# 1NC vs. Park City NL

## Offs

### Theory

#### Interp: The aff must defend a policy action that bans private appropriation of outer space. To clarify, it can be a policy by any institution, including the state, that has official bylaws.

#### "Resolved:" the appropriation of outer space by private entities is "unjust" entails policy action:

#### 1---Resolved.

Merriam Webster '18 (Merriam Webster; 2018 Edition; Online dictionary and legal resource; Merriam Webster, "resolve," <https://www.merriam-webster.com/dictionary/resolve;> RP)  
: a legal or official determination especially: a legislative declaration

#### 2---Unjust.

Black’s Law [The Law Dictionary Featuring Black's Law Dictionary Free Online Legal Dictionary 2nd Ed. No Date. <https://thelawdictionary.org/unjust/>] brett

What is UNJUST?

Contrary to right and justice, or to the enjoyment of his rights by another, or to the standards of conduct furnished by the laws.

#### Violation: There’s no plan, they defend the res as a general rule.

#### Prefer:

#### 1---Vagueness---debates inevitably involve the AFF defending something, but only our interp forces that to be clearly defined that from the start. Their model leads to late-breaking debates that destroy ground, for example we won’t know if asteroid mining or space exploration are offense until the 1AR, which skews neg prep.

#### 2 – Precision –

#### A] Jurisdiction

#### B] Stasis Point

#### 3---Topic ed---specific policies teaches lets us go deep into the topic, uniquely important given the evolving character of space law – outweighs bc we only have 2 month topics, and phil ed is solved by free textbooks – space law is inseparable from actual policy actions.

#### Vote on fairness –

#### a] testing – you can’t evaluate their args because the round was skewed – if they have 10 minutes to win their aff or fairness bad and I have 1 for the opposite they will win

#### b] they concede its authority via speech times and tournament procedure

#### c] hacking – if they say it’s irrelevant then you can be unfair against them and vote for me

#### d] the ballot can never alter subjectivities but it can rectify unfairness

#### e] jurisdiction – the ballot says to vote for the better debater not the better cheater – that’s a metaconstraint

#### f] inclusion – nobody plays an unfair game – that’s lexically prior to their reading of the aff in debate

#### Competing interps over reasonability – a] to avoid judge intervention and b] framework is about the very structure of debate so they should be forced to defend theirs

#### Drop the debater – a] to deter future abuse and b] drop the arg on T is functionally the same

#### No RVI – a] logic – I’m fair vote for me makes no sense and outweighs because all args must be logical, b] baiting – rvis incentivize abuse to win on theory

### Theory

#### Interp: Debaters may not insert brackets in their evidence without a note in either the citation or the tag that the evidence is bracketed.

#### Violation:

1AC Beller 1

Beller, Jonathan. “The World Computer: Derivative Conditions of Racial Capitalism.” Duke University Press, 2021. Pages 6-11. I don’t have a link but you can ask for the pdf. Jonathan Beller is a film theorist, culture critic and mediologist. He currently holds the position of Professor of Humanities and Media Studies and Critical and Visual Studies, Pratt Institute, Brooklyn, NY. // Park City NL

Taking the notion that Capital was always a computer as a starting point (Dyer- Witheford, 2013), The World Computerunderstands the history of the commodification of life as a process of encrypt[s]ing the world’s myriad qualities as quantities. Formal and informal techniques, from double-entry bookkeeping and racialization

#### 1] Ev Ethics

#### 2] Strat skew

### K

#### Forms of fragmented politics completely cedes the political to capitalism. Engagement in undercommon communication is too individualized and resists collective and concrete change. This constitutes enjoyment of melancholic pleasures of being distanced and accommodated to the real world, and as a result remains stuck in parasitic oppression without change – Dean 13:

