## Value and value criterion

#### We believe that the standard should be maximizing expected well-being also known as utilitarianism.

#### Uncertainty and social contract require governments use util

**Goodin, 1995  (**Robert, philsopher at the Research School of the Social Sciences, Utilitarianism as Public Philosophy. P. 62-63)

Consider, first, the argument from necessity.  Public officials are obliged to make their choices under uncertainty, and uncertainty of a very special sort at that.  All choices—public and private alike—are made under some degree of uncertainty, of course.  But in the nature of things, private individuals will usually have more complete information on the peculiarities of their own circumstances and on the ramifications that alternative possible choices might have on them.  Public officials, in contrast, are relatively poorly informed as to the effects that their choices will have on individuals, one by one.  What they typically do know are generalities: averages and aggregates.  They know what will happen most often to most people as a result of their various possible choices.  But that is all.  That is enough to allow public policy-makers to use the utilitarian calculus—if they want to use it at all—to choose general rules of conduct.  Knowing aggregates and averages, they can proceed to calculate the utility payoffs from adopting each alternative possible general rules.

#### Since they are going to be passing the plan through governments, they have to use util. Govs can only look at averages when making decisions, which means that utilitarian calculus has to be used because it takes overall information about how a policy effects a group instead of personal people. This also places them in a double bind – either they pass it through governments, then they have to use util bc governments can only look at a people as a group, or they claim that they do not pass it through governments. While the latter might justify their value and take ours out, it also would mean that they cannot solve because they have failed to give a reason for why private entities can/would pass their resolution.

#### Reducing existential risks is the top priority in any moral theory

**Pummer 15**

(Theron, Philosophy @St. Andrews http://blog.practicalethics.ox.ac.uk/2015/05/moral-agreement-on-saving-the-world/)

