom it exercises power into a body and molds the individuality of each member of that body. (Foucault saw the origin of this double charge in the pastoral power of the priest—the flock and each of its animals—but civil power moves in turn and by other means to make itself lay “priest.”) **In the societies of control, on the other hand, what is important** is no **longer either a signature or a number, but a code:** the code is a password, while on the other hand the disciplinary societies are regulated by watchwords (as much from the point of view of integration as from that of resistance). The numerical language of control is made of codes that mark access to information, or reject it. **We no longer find ourselves dealing with the mass/individual pair.** Individuals have become “dividuals,” and masses, samples, data, markets, or “banks.” Perhaps it is money that expresses the distinction between the two societies best, since discipline always referred back to minted money that locks gold in as numerical standard, while control relates to floating rates of exchange, modulated according to a rate established by a set of standard currencies. The old monetary mole is the animal of the spaces of enclosure, but the serpent is that of the societies of control. We have passed from one animal to the other, from the mole to the serpent, in the system under which we live, but also in our manner of living and in our relations with others. The disciplinary man was a discontinuous producer of energy, but the man of control is undulatory, in orbit, in a continuous network. Everywhere surfing has already replaced the older sports. Types of machines are easily matched with each type of society—not that machines are determining, but because they express those social forms capable of generating them and using them. The old societies of sovereignty made use of simple machines—levers, pulleys, clocks; but the recent disciplinary societies equipped themselves with machines involving energy, with the passive danger of entropy and the active danger of sabotage; the societies of control operate with machines of a third type, computers, whose passive danger is jamming and whose active one is piracy and the introduction of viruses. This technological evolution must be, even more profoundly, a mutation of capitalism, an already well-known or familiar mutation that can be summed up as follows: nineteenth-century capitalism is a capitalism of concentration, for production and for property. **It therefore erects the factory as a space of enclosure, the capitalist being the owner of the means of production but also, progressively, the owner of other spaces conceived through analogy** (the worker’s familial house, the school). As for markets, they are conquered sometimes by specialization, sometimes by colonization, sometimes by lowering the costs of production. But**, in the present situation, capitalism is no longer involved in production, which it often relegates to the Third World, even for the complex forms of textiles, metallurgy, or oil production. It’s a capitalism of higher-order production.** It no longer buys raw materials and no longer sells the finished products: it buys the finished products or assembles parts. What it wants to sell is services and what it wants to buy is stocks. **This is no longer a capitalism for production but for the product, which is to say, for being sold or marketed. Thus it is essentially dispersive, and the factory has given way to the corporation.** The family, the school, the army, the factory are **no longer the distinct analogical spaces that converge towards an owner—state or private power—but coded figures—deformable and transformable—of a single corporation that now has only stockholders**. Even art has left the spaces of enclosure in order to enter into the open circuits of the bank. The conquests of the market are made by grabbing control and no longer by disciplinary training, by fixing the exchange rate much more than by lowering costs, by transformation of the product more than by specialization of production. Corruption thereby gains a new power. Marketing has become the center or the “soul” of the corporation. We are taught that corporations have a soul, which is the most terrifying news in the world. The operation of markets is now the instrument of social control and forms the impudent breed of our masters. Control is short-term and of rapid rates of turnover, but also continuous and without limit, while discipline was of long duration, infinite and discontinuous. Man is no longer man enclosed, but man in debt. It is true that capitalism has retained as a constant the extreme poverty of three-quarters of humanity, too poor for debt, too numerous for confinement: control will not only have to deal with erosions of frontiers but with the explosions within shanty towns or ghettos.

#### Distinctions between the private and public sphere do not exist-- the affirmative’s theorization of such is the latest tactic of control society to modulate the enunciation of behavior and subjectivity through fascist mechanisms.

Hardt 98 [Michael Hardt is an American political philosopher and literary theorist. Hardt is best known for his book Empire, which was co-written with Antonio Negri. It has been praised by Slavoj Žižek as the "Communist Manifesto of the 21st Century". He is currently a professor of literature at Duke University, The Global Society of Control on JSTOR, Fall 1998, Discourse Vol. 20, No. 3, Gilles Deleuze: A Reason to Believe in this World, https://www.jstor.org/stable/41389503, 12-14-2021 amrita]