“Communist Desire”, Jodi Dean, , 2013, LHP AM

An emphasis on the drive dimension of melancholia, on Freud's attention to the way sadism in melancholia is 'turned round upon the subject's own self', leads to an interpretation of the general contours shaping the left that differs from Brown's**. Instead of a left attached to an unaclmowledged orthodoxy,** **we have one that has given way on the desire for communism, betrayed its historical commitment to the proletariat, and sublimated revolutionary energies into restorationist practices that strengthen the hold of capitalism**. **This left has replaced commitments to the emancipatory, egalitarian struggles of working people against capitalism - commitments that were never fully orthodox, but always ruptured, conflicted and contested - with incessant activity** (not unlike the manic Freud also associates with melancholia), and so **now satisfies itself with criticism and interpretation, small projects and local actions, particular issues and legislative victories, art, technology, procedures, and process**. It sublimates revolutionary desire to democratic drive, to the repetitious practices offered up as democracy (whether representative, deliberative or radical). **Having already conceded to the inevitably of capitalism, it noticeably abandons 'any striking power against the big bourgeoisie',** to return to Benjamin's language. For such a left, **enjoyment comes from its withdrawal from responsibility, its sublimation of goals and responsibilities into the branching, fragmented practices of micro-politics, self-care, and issue awareness**. Perpetually slighted, harmed and undone**, this left remains stuck in repetition, unable to break out of the circuits of drive in which it is caught** - unable because it enjoys. **Might this not explain why such a left confuses discipline with domination, why it forfeits collectivity in the name of an illusory, individualist freedom that continuously seeks to fragment and disrupt any assertion of a collective or a common?** The watchwords of critique within this structure of left desire are moralism, dogmatism, authoritarianism and utopianism - watchwords enacting a perpetual self-surveillance: has an argument, position or view inadvertently rukeo one of these errors? Even some of its militants reject party and state, division and decision, securing in advance an inefficacy sure to guarantee it the nuggets of satisfaction drive provides. **If this left is rightly described as melancholic, and I agree with Brown that it is, then its melancholia derives from the real existing compromises and betrayals inextricable from its history - its accommodations with reality, whether of nationalist war, capitalist encirclement, or so-called market demands.** Lacan teaches that, like Kant's categorical imperative, the super-ego refuses to accept reality as an explanation for failure. Impossible is no excuse - desire is always impossible to satisfy. A wide spectrum of the contemporary left has either accommodated itself, in one or another, to an inevitable capitalism or taken the practical failures of Marxism-Leninism to require the abandonment of antagonism, class, and revolutionary commitment to overturning capitalist arrangements of property and production. **Melancholic fantasy (the communist Master, authoritarian and obscene) as well as sublimated, melancholic practices (there was no alternative) shield this left, shield Ltd, from confrontation with guilt over such betrayal as they capture us in activities that feel productive, important, radical.**

#### The entire aff positions the World Computer as about information but platform capitalism is MATERIAL – crises are not algorithms but rather material realities for people – that precludes resistance which has to be done by real people, Jones 21,

Jones, Phil. (Phil Jones is a researcher for the think tank Autonomy. He regularly writes for publications such as the London Review of Books, the Guardian, the New Statesman and Novara Media). Work Without the Worker: Labour in the Age of Platform Capitalism. Verso Books, 2021. // LHP AB

