## 1

#### The aff is not a break from dualistic thinking but reifies it. Appeals to space as being the dominion of all humankind, free to explore for the benefit of our common heritage, promote an image of humanity unburdened by its material environment.

Ferrando 16 [(Francesca, Ph.D. in philosophy, M.A. in Gender Studies, Professor.@ NYU) “Why Space Migration Must Be Posthuman”, 2016, http://ndl.ethernet.edu.et/bitstream/123456789/76546/1/147.pdf.pdf#page=136yperlink] TDI

In 2008, NASA released an official Statement on the Environmental Impact (PEIS), which takes into consideration the environmental impact of space tech- nology on Earth, but it does not acknowledge its impact on other celestial bodies, such as the Moon or other planets of the Solar System. Critical to this type of anthropocentric and Earth-centric approach, William Kramer underlines: “there is no comprehensive process required...for assessing human impacts on those extraterrestrial environments” (2014, 216). Space technology and space-based human activity shall be analyzed from a view which takes into account their effects not only on humans and on Earth, but on outer space as well. In order to address this issue, we first need to engage with the question asked by Reinman (2009): is (outer) space an environment? If so, it shall be regulated under specific environ- mental conditions. In Reinman’s opinion, “space at large should not enjoy a moral status equal to Earth” (ibid., 86), as she grants a primacy to Earth based on bio-centric values: “In many ways Earth, with its unique, abundant life, is special. There is nothing quite like it in the Solar System” (ibid.). Although the point raised by Reinman is of key importance to our discussion, from a posthuman perspective, regarding the Earth as “special” because of its life abundance is problematic, being supported by an Earth-centric, bio-centric and quantitative principle which supremacy is not inherently justified; life itself, in fact, is a slippery concept.

The current understanding of life is merely descriptive, not definitive: the border between animate/inanimate is difficult to mark and is often transgressed.24 Viruses, for instance, exhibit some of the characteristics which are common to organic life, while they are missing others, challenging the biological concept of life itself.25 More in general, it can be stated that life is not a clearly defined notion; instead, as Michel Foucault noted: “Life...is a category of classification, relative, like all the other categories, to the criteria one adopts” (1966; Engl. Transl. 1970, 161). Going back to Reinman’s conclusions, she underlines an aspect of strategic relevance for a posthumanist sensitivity: “humans’ actions towards their surroundings will continue to affect people whether we live on Earth or in space” (2009, 86). Let’s reflect further upon this point. The non-human agency of matter (Barad 2007), as high- lighted within the frame of New Materialism, plays a key role in allowing us to recognize agency to planets, stars and asteroids. The relational onto-epistemological approach of New Materialism makes us think on the possible astro-ecological impacts of Moon mining, or of terraforming in Mars,26 on the balance of the solar system and, eventually, on their orbits. Even the environmentally-sound concept of space-based solar power (cf. Ernst 2013) should be considered from perspectives others than Earth. Object-Oriented Ontology, and in particular the notion of “Hyperobjects” (Morton 2013), highlights the material viscosity of objects whose performance exceeds both a particular space and a particular time: reading the current opening of the space market from this perspective will unmask the long-term irreversible consequences of our present actions.

Space is the next frontier, where new resources, habitats and life forms are currently being sought: in November 2015, the United States Government passed the “Commercial Space Launch Competitiveness Act “[t]o facilitate a pro-growth environment for the developing commercial space industry by encouraging private sector investment” (U.S. Commercial Space Launch Competitiveness Act 2015). Although approaching outer space as a resource may spark interest and funding, from an heideggerian perspective, it is ontologically limiting and epistemologically partial, based on an Earth-centered policy sustained by an anthropocentric Weltanschauung. Furthermore, the “Space Act” may contravene the international regulations laid down by the “Outer Space Treaty” (1967), a key document ratified by 104 countries, including the US, which still represents the legal framework for space activity. The Office for Outer Space Affairs of the United Nations summarizes the following principles as the main ones sustaining the Treaty:

the exploration and use of outer space shall be carried out for the benefit and in the interests of all countries and shall be the province of all mankind; outer space shall be free for exploration and use by all States; outer space is not subject to national appropriation by claim of sovereignty, by means of use or occupation, or by any other means; States shall not place nuclear weapons or other weapons of mass destruction in orbit or on celestial bodies or station them in outer space in any other manner; the Moon and other celestial bodies shall be used exclusively for peaceful purposes; astronauts shall be regarded as the envoys of mankind; States shall be responsible for national space activities whether carried out by gov- ernmental or non-governmental entities; States shall be liable for damage caused by their space objects; and States shall avoid harmful contamination of space and celestial bodies. (Treaty on Principles Governing the Activities of States in the Exploration and Use of Outer Space 1967)

As we can see, this document is based on the principle of the common heritage of humankind, according to which “outer space is not subject to national appropriation by claim of sovereignty”. Conceived during the Cold War, the Treaty inaugurates a post-nationalistic post-bellic approach to space, setting a new paradigm which has departed from the dualistic imprinting of “us” against “them”. Although still within an anthropocentric schemata focussed on the interests of “mankind”, the step is huge. For instance, celestial bodies shall be used “for peaceful purposes” and shall not be contaminated; astronauts are considered the “envoys” of humankind.27 The human frame has been opened and expanded: posthumanism has entered the gates to the heavens.