There Is No More Outside The passage from disciplinary society to **the society of control is characterized** first of all **by the collapse of** the walls **that defined** the **institutions. There is progressively less distinction,** in other words, between inside and outside. This is really part of a general change in the way that power marks space in the passage from modernity to postmodernity. Modern sovereignty has always been conceived in terms of a (real or imagined) territory and the relation of that territory to its outside. Early modern social theorists, for example,from Hobbes to Rousseau, understood the civil order as a limited and interior space that is opposed or contrasted to the external order of nature. The bounded space of civil order, its place, is defined by its separation from the external spaces of nature. In an analogous fashion, the theorists of modern psychology understood drives, passions, instincts, and the unconscious metaphorically in spatial terms as an outside within the human mind, a continuation of nature deep within us. Here the sovereignty of the Self rests on a dialectical relation between the natural order of drives and the civil order of reason or consciousness. Finally, modern anthropology's various discourses on primitive societies often function as the outside that defines the bounds of the civil world. **The process of modernization**, then, in all these varied contexts, **is the internalization of the outside,** that is, the civilization of nature. In the postmodern world, **however, this dialectic** between inside and outside, between the civil order and the natural order, **has come to an end**. This is one precise sense in which the contemporary world is postmodern. "Postmodernism," Fredric Jameson tells us, "is what **you have when the modernization process is complete and nature is gone for good**."3 Certainly we continue to have forests and crickets and thunderstorms in our world, and we continue to understand our psyches as driven by natural instincts and passions, but we have no nature in the sense that these forces and phenomena are no longer understood as outside, that is, they are not seen as original and independent of the artifice of the civil order. In a postmodern world all phenomena and forces are artificial, or as some might say, part of history. The modern dialectic of inside and outside **has been replaced by a play of degrees** and intensities, of hybridity **and** artificiality. Secondly, the outside **has also declined in terms of** a rather different modern **dialectic that defined the relation between public and private in liberal political theory**. The **public spaces** of modern society, **which constitute the place of liberal politics, tend to disappear** in the postmodern world. According to the liberal tradition, the modern individual, at home in its private spaces, regards the public as its outside. The outside is the place proper to politics, where the action of the individual is exposed in the presence of others and there seeks recognition. In the process of postmodernization, however, **such public spaces are increasingly becoming privatized**. The urban landscape is shifting from the modern focus on the common square and the public encounter to the closed spaces of malls, freeways, and gated communities. The architecture and urban planning of megalopolises such as Los Angeles and Sao Paulo have tended to limit public access and interaction as well as limited chance encounters of different social subjects, creating rather a series of protected interior and isolated spaces. Alternatively, consider how the banlieu of Paris has become a series of amorphous and indefinite spaces that promote isolation rather than any interaction or communication. **Public space has been privatized to such an extent** that **it no longer makes sense to understand social organization in terms of a dialectic between private and public spaces**, between inside and outside. The **place of modern liberal politics has disappeared** **and thus from this optic our postmodern and imperial society** **is characterized by a deficit of the political**. In effect, the place of politics has been deactualized. In this regard, Guy Debord's analysis of the society of the spectacle, thirty years after its composition, seems ever more apt and urgent.4 In postmodern society the spectacle is a virtual place, or more accurately, a non-place of politics. The **spectacle is at once unified** and diffuse in such a way that **it is impossible to distinguish** any inside from outside - the natural from the social, **the private from the public**. The **liberal notion of the public**, the place outside where we act in the presence of others, **has been** both **universalized** (because we are always now under the gaze of others, monitored by safety cameras) **and sublimated** or de-actualized in the virtual spaces of the spectacle. The end of the outside is the end of liberal politics. Finally, from the perspective of Empire, or rather from that of the contemporary world order, there is no longer an outside **also in a** third sense, a properly **military sense**. When Francis Fukuyama claims that the contemporary historical passage is defined by the end of history, he means that the era of major conflicts has come to an end: in other words, sovereign power will no longer confront its Other, it will no longer face its outside, but rather progressively expand its boundaries to envelop the entire globe as its proper domain.5 The history of imperialist, inter-imperialist, and anti-imperialist wars is over. The end of that history has ushered in the reign of peace. Or really, we have entered the era of minor and internal conflicts. Every imperial war is a civil war, a police action- from Los Angeles and Granada to Mogadishu and Sarajevo. **In fact, the separation of tasks between the external and internal arms of power (between the army and the police, the CIA and the FBI) is increasingly vague and indeterminate.** In our terms the end of history that Fukuyama refers to is the end of the crisis at the center of modernity, the coherent and defining conflict that was the foundation and raison d'etre for modern sovereignty. History has ended precisely and only to the extent that it is conceived in Hegelian terms- as the movement of a dialectic of contradictions, a play of absolute negations and subsumption. The binaries that defined modern conflict have become blurred. The Other that might delimit a sovereign Self has become fractured and indistinct, and there is no longer an outside that can bound the place of sovereignty. At one point in the Cold War, in an exaggerated version of the crisis of modernity, every enemy imaginable (from women's garden clubs and Hollywood films to national liberation movements) could be identified as communist, that is, part of the unified enemy. The outside is what gave the crisis of the modern and imperialist world its coherence. **Today it is increasingly difficult for the ideologues of the United States to name the enemy, or rather there seem to be minor and elusive enemies everywhere.6 The end of the crisis of modernity has given rise to a proliferation of minor and indefinite crises in the imperial society of control, or as we prefer, to an omni-crisis.** It is useful to remember here that the capitalist market is one machine that has always run counter to any division between inside and outside. The capitalist market is thwarted by exclusions and it **thrives by including always increasing numbers within its sphere**. Profit can only be generated through contact, engagement, interchange, and commerce. The realization of the world market would constitute the point of arrival of this tendency. In its ideal form there is no outside to the world market: the entire globe is its domain.7 We might use the form of the world market as a model for understanding the form of imperial sovereignty in its entirety. Perhaps, just as Foucault recognized the panopticon as the diagram of modern power and disciplinary society, the world market might serve adequately (even though it is not an architecture; it is really an anti-architecture) as the diagram of imperial power and the society of control.8 The striated space of modernity constructs places that are continually engaged in and founded on a dialectical play with their outsides**. The space of imperial sovereignty, in contrast, is smooth. It might appear that it is free of the binary divisions of modern boundaries, or striation, but really it is criss-crossed by so many fault lines that it only appears as a continuous, uniform space. In** this sense, the clearly defined crisis of modernity gives way to an omnicrisis in the imperial framework. In this smooth space of empire, there is no place of power- it is both everywhere and nowhere. The empire is an u-topos , or rather a non-place.