**A woman living in Kenya**’s Dadaab, **among the world’s largest refugee camps, wanders** across the vast, dusty site **to a central hut lined with computers**. Like many others who have been **brutally displaced** and then warehoused at the margins of our global system, her **days are spent toiling away for a** new **capitalist vanguard thousands of miles away in Silicon Valley**. 1 A day’s work might include labelling videos, transcribing audio or showing algorithms how to identify various photos of cats. **Amid a drought of real employment, clickwork represents one of few ‘formal’ options for Dadaab’s residents, though the work is volatile, arduous and, when waged, paid by the piece.** Cramped and airless workspaces, festooned with a jumble of cables and loose wires, are the built antithesis to the near celestial campuses where the new masters of the universe reside. **In the hour it takes Amazon CEO Jeff Bezos to make $13 million, a refugee earns mere cents teaching his algorithms to spot a car – each task a stretching of the gulf between the vast and growing ghettos of disposable life and a capitalist vanguard of intelligent bots and billionaire tycoons.2** The barbaric and sublime bound in a single click. The same economy of clicks determines the fates of refugees across the Middle East. Forced to adapt their sleeping patterns to meet the needs of firms on the other side of the planet and in different time zones, **the largely Syrian population of Lebanon’s Shatila** camp forgo their dreams to serve those of distant capitalists.3 **Their nights are spent labelling footage of urban areas – ‘house’, ‘shop’, ‘car’ – labels that, in a grim twist of fate, map the streets where the labellers once lived, perhaps for automated drone systems that will later drop their payloads on those very same streets**.4 So opaque are the sites on which they labour that it is impossible to establish with any certainty the precise purpose or beneficiaries of their work. Just next door, jobless Palestinians are made the targets of M2Work, a collaborative project between Nokia and the World Bank, which aims to give ‘the most underprivileged people in the world’ access to new forms of microemployment.5 Dedicated to ‘job creation’ in the Global South, the World Bank undoubtedly sees Palestine’s 30 per cent unemployment rate as an unmissable opportunity – an untapped source of cheap labour, readily brought into the sphere of global capital by the great telecom networks on which our brave ‘new economy’ rests. M2Work is only one of many ‘impact sourcing’ ventures that uses microwork to reach once inaccessible segments of the global workforce. **The NGO Lifelong, run by the company Deepen AI, trains Syrian refugees to annotate data for** the likes of **Google and Amazon.6 Similarly, the notfor-profit platform Samasource trains refugees in Uganda, Kenya and India to complete short data tasks, and actively recruits refugees to work on Amazon’s Mechanical Turk.7 The platform’s motto, ‘give work, not aid’, perfectly encapsulates the ethos of such projects. Samasource coined the term ‘microwork’ to reflect the microloan projects to which it owes its ethos.** Like microfinance, banking schemes that offer loans to the jobless and poor, an aggressive faith in markets as panacea justifies projects that serve only to trap nations in cycles of debt, war and poverty. **Microwork comes with no rights, security or routine and pays a pittance – just enough to keep a person alive yet socially paralyzed. Stuck in camps, slums or under colonial occupation, workers are compelled to work simply to subsist under conditions of bare life.8 This unequivocally racialized aspect to the programmes follows the logic of the prison-industrial complex, whereby surplus – primarily black – populations are incarcerated and legally compelled as part of their sentence to labour for little to no payment.9 Similarly exploiting those confined to the economic shadows, microwork programmes represent the creep of something like a refugee-industrial complex.** It comes as little surprise that Samasource’s former CEO Leilah Janah opts for the more euphemistic ‘virtual assembly line’ in an effort to dress up immiseration as industrious dignity. 10 Though safer than the worst informal work – and in some cases more lucrative – microwork is often still the preserve of those with nowhere else to go. The truth is that microwork programmes often target populations devastated by war, civil unrest and economic collapse, not despite their desperate circumstances – as many advocates like Janah insist – but because of them. Such organisations know that workers in Nairobi’s Kibera slum or the shanty towns of Kolkatta are hardly in the position to protest low pay or meagre rights.**11This is the hidden abode of automation: a globally dispersed complex of refugees, slum dwellers and casualties of occupations, compelled through immiseration, or else law, to power the machine learning of companies like Google, Facebook and Amazon.** Take autonomous vehicles, a growing industry for many of the biggest platforms, estimated to be worth $54 billion in 2019 and well over $550 billion by 2026.12 So much of the labour that companies like Tesla require centres around the need for clean, annotated data to help its driverless vehicles navigate traffic. **Images taken from onboard cameras contain large amounts of raw visual data, which, to become useful, must first be categorised and labelled**. The labelled data then shows the car how to differentiate the urban environment and recognise everything from pedestrians and animals to road signs, traffic lights and other vehicles. Data training rarely takes place in-house. Instead, companies like Tesla outsource the work to the Global South. In 2018, more than 75 per cent of this data was labelled by Venezuelans facing the most desperate circumstances.13 In the aftermath of the country’s economic collapse, when inflation was pushing 1 million per cent, a significant number of the newly unemployed – including many former middle-class professionals – turned to microwork platforms like Hive, Scale and Mighty AI (acquired by Uber in 2019) to annotate images of urban environments, often for less than a dollar an hour. Though the anonymity granted requesters on these sites makes identifying the large companies they host close to impossible, one can speculate with some certainty that – in typical disaster capitalist style – Google, Uber and Tesla did very well out of Venezuela’s crisis. Estimates suggest that most data for autonomous vehicles continues to come from the country. 14 **From victims of economic collapse to refugees and slum dwellers, platform capitalism preys on the nominally superfluous – its profits the result of a multitude of minute tasks carried out by those chronically excluded from anything that even resembles proper employment. Held by the likes of Google and Facebook at the fringes of the labour market as a permanent shadowy reserve, they are neither quite employed nor unemployed. Hired for all of a minute to show an algorithm how to identify a pedestrian, then flung back onto the reserve pile to search for another task, workers constantly oscillate between the two states.**

#### The alternative is the politics of the comrade – one that is oriented toward a shared communist horizon – only our methodology can fight capitalism, anything else allows it to take over co-opting any movement – Dean 19:

JODI DEAN, January 18, 2019, “Capitalism is the End of the World” <https://mediationsjournal.org/articles/end-of-world> //LHP AV