#### Their view of “junk” as a threat to techno-capital expansion is an attempt to bury their co-constitutive ecology. It is only the image of the objects of our accumulation remaining to haunt us.

Ivakhiv 18 [(Adrian, Professor of Environmental Thought and Culture at the University of Vermont) Shadowing the Anthropocene: Eco-Realism for Turbulent Times, 2018] TDI

The signs are there for those who pay attention to them. Reports of melting glaciers and impending crashes. Crashes of the ocean’s fish stocks, mass extinctions on a scale not seen in 65 million years. Stock market crashes, internet seizures and data breaches, doomsday viruses online and off. Plane crashes and mysterious disappearances in Indian or Mediterranean seas. Rising sea levels and strengthening storms, with tag-teamed hurricanes battering and flooding coastal areas. Hundred-year droughts arriving in back to back years. Swirling accumulations of trash in the middles of the world’s oceans. Accumulations of toxic particles, radioactive dust, and microscopic plastic pellets in the bodies and bloodstreams of every living thing on Earth. Accumulations of space junk in the atmosphere. Mountains of waste, electronic and otherwise, building up to WALL·E-like sce- narios, but without Disney/Pixar’s (or the Buy-N-Large corpo- ration’s) interstellar cruise-ship escape.

Sooner or later, the trash will hit the fan, the crash will burst the dam, the supercollider will hit with the full force of its im- pact. The mad rush for land, for survival, for salvation, will begin in earnest, even for the most protected of us. These are among the material ecologies that make up the era tendentiously and contentiously called the Anthropocene, the New Era of the Human. There are other kinds of ecologies be- sides these material ones: social ecologies, and perceptual ecologies. I’ll explain why it’s better to think in threes than in twos, and why the social, the material, and the perceptual make a useful frame for thinking of the ecologies that constitute the world.

Our social ecologies work the same way as our material ecologies, with blowback to widening inequalities and horrific injustices coming in the form of movements of growing refugee populations—economic refugees, climate refugees, refugees from wars fought over the stakes of all these crashes and the political violence and terror that accompanies them.

Between the material and the social are the fleshy, intersensorial dynamics from which the material and the social, or the “objective” and the “subjective,” continually emerge. Drawing from the ecosophies of Félix Guattari and Gregory Bateson, I will call these our mental or perceptual ecologies. Blowback there comes as guilt, bad dreams, ghostly observances fractur- ing our sensory perceptions, inarticulate rage against those who question the tacitly held consensus. This is the hauntedness of the present by the abyss of an ungraspable and inconceivable future. It is these affective undercurrents that are our responses to the eyes of the world haunting us from out of the corners of our vision. (More on those eyes later.) They are what makes us feel that things aren’t right—a hint at the traumatic kernel of real- ity that both psychoanalyst Jacques Lacan and, with a different inflection, Buddhist philosophers have placed at the origin of the self, but which in a collective sense is coming back to haunt us globally.

We misperceive the nature of the world for the same reasons that we misperceive the nature of our selves. Every social and linguistic order interpellates its members—it shapes and hails them into existence with a call of “Hey you!” Each does it differ- ently. But over the course of the storied history of humans — not the meta-narrative of the Anthropos, just the patchy tale of humanity in its quiverings and coruscations—most such or- ders have incorporated into that interpellation some sense of responsibility to more-than-human entities or processes. In whatever way they were conceived—as spirits or divinities, or as kin, or in terms of synthetic narrative or conceptual meta- phors like life-force, the Way, the path, li and ren, 礼 and 仁, the four directions, Muntu and Ubuntu, Buen Vivir, Nepantla, some gift-giving and life-renewing sacrifice, and so on—these have typically borne a central connection to the kinds of relations we now categorize as ecological. (At least for those social orders that worked.)

Modern western capitalism has fragmented these relations, setting us up individually in relation to the products of a seem- ingly limitless marketplace. But it has left us collectively rudder- less. So if scientists, the empirical authorities of our time, tell us we are fouling our habitat, we have yet to figure out how to respond to that, at least at the global scales where most of the problems become manifest.

This is why it is the relational, more than the substantive or “objectal,” that humans, especially westerners, need to come to terms with. That is in part the argument of this book. Commodity capitalism has been profoundly successful at encouraging us to think that objects are real, and at projecting value into those objects so that they serve the needs of individuals, even if they never manage to do that (which is, of course, the point). The effects of our actions, on the other hand, are systemic and relational, and we won’t understand them unless we come to a better appreciation of how systems and relational ecologies work and of how we are thoroughly enmeshed within them.