#### This may seem innocuous, but it creates a war on difference, a new totalitarian model that is premised upon reactive orientations to desire, leaving only a simulation of political participation creating fascism-- that turns case.

Karatzogianni and Robinson 13. [Athina Karatzogianni is a Senior Lecturer in Media and Communication at the University of Leicester (UK), Andrew Robinson is an independent researcher and writer, “Schizorevolutions vs. Microfascisms: A Deleuzo-Nietzschean Perspective on State, Security, and Active/Reactive Networks,” Selected Works, July 2013, http://works.bepress.com/athina\_ karatzogianni, 8-17-2019, amrita]

Thesis 2: The threatened state transmutes into the terror state. The return of state violence from the kernel of state exceptionalism is a growing problem. It is grounded on a reaction of the terrified state by conceiving the entire situation as it is formerly conceived specific sites of exception and emergency (c.f. Agamben, 1998, 2005). New forms of social control directed against minor deviance or uncontrolled flows are expanding into a war against difference and a systematic denial of the ‘right to have rights’ (Robinson, 2007). The project is not simply an extension of liberal-democratic models of social control, but breaks with such models in directly criminalizing nonconformity from a prescribed way of life and attempting to extensively regulate everyday life through repression. This new repressive model, expressing a kind of neo-totalitarianism, should be taken to include such measures and structures as the rise of gated communities, CCTV, RFID, ID cards, ASBOs, dispersal zones, paramilitary policing methods, the ‘social cleansing’ of groups such as homeless people and street drinkers from public spaces, increasing restrictions on protests and attacks on ‘extremist’ groups, the use of extreme sentencing against minor deviance, and of course the swathe of “anti-terrorism” laws which provide a pretext for expanded repression. This increasingly vicious state response leads to extremely intrusive state measures. The magazine Datacide analyses the wave of repression as ‘the real subsumption of every singularity in the domain of the State. From now on if your attributes don't quite extend to crime, a judge's word suffices to ensure that crime will reach out and embrace your attributes’ (Hyland n.d.). To decompose networks, the state seeks to shadow them ever more closely. The closure of space is an inherent aspect of this project of control. While open space is a necessary enabling good from the standpoint of active desire, it is perceived as a threat by the terrified state, because it is space in which demonised Others can gather and recompose networks outside state control. Hence, for the threatened state, open space is space for the enemy, space of risk. Given that open space is in contrast necessary for difference to function (since otherwise it is excluded as unrepresentable or excessive), the attempts to render all space closed and governable involve a constant war on difference which expands ever more deeply into everyday life. As Guattari aptly argues, neoliberal capitalism tends to construe difference as unwanted ‘noise’ (1996: 137). Society thus becomes a hothouse of constant crackdowns and surveillance, which at best simulates, and at worst creates, a situation where horizontal connections either cannot emerge or are constantly persecuted. Theories such as those of Agamben and Kropotkin show the predisposition of the state to pursue total control. But why is the state pursuing this project now? To understand this, one must recognise the multiple ways in which capitalism can handle difference. Hence, there are two poles the state can pursue, social-democratic (adding axioms) or totalitarian (subtracting axioms), which have the same function in relation to capitalism, but are quite different in other regards. State terror involves the replacement of addition of axioms (inclusion through representation) with subtraction of axioms (repression of difference). This parallels the distinction between ‘hard’ and ‘soft’ power in international relations. Crucially, ‘hard’ power is deflationary (Mann 2005: 83-4). While ideological integration can be increased by intensified command, ‘soft’ power over anyone who remains outside the dominant frame is dissipated. Everyday deviance becomes resistance because of the project of control which attacks it. It also becomes necessarily more insurrectionary, in direct response to the cumulative attempts to stamp it out through micro-regulation. What the state gains in coercive power, it loses in its ability to influence or engage with its other. But the state, operating under intense uncertainty and fear, is giving up trying to seem legitimate across a field of difference. A recent example of this concerns the treatment of whistleblowers: Bradley [Chelsea] Manning and by extent the publisher Julian Assange in the WikiLeaks case (for a discussion of affect see Karatzogianni, 2012) and Edward Snowden in relation to the recent revelations about NSA surveillance program PRISM (Poitras and Greenwald’s video Interview with Edward Snowden, 9 June 2013). This is not to say that it dispenses with articulation. It simply restricts it tautologically to its own ideological space (Negri 2003: 27). Legitimation is replaced by information, technocracy and a simulation of participation (Negri 2003: 90, 111.). There is a peculiarly close relationship between the state logic of command and the field of what is variously termed ‘ideology’ (in Althusser), ‘mythology’ (in Barthes) and ‘fantasy’ (in Lacan): second- order significations embedded in everyday representations, through which a simulated lifeworld is created, in which people live in passivity, creating their real performative connection to their conditions of existence and bringing them into psychological complicity in their own repression. Such phenomena are crucial to the construction of demonised Others which provides