## 1 – T-Spec

#### 1 –Interpretation: The affirmative debater may not specify a type of appropriation to ban.

#### Violation: They spec mining.

#### Vote neg –

#### Definite singulars imply a generic “rules reading” in the context of moral statements

Cohen 1 — (Ariel Cohen, Professor of Linguistics @ Ben-Gurion University of the Negev, PhD Computational Linguistics from Carnegie Mellon University, “On the Generic Use of Indefinite Singulars”. Journal of Semantics 18: 183-209, Oxford University Press, 2001, accessed 12-7-20, HKR-AM) \*\*BP = bare plurals

According to the rules and regulations view, on the other hand, generic sentences do not get their truth or falsity as a consequence of properties of individual instances. Instead, generic sentences are evaluated with regard to rules and regulations, which are basic, irreducible entities in the world. Each generic sentence denotes a rule; if the rule is in effect, in some sense (different theories suggest different characterizations of what it means for a rule to be in effect), the sentence is true, otherwise it is false. The rule may be physical, biological, social, moral, etc. The paradigmatic cases for which this view seems readily applicable are sentences that refer to conventions, i.e. man-made, explicit rules and regulations, such as the following example (Carlson 1995: 225):

(40) Bishops move diagonally.

Carlson describes the two approaches as a dichotomy: one has to choose one or the other, but not both. One way to decide which approach to choose is to consider a case where the behavior of observed instances conflicts with an explicit rule. Indeed, Carlson discusses just such a case. He describes a supermarket where bananas sell for $0.49/lb, so that (41a) is true. One day, the manager decides to raise the price to $1.00/lb. Immediately after the price has changed, claims Carlson, sentence (41a) becomes false and sentence (41b) becomes true, although the overwhelming majority of sold bananas were sold for $0.49/lb.

(41) a. Bananas sell for $0.49/lb.

b. Bananas sell for $1.00/lb.

Consequently, Carlson reaches the conclusion that the rules and regulations approach is the correct one, whereas the inductivist view is wrong.

While I share Carlson’s judgements, I do not accept the conclusion he draws from them. Suppose the price has, indeed, changed, but the supermarket employs incompetent cashiers who consistently use the old price by mistake, so that customers are still charged $0.49/lb. In this case, I think there is a reading of (41a) which is true, and a reading of (41b) which is false. These readings are more salient if the sentence is modified by expressions such as actually or in fact:

(42) a. Bananas actually sell for $0.49/lb.

b. In fact, bananas sell for $1.00/lb.

BP generics, I claim, are ambiguous: on one reading they express a descriptive generalization, stating the way things are. Under the other reading, they carry a normative force, and require that things be a certain way. When they are used in the former sense, they should be analysed by some sort of inductivist account; when they are used in the latter sense, they ought to be analysed as referring to a rule or a regulation. The respective logical forms of the two readings are different; whereas the former reading involves, in some form or another, quantification, the latter has a simple predicate-argument structure: the argument is the rule or regulation, and the predicate holds of it just in case the rule is ‘in effect’.

#### The resolution is a generic moral statement that implies that the aff has to defend all forms of private appropriation being unjust.

#### Vote neg:

#### 1] Precision outweighs. A] stasis point – the rez is a precondition to debate – abandoning it makes us two ships passing which destroys the activity B] link turns pragmatics since no precision justifies the aff defending anything which is the most unfair and un-educational. C] Jurisdiction – tournament rules say to vote under the topic which makes it a meta constraint on the ballot

#### 2] Limits – they explode them since they can defend any form of appropriation compounded by infinite combinations, every aff can say only their aff, that outweighs since the neg can never beat back extensive frontlines to unique affs geared to take out generics and encourages cherry picking abusive affs the neg can’t respond to. Controls the internal link to ground – affs will always be hyperspecific and negs general prep won’t work against them.

#### 3] Predictability – there’s infinite affs they can specify with different permutations of states which means I don’t know what to prepare for and the aff is always ahead – supercharged by the fact that the aff knows the only specific args negs can read on htem

#### TVA – you could have just read the plan as an advantage under a whole res advocacy

#### Vote on fairness since anything else arbitrarily skews the round to the unfair debater. Competing interps since reasonability is arbitrary and encourages judge intervention, and I win under reasonability if I win strong standards.

#### Drop the debater

#### A] to deter future abuse

#### B] dropping the advocacy is functionally the same.

#### No RVIs A] logic – im fair vote for me makes no sense – logic comes first on all args because they need to make sense to be evaluable

#### B] rvis make affs abusive to bait theory and win on a long counterinterp

#### C] chilling effect – people won’t read theory against good theory debaters which makes infinite uncheckable abuse that outweighs

#### Prefer a norms creation model of competing interps, in which you defend a norm being good or bad based on all potential applications and benefits of said norm:

#### [1] Resolvability - no way to determine how much abuse happened in the round because it’s not tangible, means we need to debate if the norm itself is good or bad

#### [2] Norm Setting - anything else allows debaters to get away with infinitely abusive practices because they will make arbitrary and self serving arguments as to why in round they were not abusive - norm setting is the terminal impact to theory & the reason it was created in the first place

#### [3] Accessibility - holistic applications allow debaters to rigorously create and set norms to make debate a safer space - anything else is too round-dependent and fails to improve debate, accessibility o/w its k2 debating in the first place

#### [4] Anything else incentivizes people to read hyper specific affs and then say it’s common topic gorund, but the reason it’s common topic ground despite it being abusive is because everyone agreed on it – people agreeing on being abusive doesn’t make it non abusive.

## 2 – Additional Action

#### Interp – the aff may not do something in addition to banning private appropriation. To clarify, they can’t do things like establish a new multilateral treaty.

Violation: they establish a multilateral organization

Strat skew – enables affs to add on an infinite number of things to solve separate advantages I can’t predict making it impossible to engate

## 3 – State Bad

#### You’re either with the state or against it – the aff’s method of reform through the state cements loyalty and enables the state to test the possible limits of violence, Laursen 21,

Laursen, E., 2021. The Operating System An Anarchist Theory of the Modern State The Operating System An Anarchist Theory of the Modern State. pg 64-68

**Who “controls” the operating system**? It’s conceived, designed, and built by human beings; once the operating system is launched, however, it begins to mold the individuals who refine and build on it, channeling their efforts and directing them to expand in certain directions according to the guidelines and constraints it imposes. Future developers and designers all have the same job, essentially, however different their specific projects: to build and reproduce the operating system. **A vast array of individuals and social strata, from capitalists and intellectuals to engineers and clerks and laborers, are all engaged in the same task: to build and reproduce the State**. To turn a well-worn assertion on its head, **if you’re not against the State, you’re for it.** Similarly, **the State** is conceived and set in motion by humans; once it is established, it **absorbs**, **regulates, and extracts value from more and more of society’s activities.** The Italian anarchist Errico Malatesta, who generally used “government” and “state” interchangeably, put it this way: “The government, though springing from the bourgeoisie and its servant and protector, tends, as with every servant and every protector, to achieve its own emancipation and to dominate whoever it protects.” 22 While their views differ on matters like war, peace, social welfare, and race relations, a vast array of individuals and social strata, from capitalists and intellectuals to engineers and clerks and laborers, are all engaged in the same task: to build and reproduce the State. To turn a well-worn assertion on its head, if you’re not against the State, you’re for it. In the tech world, users are often described as a community; that community and the machine are increasingly regarded as one. Likewise, **in the modern world, society (including civil society) and the State are increasingly perceived as one; the State is a vast simulacrum of the entire society, touching, altering, molding, imprinting its preferred pattern onto every dimension and aspect of our being.** According to Marx, the State constitutes “the illusory common interest” of a society—also known as the “public interest.” 23 Anthropologist David Graeber wrote, “States are the ‘imaginary totality’ par excellence,” a way of “imagining social order as something one can get a grip on, models of control.” 24 **When a new element or variable enters the social mix, the State must absorb it, assimilate it, and set rules for how it will operate as a component of the State**. **While laws, regulations, and customs are sometimes seen as straitjackets, they also confer identity and status within the orbit of the State** (as a soldier, a police officer, a licensed driver, a consumer with good credit, a head of household). **These designations cement our loyalty to the State or at least our acquiescence to it, but they also exploit our fear that without the State, we would have no identity. The better it is at replacing reality, the more anxiety the simulacrum creates; if it disappears, won’t the corresponding reality disappear as well?** If the State disintegrates, surely society will also? **Therefore, almost nothing is held to be more important than the security and preservation of the State: a doctrine called “reasons of State.**” Without the State, any discussion of social or economic justice, cultural expression, health and physical well- being is irrelevant. That’s one reason why so much of traditional narrative history, particularly from European and American sources, is really the story of the development of states. There’s something deeply paradoxical about the State as well. While it’s not a “thing,” it works to create a convincing façade of one in the form of buildings, monuments, roads, border checkpoints, and other physical manifestations. There’s nothing organic about a state, but it behaves in some respects like an intelligent being. It’s a human creation and consists of human beings—it’s an idea acted upon—but it behaves according to a logic of its own and molds people, including those in command, as much as they mold it. Its leadership is essentially self-selecting, but it claims to embody a wider community. It’s one and many at the same time, an “it” and a “they.” As a result, the State achieves a double deception: it provides cover for the individuals who build their personal power through it (“reasons of state”) while its leaders—especially conspicuous ones like kings, presidents, party leaders, and corporate chief executives—provide cover by giving it a relatable human face.  **We struggle to work within the State, but it resists fundamental change and remains focused always on preserving itself and extending its reach in every direction**. We also struggle to articulate our understanding of it, as shorthand names like the “system,” the “establishment,” and the “deep state” underscore. But all or most of us know what it is, in outline. When Democratic presidential candidate Joe Biden named Senator Kamala Harris of California as his vice- presidential running mate in 2020, Bill Daley, head of public affairs at Wells Fargo and former chief of staff to President Obama, told the Wall Street Journal , “I think she is a reasonable, rational person who has worked in the system. Is she progressive? Yes. Is she someone who wants to burn the building down? No. I think she wants to strengthen the building.” 25 No one had to be told what “the building” is: it’s government, but it’s also capitalism and the vast edifice of institutions, identities, and livelihoods grouped under those headings. In this book, we call it the State, but scholars and pundits have been studying aspects of it under various conceptual models for a long time. Global systems science, for example, aims to “provide scientific evidence and means to engage into a reflective dialogue to support policy-making and public action and to enable civil society to collectively engage in societal action in response to global challenges” such as “epidemics, finance, cities, the Internet, trade systems.” 26 A veritable cottage industry has grown up within academia in the last couple of decades that studies how complex global societies decline, lose legitimacy, and fall apart. Cambridge University established its Centre for the Study of Existential Risk in 2012 (“we aim to reduce the risk of human extinction or civilizational collapse”), and Princeton University established a high-profile research program in Global Systemic Risk a year later. 27 When we examine this literature closely, we find that “systems” and “societies” are nearly synonymous with the State as we’re defining it. For instance, the Princeton research program’s website tells us that a “massive and accelerating increase in international transactions beginning in the late 1970s” required “the construction of a complex system of global nodes and links providing the channels through which these can flow. The interdependence of massive global interactions and structures has caused systemic risk to increase exponentially in recent times.” Cutting through the jargon, that “complex system of global nodes and links” is the commercial side of the operating system the State molds, embodies, and presides over. When scholars and pundits express concern about the risk of collapse of “systems” or “societies,” then, what they’re really anxious about is the collapse of the State.  **State authority was, of course, founded on physical force, but as it pursued its goals and the society it governed became more complex and sophisticated, legitimacy and acceptance became just as important. The State is a hybrid creature; it exists simultaneously within the community it claims to represent, and over and above that community.** By definition, it’s a more impersonal institution than religion, the family, an ethnic or geographic community, or an economic class. From the beginning, then, the modern State has struggled to define itself in ways that persuade its inhabitants to give it their loyalty, their love, or at least their acceptance. The importance of this has only increased as populations have grown, denser urban environments absorb more people, and capitalist economies themselves become more complex and more difficult to manage.