There appears to be lot of disagreement in moral philosophy. Whether these many apparent disagreements are deep and irresolvable, I believe there is at least one thing it is reasonable to agree on right now, **whatever** general **moral view we adopt**: that it is very important to reduce the risk that all intelligent beings on this planet are eliminated by an enormous **catastrophe**, such as a nuclear war. How we might in fact try to reduce such existential risks is discussed elsewhere. My claim here is only that we – whether we’re consequentialists, deontologists, or virtue ethicists – should all agree that we should try **to save the world.** According to consequentialism, we should maximize the good, where this is taken to be the goodness, from an impartial perspective, of outcomes. Clearly one thing that makes an outcome good is that the people in it are doing well. There is little disagreement here. If the happiness or well-being of possible future people is just as important as that of people who already exist, and if they would have good lives, it is not hard to see how reducing existential risk is easily the most important thing in the whole world. This is for the familiar reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. There are so many possible future people that reducing existential risk is arguably the most important thing in the world, even if the well-being of these possible people were given only 0.001% as much weight as that of existing people. Even on a wholly person-affecting view – according to which there’s nothing (apart from effects on existing people) to be said in favor of creating happy people – the case for reducing existential risk is very strong. As noted in this seminal paper, this case is strengthened by the fact that there’s a good chance that many existing people will, with the aid of life-extension technology, live very long and very high quality lives. You might think what I have just argued applies to consequentialists only. There is a tendency to assume that, if an argument appeals to consequentialist considerations (the goodness of outcomes), **it is irrelevant to non-consequentialists**. **But that is a huge mistake**. Non-consequentialism is the view that there’s more that determines rightness than the goodness of consequences or outcomes; **it is not the view that the latter don’t matter**. Even John **Rawls wrote, “All ethical doctrines worth our attention take consequences into account** in judging rightness. One which did not would simply be irrational, crazy.” **Minimally plausible versions of deontology and virtue ethics must be concerned in part with promoting the good, from an impartial point of view**. They’d thus imply **very strong reasons** to reduce existential risk, at least when this doesn’t significantly involve doing harm to others or damaging one’s character. What’s even more surprising, perhaps, is that even if our own good (or that of those near and dear to us) has much greater weight than goodness from the impartial “point of view of the universe,” indeed even if the latter is entirely morally irrelevant, we may nonetheless have very strong reasons to reduce existential risk. Even egoism, the view that each agent should maximize her own good, might imply strong reasons to reduce existential risk. It will depend, among other things, on what one’s own good consists in. If well-being consisted in pleasure only, it is somewhat harder to argue that egoism would imply strong reasons to reduce existential risk – perhaps we could argue that one would maximize her expected hedonic well-being by funding life extension technology or by having herself cryogenically frozen at the time of her bodily death as well as giving money to reduce existential risk (so that there is a world for her to live in!). I am not sure, however, how strong the reasons to do this would be. But views which imply that, if I don’t care about other people, I have no or very little reason to help them are not even minimally plausible views (in addition to hedonistic egoism, I here have in mind views that imply that one has no reason to perform an act unless one actually desires to do that act). To be minimally plausible, egoism will need to be paired with a more sophisticated account of well-being. To see this, it is enough to consider, as Plato did, the possibility of a ring of invisibility – suppose that, while wearing it, Ayn could derive some pleasure by helping the poor, but instead could derive just a bit more by severely harming them. Hedonistic egoism would absurdly imply she should do the latter. To avoid this implication, egoists would need to build something like the meaningfulness of a life into well-being, in some robust way, where this would to a significant extent be a function of other-regarding concerns (see chapter 12 of this classic intro to ethics). But once these elements are included, we can (roughly, as above) argue that this sort of egoism will imply strong reasons to reduce existential risk. Add to all of this Samuel Scheffler’s recent intriguing arguments (quick podcast version available here) that **most of what makes our lives go well would be undermined if there were no future generations** of intelligent persons. On his view, my life would contain vastly less well-being if (say) a year after my death the world came to an end. So obviously if Scheffler were right I’d have very strong reason to reduce existential risk. **We should also take into account moral uncertainty.** What is it reasonable for one to do, when one is uncertain not (only) about the empirical facts, but also about the moral facts? I’ve just argued that there’s agreement among minimally plausible ethical views that we have strong reason to reduce existential risk – not only consequentialists, but also deontologists, virtue ethicists, and sophisticated egoists should agree. But even those (hedonistic egoists) **who disagree should have a significant level of confidence that they are mistaken,** and that one of the above views is correct. Even if they were 90% sure that their view is the correct one (and 10% sure that one of these other ones is correct), **they would have pretty strong reason, from the standpoint of moral uncertainty, to reduce existential risk**. Perhaps most disturbingly still, even if we are only 1% sure that the well-being of possible future people matters, it is at least arguable that, from the standpoint of moral uncertainty, **reducing existential risk is the most important thing in the world**. Again, this is largely for the reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. (For more on this and other related issues, see this excellent dissertation). Of course, it is uncertain whether these untold trillions would, in general, have good lives. It’s possible they’ll be miserable. It is enough for my claim that there is moral agreement in the relevant sense if, at least given certain empirical claims about what future lives would most likely be like, all minimally plausible moral views would converge on the conclusion that we should try to save the world. While there are some non-crazy views that place significantly greater moral weight on avoiding suffering than on promoting happiness, for reasons others have offered (and for independent reasons I won’t get into here unless requested to), they nonetheless seem to be fairly implausible views. And even if things did not go well for our ancestors, I am optimistic that they will overall go fantastically well for our descendants, if we allow them to. I suspect that most of us alive today – at least those of us not suffering from extreme illness or poverty – have lives that are well worth living, and that things will continue to improve. Derek Parfit, whose work has emphasized future generations as well as agreement in ethics, described our situation clearly and accurately: “We live during the hinge of history. Given the scientific and technological discoveries of the last two centuries, the world has never changed as fast. We shall soon have even greater powers to transform, not only our surroundings, but ourselves and our successors. If we act wisely in the next few centuries, humanity will survive its most dangerous and decisive period. Our descendants could, if necessary, go elsewhere, spreading through this galaxy…. Our descendants might, I believe, make the further future very good. But that good future may also depend in part on us. If our selfish recklessness ends human history, we would be acting very wrongly.” (From chapter 36 of On What Matters)

#### Pummer also proves that no matter what you have to use utilitarianism when using any other theory. Being able to increase maximum well being, whether that be saving theoretical lives or doing something smaller, will always come first. Even if they value structural violence, util would still come first because having suffering would harm structural violence even more by making people turn on each other in the event something bad like a war were to spur.

#### Justice is personal – some people view getting justice to be putting people in jail while other view getting justice to be getting an eye for an eye – this proves that we cannot use justice because we cannot account for everyone’s personal opinion.