the discursive basis for projects of state control. ‘[Conflict is] deflected... through the automatic micro-functioning of ideology through information systems. This is the normal, ‘everyday’ fascism, whose most noticeable feature is how unnoticeable it is’ (Negri 1998a: 190). In denial of generalisable rights, the in-group defines social space for itself and itself alone. The result is a denial of basic dignity and rights to those who fall outside "society", who, in line with their metaphysical status, are to be cast out, locked away, or put beyond a society defined as being for "us and us only" (the mythical division between social and anti-social). The neo-totalitarian state resurrects the tendency to build a state ideology, but this ideology is now disguised as a shared referent of polyarchic parties and nominally free media. Failing to think in statist terms is no longer any different from criminal intent. Romantically crossing an airport barrier for a goodbye kiss is taken as a major crime, for the state, being terrified, responds disproportionately; the romantic is blamed for producing this response (Baker and Robins, 2010). He should have thought like the state to begin with, and not corrupted its functioning with trivialities such as love. Such is the core of the terror-state: constant exertion of energy to ward off constant anxiety, at the cost of a war on difference. Networks under Threat - Network Terror Thesis 3: Networked movements escape the state-form. Thesis 4: State terror targets and terrifies movements. Thesis 5: Movement terror is an outcome of state terror against movements. At the intersection of the threatened state and the sources of its anxiety lies the collapse of marginal integration and ‘addition of axioms’ in neoliberalism. Capitalism has been clenching its fists on the world for some time, and many spaces and people are falling through its fingers. The formal sector of the economy is shrinking, leaving behind it swathes of social life marginalized from capitalist inclusion. Much of the global periphery is in effect being forcibly ‘delinked’ from the world economy as inclusion through patronage is scaled down due to neoliberalism. For instance, ‘Sub-Saharan Africa has almost dropped out of the formal international economy’ (Mann, 2005: 55-6). Religious, militia and informal economic organisations have replaced the state on the ground across swathes of Africa, and ‘whole regions have now become virtually independent, probably for the foreseeable future, of all central control’ (Bayart, Ellis and Hibou, 1999: 19-20). These spaces are the locus of the state’s fear of ‘black holes’ where state power breaks down and insurgents can flourish (Korteweg, 2008; Innes, 2008). On a human scale, exclusion, or ‘forced escape’, is even more noticeable. Arif Dirlik argues that capitalism controls enough resources that it no longer needs to control the majority of people; it can simply ignore and exclude four-fifths of the world (1994: 54-5). William Robinson refers to a new stratum of ‘supernumeraries’ in countries like Haiti, who are completely marginalised from production, useless to capitalism and prone to revolt (1996: 342, 378). This became even more evident with the extreme recent seismic event in January 2010 a paradigmatic failure to save lives. This stratum is another locus of the state’s fears. Such people are in Žižek’s terms the ‘social symptom’ of the current world order, ‘the part which, although inherent to the existing universal order, has no ‘proper place’ within it’ (Žižek, 1999, p. 224). Hence, as Caffentzis puts it, ‘Once again, as at the dawn of capitalism, the physiognomy of the world proletariat is that of the pauper, the vagabond, the criminal, the panhandler, the refugee sweatshop worker, the mercenary, the rioter’ (1992: 321). Viewed in affirmative terms, these excluded sites and peoples are associated with the network form. The last few decades have seen a proliferation of network-based movements -- some emancipatory, others less so -- drawing their membership from marginalised groups and creating autonomous zones in marginal spaces. In the South, such movements often grow out of the everyday networks of survival which ‘provide an infrastructure for the community and a measure of functional autonomy’ (Hecht and Simone, 1994: 14-15; c.f. Lomnitz, 1977; Chatterjee 1993). The discontented excluded lie at the heart of today’s asymmetrical wars. For instance, Giustozzi has investigated the origins of the Pakistani Taleban, revealing that it flourishes mainly among young people who do not receive ‘peace, income, a sense of purpose, a social network’ from the established structure of tribal power (Giustozzi 2007: 39), while Watts (2007) has referred to what is known locally as the ‘restive youth problem’ as central to the conflict in the Niger Delta. One can also refer here to mass protest revolts such as those in Greece and the French banlieues, and spectacular revolts against state power in which police stations and state symbols are attacked, such as the Boko Haram revolt in Nigeria and the uprising of Primero Comando da Capital (PCC) in Sao Paolo. Ignoring for the moment the distinctions among such movements, their vitality can clearly be traced to their networked and marginal loci. Resisting or eluding the terror-state’s grab for space, horizontal networks flow around the state’s restrictions, moving into residual unregulated spaces, gaps in the state’s capacity to repress, across national borders, or into the virtual. Repression drives dissent from open to clandestine forms, creating a field of diffuse resistance and deviance, which ‘returns’ as intractable social problems and inert effects**.**

#### Endorse community-based radical organizing built around collective solidarity—the [insert aff plan] is doomed to failure if it is tied to discussions of [insert aff impact scenario]. Space has the radical potential to be different and you should affirm a subversion of their politic—no perms.