#### The evocation of common heritage of “mankind” always excludes those who are the constitutive excluded—mechanisms like the Moon treaty purport to be for the good of common humanity, but they in fact just reinforce the nation-state’s ability to make sovereign decisions over space. Cornum 18,

Cornum, Lou. “Event Horizon.” Real Life Mag, 12 Mar. 2018, https://reallifemag.com/event-horizon/.

The word *pioneer*, usually attached to innovation, is never too far from people like Jeff Bezos or Elon Musk or Peter Thiel. These men’s careers in tech startups, their origins in the digital commerce boom, and their pioneer identities were forged on the electronic frontier. Like pioneers of industry in the colonial expansion of the Americas, these men operate on the knife’s edge of sovereignty as it cuts a path for both state and capital to consolidate power. In space, these men see a chance to loosen further the bonds that still restrain the endless capital they’ve been chasing in their imagined rocket ships. Investors, architects of the financial and material future, have taken to using the term “NewSpace” to refer to the almost accessible ventures of asteroid mining, space shipping, spaceship travel, and other forms of space commerce. Still, there are minor contractual obstacles. **Even at the void’s edge, there is a treaty.** A couple of treaties actually. **Out there the governments still rely on these dusty remnants of the dying beast of nation-state sovereignty and the apparatuses of international relations first created to aid and abet the global distribution of white men’s control. The Outer Space Treaty of 1967, which has a more precise formal name** — Treaty on Principles Governing the Activities of States in the Exploration and Use of Outer Space, Including the Moon and Other Celestial Bodies — **may seem surprisingly benevolent. It is sometimes summarized as saying that *nobody can own space*. But while it outlaws national appropriation, it allows incorporation without the state.** In a demotion from the sensual feel of its phrasing, “celestial bodies” become the body politic, managed sites of bans and requirements. While the U.S. did sign the Outer Space Treaty of 1967, it did not sign the 1979 Moon Treaty**,**more formally known as the Agreement Governing the Activities of States on the Moon and Other Celestial Bodies. The Moon Treaty, among other directives, bans any state from claiming sovereignty over any territory of celestial bodies; bans any ownership of any extraterrestrial property by any organization or person, unless that organization is international and governmental; and requires an international regime be set up to ensure safe and orderly development and management of the resources and sharing of the benefits from them. It also bans military activity such as weapons testing or the founding of extraterrestrial military bases (though it’s hard to see U.S. presence anywhere in the stars or on Earth as anything other than militaristic). **Evoking the common heritage of “mankind,” the Moon Treaty could appear a pie-in-the-sky attempt at more equitable relations to land than have been established on Earth since the advent of private property and national borders. But it is of course expressed only in the stop-gap measure of treaties that assign power to states, governments, and resource-management regimes. The power of the treaty is in its possible revoking. In making the decision to sign the treaty or not sign the treaty, the collectives state their unquestioned right to make decisions in space at all. Space is a place where old and new sovereignties, like asteroids desired for mining, are colliding or sometimes colluding. There is a line connecting the Dutch East India Company, the Hudson Bay Company, and SpaceX. These companies begin as corporate endeavors, but then as now the nation-state is sticky: It finds a way to adhere.** Take the case of Luxembourg, a polity that lives on tax loopholes (allowing large corporations to move money in and out of the nation with utmost secrecy and minimal charges) where, as Atossa Araxia Abrahamian [reports for the *Guardian*](https://www.theguardian.com/news/2017/sep/15/luxembourg-tax-haven-privatise-space), private space companies are finding their funding allies for financed trips to the moon, Mars, and the interstellar spots for satellites. The mixing of business and research mixes the money and power hungering of technocrats who don’t just want to own businesses but want people to see their businesses as the shareholders of humanity’s future.In middle school we didn’t have model U.N., but we did have model Earth. For field trips we’d be taken away to Biosphere 2, a site for space-colonization experiments built by Space Biosphere Ventures but owned by Columbia University by the time I visited. In these field trips to the desert outside a town auspiciously named Oracle, we walked around the display vivarium, always being reminded to call it biosphere *two*— biosphere *one* was the earth outside, the one we had momentarily left behind and one day might leave behind for good. That old planet was a past prototype. But the new prototype was itself already a defunct research facility. The closed-system experiment with human subjects had failed twice in the ’90s, and it now rests as one of the many dreams littering the desert of a new world.When a world is new, it creates alongside a space held for the older worlds. This is the drama between what can be brought from before and what will be made anew. It is why Aeneas carried his dying father Anchises on his shoulders out of Troy on his way to found Rome. The traveler always brings baggage. Jeff Bezos would like to be the one who carries that baggage to space or controls the robots and poorly paid temporary laborers who accomplish the carrying. In this supposedly new space, the regimes of inequality will be quite familiar. The space-goers insist it is something called humanity, with the ingrained hierarchical legacies of this category, that will be going.Leaders in industry who have always wanted to be world leaders are now positioning themselves as leaders of outer worlds. Elon Musk makes union busting seem like a cosmic necessity for the continuation of human life. The material and subsequent cultural valorization of certain kinds of work in the tech industry, wherein the “great minds” make all the money and those who maintain the machinery of day-to-day existence are treated like the shit they’re supposed to take, does not end at the stratosphere.Even the more lofty moral considerations of outer-space ethics (e.g., is terraforming ever morally acceptable?) often ignore their fundamental basis in deathly processes still very much situated on Earth. Any outer-space endeavor today or in the near future will be an extension of the life-destroying capacities of capitalists and their colonial countries. On the [Deep Space Industries page](https://deepspaceindustries.com/mining/) for asteroid mining, the exploitation and extraction of minerals is heralded as “an unlimited future for all mankind**.” The endless extension of capitalist accumulation comes with an extension of this delusion of “all mankind.” As if all such projects, the project of humanity itself, has not always been an exclusionary one.** SETI may appear to inhabit a different realm of speculation than that of the grandstanding services-and-commodities pioneers. But its project also follows a willful ignorance about human history and the exclusions that make humanity as a class possible. SETI proponents, much like Musk and his ilk, view themselves at the forefront of a new breakthrough not necessarily of capital but of knowledge. Their sites of expansion are not centered so much on the territories capital requires in order to enclose, privatize, and extract until depletion (though they can be intimately connected, as in the development of the university and research centers as global actors of dispossession), but on sites of encounter. Outer-space commerce and funded extraterrestrial contact-seekers operate on and reinforce damaging notions of land, life, and the future that actually hinder the survival of most Earth dwellers rather than provide anything like meaningful hope. Stories of contact are only ever understood as colonial stories. Every inquiry of future contact with extraterrestrial life, from academic and government-funded to amateur and whimsical, relies on the same stale comparisons of colonial conquest. Columbus, of course; Captain James Cook, often. Every episode of the podcast *Making New Worlds: Why Are We Going?*features historical authorities commenting on colonial situations of the past and comparing them to hypothetical situations with extraterrestrials. The topics convened by those who are granted the authority to speak on them are conducted under the tyranny of certain givens, the most persistent and damning of them being contact as conquest.

#### Anarchist revolutions are fragile; they need space apart, space to grow strong – and the process of reading the kritik is one of creating revolutionary spaces outside the state, Bevensee

Bevensee, Emmi. No Date. “Anarchists Need Space Because We’re Fighting in All Directions.” <https://theanarchistlibrary.org/library/emmi-bevensee-anarchists-need-space-because-we-re-fighting-in-all-directions>

**Anarchism requires creative experimentation and needs all the spaces possible to achieve its goals.** Because these spaces and projects are vulnerable we need all the defenses with the least tradeoffs we can muster. **Space-friendly anarchism offers us new horizons** to create, explore, and practice while simultaneously generating new and more defensible dynamics for our radical networks. **Whether as roaming insurrectionary pirates or horizontalist communes, we must make a case for space-centric anarchism** and then work through the intricacies of its ethics and practical requirements. Our Vulnerability is Our Strength. **Our enemies**, especially tankies, **always gloat over the fact that anarchists always get slaughtered**. “An anarchist revolution has never succeeded!” **Regardless of this misunderstanding of longstanding anarchist projects and societies, and the backhanded glorification of brutalist authoritarian regimes, they’re right in that it is hard to protect anarchism especially while it blossoms**. **We abhor unnecessary games of domination and the manipulative power plays that they require.** **We shy away from the zero-sum outlook that characterizes most of these so-called “successful revolutions” of the authoritarian communist or corporate capitalist varieties alike. We want to build societies where people don’t have to destroy each other to get their needs met.** We want societies where people have positive freedom not just social contracts with cartels of state and corporate violence. But we don’t just want it. **Anarchists are practical. We dream but we also birth these visions into the world.** We struggle against coercion at every level. It’s exhausting but,to an anarchist, everything is a front in the struggle for positive freedom. We are in constant struggle even if many parts of it just look like love and joy. **We don’t take the simple comfort of picking our battles as a movement even if we prioritize projects individually. For this reason our movements are diversely rich... and vulnerable.** Because we don’t focus on the game of thrones for power we are vulnerable to those that do. Our enemies seek to master the weapons that we rightfully fear. It corrupts them but they get better and better at it. It’s no coincidence that so few anarchist societies have thorough weapons training and the ability to practically defend themselves. **We don’t want to build power. We’d much rather try to build a world where a focus on offensive violence is unnecessary. So even in places where anarchists, or societies that practice anarchist values have found the ability to defend themselves such as Rojava, Spain, and the Zapatista autonomous zones, our physical defense has often either still eventually failed or succeeded because of their relationship with other, often creative, strategies.** But it’s not just monopolies of violence that we’re bad at, it’s also politics in general. We lean extraparlimentary as a movement and often try to build parallel movements outside of the reign of deeply compromised electoral politics. So while we’re building our own infrastructure and ways of doing things, the career politicians who are intimidated by us are always amassing their forces against us whether through the ballot or the police. These examples are just a taste of the ways in which our greatest assets, the very core of what we love, are some of our largest attack vectors. Insurrectionary, Parallel, and Creative Spaces for Experimentation **Because we’re vulnerable on all sides, we need space. In the immediate sense we need a place to meet, virtual or physical. We need to spread out.** **Space can be the abstract and general notion of the distance between two objects or the concrete but expansive area beyond our atmosphere.** The fact that they share a word in English (and many other languages) is itself evocative of what we want. **In our love of outer space, we are actually committing to our love of the path between things. The heart of anarchism is creative experimentation and the interplay between theory and practice. Our attempts at traversing these paths are often delicate**. Our experiments have the advantage of being decentralized and as such generate resilience. You can’t pick off our leaders if we have none. You can’t destroy our movement if it’s completely dynamic and constantly adapting it’s edges and vectors. They attack one point and that point just changes form or gets mimicked somewhere else. We have the power of whack-a-mole. **But that resilient adaptivity alone isn’t enough.** Tankies take this problem and use it to justify authoritarian centralism. “You can’t have a revolution without gulagging the saboteurs and enemies of that revolution! You need domination to create freedom!”Because we recognize the interdependent relationship between ends and means we fundamentally doubt the viability of movements that employ such tradeoffs and search for strategies without them. **Insurrectionary anarchism seeks to create these spaces through creative and stigmergic revolutionary pockets. In the joy of liberation people can experiment with alternative modes of self-organization**. Insurrection carves out the spaces in time and place that allow us to build without the constant attacks and pressing dynamics of power as it is. The longstanding gradualist processes and parallel infrastructures that we’ve been working for in the margins are then able to come in and take roots. We defend these spaces from all sides using a variety of means.