At the same time, it is the objects that haunt us: the refuse swirling around in the middle of the Pacific, the mountains of excreted e-waste, the stuff we send down our chutes, out our drains, off to the incinerator, the river, the ocean, the atmosphere—the black holes, out of sight and out of mind, from which we hope they never re-emerge. When they do re-emerge, in our fantasies and nightmares, we reify them as the Thing, a Demon, a Host—as in Bong Joon-Ho’s thriller of that name, about a river monster embodying the legacy of industrial pollution in South Korea’s Han River. The objects become sublime. If our consumptive, commodity-captivated and spectacle- enraptured society has privileged the object over the process, the thing at the center of our attention over the relations that constitute it, this thing-centeredness should not surprise us. In part, it is an effect of the human perceptual apparatus, with its heavy reliance on vision, a sensory modality that shows clear edges to objects and that facilitates distanced observation and predation. Where traditional cultures de-emphasized the visual in favor of the auditory or multisensorial, the narrative, and the relational, societies like ours—fragmented and individualized, intensely visually mediated, and ecologically and historically disembedded societies (in the sense described by Karl Polanyi in his paradigm defining The Great Transformation)1 — push the ontological objectivism, literally the “thing-ism,” about as far as it can go.

#### The impact is a state of permanent war—their political discourses surrounding space make militarization inevitable and turns the case.

Dickens and Ormrod 16 [(Peter Dickens, Senior Research Associate in the Department of Sociology at the University of Cambridge, member of the Red-Green Study Group in London, James S Ormrod, Principal Lecturer in Sociology at the University of Brighton), “The Future of Outer Space”, *The Palgrave Handbook of Society, Culture and Outer Space*] TDI

This continued relationship was not coincidental. As a number of contributions here show, the appeal of outer space lay in the promise of conquering the wondrous or Godly and hence the elevation of the status of humanity (or, rather more specifically, white men). This is not necessarily that dissimilar to the process Sims describes in his chapter, whereby myths ‘record time’. Ormrod illustrates this in his chapter through analysis of Tsiolkovsky’s science fiction in which the best human beings are able to fly like angels in space. As Kilgore notes in his chapter, Carl Sagan owed his continued appeal to his simultaneous reproduction of wonder as well as knowledge. The British celebrity cosmologist Brian Cox (see Mellor, this volume, for more on him) has arguably taken this even further, such that his popular shows and writing dedicate more time to what is unknown than to knowledge itself. These lacunae became spaces for wild imaginative projects – projects more captivating than any empirical knowledge. It is no wonder that the continued disenchantment and re-enchantment of the universe have become a major theme in recent work. Based largely on studies of astronauts’ experiences, Kilbryde (2015) argues that space exploration can potentially be a means of overcoming the dualism through which outer space is constructed as an object, and thus of experiencing unity. This is provided that the sense of awe and wonder it engenders is not sought as a ‘possession’ of the individual or as something to be subsequently rationalized.

It is the invocation of obstacles that produces space as something potentially unconquerable, and hence worth conquering. And yet the obliteration of the irrational or wondrous sweeps the ground from underneath such a project. To the extent that outer space has become an abstract space, it has been foreclosed as a frontier. It is a frontier, but a frontier without a future. In removing the possibility of an elsewhere, it serves only to secure terrestrial hegemony. In their own ways, both Baudrillard and Virilio present such a view of outer space. For Baudrillard, it was in any case a frontier that served as a model for terrestrial life, which set the permissible limits for struggle and confrontation within it. He concludes,

Through the orbital inscription of a spatial object, it is the planet earth that becomes a satellite, it is the terrestrial principle of reality that becomes eccentric, hyperreal, and insignificant. Through the orbital installation of a system of control like peaceful coexistence, all the terrestrial microsystems are satellized and lose their autonomy. (p. 35)

Everyone on Earth is neutralized and homogenized. The proliferation of space technology since he was writing, and the blurring of civilian and military technologies, has only broadened the potential of such an understanding. Parks and Schwoch (2012, p. 4), in the context of the ‘satellization’ of global security, refer to the satellites as ‘the ultimate rationalization and instrumentalization of the quest for global security and domination’.

For Virilio, there was such a homology between the technologies of war, the image of space as a battlefield and the political discourses about space that the future seemed equally foreclosed. He makes the claim that any space is constituted ‘from the outside’ (cited in Bormann, 2009, p. 80). That is to say, it is perceived on the basis of that which precedes it. Bormann is therefore able to argue that ‘nothing about outer space is “out there”, what we get to know about outer space is always socially, spatially and locally embedded’ (p. 80). Bormann, following Virilio, seems to believe that this is especially true of the vacuum of outer space:

[O]ther than the view there is no physical or physiological contact. No hearing, no feeling in the sense of touching materials, with the exception of an actual Moon landing. Thus the conquest of space, of outer space – isn’t it more the conquest of the image of space?

(Virilio & Ujica, 2003, cited in Bormann, 2009, p. 84)

Bormann reaches the pessimistic conclusion that ‘the perpetuation of outer space as a sphere of permanent war and its claims to weaponization will soon make no alternative possible’ (p. 84). This is the product, in the large part, of her assumption that ‘[w]hat we get to know about the space of outer space is dominated by information provided through the possibilities (and limits) of military technology’ (p. 81).