## Neg offense

### Being able to appropriate outer space is good for innovation

#### Short innovation cycles mean every contract counts

John J. **Klein 19**, Senior Fellow and Strategist at Falcon Research Inc. and adjunct professor at the George Washington University Space Policy Institute, 1-15-2019, "Rethinking Requirements and Risk in the New Space Age," Center for a New American Security, https://www.cnas.org/publications/reports/rethinking-requirements-and-risk-in-the-new-space-age

Unfortunately, these variances in models between the MDAP’s lengthy development cycle and the commercial space sector’s 18-month innovation cycle are a result of stark differences in thinking about requirements and risk. Requirements and risk for MDAPs commonly focus on ensuring critical mission capabilities at a given cost. In contrast, the commercial space sector tends to focus more on providing innovation quickly using economies of scale. The commercial sector understands that time dynamically shapes decisions related to requirements and risk **because of the relatively short innovation cycle**. **In a highly competitive space sector with tight profit margins, those unable to innovate quickly will likely be out of business soon**. Alternatively, space systems with mission assurance requirements – where failures are detrimental to national security and military operations – often drive DoD’s timelines. Program managers of critical national security space systems commonly require additional time to test and verify that satellites can perform missions with a very low probability of failure.

#### Strong commercial space catalyzes tech innovation – progress at the margins and spinoff tech change global information networks

Joshua **Hampson 2017**, Security Studies Fellow at the Niskanen Center, 1-25-2017, “The Future of Space Commercialization”, Niskanen Center, https://republicans-science.house.gov/sites/republicans.science.house.gov/files/documents/TheFutureofSpaceCommercializationFinal.pdf

Innovation is generally hard to predict; some new technologies seem to come out of nowhere and others only take off when paired with a new application. It is difficult to predict the future, but **it is reasonable to expect that a growing space economy would open opportunities for technological and organizational innovation**. In terms of technology, **the difficult environment of outer space helps incentivize progress along the margins.** Because each object launched into orbit costs a significant amount of money—at the moment between $27,000 and $43,000 per pound, though that will likely drop in the future —each 19 reduction in payload size saves money or means more can be launched. At the same time, the ability to fit more capability into a smaller satellite opens outer space to actors that previously were priced out of the market. This is one of the reasons why small, affordable satellites are increasingly pursued by companies or organizations that cannot afford to launch larger traditional satellites. These small 20 satellites also provide non-traditional launchers, such as engineering students or prototypers, the opportunity to learn about satellite production and test new technologies before working on a full-sized satellite. **That expansion of developers, experimenters, and testers cannot but help increase innovation opportunities**. **Technological developments from outer space have been applied to terrestrial life since the earliest days of space exploration**. The National Aeronautics and Space Administration (NASA) maintains a website that lists technologies that have spun off from such research projects**. Lightweight** 21 **nanotubes**, useful in protecting astronauts during space exploration, **are now being tested for applications in emergency response gear and electrical insulation**. The need for certainty about the resiliency of materials used in space led to the development of an analytics tool useful across a range of industries. Temper foam, the material used in memory-foam pillows, was developed for NASA for seat covers. **As more companies pursue their own space goals, more innovations will likely come from the commercial sector. Outer space is not just a catalyst for technological development.** Satellite constellations and their unique line-of-sight vantage point **can provide new perspectives to old industries**. Deploying satellites into low-Earth orbit, as Facebook wants to do, can connect large, previously-unreached swathes of 22 humanity to the Internet. **Remote sensing technology could change how whole industries operate, such as crop monitoring, herd management, crisis response, and land evaluation, among others**. 23 While satellites cannot provide all essential information for some of these industries, they can fill in some useful gaps and work as part of a wider system of tools. **Space infrastructure, in helping to change how people connect and perceive Earth, could help spark innovations on the ground as well. These innovations, changes to global networks, and new opportunities could lead to wider economic growth.**

#### Tech innovation solves every existential threat – cumulative extinction events outweigh the aff

Dylan **Matthews 18**. Co-founder of Vox, citing Nick Beckstead @ Rutgers University. 10-26-2018. "How to help people millions of years from now." Vox. https://www.vox.com/future-perfect/2018/10/26/18023366/far-future-effective-altruism-existential-risk-doing-good