Conclusion From the loss of comradeship Lessing describes, **we can salvage the comrade as form of political relation among those who desire collectivity**, **who see themselves as on the same side of a struggle for communism.** As a generic, abstract figure of political belonging, **comrade promises alienation and fulfillment: liberation from the constraints of racist patriarchal capitalism and a new relation born of collective political work toward an emancipatory egalitarian future**. **Exceeding a sense of politics as individual conviction and choice, comrade points to expectations of solidarity as indispensable to political action**. When we do things out of comradeship, **we show up to meetings we would miss, do political work we would avoid, and try to live up to our responsibilities to each other**. We experience the joy of committed struggle, of learning through practice. We overcome fears that might overwhelm us had we no choice but to confront them alone. **My comrades make me better, stronger, than I could ever be on my own. Some on the Left are skeptical of such political belonging**. Seeing comradely discipline only as constraint rather than as a decision to build collective capacity, **they substitute the fantasy that politics can be individual for the actuality of political struggle and movement**. **This substitution evades the fact that comradeship is a choice**. It also ignores the liberating quality of discipline: **when we have comrades, we are freed from the obligation to be and know and do everything – there is a larger collective** with a line, program, and set of tasks and goals; we are freed from the cynicism that parades as maturity because of the practical optimism that faithful work engenders. Discipline provides the support that frees us to make mistakes, learn, and grow. When we err – and each of us will – our comrades will be there to catch us, dust us off, and set us right. We aren’t abandoned to go it alone. Disorganized Leftists too often remain entranced by the illusion of everyday people spontaneously creating new forms of life that will usher in a glorious future. This **illusion fails to acknowledge the deprivations and decapacitations that forty years of neoliberalism have inflicted.** If it were true that austerity, debt, the collapse of institutional infrastructures, and capital flight enabled the spontaneous emergence of egalitarian forms of life, we would not see the enormous economic inequalities, intensification of racialized violence, declines in life expectancy, slow death, undrinkable water, contaminated soil, militarized policing and surveillance, and desolate urban and suburban neighborhoods that are now commonplace. Exhaustion of resources includes the exhaustion of human resources. **People often want to do something, but they don’t know what to do or how to do it.** **They may be isolated in non-unionized workplaces, over-burdened by multiple flex-time positions, stretched thin caring for friends and family. Disciplined organization, the discipline of comrades committed to common struggle for an emancipatory egalitarian future, can help here**. **Sometimes we want and need someone to tell us what to do because we are too tired and over-extended to figure it out for ourselves. Sometimes when we are given a task, we feel like our small efforts have larger meaning and purpose**, maybe even world-historical significance in the age-old fight of the people against oppression. **Sometimes just knowing that we have comrades who share our commitments, our joys, and our efforts to learn from defeats makes political work possible where it was not before.** Some Leftists agree with everything I’ve said thus far…and add “but.” But won’t we end up disappointed and betrayed**? Won’t it all ultimately fail (as it has so many times)?** What about the harms comrades have inflicted on each other in the name of comradeship? What about the persistence of sexism and racism, bigotry and bias? **What happens when we are no longer on the same side, when we cannot say “we” or acknowledge a side?** **The critical tendency to reject an idea because of a slew of possible future failures is widespread in left milieus. An intellectual façade masks a failure of political will that would be unconvincing in any other context** – don’t meet that person for coffee in case you fall in love and later have an expensive and hateful divorce. **Worries about the end foreclose possibilities of beginning. Relationships end. Failures happen. But failure is nothing to fear – it’s something to learn from, a next step. We lose our comrades. The fact of an end should not forestall beginning.**

#### The role of the ballot is fidelity to the truth – dedication to a shared horizon is liberatory, Dean 19:

Dean, Jodi. Comrade: An essay on political belonging. Verso, 2019. // LHP BT + LHP PS