#### Viewing humanity as distinct from and in relation to “nature” is inherently violent – concerns about purity and contamination spill into violent discourses of race, sexuality, and immigration that culminate in eugenics.

Carroll 18 [(Myles, PhD Candidate, Department of Political Science, York University, Toronto, Ontario), “Narrating technonatures: discourses of biotechnology in a neoliberal era”, Journal of Political Ecology, Volume 25 Issue 1,2018, https://journals.librarypublishing.arizona.edu/jpe/article/id/2078/

Although they may have been strategically useful for mobilizing public awareness and concern over the surreptitious introduction of GM foods into the food system, nature purity discourses are problematic for two reasons. First, appeals to nature have been used to justify racist, sexist, heterosexist and colonial systems of oppression and domination, whilst underpinning common conservative justifications for material inequality (Sturgeon 2009). Instead of being part of the struggle for a more socially just world, the nature purity side of the anti-GMO campaign acts to further entrench nature-essentialism. Central to feminist, antiracist, queer and postcolonial struggles is the destabilization and problematization of truth claims rooted in nature (Soper 1995). This is because "nature" has been used as a justification for white, male and Western superiority. The ideas that women are "naturally" more emotional, weaker, or less intelligent than men; that colonized peoples are "closer to nature" and therefore less civilized than Westerners; that the sexuality of queer people is inherently "unnatural"; that it is "human nature" to be greedy and selfish; or that "natural selection" is what determines who is rich and who is poor have long been mobilized as justifications for systemic oppression. It is not only transgenic crops that are seen as monstrous, contaminating and polluting. We must ask which forms of human corporeality and self-expression come to be similarly framed and defamed when such discourses are presented and accepted as truth.4

This semantic link between eschewing GMOs' unnaturalness and the social implications of understanding certain human subjectivities as "unnatural" or "out of place" is no more obvious than in the policies of Austria's Freedom Party. Their overall policy approach to GMOs demonstrates concern over purity, contamination, dirt; and parallels their attitudes toward immigrants. Just as they eschew the violation of the genetic purity of their crops, they do not want the genetic purity of the Austrian nation to be contaminated with foreign blood and culture. It is not hard to see in such purity-based rejections of contaminant populations, whether transgenic crops or asylum seekers, the encroaching veil of eugenics. As Haraway (1997: 61) says, "the history and current politics of racial and immigration discourses in Europe and the United States ought to set off acute anxiety ... [We] cannot help but hear in the biotechnology debates the unintended tones of fear of the alien and suspicion of the mixed." If part of the project of radical emancipatory politics has been to deconstruct and dispel the notion that there is a "natural" order that is inherently "pure", "true" and "just", then invocations of the nature-as-pure narrative run counter to that project. They reinforce the notion that there is a nature that holds the essence of truth; that governs us and dictates the contours of morality to us, and that we must accept and obey. Rather than appealing to natural essentialisms as the MAdGE campaign does, we must critique, deconstruct and interrogate such claims to nature-as-truth.

Second, nature-as-pure narratives are problematic because they prevent us from seeing how the current manifestation of GMOs is a result of contingent and mutable political economic arrangements that are themselves necessarily violent but not necessary. Outright rejections of GMOs based on their "unnaturalness" force us into a dichotomy whereby we can either have GMOs governed within the framework of neoliberal capitalism, or we must get rid of them altogether. The potential for GMOs to be incorporated into an agri-food system that is socially just is precluded from the discussion, and the tenuous and contingent link between biotechnology and neoliberalism goes unchallenged. Concerns for the ethical implications of a world where market rationality and the profit motive dictate everything and nothing is left to "nature" are understandable (see Rifkin 1997). But this is a world of our current capitalist system given technological omnipotence and ethical free-reign, and not an intrinsic consequence of technoscience itself. Moreover, while the political economic implications of such a critique may be encouraging as a warning against the long-term consequences of biotechnological capitalism, the case of Tasmania's Clean and Green policy demonstrates that these discourses can just as easily be mobilized in the interests of capital and to the cause of neoliberalization. Tasmania uses the neoliberal cultural lexicon to achieve its brand status as clean and green. Without a deeper critique of the pernicious effects of GMO agriculture as it is currently constituted under capitalism, oppositional movements that lambast GMOs' violation of nature can just as likely be the basis of a new niche-market accumulation strategy for capital as an emancipatory resistance effort against it.

While these activist groups' and political parties' rhetoric mobilize nature-culture dualisms that constitute the natural and cultural worlds as ontologically distinct and oppositional, I want to emphasize that the use of these discourses and dualisms is not some clever ploy of activists to prey on the irrational fears of unsuspecting publics, but a reflection of deeply engrained cultural beliefs about nature and our relationship with(in) it. Rhetoric situated within a nature-culture dualistic framing is not the result of any deliberate attempt by activists to exploit the strategic expediency of those discourses, even if they may ultimately be of strategic benefit. Also, it is important to note that the extent to which groups' rhetoric adheres to the framing of natural purity discourse and extends nature-culture dualistic thinking is highly variable and contradictory. Just as culture and society cannot be separated from the so-called "natural" world, neither can dualistic framings and rhetoric be separated from the cultural context from which they emanate.