#### The state occasionally subverts capital in the name of stabilizing the overall system. Do not be deceived—the only way to get rid of capitalism is to get rid of the state.

Laursen, E., 2021. The Operating System An Anarchist Theory of the Modern State The Operating System An Anarchist Theory of the Modern State. pg 109-111

**The immediate interests of the State and capital are not always congruent— and when they are not, usually it is the State that determines the agenda**. For example, in 1834 the British Parliament downgraded the rich and politically powerful East India Company into a managing agency for the British government in India and in 1873 dissolved it (after a final dividend payment and stock redemption). The European carve-up of the developing world into colonies and protectorates, at around the same time, which in reality was sparked by political ambitions, territorial rivalries, and proxy warfare, not to mention the need to supply military and civil posts to members of polite families, was rationalized as a business proposition. But European capitalists and businesses underinvested in these territories, which served primarily to extend the State’s military and political control. Commercial exploitation took place mainly in other parts of the developing world, such as the Americas, that Europe did not politically control, and later in the former European colonies after they (re)gained independence. **More recently, the U.S. government for strategic reasons has forbidden American companies from doing business in post-revolutionary Cuba**, despite the fact that other governments have allowed their businesspeople to pursue opportunities there—**and U.S. companies have largely accepted the edict**. In 2020, the Chinese government shut down the initial public offering of Ant Group, the enormous Internet finance firm, when its controlling shareholder criticized Chinese regulators. 21 Meanwhile, the Trump administration pursued a damaging trade war with Beijing, regardless of the preferences of major corporations and agricultural interests that by then were intimately and profitably connected with China. Likewise, when the United States returned Shah Mohammad Reza Pahlavi to the throne of Iran in 1953 and replaced the UK as his government’s dominant foreign partner, it took over 40 percent of what had been Britain’s stake in Iranian oil production. U.S. oil companies initially weren’t interested, preferring cheaper Saudi Arabian oil, and had to be persuaded to participate in an enterprise that was primarily about extending Washington’s influence in the Middle East. But they understood their role to be, in part, as agents of Washington’s foreign policy in the region, and so, of course, they went along. A further instance occurred during the post–Cold War period in the 1990s, when the U.S. defense budget shrank—temporarily, as it happened—in the wake of the Soviet Union’s collapse, and the Defense Department forced the merger of dozens of American military contractors into three giants: Boeing Company, Raytheon Company, and Lockheed Martin Corporation. 22 Finally, there is the close cooperation Washington has exacted from high-tech and communications companies since 9/11 in its effort to expand its surveillance capabilities. **These examples underscore the State’s knack for taking the long view and the willingness of capital and big business to follow its direction, knowing that in the end, they all contribute to the same project. Lacking both the leadership and the protection (from itself) extended by the State, capital would either destroy itself or be quickly brought down.** **More fundamentally, the State dictates the environment in which capital functions, and unless a regime is directly hostile to capital itself, business and financial interests will play ball.** Following months of street protests against Beijing’s increasing encroachment on Hong Kong’s autonomy, for example, many large foreign-owned banks, trading houses, and other enterprises were expected to relocate from the island city to other parts of East Asia, perhaps crippling the territory’s economy. But it quickly became clear that wasn’t going to happen. “Global financial institutions that are deeply rooted in Hong Kong ... have already been adapting to a changing business environment,” the Wall Street Journal reported weeks after a repressive new national security law was imposed. “They have ramped up hires of Mandarin speakers and Chinese professionals [Hong Kong residents’ principal language is Cantonese] and positioned themselves to win more deals and attract more money from Chinese companies and investors.... Western banks ... have been careful not to say anything critical of Chinese policy or the national-security law.” Just as the law was coming into effect, Hong Kong “played host to a blizzard of stock sales,” the Journal noted, and “the city’s famously expensive real- estate market has been resilient.” To bolster confidence, regulators announced new rules making it easier to move money across China’s borders. 23 If Beijing wanted to crack down on civil liberties in Hong Kong, multinationals were not going to let that get in the way of business. **Capitalism, then, is not a closed or all-encompassing operating system; it needs the State to function**. But the State needs capital to realize its goals. **The Left tends to see this relationship quite differently, if it sees the relationship at all**. “Capitalism is not the solution to urban America’s problems,” anthropologist and geographer David Harvey wrote in response to the economic collapse during the COVID crisis; “capitalism itself is the problem.” “Unless we address the root causes of those problems in the structure of our economic system,” he declared, “we’ll never be able to solve them.” 24 This is true so far as it goes, but **unless we first understand the capitalist system as a component of the larger system of the State, any attempt to move beyond capitalism will only lead to a further buildup of the State and, in the end, the reproduction of capitalism in some form. This was precisely the outcome at the end of the “socialist decades” following the Russian Revolution and the heyday of social-democratic governments in Europe and elsewhere. The more that social movements and collective and cooperative practices were integrated into the State, the more likely they were to be displaced by practices that relied on capital. To get rid of capitalism requires getting rid of the State.**

#### Capitalism is a death cult and the apocalypse is currently happening – Earth is doomed to climate change, but we can escape, Allinson 21

Allinson, J. (2021). *The tragedy of the worker: towards the proletarocene*. Verso Books. pg 8-17