Battaglia 12 [Debbora Battaglia is a professor at Mount Holyoke College. “Arresting hospitality: the case of the 'handshake in space,” The Journal of the Royal Anthropological Institute, Vol. 18, <https://www.jstor.org/stable/41506671>., 12-14-2021 amrita]

Towards an extra-territorial ethics of hospitality While acknowledging that anthropologists of play and ludic limits could have a field day with some of this paper's ethnographic material,26 I have tried to do something more far-reaching here – seeking in the complex exchanges of various natural, techno- cultural, and social force-fields the features of an extra-territorial ethics of hospitality, for shaping possible nature-culture futures on the ground. Circling by degrees around 'handshake' scenarios that are basically all about social relations crafted in small actions of non-sovereignty, I seek to posit the diplomatic strategy of suspending welcome as an emblematic action of denying power claimed in the name of territory (Boden)27: Apollo and Soyuz may have sourced to state structures and geopolitical security concerns, but the project could go beyond these. Denying rights to hosting, authoring, or authorizing hospitality other than mutually (as we saw in the hard fact of androgynous technology and manoeuvres for mutual rescue), astronauts and cosmonauts replaced sovereign claims to space with their own relational code — one in which 'the welcomed guest is treated as a friend or ally, as opposed to the stranger treated as an enemy (friend/enemy, hospitality/hostility)' (Derrida 2000: 4). But the ethnography exceeds Derrida's anthropocentrism. Because both spacecraft and humans are as much of space as in it, we are moved to appreciate the value of cutting 'guest' and 'host' free to engage nature-culture relations. To take up sidelong the point that Agamben (2005) carries forward from Carl Schmitt for defining sovereignty, space-as-itself is here the only possible sovereign power: that to which exceptions to human laws source. It is in this sense that the cosmonauts and astronauts of Apollo-Soyuz were acting both humbly and boldly as 'little gods' who would deny a politics of territory a place of privilege in space or on Earth, even as the nations to which they owed their allegiance committed to this value officially in rhetorics of colonization and/or conquest. It is thus that space creates space for a God concept in the company of which both religious orthodoxies and orthodox science can only be uncomfortable (cf. Derrida 2002). It follows that forms of civility become visible in this instance as protentive actions for laws not only in suspension but in submission to space-as-itself — the extreme testing-ground of laws beyond arbitrage, by which the values of the nominal are not only appreciated but strongly felt, as fieldworking astronauts' and cosmonauts' first-person narratives show. Long-duration space station missions enabled by the techno-logical advances of ASTP will in future lend their micro-spaces more readily to narratives and images of sovereignty, including the sovereignty of property. But not in the spacetime of the welcome withheld. It is because purposeful ruptures of nominal conduct interfere with nature-culture business-as-usual that hospitality can abide there, as it were in the aporia. Beyond being merely tolerated, gifts of disruption within insider space communities seized the moment for ‘worlding’ differently than by fixed rules of engagement. Bruno Latour writes in War of the worlds: what about peace?, ‘Modernism distinguishes itself from its successor—what should it be called? "Second modernity"? ... — in this one small respect: from now on the battle is about the making of the common world and the outcome is uncertain. That's all. And that's enough to change everything’ (2002: 33, emphasis added). Derrida takes this anthropological turn when he speaks of hospitality arising not from 'the love of man as a sentimental motive' — it is not about philanthropy — but (quoting Kant) from 'the right of a stranger not to be treated with hostility when he arrives on someone else's territory'. Hospitality is to be thought of as a universal ‘obligation, a right, and a duty all regulated by law’ (2000: 4).28 And this is more or less precisely stated by the USSR Command Centre spokesperson in a post-flight statement to the world press: The flight was conducted in accordance with an agreement between the Union of Soviet Socialist Republics and the United States of America. This document foresaw the execution of projects for the creation of joint means of motion and docking of the Soviet and American manned spacecraft and stations, with the purpose of increasing the safety of spaceflights and securing the possibility of realizing in the future joint scientific experiments.29

## Case

### Toplevel

#### 1] The Private Sector is key to space innovation—only they create the demand structure needed to reduce the costs

Sarang 21—Mehak Sarang; Mehak is also a Research Associate at Harvard Business School with Professor Matthew Weinzierl, researching the business and economics of the space sector; The Commercial Space Age Is Here; Feb 12 2021; Harvard Business Review; <https://hbr.org/2021/02/the-commercial-space-age-is-here>; (AG DebateDrills)

In our [recent research](https://www.hbs.edu/faculty/Publication%20Files/jep.32.2.173_Space,%20the%20Final%20Economic%20Frontier_413bf24d-42e6-4cea-8cc5-a0d2f6fc6a70.pdf), we examined how the model of centralized, government-directed human space activity born in the 1960s has, over the last two decades, made way for a new model, in which public initiatives in space increasingly share the stage with private priorities. Centralized, government-led space programs will inevitably focus on space-for-earth activities that are in the public interest, such as national security, basic science, and national pride. This is only natural, as expenditures for these programs must be justified by demonstrating benefits for citizens — and the citizens these governments represent are (nearly) all on earth.