It is in this way that we can understand the use of nature purity narratives as a critique rooted in what Gramsci termed "common sense." Oppositional actors articulate their concerns through the cultural lexicon thatis immediately intelligible to them, in this case, the "unnaturalness" of GMOs. Because of the cultural pervasiveness of nature-culture dualisms, this line of criticism is intuitively resonant with publics, and reflects common sense understandings of the world that do not require a deeper reflexive analysis of structural dynamics to make sense. However, though these common sense framings are thus easily accessible to publics, they prevent us from understanding underlying conditions that may ultimately be more critically problematic. For this reason, Gramsci calls for the renovation of common sense into good sense, or a critical, reflexive understanding of the underlying and relational bases of injustice and oppression. With the case of GMOs, this might include a deconstructive approach to the idea that GMOs are "unnatural" coupled with a critical political economic analysis of the way GMOs are imbricated within neoliberal capitalist power relations and the pernicious social, political and ecological consequences that may bring. Yet this is not to say that each movement falls on one side of a good sense-common sense dualism. On the contrary, real world activism often combines common sense and good sense framings, both consciously and unconsciously. Still, there are clear examples of movements that have rooted their critiques in the tangible political-economic consequences of GMOs under neoliberalism and avoided eschewing GMOs as unnatural, indicating that the distinction between common sense approaches and good sense approaches deserves analytical consideration. I will now examine these good sense approaches to anti-GMO activism.

#### The alternative is to see that nature is us—recognizing the logic of the 1AC as the primary barrier to overcoming challenges to our environment and beyond. Its condo

Baskin 15 [(Jeremy, Senior Fellow at the Melbourne School of Government where he focuses on the legitimacy and accountability of knowledge) Paradigm Dressed as Epoch: The Ideology of the Anthropocene, 2015, Environmental Values] TDI

Even the limited examples from the literature already cited suggest that the assumptions of proponents of the Anthropocene about managerialism, technology and expertise are transparent and explicit. In almost all major accounts of the concept it is assumed that responding to the end of nature, and the challenges of the Anthropocene, requires a trinity of techniques: clear management of the Earth and Earth-systems, guided by experts (and scientists/engineers in particular), using the most advanced technology possible (including large- scale technology).

The challenges themselves are typically framed by a sense of emergency. The great weight of accumulating scientific data is recruited, to show how the human species and its planet are at risk. Landscapes and seascapes are being transformed, boundaries are being breached, non-linear processes have been unleashed, system pressures are rising and tipping points are either happening or looming; and all of this is both unprecedented in human history and fundamentally anthropogenic in cause.

Certainly recognition of the made-ness of the natural world means acknowledging that this carries responsibilities for the relevant human socie- ties, even a degree of conscious management. For leading proponents of the Anthropocene, the scale of management required is commonly seen, implicitly or explicitly, as global: since we face global problems, global management is needed to run the Earth in the Anthropocene. But what does it mean to frame policies within a global, universalist goal of ‘running the Earth’, and what condition are we trying to manage it towards?

Those of a more Aidosean inclination have spoken of the need to manage a return to the Holocene, or Holocene-like conditions, since this is ‘the only global environment that we are sure is “safe operating space” for the complex, extensive civilization that Homo sapiens has constructed’ (Steffen et al., 2011b: 747). This is the best way to manage the risks we face as we increasingly cross the planetary boundaries. The Prometheans, by contrast, argue that we should manage our way towards ‘a better Anthropocene’ (Ellis, 2011). The internal logic of the argument surely lies with the Prometheans. If humanity acknowledges and embraces its role as Earth-manager, and if we are indeed ‘post-nature’ and ‘nature is us’, then it is clearly impossible to return the Earth to the Holocene (or at least it would take millennia to do so). Why not aim for a ‘better’ Earth, or a more benign climate in which Norwegians are less cold, and Saudi Arabians less hot? For our purposes, however, the point is that the Aidosean and Promethean versions differ over the direction and goals of plan- etary management, rather than the need for it.

Managing the Anthropocene is also understood to come with special responsibilities for the scientific and engineering community (Crutzen, 2002). Only they are likely to have the knowledge, data and skills required in this new Age of Humans. At one level, one should not read too much into this, since the key proponents of the concept happen to be scientists and, not surprisingly, are more alert to the extent of their own knowledge and insights. Certainly sci- entists in the Anthropocene would have a key role as diagnosticians and, with engineers, as generators of specific technologies. But there is something troubling in the idea of scientists as both informants and saviours. Whilst policy needs to be informed by science, experience teaches that we should remain wary of the idea that policy can or should be guided by the science (Jasanoff, 1990; Pielke, 2007). As we know from the ‘climate wars’, the barriers to bringing down carbon-dioxide concentrations are almost entirely related to global and local politics, vested interests, deep-rooted values, economic structures and so on. For well over a decade they have been almost entirely unrelated to there being a lack of scientific data or new technologies (see Pielke, 2007: 71–2).