The idea that comrades are those who belong to the same side of a political struggle leads to the fourth thesis: **The** relation between comrades is mediated by **fidelity to a** truth**;** practices **of comradeship** materialize **this** fidelity**. The “same side” points to the truth comrades are faithful to—the political truth that unites them**—**and the fidelity with which they work to realize this truth in the world.** “Belonging” invites attention to the expectations, practices, and affects that being on the same side generates. The notions of truth and fidelity at work here come from Alain Badiou. In brief, **Badiou rejects the idea of truth as a proposition or judgment, arguing instead that** truth is a process**. The process begins with the eruption of something new, an event.** **Because an event changes the situation, breaks the confines of the given, it is undecidable in terms of the given; it is something entirely new**. Badiou argues that this undecidability “induces the appearance of a *subject* of the event.”[60](about:blank) **This subject isn’t the cause of the event. It’s an effect of or response to the event,** “the decision to *say* that the event has taken place.” Grammar might seduce us into rendering this subject as “I.” **We should** avoid this temptation and **recognize the subject** **as** designating an inflection point, **a response that extends the event.** **The decision that a truth has appeared, that an event has occurred, incites a process of verification**, the “infinite procedure of verification of the true,” **in** **what Badiou calls an “exercise of fidelity**.”[61](about:blank) **Fidelity is a working out and working through of the truth, an engagement with truth that extends out into and changes the world. We should recognize here the unavoidably collective dimension of fidelity: in the political field, verification is a struggle of the many.** Peter Hallward draws out some implications of Badiou’s conception of truth. First, it is subjective. Those faithful to an evental truth involve themselves in working it out, exploring its consequences.[62](about:blank) Second, fidelity is not blind faith; it is rigorous engagement unconcerned with individual personality and incorporated into the body of truth that it generates. Hallward writes:Fidelity is, by definition, ex-centric, directed outward, beyond the limits of a merely personal integrity. To be faithful to an evental implication always means to abandon oneself, rigorously, to the unfolding of its consequences. **Fidelity implies that, if there is truth, it can be only cruelly indifferent to the private as such.** **Every truth involves a kind of anti-privatization, a subjective collectivization. In truth, “I” matter only insofar as I am subsumed by the impersonal vector of truth—say, the political organization, or the scientific research program.**[**63**](about:blank) **The truth process builds a new body**. This body of truth is a collective formed to “work for the consequences of the new” and this work, this collective, disciplines and subsumes the faithful.[64](about:blank)Third, collectivity does not imply uniformity. The infinite procedure of verification incorporates multiple experiments, enactments, and effects.Badiou writes, “An organization lies at the intersection between an Idea and an event. However, this intersection only exists as process, whose immediate subject is the political militant.”[65](about:blank) We should amend this statement by replacing *militant* with *comrade*. Comrade highlights the “discipline of the event,” the way that political fidelity cannot be exercised by a solitary individual—hence, the Marxist-Leninist emphasis on the unity of theory and practice, the barren incapacity of each alone. Comrade also affirms the self-abandonment accompanying fidelity to a truth: its vector, its unfolding, is indifferent to my personal experiences and inclinations. For communists, the process of truth has a body and that body is the party, in both its historical and formal sense. Already in *Theory of the Subject*, Badiou recognizes the necessity of a political body, the party as the “subject-support of all politics.”[66](about:blank) He writes:The party is the body of politics, in the strict sense. The fact that there is a body by no means guarantees that there is a subject … But for there to be a subject, for a subject to be found, there must be the support of a body.[67](about:blank) **As a figure of political belonging, the comrade is a faithful response to the evental rupture of crowds and movements, to the egalitarian discharge that erupts from the force of the many where they don’t belong, to the movement of the people as the subject of politics.**[**68**](about:blank) **Comrades demonstrate fidelity through political work; through concerted, disciplined engagement. Their practical political work extends the truth of the emancipatory egalitarian struggle of the oppressed into the world.** Amending Badiou (by drawing from his earlier work), we can say that the comrade is not a faithful subject but a political relation faithful to the divided people as the subject of emancipatory egalitarian politics.[69](about:blank) **For us to see the revolutionary people as the subject in the struggles of the oppressed, for their subject to be found, we must be comrades.** In *Ninotchka*, Nina Ivanova Yakushova can’t tell who her comrades are by looking at them. The party has told her who to look for, but she has to ask. After Iranoff identifies himself, Yakushova tells him her name and the name and position of the party comrade who authorized her visit. Iranoff introduces Buljanoff and Kopalski. Yakushova addresses each as comrade. But it’s not the address that makes them all comrades. They are comrades because they are members of the same party. **The party is the organized body of truth that mediates their relationship. This mediation makes clear what is expected of comrades—disciplined, faithful work.** Iranoff, Buljanoff, and Kopalski have not been doing the work expected of comrades, which is why Moscow sent Yakushova to oversee them in Paris. That Kopalski says they would have greeted her with flowers demonstrates their *embourgeoisment*, the degeneration of their sense of comradeship. But they are all there for work. Gendered identity and hierarchy don’t mediate relations between comrades. The practices of fidelity to a political truth, the work done toward building that truth in the world, do. The solidarity of comrades in political struggle arises out of the intertwining of truth, practice, and party. It’s not reducible to any of these alone. **Comrades are not simply those who believe in the same truth—as in, for example, the idea of communism. Their fidelity to a certain truth is manifested in practical work.** Work for the realization of a political truth brings people into comradely relation. **But carrying out similar tasks in fidelity to the same truth isn’t sufficient for comradeship. The work must be in common; no one is a comrade on their own. Practices of comradeship are coordinated, organized. The party is the organization out of which comradeship emerges and that comrade relations produce. It concentrates comradeship even as comradeship exceeds it.**