In contrast to governments, the private sector is eager to put people in space to pursue their own personal interests, not the state’s — and then supply the demand they create. This is the vision driving SpaceX, which in its first twenty years has entirely upended the rocket launch industry, securing 60% of the global commercial launch market and building ever-larger spacecraft designed to ferry passengers not just to the International Space Station (ISS), but also to its own promised [settlement on Mars](https://www.spacex.com/media/making_life_multiplanetary_transcript_2017.pdf).

Today, the space-for-space market is limited to supplying the people who are already in space: that is, the handful of astronauts employed by NASA and other government programs. While SpaceX has grand visions of supporting large numbers of private space travelers, their current space-for-space activities have all been in response to demand from government customers (i.e., NASA). But as decreasing launch costs enable companies like SpaceX to leverage economies of scale and put more people into space, growing private sector demand (that is, tourists and settlers, rather than government employees) could turn these proof-of-concept initiatives into a sustainable, large-scale industry.

This model — of selling to NASA with the hopes of eventually creating and expanding into a larger private market — is exemplified by SpaceX, but the company is by no means the only player taking this approach. For instance, while SpaceX is focused on space-for-space transportation, another key component of this burgeoning industry will be manufacturing.

[Made In Space, Inc.](https://madeinspace.us/capabilities-and-technology/archinaut/) has been at the forefront of manufacturing “in space, for space” since 2014, when it 3D-printed a wrench onboard the ISS. Today, the company is exploring other products, such as high-quality fiber-optic cable, that terrestrial customers may be willing to pay to have manufactured in zero-gravity. But the company also recently received a [$74 million contract](https://www.nasa.gov/press-release/nasa-funds-demo-of-3d-printed-spacecraft-parts-made-assembled-in-orbit) to 3D-print large metal beams in space for use on NASA spacecraft, and future private sector spacecraft will certainly have similar manufacturing needs which Made In Space hopes to be well-positioned to fulfill. Just as SpaceX has begun by supplying NASA but hopes to eventually serve a much larger, private-sector market, Made In Space’s current work with NASA could be the first step along a path towards supporting a variety of private-sector manufacturing applications for which the costs of manufacturing on earth and transporting into space would be prohibitive.

Another major area of space-for-space investment is in building and operating space infrastructure such as habitats, laboratories, and factories. Axiom Space, a current leader in this field, recently [announced](https://www.theverge.com/2021/1/26/22250327/space-tourists-axiom-private-crew-iss-price) that it would be flying the “first fully private commercial mission to space” in 2022 onboard SpaceX’s Crew Dragon Capsule. Axiom was also [awarded](https://spacenews.com/nasa-selects-axiom-space-to-build-commercial-space-station-module/) a contract for exclusive access to a module of the ISS, facilitating its plans to develop modules for commercial activity on the station (and eventually, beyond it).

This infrastructure is likely to spur investment in a wide array of complementary services to supply the demand of the people living and working within it. For example, in February 2020, Maxar Technologies was awarded a [$142 million contract](https://www.builtincolorado.com/2020/02/03/maxar-technologies-142m-nasa-contract) from NASA to develop a robotic construction tool that would be assembled in space for use on low-Earth orbit spacecraft. Private sector spacecraft or settlements will no doubt have need for a variety of similar construction and repair tools.

And of course, the private sector isn’t just about industrial products. Creature comforts also promise to be an area of rapid growth, as companies endeavor to support the human side of life in the harsh environment of space. In 2015, for example, [Argotec and Lavazza](https://www.lavazza.com/en/about-us/media-centre/isspresso-successfully-completes-the-mission-coffee-in-space.html) collaborated to build an espresso machine that could function in the zero-gravity environment of the ISS, delivering a bit of everyday luxury to the crew.

To be sure, people have dreamt of using the vacuum and weightlessness of space to source or make things that cannot be made on earth for half a century, and time and again the business case has failed to pan out. Skepticism is natural. Those failures, however, have been in space-for-earth applications. For example, two startups of the 2010s, [Planetary Resources, Inc.](https://store.hbr.org/product/planetary-resources-inc-property-rights-and-the-regulation-of-the-space-economy/717053) and [Deep Space Industries](https://spacenews.com/deep-space-industries-acquired-by-bradford-space/), recognized the potential of space mining early on. For both companies, however, the lack of a space-for-space economy meant that their near-term survival depended on selling mined material — precious metals or rare elements — to earthbound customers. When it became clear that demand was insufficient to justify the high costs, funding dried up, and both companies pivoted to other ventures.

These were failures of space-for-earth business models — but the demand for in-space mining of raw building material, metals, and water will be enormous once humans are living in space (and are therefore far cheaper to supply). In other words, when people are living and working in space, we are likely to look back on these early asteroid mining companies less as failures and more as simply [ahead of their time](https://interestingengineering.com/asteroid-mining-to-shape-the-future-of-our-wealth).