#### The alt is a prerequisite – the consequences and ethics of laws concerning space cannot be divorced from the language that produces them.

Ferrando 16 [(Francesca, Ph.D. in philosophy, M.A. in Gender Studies, Professor.@ NYU) “Why Space Migration Must Be Posthuman”, 2016, http://ndl.ethernet.edu.et/bitstream/123456789/76546/1/147.pdf.pdf#page=136yperlink] TDI

Etymologically, the term “human” comes from the Latin term “humus”3 meaning “soil”, which, in our solar system, is only present on Earth. We can thus see migrating to space as the linguistic and semiotic step towards the literal creation of post-humans, that is, beings “post” (Latin for “behind” and “after”) their earthly provenance. Furthermore, as we will see in the course of this chapter, space migration will expand the notion of the human, aligning it with a posthumanist sensitivity. In the history of planet Earth, most human societies have developed around dualistic ways of thinking, based on symbolic binaries such as: human/robot, human animals/non-human animals, female/male, black/white, good/evil, nature/culture, self/other. Such a dualistic mindset brought along bio-centric, human-centric, sexist, racist, ethnocentric practices and homophobia, along with eco-disasters and war. If humans migrate to space with a dualistic mindset, and if history is any indication, “space colonization” is then likely to precipitate species discrimination and planetary wars.

Language is not innocent: in order to set a post-dualistic approach to our futures, we should start with a critical analysis of our own terminology. The postmodern post-colonial legacy of the posthuman does not support the use of the term “space colonization”, since the notion of “colonialism” is embedded in historical contexts and discriminatory policies which have been rigorously analyzed and criticized within the field of Post-Colonial Studies (cf. Said 1978; Spivak 1987). This chapter will adopt, instead, the term “space migration”, offering a revisitation of humanistic, anthropocentric and Earth-centric practices. And still, space cannot be analyzed in separation from Earth: these realms are inextricably related and shall be investigated in conjunction. In order to demonstrate this important point, we will reflect upon the relevance of the study of celestial bodies in the formation of human civilizations; then, we will highlight the impact of current space technology on planet Earth; thirdly, we will delve into the relevance of space migration to a revision of the notion of the human itself. Posthumanism, as a post-humanism (in the sense of the humanistic tradition), a post-anthropocentrism (Braidotti 2013) and, more in general, a post-dualism, represents a well suited philosophy to pursue this onto-epistemological shift. The dynamics of space migration will thus be inquired by reconciling the varied philosophical landscape of the posthuman, bridging dif- ferent schools of thought such as: Philosophical Posthumanism, Transhumanism, New Materialism and Object-Oriented Ontology.

## 2

#### T>k

#### Interpretation:

#### “Appropriation of outer space” by private entities refers to the exercise of exclusive control of space.

TIMOTHY JUSTIN TRAPP, JD Candidate @ UIUC Law, ’13, TAKING UP SPACE BY ANY OTHER MEANS: COMING TO TERMS WITH THE NONAPPROPRIATION ARTICLE OF THE OUTER SPACE TREATY UNIVERSITY OF ILLINOIS LAW REVIEW [Vol. 2013 No. 4]

The issues presented in relation to the nonappropriation article of the Outer Space Treaty should be clear.214 The ITU has, quite blatantly, created something akin to “property interests in outer space.”215 It allows nations to exclude others from their orbital slots, even when the nation is not currently using that slot.216 This is directly in line with at least one definition of outer-space appropriation.217 [\*\*Start Footnote 217\*\*Id. at 236 (“Appropriation of outer space, therefore, is ‘the exercise of exclusive control or exclusive use’ with a sense of permanence, which limits other nations’ access to it.”) (quoting Milton L. Smith, The Role of the ITU in the Development of Space Law, 17 ANNALS AIR & SPACE L. 157, 165 (1992)). \*\*End Footnote 217\*\*]The ITU even allows nations with unused slots to devise them to other entities, creating a market for the property rights set up by this regulation.218 In some aspects, this seems to effect exactly what those signatory nations of the Bogotá Declaration were trying to accomplish, albeit through different means.219

#### Private appropriation of extracted space resources is distinct from appropriation “of” outer space. Despite longstanding permission of appropriation of extracted resources, sovereign claims are still universally prohibited.