Capitalism, like certain bacteria, like the death-drive, is immortal. It has its limits and crises but, perversely, seems to *thrive* on these. Unlike the multi- species life-systems powering it, **the only *terminal* limit to capital’s perpetual augmentation is**, if driven towards from within, external: **either revolution or human extinction**; communism, or the common ruin of the contending classes. Long ago, both Max Weber and Walter Benjamin saw an occulted religious foundation in capitalist civilisation. As Michael Löwy points out, Benjamin, by defining capitalism as a cultic religion, went much farther than Weber in identifying a Puritan/Capitalist guilt-driven imperative to accumulate. ‘The duration of the cult’, for Benjamin, ‘is permanent’. There are ‘no days which are not holidays’, and ‘nothing has meaning that is not immediately related to the cult’. In what sense is capitalism a cult? What are its rituals, its fetishes? Those of investment, speculating, buying and selling. It has no dogma other than those ‘real abstractions’, as Alfred Sohn-Rethel put it, entailed by its rituals. In Sohn-Rethel’s words, the act of commodityexchange is the key exemplar of a social action governed by an abstraction of which the participants have no consciousness. The buyer may be concerned only with the sensuous particularities of the commodity, the needs it fills, but behaves, structurally, in the moment of exchange as though what matters is the quantity of exchange-value embedded in it. Ritual action determines dogma; social being, that is, determines consciousness. Capitalist theology, however, instates not dogma but unyielding imperatives governing action. ‘Accumulate, accumulate! That is Moses and the prophets!’, Marx sarcastically withered in *Capital.* **Accumulation is, for capital, an imperative, not an option**. To exist as a unit of capital in conditions of universal competition is to accumulate or die. As long, therefore, as there is labour-power to exploit and, in Jason W Moore’s term, ‘cheap nature’ to appropriate, capital will augment itself. This very bifurcation of life into the exploitable and the appropriable, which Moore identifies as the foundation of a ‘Cartesian dualism’ unsustainably counterposing ‘Nature’ to ‘Society’, is not dogma but programme. It is related to a distinctive move of capitalist theology, currently given right- Evangelical sanction by Calvin Beisner and the Cornwall Declaration, to disavow in practice the existence of inherent physical limits. It posits, in its action, the earth as limitless cornucopia over which humans have dominion, and from which limitless accumulation must be extracted. This disavowal, this ‘real abstraction’, is the social basis of capitalist *implicatory denial:* the seemingly evidence-proof conviction of capitalist states that capitalogenic climate change can be remedied by means, and according to systems, that guarantee its perpetuation. The capitalocentric purview is commonly, but mistakenly, identified with the anthropocentrism of ancient and medieval monotheisms. Here, however, it is clearly *not* the Anthropos that stands at the centre, as though appointed by God to steward the garden of earth. At the centre is the ritual: that unconditional imperative to accumulate. And insofar as this imperative drives ‘adorers’, as Benjamin put it, to the horizon of human extinction, **capitalism** can – **must** – **be described as a death** **cult**. **Fossil capital** **is** but **one modality of** **the death cult**, albeit a paragon. **The ‘externalities’ of capital – climate chaos, biosphere destruction, resource depletion, topsoil erosion, ocean acidification, mass extinction, the accumulation of chemical, heavy metal, biological and nuclear wastes – extend far beyond the specific catastrophe of a carbonised atmosphere.** Capitalism is a comprehensive system of work-energetics. The food industry, which powers waged labour, and is key to the shifting value of labour-power itself, is as central to the deterioration of the biosphere as is fossil-fuelled transit. Nonetheless, the continuing decision for fossil fuels as a solution to the energy demands of capitalist production, for all the growing denial of climate-change denial among the antivulgarian ruling class, for all their concerned mouth music, is an exemplary case of the capitalist imperative of competitive accumulation at work. As Andreas Malm has fiercely and beautifully argued, **capitalism did not settle for fossil fuels as a solution to energy scarcity. The common assumption that fossil energy is an *intrinsically* valuable energy resource worth competing over**, and fighting wars for **is**, as geographer Matthew Huber argues, **an example of fetishism. At the onset of steam power, water was abundant, and, even with its fixed costs, cheaper to use than coal.** The hydraulic mammoths powered by water wheels required far less human labour to convert to energy, and were more energy-efficient. **Even today, only a third of the energy in coal is actually converted in the industrial processes dedicated thereto: the only thing that is efficiently produced is carbon dioxide. On such basis, the striving for competitive advantage by capitalists seeking maximum market control ‘should’ have favoured renewable energy.** Capital, however, preferred the spatio-temporal profile of stocks due to the internal politics of competitive accumulation. **Water use necessitated communal administration, with its perilously collectivist implications**. Coal, and later oil, could be transported to urban centres, where workers were acculturated to the work-time of capitalist industry, and hoarded by individual enterprises. This allowed individual units of capital to compete more effectively with one another, secured the political authority of capital and incorporated workers into atomised systems of reproduction, from transport to heating.  **Thus, locked in by the short-termist imperatives of competitive accumulation, fossil capital assumed a politically privileged position within an emerging world capitalist ecology**. It monopolised the supply of energy for dead labour, albeit in a highly inefficient way. This is the tragedy of the worker. That, as avatar of a class in itself, she was put to work for the accumulation of capital, from capitalism’s youth, amid means of production not of her choosing, and with a telos of ecological catastrophe. **That thus, even should the proletariat become a class for itself, and even if it does so at a point of history where the full horror of the methods of fossil capitalism is becoming clear, it would – will – inherit productive forces inextricable from mass, trans-species death. This does not preclude systemic, planet-wide transformatio**n. Particularly given the inevitably uneven global growth of class consciousness and resistance, however, and the concomitant embattledness of any reformist, let alone revolutionary, power on the global stage, **it does ensure that it faces extraordinary barriers**. As will become clear**. As of 2015, estimates suggested that humanity produced a total of 15.5 trillion watts of energy each year, of which a considerable 29 per cent was not used**. At an average of 2,000 watts per person (rising to 10,000 watts in the core capitalist economies), the majority was used for industry, commerce and transit, with only 22 per cent for household consumption. Some 90 per cent of this output was powered by fossil fuels: oil, coal, gas. This monopoly, enabling superprofits as monopolies do, ensured that fossil capital would always realise profit margins far higher than the industrial average. It has, in Malm’s term, become worth a ‘planet of value’. Each fossil fuel plant represents decades of investment awaiting realisation.  **To avert planetary disaster is to inflict an earth-sized blow on capitalist industry. It is to choose between burning a planet of value, and burning the planet itself.** But the death cult is so strong, so pervasive, that, against all resistance, the choice has already been made. **Apocalypse has begun. The button has been pushed**. Humanity is already committed to irreversible climate change. In May of 2020, levels of CO2 in the atmosphere hit 417 parts per million, the highest ever recorded – and the first breach of 400 ppm since the Pliocene. Climate activists are, in Richard Wilbur’s phrase, ‘mad-eyed from stating the obvious’. To understand the scale of what faces us, and the way it ramifies into every corner of our lives, is to marvel that we aren’t having emergency meetings in every city, town and village every week. **We are, increasingly, out of time. In** the capitalist *untimelich,* the time of the living and the time of the dead, human history and the history of inorganic sediments, collide. ‘Millions of years of concentrated solar energy’, as Huber calls it, have been released in an historical blink of an eye, only to rebound just as fast: the Deep Time equivalent of an asteroid strike. **The cyclical time of seasons turns freakish, leaving us uneasily sweating in the clammy mid-winter. Spring comes too early, hurricane-force winds and flash floods break the October calm, polar ice melts while temperate zones are plunged into polar winter. The Arctic burns, boreal forests turned to charred sticks. The Greenland ice sheet melts even in winter. Antarctic sea ice has suddenly and drastically contracted in recent** **years**. The polar vortex wanders, perturbed, and the mid-West freezes. In a parody of Revelations, Mediterranean storms rain fish on the island of Malta. **Stochastic weather events accumulate. Birds fall dead from the sky.** The progression of geological deep time, with its periods, eras and epochs speeds up so rapidly that it precipitates a crisis in the temporal order itself: spinning so fast, we may as well be standing still. The progressive time of human civilisation, reduced to the endless accumulation of stuff, collapses into nonsense. The cycle of ice ages, a necessary condition for human evolution, melts away for eternity. With awareness of which comes a wave of eco-anxiety, for which we grope for names – Glenn Albrecht’s ‘solastalgia’, Ashlee Cunsolo and Neville Ellis’s ‘ecological grief’, Renee Lertzmann’s ‘environmental melancholia’. Even at the end of 2018, 70 per cent of Americans describing themselves as ‘worried’ about climate change, and it has been a long two years for that fear to wax. **The sixth mass extinction, signalled by what one study calls ‘biological annihilation’, is underway**. **The oceans, which produce roughly half of the oxygen we breathe, are acidifying, and are swept by heatwaves, says a recent study, ‘like wildfire’. Coral reefs, home to a quarter of marine life, are bleaching. Insect biomass collapses, with 40 per cent of all species undergoing drastic decline**. **The bees, that once we believed were saved, are disappearing eight times faster than are mammals, birds or reptiles. Without their pollination work, 70 per cent of the crops that feed 90 per cent of the planet will fail**. **The question of human survival is inextricable from that of what sort of humans we should be. By 2070, MIT research says, the new norm for ‘many billions’ of people will be impossibly high temperatures that will kill less fit people and make outdoor work impossible. Half a billion will experience temperatures that would ‘kill even healthy people in the shade within six hours’**. **The Arctic, that ‘sluggish and congealed sea’ discovered by Pytheas, a breathing ‘mixture like sea-lung’, will be gone, on conservative estimates by 2040.** In 2019, the usually snow-bowed woodlands circling this uncanny sea-continent burned more fiercely than ever. Precise metrics of the scale of what will unfold are to be determined, not least by class struggle, but there is no longer, if there ever was, a choice between adaptation and mitigation. **So adapt. But to what?** Those species now going extinct were once well adapted. The widely accepted geo-logism, ‘Anthropocene’, is in one sense an obvious political evasion, diluting as it does the necessary focus on capital accumulation itself. Yet, of course, capitalism is something that the human species, and no other, does. And while there are unthinkably vast disparities in power and responsibility in the production of petro-modernity, the latter has had a proven – if, crucially, hardly irrevocable – popular base: the vatic rage of activists notwithstanding, no politician has been crucified for promising fuel tax cuts. This fact can easily be weaponised by the right. Of the recent protests of the gilets jaunes in France against declining wages and rising inequality and sparked by a rise in diesel tax later reversed by Macron faced by the scale of the protests, Trump tweeted that ‘[p]eople do not want to pay large sums of money ... in order to maybe protect the environment’. In fact, however, and allowing that the movement is hardly monolithic, the French uprising was characterised by a remarkable *refusal to refuse* to engage with questions of ecology, particularly compared, say, to the fuel- price protests in the UK in 2000 and 2005. Far from being characterised by ecological indifference, what characterised much of the French protest was disagreement between those for whom talk of ecology comes too soon, and those for whom such talk is inextricable from social – class – justice. One example of the former is visible in the claim of the prominent activist Jerôme Rodriguez that ‘[e]ventually, when we obtain the first things, ecology will have its place’; of the latter, the words of another, François Boulot, that ‘[t]he social and ecological emergencies are inseparable’, that ‘[w]e will not be able to operate the ecological transition without an equitable wealth redistribution’. Rodriguez’s rationale for his position, that ‘nowadays, people aren’t concentrated on this’, is not supported by the superlative gilets jaunes slogans, ‘End of the month, end of the world: same perpetrators, same fight’, and ‘More ice sheets, fewer bankers’. This refusal to compartmentalise is energising evidence of the new politicisation of the moment. Still, that not everyone opposed to the fuel tax rise has been so assiduous in drawing the connections is in part because the dispersed, privatised accommodation and individualised transportation of modern life offer individualised, immediate-term and distinctively capitalist answer to specifically human strivings. The concept of the Anthropocene is a tacit acknowledgment that the alienated labour of humanity has itself become a selective evolutionary pressure. It has already forced rapid adaptation in some species, where it has not resulted in extinction, as Bernard Kettlewell’s experiments with peppered moths show. The besooting of tree bark in industrial areas became a powerful selective force, favouring darker moths, harder for birds to see and pick off**. Now such pressures are coming for us, as powerful as the asteroid strike behind the Cretaceous-Paleogene mass extinction. We are compelled to adapt to ourselves.** From this point of view, there is no difference between adaptation and mitigation. **To close the fossil fuel plants, to destroy a planet of value, or even, dare we hope, the value-form itself:** are these not adaptations**?** Of course, this is not what is generally meant by adaptation. Implicit is a Green Zone-style survivalism of the rich; explicitly touted are permanent adaptations of capitalism to the consequences of capitalism. The ideology of ‘adaptation’ has become the ideology of capitalism’s triumph over all life.

#### The alternative is an anarchist space program – anarchists leave the Earth to establish new colonies free of capitalist exploitation. The aff makes this impossible by banning private appropriation. Revolution on earth is doomed, and through the alternative we are imagining utopia that exists outside the state, a form of anti-statae rhetoric, Debord 2020,

Debord, Syzygy. 2020 “Another Galaxy for Another Life.” <https://theanarchistlibrary.org/library/syzygy-debord-another-galaxy-for-another-life>