If you care about improving human lives, you should overwhelmingly care about those quadrillions of lives rather than the comparatively small number of people alive today. The 7.6 billion people now living, after all, amount to less than 0.003 percent of the population that will live in the **future**. It’s reasonable to suggest that those **quadrillions** of future people have, accordingly, **hundreds of thousands of times** more moral weight than those of us living here **today** do. That’s the basic argument behind Nick Beckstead’s 2013 Rutgers philosophy dissertation, “On the overwhelming importance of shaping the far future.” It’s a glorious mindfuck of a thesis, not least because Beckstead shows very convincingly that this is a conclusion any plausible moral view would reach. It’s not just something that weird utilitarians have to deal with. And Beckstead, to his considerable credit, walks the walk on this. He works at the Open Philanthropy Project on grants relating to the far future and runs a charitable fund for donors who want to prioritize the far future. And arguments from him and others have turned “long-termism” into a very vibrant, important strand of the effective altruism community. But what does prioritizing the far future even mean? The most **literal** thing it could mean is preventing human **extinction**, to ensure that the species persists as long as possible. For the long-term-focused effective altruists I know, that typically means identifying concrete threats to humanity’s continued existence — like unfriendly artificial intelligence, or a pandemic, or global warming/out of control geoengineering — and engaging in activities to prevent that specific eventuality. But in a set of slides he made in 2013, Beckstead makes a compelling case that while that’s certainly **part** of what caring about the far future entails, approaches that address **specific threats** to humanity (which he calls “**targeted**” approaches to the far future) have to **complement** “**broad**” approaches, where instead of trying to **predict** what’s going to kill us all, you just **generally try to keep civilization running as best it can**, so that it is, as a whole, well-equipped to deal with **potential** extinction events in the **future**, not just in 2030 or 2040 but in 3500 or 95000 or even 37 million. In other words, caring about the far future **doesn’t mean just paying attention to low-probability risks of total annihilation**; it also means **acting on pressing needs now**. For example: We’re going to be **better prepared** to prevent extinction from **AI** or a **supervirus** or **global warming** if society as a whole makes **a lot of scientific progress**. And a significant bottleneck there is that the vast majority of humanity doesn’t get high-enough-quality education to engage in scientific research, if they want to, which reduces the odds that we have enough trained scientists to come up with the breakthroughs we need as a civilization to survive and thrive. So maybe one of the **best thing**s we can do for the **far future** is to improve school systems — here and now — to harness the group economist Raj Chetty calls “lost Einsteins” (**potential innovators** who are thwarted by poverty and inequality in rich countries) and, more importantly, the hundreds of millions of kids in developing countries dealing with even worse education systems than those in depressed communities in the rich world. What if living ethically for the far future means living ethically now? Beckstead mentions some other broad, or very broad, ideas (these are all his descriptions): Help make computers faster so that people everywhere can work more efficiently Change intellectual property law so that technological innovation can happen more quickly Advocate for open borders so that people from poorly governed countries can move to better-governed countries and be more productive Meta-research: improve **incentives** and **norms** in **academic work** to better advance human knowledge Improve education Advocate for political party X to make future people have values more like political party X ”If you look at these areas (economic growth and technological progress, access to information, individual capability, social coordination, motives) a lot of everyday good works contribute,” Beckstead writes. “An implication of this is that a lot of everyday good works are good from a broad perspective, even though hardly anyone thinks explicitly in terms of far future standards.” Look at those examples again: It’s just a list of what normal altruistically motivated people, not effective altruism folks, generally do. Charities in the US love talking about the lost opportunities for innovation that poverty creates. Lots of smart people who want to make a difference become scientists, or try to work as teachers or on improving education policy, and lord knows there are plenty of people who become political party operatives out of a conviction that the moral consequences of the party’s platform are good. All of which is to say: Maybe effective altruists aren’t that special, or at least maybe we don’t have access to that many specific and weird conclusions about how best to help the world. If the far future is what matters, and generally trying to make the world work better is among the best ways to help the far future, then effective altruism just becomes plain ol’ do-goodery.\*

## Aff deffense

#### They cannot solve under their own framework – even if they claim to minimize structural violence a little, it can always come back in another form harder.

### Contention 1

#### Physical deterioration in zero G makes even missions to Mars impossible

Piersma 10 [Theunis, Dutch professor of Global Flyway Ecology at the University of Groningen, winner of the 2014 Spinoza Prize “Why space is the impossible frontier”, 10 November 2010, https://www.newscientist.com/article/mg20827860-100-why-space-is-the-impossible-frontier/]

To function properly, we need gravity. Without it, the environment is less demanding on the human body in several ways, and this shows upon the return to Earth. Remember the sight of weakened astronauts emerging after the Apollo missions? That is as nothing compared with what would happen to astronauts returning from Mars.