Abigail D. Pershing, J.D. Candidate @ Yale, B.A. UChicago,’19, "Interpreting the Outer Space Treaty's Non-Appropriation Principle: Customary International Law from 1967 to Today," Yale Journal of International Law 44, no. 1

II. THE FIRST SHIFT IN CUSTOMARY INTERNATIONAL LAW’S INTERPRETATION OF THE NON-APPROPRIATION PRINCIPLE Since the drafting of the Outer Space Treaty, several States have chosen to reinterpret the non-appropriation principle as narrower in scope than its drafters originally intended. This reinterpretation has gone largely unchallenged and has in fact been widely adopted by space-faring nations. In turn, this has had the effect of changing customary international law relating to the non-appropriation principle. Shifting away from its original blanket application in 1967, States have carved out an exception to the non-appropriation principle, allowing appropriation of extracted space resources.53 This Part examines this shift in the context of the two branches of the United Nation’s customary international law standard: State practice and opinio juris. A. State Practice The earliest hint of a change in customary international law relating to the interpretation of the non-appropriation clause came in 1969, when the United States first sent astronauts to the moon. As part of his historic journey, astronaut Neil Armstrong collected moonrocks that he brought back with him to Earth and promptly handed off to the National Aeronautics and Space Administration (NASA) as U.S. property.54 Later, the USSR similarly claimed lunar material as government property, some of which was eventually sold to private citizens. 55 These first instances of space resource appropriation did not draw much attention, but they presented a distinct shift marking the beginning of a new period in State practice. Having previously been limited by their technological capabilities, States could now establish new practices with respect to celestial bodies. This was the beginning of a pattern of appropriation that slowly unfolded over the next few decades and has since solidified into the general and consistent State practice necessary to establish the existence of customary international law. Currently, the U.S. government owns 842 pounds of lunar material.56 There is little question that NASA and the U.S. government consider this material, as well as other space materials collected by American astronauts, to be government property.57 In fact, NASA explicitly endorses U.S. property rights over these moon rocks, stating that “[l]unar material retrieved from the Moon during the Apollo Program is U.S. government property.”5 The U.S. delegation’s reaction to the language of the 1979 Moon Agreement further cemented this interpretation that appropriation of extracted resources is a permissible exception to the non-appropriation clause of Article II. Although the United States is not a party to the Moon Agreement, it did participate in the negotiations.59 The Moon Agreement states in relevant part: Neither the surface nor the subsurface of the moon, nor any part thereof or natural resources in place, shall become property of any State, international intergovernmental or nongovernmental organization, national organization or nongovernmental entity or of any natural person.60 In response to this language, the U.S. delegation made a statement laying out the American view that the words “in place” imply that private property rights apply to extracted resources61—a comment that went completely unchallenged. That all States seemed to accept this point, even those bound by the Moon Agreement, is further evidence of a shift in customary international law.62 B. Opinio Juris: Domestic Legislation Domestic law, both in the United States and abroad, provides further evidence of the shift in customary international law surrounding the issue of nonappropriation as it relates to extracted space resources. Domestic U.S. space law is codified at Section 51 of the U.S. Code and has been regularly modified to expand private actors’ rights in space.63 Beginning in 1984, the Commercial Space Launch Act provided that “the United States should encourage private sector launches and associated services.”64 The goal of the 1984 Act was to support commercial space launches by private companies and individuals.65 It did not, however, specifically discuss commercial exploitation of space. The first such mention of commercial use of space appeared in 2004, with the Commercial Space Launch Amendments Act.66 This Act specifically aimed at regulating space tourism but did not explicitly guarantee any private rights in space.67 The most significant change in U.S. space law came with the passage of the Spurring Private Aerospace Competitiveness and Entrepreneurship (SPACE) Act in 2015. As incorporated into Section 51 of the Code, this Act provides: A United States citizen engaged in commercial recovery of an asteroid resource or a space resource under this chapter shall be entitled to any asteroid resource or space resource obtained, including to possess, own, transport, use, and sell the asteroid resource or space resource obtained in accordance with applicable law, including the international obligations of the United States.68 Whereas the idea that private corporations might go into space may have seemed far-fetched to the drafters of the Outer Space Treaty, the SPACE Act of 2015 was the first instance of a government recognizing such a trend and officially supporting private companies’ commercial rights to space resources under law. With the new 2015 amendment to Section 51 in place, U.S. companies can now rest assured that any profits they reap from space mining are firmly legal—at least within U.S. jurisdictions. Although the United States was the first country to officially reinterpret the non-appropriation principle, other countries are following suit. On July 20, 2017, Luxembourg passed a law entitled On the Exploration and Utilization of Space Resources with a vote of fifty-five to two.69 The law took effect on August 1, 2017.70 Article 1 of the new law states simply that “[s]pace resources can be appropriated,” and Article 3 expressly grants private companies permission to explore and use space resources for commercial purposes.71 Official commentary on the law establishes that its goal is to provide companies with legal certainty regarding ownership over space materials—a goal that the commentators regard as legal under the Outer Space Treaty despite the non-appropriation principle.72 The next country to enact similar legislation may be the United Arab Emirates (UAE). According to the UAE Space Agency director general, Mohammed Al Ahbabi, the UAE is currently in the process of drafting a space law covering both human space exploration and commercial activities such as mining.73 To further this goal, in 2017 the UAE set up the Space Agency Working Group on Space Policy and Law to specify the procedures, mechanisms, and other standards of the space sector, including an appropriate legal framework.74 C. Opinio Juris: Legal Scholarship Other major space powers are also considering similar laws in the future, including Japan, China, and Australia. 75 Senior officials within China’s space program have explicitly stated that the country’s goal is to explore outer space and to take advantage of outer space resources.76 The general international trend clearly points in this direction in anticipation of a potential “space gold rush.” 7 Mirroring the shift in State practice and domestic laws, the legal community has also changed its approach to the interpretation of the nonappropriation principle. Whereas at the time of the ratification of the Outer Space Treaty the majority of legal scholars tended to apply the non-appropriation principle broadly, most legal scholars now view appropriation of extracted materials as permissible.78 Brandon Gruner underscores that this new view is historically distinct from prior legal interpretation, noting that modern interpretations of the Outer Space Treaty’s non-appropriation principle differ from those of the Treaty’s authors.79 In contrast to earlier legal theory that denied the possibility of appropriation of any space resources, scholars now widely accept that extracting space resources from celestial bodies is a “use” permitted by the Outer Space Treaty and that extracted materials become the property of the entity that performed the extraction.80 Stressing the fact that the Treaty does not explicitly prohibit appropriating resources from outer space, other authors conclude that the use of extracted space resources is permitted, meaning that the new SPACE Act is a plausible interpretation of the Outer Space Treaty.81 However, scholars have been careful to cabin the extent to which they accept the legality of appropriation. For instance, although Thomas Gangale and Marilyn Dudley-Rowley acknowledge the legality of private appropriation of extracted space resources, they nonetheless emphasize that “[o]wnership of and the right to use extraterrestrial resources is distinct from ownership of real property” and that any such claim to real property is illegal.82 Lawrence Cooper is also careful to point out this distinction: “[t]he [Outer Space] Treaties recognize sovereignty over property placed into space, property produced in space, and resources removed from their place in space, but ban sovereignty claims by states; international law extends this ban to individuals.”83 Although there remain some scholars who still insist on the illegality of the 2015 U.S. law and State appropriation of space resources generally,84 their dominance has waned since the 1960s. These scholars are now a minority in the face of general acceptance among the legal community that minerals and other space resources, once extracted, may be legally claimed as property. 85 Taken together, the elements described above—statements made in the international arena, de facto appropriation of space resources in the form of moon rocks, the adoption of new national policies permitting appropriation of extracted space resources, and the weight of the international legal community’s opinion— indicate a fundamental shift in customary international law. The Outer Space Treaty’s non-appropriation clause has been redefined via customary international law norms from its broad application to now include a carve-out allowing appropriation of space resources once such resources have been extracted.