Closed Doors Brings Open Minds **Life on this planet being, at best, an utter bore and, at worst, entirely grotesque** — **there remains to open-minded, irresponsible, thrill-seeking pro-revolutionaries only to disregard the government, build our own spaceships, and establish outer-space autonomous communities.** The world of Tomorrowland is already yesterday with the totality of capitalism complete. **If the socialistic alternatives couldn’t defeat the capitalist system in its earliest stages, what hope is there in the present? Or worse, how much longer must one wait for the material conditions for a revolution to be appropriate? Accepting the existing order in one way or another is absurd. What is needed is an alternative to the alternative.** **A program that begins with the rejection of the spectacle’s permanence and holds no definitive end.** An alternative that yields to individualist self-determination in place of concessions to reactionaries and counter-revolutionaries. **The only alternative possible: autonomous astronauts. “It’s easier to imagine the end of the world than it is to imagine the end of capitalism,”** so says some benign theorist. **But! We have no need to imagine either if we leave this planet. Let the capitalists fret over their sacred private property.** Let the Earth cowards cling to their faith of monetary riches. Let these Terran revelers keep their third world, third rate, third class slum known as “America.” **They can have this wretched heap they are so fond of, their patriotic submission**. They can stay behind and suffocate on the noxious fumes of pollution while battling yet another carnivorous disease. **Let them enjoy their skies cluttered by ugly fucking buildings and their repugnant light pollution that asphyxiates the night. Such archaisms are of no use to us. We won’t even give a minute of our life in the hope that the multitude will suddenly become aware and take off! If the gravitationally oppressed are not ready to raise the launchpad, this is a problem of the gravitationally oppressed**.[[1]](https://theanarchistlibrary.org/library/syzygy-debord-another-galaxy-for-another-life#fn1) **Let us begin by detailing why we have abandoned the socialist alternative on Earth. Assuming even a poor understanding of dialectics, with capitalism serving as the thesis and the socialistic tree as the antithesis — the synthesis is always a reinforced spirit of capitalism**. Perhaps in some instances the abuses of the capitalist system against the working class lessen, but overall, **the socialist and communist antitheses only serve as mere corrections and additives to the initial thesis of capitalism. Nothing truly changes.** Not even in what you feel. **In our hearts, we all know Earth will not be saved.** Every revolt is cut off from its mode of success in advance. The empire squats solidly upon its own immunity! **However, this does not mean the proposed systems in space will necessarily fail. What will a socialistic community look like without imperialism imposing on self-determination? What will anarchistic communities look like when freed of the threat of state violence? What objectives, what plans, what lives, what adventures are there when the oppressions are abandoned and we float away from the world; not disabled by disillusionment, but unburdened by it? No gods, no masters, no gravity** – no problem! lways Falling **Life on this planet is unsatisfactory. Yet we are not resigned to it. We refuse to be fooled. We fear nothing: being misunderstood, being criticized, being labelled ‘jokers’ or ‘insane’, suffering, life or death – nothing. We are neither dreamers nor idealists nor unrealistic…** The AAA is an attitude of reaction, defiance, and distrust. A distrust of the illusory philosophies at the level of the naïve, a distrust of unctuous and sonorous morals… No galaxy is obscure… So as not to be overloaded with rhetoric or cloying sincerity, the astronaut’s message is no less a song in which emotion’s modesty dismisses fine transports. When a spider flings itself from a fixed point down into its consequences, it continually sees before it an empty space in which it can find no foothold, however much it stretches. And yet, it finds corners and crevices to build its place of rest, its source of nourishment. So it is with the AAA; before us is continually an empty space, and we are propelled by the conditions that lie behind us. **What is going to happen? What will the future bring? I do not know, I offer no presentiment. Those who consider our goals impossible to achieve will necessarily find our methods impossible to think.** **Trapped in the false permanency and ahistoricism of the spectacle, these “realistic” pro-revolutionaries are quick to assure our naivety and imploring failure. But why not fail? Is the guarantee of dying from boredom recourse from the risk of dying from spaghettification?** Perhaps knowing there is no future is our greatest freedom. Waiting With The Coffins Under Heaven **The AAA is not a strand of Posadism and does not share their helpless hopes of communistic Alien salvation or global collapse. Their yearning is the same as the pious Christians, waiting for Christ’s return and direction to a better place in a better time.** The lathe of heaven does not exist. It must be built. Nor does the AAA urge a resignation to one’s docile fate on this planet. **However much it hurts to hope for the impossible, to imagine a future we don’t believe in (the Earth being saved, Global revolution, etc.), what matters is the strength we feel every time we don’t bow our heads, every time we destroy the false idols of civilization, every time our eyes meet those of our comrades, every time that our hands set fire to the symbols of Power**. **In those moments we don’t ask ourselves: ‘Will we win? Will we lose?’ In those moments we just fight. Even if we have no future on this planet, we can still find life on it today**. One does not have to return to sleep after the alarm clock rings. **Most importantly, we are not advocating a definitive plan for leaving this planet or for what ought to be done in space. It is left to the self-determination of individuals and unions to decide what is appropriate and ideal for them. The accent is placed not on the content of a choice proposed, but the fact of choosing.** **Thus, the AAA decision is a decision to decide no longer (that is, the free activity of space without geography would be betrayed if it is subordinated to some conception beforehand.)** As I could sit here and lament about Stanford Toruses, O’Neill Cylinders, and my frothy daydreams of surgically implanting bonsai trees into lungs and dining at souvlaki space stations, but why burden this manuscript with frivolities? **Better to go out without constraint later, when day is done, to perfect the design – grown greater in the uncertain twilight of mere dream – in that inward moment that turns upon itself, yet never repeats itself. The AAA is less of an organization than it is a network of individuals and unions cooperatively working toward a defined beginning – leaving this planet.** All that can come from the AAA are tools, not answers. Because as much as this reads as a manifesto, it isn’t one. It is an invitation. I’ll see you on the dark side of the moon… **Astronauts of all determinations, unite! We have a world to lose, but a universe to gain!**

#### The Role of the Ballot is to vote for the debater with the best discourse that discredits and resists the state. Discourse makes visible the true evil nature of the state, enabling a state overthrow that does not simply reproduce state violence – psychological elements are key to overthrow, Lauren 2021

Laursen, E., 2021. The Operating System An Anarchist Theory of the Modern State The Operating System An Anarchist Theory of the Modern State. pg 217-220

**However we do it, constructing relationships outside the State enables us**— compels us—to build a body of knowledge and experience that adds up, in Bakunin’s words, to “a real force at hand which knows what to do” **when the opportunity presents itself to shake off the State.** But where does that opportunity come from and how do we seize it? **States have disappeared or been overthrown multiple times in living memory**; the collapse of the USSR and the **disintegration of the Libyan and Somali states** are examples. The Islamic State of ISIS arose, created a semiviable system of administration and finance, and then disintegrated in just a few short years. Drug cartels in Colombia and Mexico have carved out quasi-states that sometimes interact as equal players with governments and powerful agencies like the CIA. **But in modern times, no revolution has ever overthrown the State: not yet . Each time, the next regime, whatever it calls itself, has replicated the form and its components: military, police, governmental structure, financial system, cultural** **institutions, and more. What does it take for a large enough mass of people to conclude that they are better off abandoning the State and organizing outside it? No revolution has ever been successful unless it was against a system that had discredited itself in the eyes of a large portion of the population. When that happens, small acts of resistance**—everything **from civil disobedience, mass protests, and tree-sits to various forms of industrial, military, and digital sabotage—can mushroom into mass uprising.** The **Russian Revolution succeeded because the tsarist regime had been completely discredited** by its disastrous performance in World War I. The **Soviet regime** was **discredited** when it led the people into an unwinnable war **in Afghanistan** and failed for over twenty years to solve the problems pulling down its economic structure. The **Irish revolution against British rule succeeded because the Crown discredited itself when it decided to execute the leaders of the Easter Rising, losing the loyalty of the majority of people.** The Republic of Vietnam (South Vietnam) failed almost from the start to secure its people’s allegiance due to its spectacular corruption and incompetence. **For the State itself to be discredited, it** must fail in all three of the ways it needs to legitimize itself. It **must** • **fail to provide a degree of personal security; • fail to establish a shared identity and a sense that one’s voice is being heard; and** • **fail to provide a path to material well-being. When a state disgraces itself in any one of these dimensions, it becomes vulnerable to overthrow and replacement by another version of the State. If the crisis is severe enough, and particularly if it fails in all three, the entire edifice of the State could be at risk**. Of course, states have recovered from such disasters plenty of times: after the tsarist empire fell and was dismantled, the new Soviet regime essentially put it back together again in just a few years. **But it’s up to the people to initiate the social revolution that will prepare them to abolish the State once it discredits itself—and not to let another new, improved version take its place in their psyche. The current moment is promising because, for perhaps the first time and in part thanks to the increasing interconnectedness of every national economy, it’s no longer individual states that are failing to perform in these three areas; it’s the State itself, and the System of States that supports it. In the face of global warming and the COVID-19 pandemic, the State has failed to provide security. As nearly every country becomes more multiethnic and multicultural, the State has failed to expand its definition of identity and has actually narrowed the space for people outside the Core Identity Group to have a voice. By clinging to neoliberal policies, it has exposed vast portions of humanity to poverty or economic precarity, further destabilizing them socially and geographically.** How long can this continue? In the developed world, the Core Identity Group itself is shrinking, creating a growing problem for the State. According to 2020 U.S. Census Bureau numbers, the white portion of the U.S. population was 60.1 percent, down from 69.1 percent in 2000 and from almost 80 percent in 1980. In 2019, for the first time, more than half of the population under age sixteen was a racial or ethnic minority, signaling that racial diversity in the United States is accelerating. The previous decade was the first in which the white population did not grow, which means that population expansion was entirely because of growth in the nonwhite segment. “Racial and ethnic diversity will be an essential ingredient of America’s future,” wrote William H. Frey, a senior fellow at the Brookings Institution, yet anti-immigrant, nativist movements are growing within white America. 23 Europe, the birthplace of the modern State, is also becoming more racially and culturally diverse—and more xenophobic as members of the Core Identity Group feel increasingly under siege. France and Germany, which were close to all-white decades ago, are now 8.8 percent and 6.1 percent Muslim, respectively, and becoming more so. As these societies become more multicultural, xenophobia has spread. In eastern European countries, which have vanishingly small nonwhite and non-Judeo-Christian populations, paranoia about migration and ethnic variety is, if anything, even stronger. This has exacerbated anti-Jewish and anti-Roma sentiment as well. At the same time, the population of almost every large continental European country is declining, suggesting that immigrants and ethnic minorities will assume a higher profile in coming decades. 24 **Ethnic diversity is** not a problem in and of itself, providing the society accepts it and is open to accepting new populations on an equal footing. But it is **a severe problem for the State, whose legitimacy**, not to mention its power base, **is lodged in the Core Identity Group. This is evident in countries like Hungary, Croatia, Italy, and Japan, all of which have shrinking populations and are among the most reluctant to accept immigrants. New populations might not be as likely to accept the State’s legitimacy** or lend it their support; if the State reaches out to these new groups, on the other hand, it risks alienating the Core Identity Group. In some places, ethnic and cultural minorities have been increasingly accepted over time—Irish, Jewish, and southern and eastern European immigrants in the United States were eventually accepted as “white,” for example—but new groups have never been accepted from such a wide variety of backgrounds and in such numbers as at present. Thanks to the disruptions wrought by neoliberalism and a more mobile global population, the world’s future is multicultural; but the State, in country after country, is less prepared to accommodate the shift. **A century or even a half century ago, when the world was less interconnected, these problems could conceivably be handled by individual governments through their own administrative and economic processes. Now they can only be solved through governmental cooperation across borders and a massive rethinking of the State’s priorities by the global elite.** Following World War II, the State created institutions aimed at helping the System of States to solve global problems or at least providing the appearance that it could. In recent decades, those institutions have either been dismantled or allowed to atrophy. The result has been the **sad farce around the Paris Agreement on climate change, the tragic failure to establish a global strategy on migration or pandemics, the continuing refusal of institutions like the World Bank, the World Trade Organization, and the U.S. Treasury Department to accept any new thinking about global economic policy, and the European Union’s stubborn adherence to austerity in the midst of economic hardship**. Creating a functioning world government that’s able to address these problems within the context of the State—the ideal of thinkers from Dante and Kant to Bahá’u’lláh and H. G. Wells—is one step the State shows no sign of taking. **Shaking off the State, then, will require both organizing locally to achieve the “impossible” and connecting local with global struggles to find solutions to the problems for which the State has abdicated responsibility. It also means being prepared for the worst. The State has spent centuries creating a vast web of control, assimilation, and identity. Like any living organism, it will fight to preserve itself at all costs. This will include both a physical and a psychological dimension: violent repression as well as strong appeals to the identities the State creates for us, fostering fear of the unknown and of each other. There will almost certainly be an armed struggle at some point as activists confront a violent reaction and the majority of the population either stays loyal to the present system or else stops cooperating with it. But the State will not go away until we force it to.**