One of the first things to be affected is the heart, which shrinks by as much as a quarter after just one week in orbit ([The New England Journal of Medicine, vol 358, p 1370](http://www.nejm.org/doi/full/10.1056/NEJMra072139)). Heart atrophy leads to decreases in blood pressure and the amount of blood pushed out by the heart. In this way heart atrophy leads to reduced exercise capacity. Astronauts returning to Earth after several months in the International Space Station experience dizziness and blackouts because blood does not reach their brains in sufficient quantities.

Six weeks in bed leads to about as much atrophy of the heart as one week in space, suggesting that the atrophy is caused by both weightlessness and the concomitant reduction in exercise.

Other muscle tissue suffers too. The effects of weightlessness on the muscles of the limbs are easy to verify experimentally. Because they bear the body’s weight, the “anti-gravity” muscles of the thighs and calves degenerate significantly when they are made redundant during space flight.

Despite the best attempts to give replacement exercise to crew members on the International Space Station, after six months they had still lost 13 per cent of their calf muscle volume and 32 per cent of the maximum power that their leg muscles could deliver ([Journal of Applied Physiology, vol 106, p 1159](http://dx.doi.org/10.1152/japplphysiol.91578.2008)).

Various metabolic changes also occur, including a decreased capacity for fat oxidation, which can lead to the build-up of fat in atrophied muscle. Space travellers also suffer deterioration of immune function both during and after their missions ([Aviation, Space, and Environmental Medicine, vol 79, p 835](http://dx.doi.org/10.3357/ASEM.2276.2008)).

Arguably the most fearsome effect on bodies is bone loss ([The Lancet, vol 355, p 1569](http://dx.doi.org/10.1016/S0140-6736(80)02208-8)). Although the hardness and strength of bone, and the relative ease with which it fossilises, give it an appearance of permanence, bone is actually a living and remarkably flexible tissue. In the late 19th century, the German anatomist Julius Wolff discovered that bones adjust to the loads that they are placed under. A decrease in load leads to the loss of bone material, while an increase leads to thicker bone.

It is no surprise, then, that in the microgravity of space bones demineralise, especially those which normally bear the greatest load. Cosmonauts who spent half a year in space lost up to a quarter of the material in their shin bones, despite intensive exercise ([The Lancet, vol 355, p 1607](http://dx.doi.org/10.1016/S0140-6736(00)02217-0)). Although experiments on chicken embryos on the International Space Station have established that bone formation does continue in microgravity, formation rates are overtaken by bone loss.

What is of greatest concern here is that, unlike muscle loss which levels off with time, bone loss seems to continue at a steady rate of 1 to 2 per cent for every month of weightlessness. During a three-year mission to Mars, space travellers could lose around 50 per cent of their bone material, which would make it extremely difficult to return to Earth and its gravitational forces. Bone loss during space travel certainly brings home the maxim “use it or lose it”.

#### This proves that people cannot go to Mars because of physical challenges. Even if they can – it would take years to fully colonize Mars. Their own evidence proves this because it says that only a few human missions will be there in 2033. It never says colonization fully, which disproves their time frame because it will take years to control mars.

#### There are also two reasons why they cannot solve their second subpoint:

#### Not being able to colonize means that they cannot control the market

#### Their card lists reasons why companies control the market that they do nothing about. Walmart, target, and costco all control the market in the status quo according to their cards, and since those countries are not going to control space/mars, they cannot stop them from controlling the market. It also proves that there is minimal impact to their contention because we have not been seeing any harm done from them in the status quo.

#### This turns their contention – companies now more than ever have been trying to help minorities either get employed or being able to pay for their needs. They lower prices to attract buyers, and smaller companies typically charge more such as Trader Joe’s vs Costco. This means that trying to harm those minorities and in need more by trying to get rid of large companies.