#### 2] Human Missions and space in general is inspiring to students- that fulfills a need for human capital in science and engineering

Ehlmann et al 05—Bethan Ehlmann [California Institute of Technology | CIT · Division of Geological and Planetary Sciences]; Humans to Mars: A feasibility and cost-benefit analysis; May 2005 Acta Astronautica 56(9-12):851-8; 10.1016/j.actaastro.2005.01.010. (AG DebateDrills)

Educating and inspiring America’s youth has long been a priority of NASA. Hence, we investigate the likely effects of a human mission to Mars on education in the United States. The Bureau of Labor predicts a 20% employment increase in engineering and a 15% increase in the physical sciences in the next 10 years, but as the Hart–Rudman Commission report states simply, the “US need for the highest quality human capital in science, mathematics, and engineering is not being met” [10]. In physics and advanced mathematics, American seniors score significantly below the international average on tests. While this is usually attributed to problems within the schools themselves, a general disinterest in math and science also contributes to American high school students’ poor performance. The trend continues at the undergraduate level. Comparing degrees granted between 1975 and 1999, the United States has a poor percentage increase compared to other nations. This decline is also reflected in the downward trend of the US relative to other nations in science and engineering degrees granted per capita to 24-year-olds [10]. At the graduate level, it is apparent that the number of doctoral degrees in natural sciences and engineering attained in Europe and Asia has increased rapidly compared to that of the United States. In 1975, the US granted approximately13,000 science and engineering doctoral degrees compared to Europe’s 7,000 and Asia’ 4500. In 1999, the US granted approximately18,000 science and engineering Ph.D.s while Europe granted 23,000 and Asia 19,000 [10]. Additionally, within US universities, 25% of graduate students in the sciences and nearly 40% of the graduate students in engineering, mathematics, and computer science are foreign born [10]. Based on this data, we see that decreasing production of scientists and engineers is not a global trend, but an area of particular concern for policy-makers in the United States. Some argue that money put into the space program could be better spent by putting it directly into the educational system to encourage students in the sciences and engineering. This is an unfortunate misconception. The United States is already one of the top spenders per student in the world [10]. Although more funding could always be useful to the American educational system, it does not promise the sustained effort needed to increase the number of Americans pursuing advanced degrees in science or engineering. The government cannot simply buy more computers, fund more scholarships, and lower teacher-to-student ratios enough to convince an 18-year-old freshman to invest at least 8 years in the pursuit of a science and engineering advanced degree. Students need something to inspire their efforts. The idea of space exploration significantly influencing youth is not without precedent. During the Apollo era of the 1960s, there was a dramatic increase in the number of American students pursuing advanced degrees in science, math, and engineering shortly after President Kennedy’s initiation of the Apollo program (Fig. 1). Furthermore, after the Apollo program was dismantled and NASA’s funding cut, the number of students going into these fields decreased with a down-ward trend of NASA’s budget. The figure is only a correlation; numerous other significant historical events, including the Vietnam War, also occurred at this time. However, anecdotal accounts of science and engineering professionals entering their disciplines inspired by the Apollo program “To the Moon” goal indicate how NASA can inspire a generation. Indeed, “To inspire the next generation of human explorers” [11] is the most compelling reason for the US policy-makers to support a human mission to Mars. The United States counts on advanced technology for economic stability and national security, which in turn depends on the ability of American universities to supply the science and engineering workforce. As the technological demands of the American lifestyle steadily increase, inspiration of the next generation of scientists and engineers becomes critical. A human mission to Mars has the unique ability to invigorate future scientists and engineers and create a program that operates in tandem with existing educational programs, adding an inspirational vision to supplement the efforts of teachers.

#### They conveniently forgot the last paragraph of this evidence.

**Sample 19** Ian Sample 7-19-2019 “Apollo 11 site should be granted heritage status, says space agency boss” <https://www.theguardian.com/science/2019/jul/19/apollo-11-site-heritage-status-space-agency-moon> (PhD at Queens Mary College 1-22-2022 amrita

But **Wörner believes heritage can go too far**. “I would say let’s limit it to the important ones,” he said. “**If** you define each and **everything** on Earth **as heritage**, you **cannot move** and it will be the same on the moon. We should not make heritage the brake for the future.”

#### Status quo checks—private companies will work *with* NASA- we’ll read blue.

**Tillman 19** Nola Taylor Tillman 7-31-2019 "Will Private Companies Beat NASA to the Moon?" <https://www.space.com/nasa-private-companies-moon-race.html> (Science Journalist)//Elmer recut amrita