## Case

### Fwk

#### Extinction rhetoric bad –

#### The K is pre fiat about how we resist the state

#### The K says government shouldn’t exist in the first place which takes out Mack and Brock

#### Greene – the K still says we can aggregate just the way we aggregate should be anti cap

#### Util empirically has not resolved tradeoffs positively – think about people deploying util to go against…

### Adv 1

#### Uncertainty from debris collisions creates restraint not instability.

MacDonald 16, B., et al. "Crisis stability in space: China and other challenges." Foreign Policy Institute. Washington, DC (2016). (senior director of the Nonproliferation and Arms Control Project with the Center for Conflict Analysis and Prevention)//Elmer

In any crisis that threatens to escalate into major power conflict, political and military leaders will face uncertainty about the effectiveness of their plans and decisions. This uncertainty will be compounded when potential conflict extends to the space and cyber domains, where weapon effectiveness is largely untested and uncertain, infrastructure interdependencies are unclear, and damaging an adversary could also harm oneself or one’s allies. Unless the stakes become very high, no country will likely want to gamble its well-being in a “single cosmic throw of the dice,” in Harold Brown’s memorable phrase. 96 The novelty of space and cyber warfare, coupled with risk aversion and worst-case assessments, could lead space adversaries into a situation of what can be called “hysteresis,” where each adversary is restrained by its own uncertainty of success. This is conceptually shown in Figures 1 and 2 for offensive counter-space capabilities, though it applies more generally. 97 These graphs portray the hypothetical differences between perceived and actual performance capabilities of offensive counter-space weapons, on a scale from zero to one hundred percent effectiveness. Where uncertainty and risk aversion are absent for two adversaries, no difference would exist between the likely performance of their offensive counter-space assets and their confidence in the performance of those weapons: a simple, straight-line correlation would exist, as in Figure 1. The more interesting, and more realistic, case is notionally presented in Figure 2, which assumes for simplicity that the offensive capabilities of each adversary are comparable. In stark contrast to the case of Figure 1, uncertainty and risk aversion are present and become important factors. Given the high stakes involved in a possible large-scale attack against adversary space assets, a cautious adversary is more likely to be conservative in estimating the effectiveness of its offensive capabilities, while more generously assessing the capabilities of its adversary. Thus, if both side’s weapons were 50% effective and each side had a similar level of risk aversion, each may conservatively assess its own capabilities to be 30% effective and its adversary’s weapons to be 70% effective. Likewise, if each side’s weapons were 25% effective in reality, each would estimate its own capabilities to be less than 25% effective and its adversary’s to be more than 25% effective, and so on. In Figure 2, this difference appears, in oversimplified fashion, as a gap that represents the realistic worry that a country’s own weapons will under-perform while its adversary’s weapons will over-perform in terms of effectiveness. If both countries face comparable uncertainty and exhibit comparable risk aversion, each may be deterred from initiating an attack by its unwillingness to accept the necessary risks. This gap could represent an “island of stability,” as shown in Figure 2. In essence, given the enormous stakes involved in a major strike against the adversary’s space assets, a potential attacker will likely demonstrate some risk aversion, possessing less confidence in an attack’s effectiveness. It is uncertain how robust this hysteresis may prove to be, but the phenomenon may provide at least some stabilizing influence in a crisis. In the nuclear domain, the immediate, direct consequences of military use, including blast, fire, and direct radiation effects, were appreciated at the outset. Nonetheless, significant uncertainty and under-appreciation persisted with regard to the collateral, indirect, and climatological effects of using such weapons on a large scale. In contrast, the immediate, direct effects of major space conflict are not well understood, and potential indirect and interdependent effects are even less understood. Indirect effects of large-scale space and cyber warfare would be virtually impossible to confidently calculate, as the infrastructures such warfare would affect are constantly changing in design and technology. Added to this is a likely anxiety that if an attack were less successful than planned, a highly aggrieved and powerful adversary could retaliate in unanticipated ways, possibly with highly destructive consequences. As a result, two adversaries facing potential conflict may lack confidence both in the potential effectiveness of their own attacks and in the ineffectiveness of any subsequent retaliation. Such mutual uncertainty would ultimately be stabilizing, though probably not particularly robust. This is reflected in Figure 2, where each side shows more caution than the technical effectiveness of its systems may suggest. Each curve notionally represents one state’s confidence in its offensive counter-space effectiveness relative to their actual effectiveness. Until true space asset resilience becomes a trusted feature of space architectures, deterrence by risk aversion, and cross-domain deterrence, may be the only means for deterrence to function in space.

#### No one’s going to war over a downed satellite

Bowen 18 [Bleddyn Bowen, Lecturer in International Relations at the University of Leicester. The Art of Space Deterrence. February 20, 2018. https://www.europeanleadershipnetwork.org/commentary/the-art-of-space-deterrence/]

Space is often an afterthought or a miscellaneous ancillary in the grand strategic views of top-level decision-makers. A president may not care that one satellite may be lost or go dark; it may cause panic and Twitter-based hysteria for the space community, of course. But the terrestrial context and consequences, as well as the political stakes and symbolism of any exchange of hostilities in space matters more. The political and media dimension can magnify or minimise the perceived consequences of losing specific satellites out of all proportion to their actual strategic effect.

### Adv 2

#### 1] Commercial mining solves extinction from scarcity, climate, terror, war, and disease.

Pelton 17—(Director Emeritus of the Space and Advanced Communications Research Institute at George Washington University, PHD in IR from Georgetown).. Pelton, Joseph N. 2017. The New Gold Rush: The Riches of Space Beckon! Springer. Accessed 8/30/19.