### Contention 2

#### Their own card goes neg - announced the discovery of two extraordinarily metal-rich near-Earth asteroids (NEAs), comprised of roughly 85% metals like iron, nickel and cobalt, which are thought to exceed Earth’s entire known metallic reserves. These three highly valuable metals, often known as the “iron triad”, are particularly critical for the energy supply chain and a renewable energy future; they’re used to build lithium-ion batteries, *and more* electrochemical capacitators for storing energy, and nano catalysts for use in the energy secto

#### This proves that these minerals we get from being able to mine and explore space can help solve resource wars because they provide us with other resources to stop them. The aff is going to be preventing our ability from accessing these, which means that there will be more resource wars – our evidence proves that

#### Commercial asteroid mining is coming now – lower costs and improving tech make it economically viable – and the legal basis is already in place in multiple countries– that helps acquire water for rocket fuel and rare earth metals

**Gilbert,  PhD student in space resources at the Colorado School of Mines, writes in 21** alex gilbert, is a complex systems researcher and a PhD student in space resources at the Colorado School of Mines. "Mining in Space Is Coming." Milken Institute Review, April 26, 2021, [www.milkenreview.org/articles/mining-in-space-is-coming](http://www.milkenreview.org/articles/mining-in-space-is-coming). [Quality Control]

**Space exploration is back**. after decades of disappointment, a combination of better technology, falling costs and a rush of competitive energy from the private sector has put space travel **front and center**. indeed, many analysts (even some with their feet on the ground) believe that commercial developments in the space industry may be on the cusp of starting the largest resource rush in history: **mining on the Moon**, Mars and **asteroids**.

While this may sound fantastical, some baby steps toward the goal have already been taken. Last year, NASA awarded contracts to four companies to extract small amounts of lunar regolith by 2024, effectively **beginning the era of commercial space mining**. Whether this proves to be the dawn of a gigantic adjunct to mining on earth — and more immediately, a key to unlocking cost-effective space travel — will turn on the answers to a host of questions ranging from what resources can be efficiently.

As every fan of science fiction knows, the resources of the solar system appear **virtually unlimite**d compared to those on Earth. There are whole other planets, dozens of moons, thousands of massive asteroids and millions of small ones that doubtless contain humungous quantities of materials that are scarce and very valuable (back on Earth). Visionaries including Jeff Bezos imagine heavy industry moving to space and Earth becoming a residential area. However, as entrepreneurs look to harness the riches beyond the atmosphere, access to space resources remains tangled in the realities of economics and governance.

Start with the fact that space belongs to no country, complicating traditional methods of resource allocation, property rights and trade. With limited demand for materials in space itself and the need for huge amounts of energy to return materials to Earth, creating a viable industry will turn on major advances in technology, finance and business models.

That said, there’s no grass growing under potential pioneers’ feet. Potential economic, scientific and even security benefits underlie an emerging geopolitical competition to pursue space mining. The United States is rapidly emerging as a front-runner, in part due to its ambitious Artemis Program to lead a multinational consortium back to the Moon. But it is also a leader in **creating a legal infrastructure for mineral exploitation**. The United States has adopted the world’s first spaceresources law, recognizing the property rights of private companies and individuals to materials gathered in space.

However, the United States is hardly alone. Luxembourg and the United Arab Emirates (you read those right) are racing to codify space-resources laws of their own, hoping to attract investment to their entrepot nations with business-friendly legal frameworks. China reportedly views space-resource development as a national priority, part of a strategy to challenge U.S. economic and security primacy in space. Meanwhile, Russia, Japan, India and the European Space Agency all harbor space-mining ambitions of their own. Governing these emerging interests is an outdated treaty framework from the Cold War. Sooner rather than later, we’ll need new agreements to facilitate private investment and ensure international cooperation.

What’s Out There

Back up for a moment. For the record, space is already being heavily exploited, because space resources include non-material assets such as orbital locations and abundant sunlight that enable satellites to provide services to Earth. Indeed, satellite-based telecommunications and global positioning systems have become indispensable infrastructure underpinning the modern economy. Mining space for materials, of course, is another matter.

In the past several decades, planetary science has confirmed what has long been suspected: celestial bodies are potential sources for dozens of natural materials that, in the right time and place, are **incredibly valuable**. Of these, water may be the most attractive in the near-term, because — with assistance from solar energy or nuclear fission — H2O can be split into hydrogen and oxygen to make **rocket propellant**, facilitating in-space refueling. So-called “**rare earth” metals** are also **potential targets** of asteroid miners intending to service Earth markets. Consisting of 17 elements, including lanthanum, neodymium, and yttrium, these critical materials (most of which are today mined in China at great environmental cost) **are required for electronic**s. **And they loom as bottlenecks in making the transition from fossil fuels to renewables backed up by battery storage.**