With **private companies setting** their **sights on** sending humans to **the moon** in the near future, it's **possible** that **one could touch down** on the lunar surface **before NASA** astronauts **do**. But **the resulting "public versus private" space race isn't one that NASA feels** overly competitive **about. The** space **agency's plans** to reach the moon involve **rely**ing **on private** corporations **rather than challenging** them. "The challenges differ for the public and private sector, though they all do come down to money," Wendy Whitman Cobb told Space.com by email. Whitman Cobb, an associate professor at the U.S. Air Force's School of Advanced Air and Space Studies, examines the institutional dynamics of the policymaking behind space exploration. She stressed that her views are her own and do not necessarily reflect those of the Air Force or Department of Defense. "Technology is not a problem for either sector — the ability to get to the moon has existed since the 1960s," Whitman-Cobb said. "What is different is the will to do it." A Worldwide Team NASA's current lunar push kicked into high gear in December 2017, when President Donald Trump signed a space-policy directive to send humans to the moon and establish a sustainable presence there. Earlier this year, Vice President Mike Pence told NASA to put boots on the moon by 2024, rather than the previous goal of 2028. NASA's Artemis program aims to reach that goal. (In Greek mythology, Artemis was the twin sister of Apollo and goddess of the moon.) The agency's Orion spacecraft will carry human explorers to the Gateway outpost, a small space station that NASA plans to start building in lunar orbit in the early 2020s. Landers will then carry astronauts from the Gateway to the lunar surface. The **space agency** won't be hitting these goals on its own. "We're already **partnering with** our **commercial** partners to build these systems, **and** later on we'll continue to work with our international partners to build up the Gateway," Marshall Smith, director of the human lunar exploration program at NASA's headquarters in Washington, told Space.com by email. The space agency is currently working with 11 companies on Gateway and its associated systems. In May 2019, NASA awarded a contract to Maxar Technologies to build, launch and demonstrate in space the first major Gateway piece — the Power and Propulsion Element. The space agency also announced then that it had signed contracts with three companies to carry experiments to the moon via small robotic landers (though one of those three recently dropped out). In June, NASA asked industry to figure out ways to deliver cargo to the Gateway — much like the companies SpaceX and Northrop Grumman make robotic resupply runs to the International Space Station. In addition to working with private companies, NASA is also cooperating with **other countries** on the Artemis program. "International partners are a vital part of our lunar plan and will contribute **to** the goal of **creating a sustainable lunar presence** by 2028," Smith said. But **private industry isn't solely focused on helping NASA** make it to the moon. **Companies like SpaceX and Blue Origin** have **stated** their **intentions to design their own lunar exploration programs.** Advertisement Elon Musk's SpaceX is currently working on a 100-passenger vehicle called Starship, which the company envisions carrying people to the moon and Mars. Starship will be lofted off Earth's surface by a huge rocket called Super Heavy. SpaceX already has one Starship-Super Heavy passenger flight planned for 2023. The company hopes to begin commercial operations of the pair as early as 2021, most likely with commercial satellite launches. Blue Origin, operated by Amazon founder Jeff Bezos, is working on a big lander called Blue Moon, which will deliver science instruments, lunar rovers and, eventually, astronauts to the lunar surface. **Bezos sees** many potential **customers for Blue Moon other than NASA**. "People are very excited about this capability to soft-land their cargo, their rovers, their science experiments on the surface of the moon in a precise way," Bezos said at the lander's unveiling in May 2019. "There is no capability to do that today." Then there's Florida-based company Moon Express, which is working to become the first private enterprise to reach the moon with robotic spacecraft systems. In 2016, it became the first company to receive U.S. government approval to send a robotic spacecraft to the lunar surface. "Our vision is really to expand Earth's economic and social sphere to include the moon," Alain Berinstain, Moon Express' vice president of global development, said last year at a lunar-science workshop at NASA's Ames Research Center in California. "We see the moon as the Earth's eighth continent to explore and to also mine for resources, like we have with every other continent on Earth." Pittsburgh-based Astrobotic planned to launch its Peregrine lander to the moon in 2019, but that date has since been since pushed back to 2020 or 2021. "We're really, at Astrobotic, trying to do this the right way, meaning that we're trying to be as technically rigorous as possible," Dan Hendrickson, vice president of business development at Astrobotic, said at a Washington Space Business Roundtable in February. "We're trying to be very upfront with the entire community about our current status." As with NASA, private industry has sufficient access to the technology to get to the moon, Whitman Cobb said. "They also have to demonstrate that their systems are fundamentally safe and reliable in order to attract paying customers — they are a business, after all," she said. Private companies also tend to have a leaner leadership structure than NASA's 60-year-old legacy brings with it. "**NASA's bureaucracy** has **stagnated** since the 1960s," Whitman Cobb said. That makes it "**more difficult for NASA to contract, make changes and adapt** to new circumstances." On the other hand, **private** **companies** have **demonstrated** the **ability to move through technology development at a rapid rate**, incorporating design and technology changes "almost immediately," she said. That brings its own advantages.

#### YOUR AUTHOR CONCLUDES WE SHOULD STILL ALLOW COMMERCIALIZATION OF THE MOON AND HERITAGE SITES – GG!

#amritaisthebest

**OSTP 18** Office of Science and Technology Policy March 2018 “PROTECTING & PRESERVING APOLLO PROGRAM LUNAR LANDING SITES & ARTIFACTS” (The Office of Science and Technology Policy is a department of the United States government, part of the Executive Office of the President, established by United States Congress on May 11, 1976, with a broad mandate to advise the President on the effects of science and technology on domestic and international affairs.)//Elmer recut amrita

While **commercial** robotic **missions create risks** to the protection of lunar scientific and heritage sites, **the U.S. Gov**ernment fully **supports commercialization of the space sector and** commercial robotic missions to **the Moon**. Therefore, the risks to damage lunar heritage sites must be balanced against other national and international interests. The **lunar heritage sites can be protected**, at a reasonable cost, **while** still **fostering commercial space activities** and government-sponsored missions back **to the Moon**. There are approximately a dozen U.S. and foreign companies at various stages of planning lunar robotic missions. These include the five GLXP finalists and other companies from the United States, Japan, India, Israel Germany, and other countries.