Are We Humans Doomed to Extinction? What will we do when Earth’s resources are used up by humanity? The world is now hugely over populated, with billions and billions crammed into our overcrowded cities. By 2050, we may be 9 billion strong, and by 2100 well over 11 billion people on Planet Earth. Some at the United Nations say we might even be an amazing 12 billion crawling around this small globe. And over 80 % of us will be living in congested cities. These cities will be ever more vulnerable to terrorist attack, natural disaster, and other plights that come with overcrowding and a dearth of jobs that will be fueled by rapid automation and the rise of artifi cial intelligence across the global economy. We are already rapidly running out of water and minerals. Climate change is threatening our very existence. Political leaders and even the Pope have cautioned us against inaction. Perhaps the naysayers are right. All humanity is at tremendous risk. Is there no hope for the future? This book is about hope. We think that there is literally heavenly hope for humanity. But we are not talking here about divine intervention. We are envisioning a new space economy that recognizes that there is more water in the skies that all our oceans. Th ere is a new wealth of natural resources and clean energy in the reaches of outer space—more than most of us could ever dream possible. There are those that say why waste money on outer space when we have severe problems here at home? Going into space is not a waste of money. It is our future. It is our hope for new jobs and resources. The great challenge of our times is to reverse public thinking to see space not as a resource drain but as the doorway to opportunity. The new space frontier can literally open up a “gold rush in the skies.” In brief, we think there is new hope for humanity. We see a new a pathway to the future via new ventures in space. For too long, space programs have been seen as a money pit. In the process, we have overlooked the great abundance available to us in the skies above. It is important to recognize there is already the beginning of a new gold rush in space—a pathway to astral abundance. “New Space” is a term increasingly used to describe radical new commercial space initiatives—many of which have come from Silicon Valley and often with backing from the group of entrepreneurs known popularly as the “space billionaires.” New space is revolutionizing the space industry with lower cost space transportation and space systems that represent significant cost savings and new technological breakthroughs. “New Commercial Space” and the “New Space Economy” represent more than a new way of looking at outer space. These new pathways to the stars could prove vital to human survival. If one does not believe in spending money to probe the mysteries of the universe then perhaps we can try what might be called “calibrated greed” on for size. One only needs to go to a cubesat workshop, or to Silicon Valley or one of many conferences like the “Disrupt Space” event in Bremen, Germany, held in April 2016 to recognize that entrepreneurial New Space initiatives are changing everything [ 1 ]. In fact, the very nature and dimensions of what outer space activities are today have changed forever. It is no longer your grandfather’s concept of outer space that was once dominated by the big national space agencies. The entrepreneurs are taking over. The hopeful statements in this book and the hard economic and technical data that backs them up are more than a minority opinion. It is a topic of growing interest at the World Economic Forum, where business and political heavyweights meet in Davos, Switzerland, to discuss how to stimulate new patterns of global economic growth. It is even the growing view of a group that call themselves “space ethicists.” Here is how Christopher J. Newman, at the University of Sunderland in the United Kingdom has put it: Space ethicists have offered the view that space exploration is not only desirable; it is a duty that we, as a species, must undertake in order to secure the survival of humanity over the longer term. Expanding both the resource base and, eventually, the habitats available for humanity means that any expenditure on space exploration, far from being viewed as frivolous, can legitimately be rationalized as an ethical investment choice. (Newman) On the other hand there are space ethicists and space exobiologists who argue that humans have created ecological ruin on the planet—and now space debris is starting to pollute space. Th ese countervailing thoughts by the “no growth” camp of space ethicists say we have no right to colonize other planets or to mine the Moon and asteroids—or at least no right to do so until we can prove we can sustain life here on Earth for the longer term. However, for most who are planning for the new space economy the opinion of space philosophers doesn’t really fl oat their boat. Legislators, bankers, and aspiring space entrepreneurs are far more interested in the views of the super-rich capitalists called the space billionaires. A number of these billionaires and space executives have already put some very serious money into enterprises intent on creating a new pathway to the stars. No less than five billionaires with established space ventures—Elon Musk, Paul Allen, Jeff Bezos, Sir Richard Branson, and Robert Bigelow—have invested millions if not billions of dollars into commercializing space. They are developing new technologies and establishing space enterprises that can bring the wealth of outer space down to Earth. This is not a pipe dream, but will increasingly be the economic reality of the 2020s. These wealthy space entrepreneurs see major new economic opportunities. To them space represents the last great frontier for enterprising pioneers. Th us they see an ever-expanding space frontier that offers opportunities in low-cost space transportation, satellite solar power satellites to produce clean energy 24h a day, space mining, space manufacturing and production, and eventually space habitats and colonies as a trajectory to a better human future. Some even more visionary thinkers envision the possibility of terraforming Mars, or creating new structures in space to protect our planet from cosmic hazards and even raising Earth’s orbit to escape the rising heat levels of the Sun in millennia to come. Some, of course, will say this is sci-fi hogwash. It can’t be done. We say that this is what people would have said in 1900 about airplanes, rocket ships, cell phones and nuclear devices. The skeptics laughed at Columbus and his plan to sail across the oceans to discover new worlds. When Thomas Jefferson bought the Louisiana Purchase from France or Seward bought Alaska, there were plenty of naysayers that said such investment in the unknown was an extravagant waste of money. A healthy skepticism is useful and can play a role in economic and business success. Before one dismisses the idea of an impending major new space economy and a new gold rush, it might useful to see what has already transpired in space development in just the past five decades. The world’s first geosynchronous communications satellite had a throughput capability of about 500 kb / s. In contrast, today’s state of the art Viasat 2 —a half century later— has an impressive throughput of some 140 Gb/s. Th is means that the relative throughput is nearly 300,000 greater, while its lifetime is some ten times longer (Figs. 1.1 and 1.2 ). Each new generation of communications satellite has had more power, better antenna systems, improved pointing and stabilization, and an extended lifetime. And the capabilities represented by remote sensing satellites , meteorological satellites , and navigation and timing satellites have also expanded their capabilities and performance in an impressive manner. When satellite applications first started, the market was measured in millions of dollars. Today commercial satellite services exceed a quarter of a billion dollars. Vital services such as the Internet, aircraft traffi c control and management, international banking, search and rescue and much, much more depend on application satellites. Th ose that would doubt the importance of satellites to the global economy might wish to view on You Tube the video “If Th ere Were a Day Without Satellites?” [ 2 ]. Let’s check in on what some of those very rich and smart guys think about the new space economy and its potential. (We are sorry to say that so far there are no female space billionaires, but surely this, too, will come someday soon.) Of course this twenty-fi rst century breakthrough that we call the New Space economy will not come just from new space commerce. It will also come from the amazing new technologies here on Earth. Vital new terrestrial technologies will accompany this cosmic journey into tomorrow. Information technology, robotics, artificial intelligence and commercial space travel systems have now set us on a course to allow us humans to harvest the amazing riches in the skies—new natural resources, new energy, and even totally new ways of looking at the purpose of human existence. If we pursue this course steadfastly, it can be the beginning of a New Space renaissance. But if we don’t seek to realize our ultimate destiny in space, Homo sapiens can end up in the dustbin of history—just like literally millions of already failed species. In each and every one of the five mass extinction events that have occurred over the last 1.5 billion years on Earth, some 50–80 % of all species have gone the way of the T. Rex, the woolly mammoth, and the Dodo bird along with extinct ferns, grasses and cacti. On the other hand, the best days of the human race could be just beginning. If we are smart about how we go about discovering and using these riches in the skies and applying the best of our new technologies, it could be the start of a new beginning for humanity. Konstantin Tsiokovsky, the Russian astronautics pioneer, who fi rst conceived of practical designs for spaceships, famously said: “A planet is the cradle of mankind, but one cannot live in a cradle forever.” Well before Tsiokovsky another genius, Leonardo da Vinci, said, quite poetically: “Once you have tasted flight, you will forever walk the earth with your eyes turned skyward, for there you have been, and there you will always long to return.” The founder of the X-Prize and of Planetary Resources, Inc., Dr. Peter Diamandis, has much more brashly said much the same thing in quite diff erent words when he said: “The meek shall inherit the Earth. The rest of us will go to Mars.” The New Space Billionaires Peter Diamandis is not alone in his thinking. From the list of “visionaries” quoted earlier, Elon Musk, the founder of SpaceX; Sir Richard Branson, the founder of Virgin Galactic; and Paul Allen, the co-founder of Microsoft and the man who financed SpaceShipOne, the world’s first successful spaceplane have all said the future will include a vibrant new space economy. Th ey, and others, have said that we can, we should and we soon shall go into space and realize the bounty that it can offer to us. Th e New Space enterprise is today indeed being led by those so-called space billionaires , who have an exciting vision of the future. They and others in the commercial space economy believe that the exploitation of outer space may open up a new golden age of astral abundance. They see outer space as a new frontier that can be a great source of new materials, energy and various forms of new wealth that might even save us from excesses of the past. Th is gold rush in the skies represents a new beginning. We are not talking about expensive new space ventures funded by NASA or other space agencies in Europe, Japan, China or India. No, these eff orts which we and others call New Space are today being forged by imaginative and resourceful commercial entrepreneurs. Th ese twenty-fi rst century visionaries have the fortitude and zeal to look to the abundance above. New breakthroughs in technology and New Space enterprises may be able to create an “astral life raft” for humanity. Just as Columbus and the Vikings had the imaginative drive that led them to discover the riches of a new world, we now have a cadre of space billionaires that are now leading us into this New Space era of tomorrow. These bold leaders, such as Paul Allen and Sir Richard Branson, plus other space entrepreneurs including Jeff Bezos of Amazon and Blue Origin, and Robert Bigelow, Chairman of Budget Suites and Bigelow Aerospace, not only dream of their future in the space industry but also have billions of dollars in assets. These are the bright stars of an entirely new industry that are leading us into the age of New Space commerce. These space billionaires, each in their own way, are proponents of a new age of astral abundance. Each of them is launching new commercial space industries. They are literally transforming our vision of tomorrow. These new types of entrepreneurial aerospace companies—the New Space enterprises—give new hope and new promise of transforming our world as we know it today. The New Space Frontier What happens in space in the next few decades, plus corresponding new information technologies and advanced robotics, will change our world forever. These changes will redefi ne wealth, change our views of work and employment and upend almost everything we think we know about economics, wealth, jobs, and politics. Th ese changes are about truly disruptive technologies of the most fundamental kinds. If you thought the Internet, smart phones, and spandex were disruptive technologies, just hang on. You have not seen anything yet. In short, if you want to understand a transition more fundamental than the changes brought to the twentieth century world by computers, communications and the Internet, then read this book. There are truly riches in the skies. Near-Earth asteroids largely composed of platinum and rare earth metals have an incredible value. Helium-3 isotopes accessible in outer space could provide clean and abundant energy. There is far more water in outer space than is in our oceans. In the pages that follow we will explain the potential for a cosmic shift in our global economy, our ecology, and our commercial and legal systems. These can take place by the end of this century. And if these changes do not take place we will be in trouble. Our conventional petro-chemical energy systems will fail us economically and eventually blanket us with a hydrocarbon haze of smog that will threaten our health and our very survival. Our rare precious metals that we need for modern electronic appliances will skyrocket in price, and the struggle between “haves” and “have nots” will grow increasingly ugly. A lack of affordable and readily available water, natural resources, food, health care and medical supplies, plus systematic threats to urban security and systemic warfare are the alternatives to astral abundance. The choices between astral abundance and a downward spiral in global standards of living are stark. Within the next few decades these problems will be increasingly real. By then the world may almost be begging for new, out of- the-box thinking. International peace and security will be an indispensable prerequisite for exploitation of astral abundance, as will good government for all. No one nation can be rich and secure when everyone else is poor and insecure. In short, global space security and strategic space defense, mediated by global space agreements, are part of this new pathway to the future.

#### Resource scarcity coming now and causes extinction—asteroid mining is the only way to solve

Crombrugghe 18 – Guerric, Business Development Manager Brussels, Brussels Capital Region, “Asteroid mining as a necessary answer to mineral scarcity”, LinkedIn, 1/11/2018, <https://www.linkedin.com/pulse/asteroid-mining-necessary-answer-mineral-scarcity-de-crombrugghe>

We need minerals, and we always will. Yet, our reserves are finite and a 100% end-of-life recycling rate is impossible to achieve. Eventually, new entrants will therefore be required to sustain our system. While the business case for asteroid mining can obviously not be closed with current technologies, it will someday become a necessity. We may as well start preparing ourselves. Scarcity of resources, the challenge of the 21st century According to the World Bank, in 2016 humanity's growth rate was of 1.18% in terms of population, and 2.50% in terms of GDP. Both of these, in turn, drive our staggering resource consumption: there are more of us, and each of us needs more. On the other, the Earth is a closed system, and resources are only available in a finite amount. We all know by now that there is only this much oil & gas, but the same can actually be said for water, arable land, minerals, etc. These two simple observations have sparkled the debate around the scarcity of resources. Even with the best intentions, mathematics teaches us that it is impossible to indefinitely extract resources from a given finite supply [1]. The problem arising in the short-term is the exhaustion of the existing supply. That limit is actually coming in fast. In a paper published in 2007, Stephen Kessler demonstrates that the global mineral reserves are only sufficient for the next 50 years. The figure on the right shows the ratio of known global reserve to global annual consumption, given a rough indication of adequacy in years. It dates from an earlier paper, published in 1994. Since then, the development of environmental-friendly technologies (e.g. batteries, electric engines, etc.) has drastically increased the consumption rate of high-tech metals such as cobalt, platinum, rare earths, or titanium. On the other hand, exploration programs have allowed to discover new deposits, notably of gold and diamond. We will certainly be able to continue to increase - or at least sustain - our reserves, but only temporarily. Recycling and other temporary fixes An obvious solution is recycling, i.e. rejuvenating our stocks. A popular concept to illustrate this idea is that of urban mining: retrieving the ores present in smartphones and other electronic devices. It may prove to be not only more environmental-friendly, be also safer and more cost-effective. Nevertheless, every solution based on recycling is, again, nothing more than a temporary fix, buying us a finite amount of time. The United Nations Environment Programme studied in a report the current recycling rate of 60 metals. More than half of them have an end-of-life recycling rate below 1%, and less than one-third are above 50%. Nickel, for example, is relatively easy to retrieve, with and end-of-life recycling rate of up to 63% under the best conditions. At that rate, less than 1% of the initial stock is available after only 10 cycle. Even with a staggering 99% efficiency, the same 1% limit is achieved in less than 460 cycles. Not bad, of course, but still not enough. Should our hunger for resources continue, and even with the most optimised recycling techniques, a second problem will arise in the longer term: the amount of resources needed at a given time will simply exceed the total available stock. Unless we manage to find growth vectors that do not require raw materials, that tipping point is an impassable limit. Its proximity obviously depends on our consumption rate. Asteroid mining? No matter which way we look at it, we will thus be short on resources, either through sheer exhaustion (i.e. transformation in an unrecoverable form) or because the demand will exceed the total reserves. We can - and should - talk about recycling, dematerialisation, and other more ethically questionable solutions such as bio-engineering. Nonetheless, no matter how good they are, these are only temporary fixes. If we don't radically change our lifestyle, we will sooner or later have to address the elephant in the room: the Earth is a closed system, we need new entrants. How can space help? Short answer: all these minerals can be found in space. Some are difficult to obtain, others are even more difficult, none are straightforward. The most accessible destination is near-Earth asteroids, a reservoir of over 17,000 known - and counting - giant rocks that regularly cross the orbit of our planet. They are commonly classified in three main families. The most interesting one, for our case, is that of the S-type asteroids. These are metallic bodies, containing first and foremost nickel, iron and cobalt, but also gold, ores from the platinum group. But the list doesn't stop there, many other minerals can be found in smaller amounts: iridium, silver, osmium, palladium, rhenium, rhodium, ruthenium, manganese, molybdenum, aluminium, titanium, etc. How do we get there? Let's take an example: Ryugu, formerly known as 1999 JU3. It's a C-type asteroid measured to be approximately one kilometre in size [2]. In addition to nickel, iron and cobalt, it also contains a fair share of water, nitrogen, hydrogen, and ammonia. Its total value is estimated to be approximately 80 billion USD. Fantastic! But how do we get there and, most importantly, how much does it cost? Well, we may have the start of an answer to these questions. Reaching Ryugu is a technological challenge, but it is feasible. In December 2014, the Japanese space agency has launched a spacecraft, Hayabusa2, heading to the asteroid. Its mission includes the collection of a small sample which will be sent back to the Earth, with a landing planned for December 2020. The target for the sample size is at least 100 µg. The total cost of the mission was projected to be around 200 million USD. That's 2 trillion USD per gram. Let's be optimistic and assume that the sample retrieved is pure gold. At today's rate, it is worth 42.5 USD per gram. That's a difference of over 10 orders of magnitude. Some may argue that Hayabusa2 has many other objectives that retrieving a sample. The mission does indeed include multiple landers, thorough scientific investigations, etc. There is actually another asteroid sample return mission underway, which we could you as a second point of comparison: OSIRIS-Rex, from NASA. It's heading for Bennu, also a C-type asteroid, which it will reach in August 2018. Total cost of the mission: 980 million USD. Target sample size: at least 60 g. We achieve thus roughly speaking 16 million USD per gram. Better, but still 6 orders of magnitude off compared to pure gold. It's pretty much as good as it gets with existing state-of-the-art technologies. Not much of a business case. Should we forget about it? Referring back to our earlier conclusion on resource scarcity, we had two options. Either we drastically reduce our resource consumption, to such a degree that reserves can last for longer than humanity itself, or we extend our closed system, the Earth, to nearby asteroids. In the current state of affairs, I am honestly not sure which course of action is the easiest. As they get increasingly rare, the cost of minerals will go up. On the other hand, as explained in a previous article, we can expect the cost of space activities to go steadily down. Step by step, these 6 orders of magnitude will slowly get munched away from both ends, until eventually asteroid mining becomes a viable operation. In other words: it will only become financially interesting once minerals become a thousand times more expensive and space activities a thousand times cheaper. As a point of reference, the introduction of reusable rockets by SpaceX, widely considered as one of the few truly disruptive changes in the aerospace sector in the last few decades, has "only" brought a cost reduction of 30%. While it's clearly amazing, we still need at least 220 innovations of the same calibre [3] before we can make it work (again: assuming the price of minerals simultaneously goes up by a factor of a thousand). It's therefore quite likely that space mining will not take place within our lifetime [4]. How can we accelerate the process? Firstly, we can only celebrate and support the numerous private initiatives which contribute to make that reality happen, either indirectly (e.g. launchers, space systems, etc.) or directly (e.g. in-space manufacturing, lunar exploration, etc.). Shout out to all the folks who manage to keep the flame of space exploration burning while generating profit for their investors. Secondly, space agencies and other institutional actors should continue to act as promoters of pioneering mission such as Hayabusa2, OSIRIS-REx, or DART. We can only regret that the Asteroid Redirect Mission from NASA and the Asteroid Impact Mission from ESA were not funded. From my perspective, these should actually be amongst the top priorities of our space exploration agenda. Not only are they instrumental to our understanding of the solar system, but they are also essential if we want to avoid the same fate as the dinosaurs. It's a question of survival. As a bonus, they also pave the way towards cost-efficient asteroid mining. In the meantime, we might want to consume existing resources a bit more efficiently.

#### No space war, and no impact if it does happen

Handberg 17 Roger Handberg 17, Professor in the School of Politics, Security, and International Affairs at the University of Central Florida, 2017, “Is space war imminent? Exploring the possibility,” Comparative Strategy, Vol. 36, No. 5, p. 413-425

The assumption made is that space war will be successfully waged in both the heavens and on the Earth itself. This assumption, however, is grounded on several hypotheticals occurring. First, that total devastating strategic surprise can be achieved—the side attacked becomes so damaged and devastated that further resistance is impossible to sustain regardless of national will, since nuclear weapons overhang the entire enterprise. The analogy usually invoked for American audiences is a “Pearl Harbor” type attack. This scenario is premised on equivalent American incompetence and lack of readiness as exhibited in December 1941. One must note that Pearl Harbor ended as a strategic failure for Japan—it led to defeat because the attack mobilized U.S. power without hesitation, given the intense political divisions over whether to enter the worldwide conflicts already raging. The attack was a military failure because Navy carriers were not destroyed along with battleship row along with critical fuel facilities. Similar analogies invoke September 11, 2001 as the prototype for such attacks more recently, but the same caveats apply. Total surprise assumes that all relevant opponent systems and civilian assets are disabled and left vulnerable to follow on attacks. In fact, collapse of U.S. defenses leaves U.S. cities as hostages to the rulers of the heavens, or vice versa if the U.S. moves first. Space war is extremely destabilizing, as will be discussed, since survivability of one's strategic assets becomes problematic. Second, surprise requires that sufficient offensive space assets be placed in orbit without triggering a response by other states—the scale of such technology deployment is in itself possibly self-defeating given high costs and a likely lack of launch capacity. In addition, much launch capacity is now international rather than national, so maintaining secrecy becomes even more difficult. Space as an operational environment suffers from excessive transparency, meaning any launches can be monitored and tracked by others with strong evidence as to what is being deployed. One must remember that the original satellite launches in the 1950s were accurately tracked by a British grade-school class as a science project. In addition, at least since the early 1960s, remote sensing has increased exponentially the global capability to detect buildup of military assets of differing types, whether in space or on the ground. Commercial remote-sensing capabilities further enhance the capacity to detect militarily relevant actions. For example, commercial imagery is accessed by private parties to monitor the North Korean missile and nuclear weapons programs, in effect expanding the capacity of the world to look in on various states' interior regions, scanning for relevant information, including weapons buildup and launch capabilities. Even construction of physical facilities for production of space assets or for other weaponry can be monitored, making surprise more difficult but not impossible, as demonstrated in earlier monitoring of North Korea and, in 1998, the nuclear tests by both Pakistan and India. That means if the ASAT weapons come from ground locations, there is a high probability that they can be detected but no guarantee exists that detection will in fact occur. The uncertainty will impact calculations of attack success. Third, the most obvious initial attack of space-based assets will most likely come from cyber attacks, given that such actions do not necessarily require the scale of resources necessary for other modalities such as kinetic weapons, or even lasers or other energy-type weapons. One will have to position the weapons plus the infrastructure to permit rapid recycling of the weapons for the next attack. Firing off interceptors will likely be a one-off, meaning extremely precise targeting will be required if the attack is to be successful. Note that none of these systems require that individuals be placed in Earth orbit, despite the imagery describing such operations in fictional universes. Deployment requires a large lift capacity for initial deployment plus replenishment of destroyed or inoperative space assets, since a space conflict assumes that assets will be lost either kinetically or be compromised by cyber or energy beams. In any case, the combatants must be able to recover their capabilities lost during the conflict; failure to do would mean defeat or at least stalemate, negating the reason for the attack. That raises a major question when one considers the problem or expectation that space war can be successfully conducted or defended. Operationally Responsive Space (ORS) remains a critical weak point for all potential space-war participants. Loss of space assets occurs routinely during operations, but actual combat losses can be exponential depending on the weaponry used, and replacing those losses becomes the race to the next level after the initial exchange or combat. Unfortunately, ORS remains a major weakness of the United States and likely other states; deploying replacement satellites remains a multiyear process, while launch capabilities are scheduled long in advance. The rise of multiple private-launch competitors may partially alleviate some of the delay but that remains problematic given that the military payloads may be competing with commercial vendors also trying to replace losses. The tradeoff is that. in principle, private-launch vendors may be able to do so more cheaply, but their capacity may be saturated by demand from the civil and commercial sectors, leaving few “uncommitted” launch options for military purposes. Normally this is not an issue, but the available launch options may be third party rather than national-flag carriers, which raises severe security concerns. Fourth, several other assumptions become essential to make the strategy work, including that such an attack does not render Earth orbit so debris-saturated that further military space operations become impossible to sustain. Also, damage to civilian space assets remains, such that their continuation is possible if undamaged replacements can be quickly reintroduced to restart economically critical operations. Globalization has been fostered through satellite technologies. Their disruption can be devastating for all parties, regardless of who is the winner or the loser. What may occur is the graveyard of the modern economic system. No potential space participants would be immune to the damage, regardless of whether or not they were participants in the actual conflict. Fifth, there must be no difficulty in separating potential targets from the enemy, allied states, and nonbelligerent states. This creates a situation in which the spread of space technologies globally complicates actions, expanding the range of participants beyond the combatants, much like earlier wars at sea, where there were the combatants' ships, along with those of nonbelligerents, including neutrals whom the combatants struggled to draw into the conflict on their side, or at least to render their services unavailable to the other side. The earliest discussion of space conflict was premised on Cold War analogies, meaning two major combatants, either U.S.–Russia, or U.S–-China, or even a three-way war. Presently, analyses focus on a bilateral conflict with the U.S. opposed to China and Russia. Whether that would occur is obviously unknown, despite political rhetoric about a Eurasia coalition of likeminded states. What it does is multiply the number of potential targets and complicates reactions to neutrals' actions to protect their interests or assets. The distinction between combatants and neutrals or third parties will be possibly blurred beyond separation. The byproduct of a kinetic space conflict is massive amounts of space debris, destroying or damaging most space assets regardless of their state sponsor or nationality. Initial attacks may be focused and precise, but the result is still the same. The debris generated by armed conflict will endure beyond the immediate clash. The obvious alternative is a strictly electronic attack on space assets' operating systems, leaving the satellites in orbit, although without the ability to move them or control possible erratic changes in orbit due to collisions with other space debris. Other forms space war will take Reality is more complicated—kinetic action produces debris, the ultimate deterrent to actual space war. Therefore, space war could likely track several distinct phases. The first is cyber attacks, which disable or destroy the working systems of the spacecraft or the ground-support network—in effect, a series of stealth attacks. Civilian satellites are extremely soft targets—defense requires a capacity to detect and analyze any attack on the spacecraft, not available presently for most commercial spacecraft due to cost considerations. Otherwise, one could use nuclear weapons to create electromagnetic pulses (EMP) which can fry unprotected electronics both in space and on the ground, depending on where the weapons are detonated. Interestingly, space war scenarios have some territorial war aspects in that any attacks on space assets will devastate both military and civilian targets without distinction between the war participants and civilians. Similar to unrestricted submarine warfare, all targets in the relevant area will become casualties or otherwise impacted in their operations. Second, attacks that are conducted against the ground down links and/or communications systems, leaving the spacecraft without guidance or instructions, and also no information is returned to the commanders even if the satellites survive the initial onslaught. These can involve kinetic attacks against specific locations or insertion of special operations forces to render the facility inoperative. For example, antennas can be disabled or destroyed, disrupting operations until new facilities are brought online. Other alternatives could include kinetic weapons launched from space, “rods from God.”20 Air strike packages could include electronic warfare elements capable of scrambling or disrupting operations of such facilities even prior to physical strikes against the targets. Spacecraft not destroyed or disabled in the initial two stages of the attack can be directly attacked by “dazzling” their receivers, with laser impulses destroying the receivers for which there are few replacements without replacing the spacecraft physically. Third, rapid replacement of inoperative satellites, regardless of the reasons, does not occur, which translates into a race for the third, possibly end, phase of the war, replenishment. Inability to replace losses may mean that none of the combatants are able to dominate in the end, meaning conventional conflict may be the outcome, although issues of global reach may confine conflicts to relatively small areas. In previous conventional conflicts, large-scale forces were moved, albeit slowly, across the globe to the conflict, i.e., Desert Shield morphing into Desert Storm after a nearly six-month buildup.