#### our cards are just better, more recent with spec examples and IL chains-

#### Violation: They do

#### 1] Limits—their interpretation means that affs about any outer space activity would be topical: tourism, photography, sending rovers, collecting ice cores, launching satellites, deflecting debris, can’t sell rocks on EBAY, etc. This explodes neg prep burdens since outer space activity is so vague – no generics exist to answer both the photography and the rovers aff, so affs would just win with a tiny impact every round.

#### 2] Ground— allowing debates about extracting any space resource denies the neg links to core generics like space democracy bad, space colonization good, the moon pic, the property rights NC, etc. – that kills clash by forcing negatives to the fringes of argumentation that disagree with everything and kills fairness by giving the aff a major prep advantage since they only need to frontline the few negative arguments that link to their aff.

#### Precision outweighs—determines what we prepare for which controls the internal link to any pragmatic benefits of the activity

#### DTD- case affects every layer of the flow and what offs I read, kicking the aff is impossible for debate – has to be about the topic, time skew

#### CI- race to bottom, collapses, intervention, yours vs best

#### Fairness – arg presumes fairness

#### Edu- funded by educational spaces

#### No RVI’s – illogical, baiting

## Case

### 1NC – AT: Debris Advantage

#### Orwig Evidence just says war, not nuclear war, they don’t get acess to a nuclear attack- hold the line and force them to explain why actors are so irrational they will press nuclear button- why things like communication wont check- if debris is so well known countries will not assume attack- if theyre so irratgional their impact would have hapepend alr since u assume they just abadnon all reason

#### 2 – Orwig flips neg, uniqueness proves that the satellites have already gone dark before and miscalc didn’t happen

#### 3 – Alonso critiques lack of data sharing not lack of set up infrastructure, aff cant solve and doesn’t trigger their impact unless every single satellite goes down

#### 4- Just having sattelites doesn’t mean adaptation will happen or that policies will be passed

#### 5- Multiple early warning sats exist, no reason one going down causes nuke war, they will look via others or deploy spacecraft

#### 6- ISS and other space stations can moniter satellites, and see what causes sats to explode

#### 7- Debris will get sucked into mars not earth

#### 8- just put more satellites out- solves- theres so much research says debris is out now which also means no miscalc

#### Alt cause – broad space privatization and existing debris.

Muelhapt et al 19 [(Theodore J., Center for Orbital and Reentry Debris Studies, Center for Space Policy and Strategy, The Aerospace Corporation, 30 year Space Systems Analyst and Operator, Marlon E. Sorge, Jamie Morin, Robert S. Wilson), “Space traffic management in the new space era,” Journal of Space Safety Engineering, 6/18/19, <https://doi.org/10.1016/j.jsse.2019.05.007>] TDI

The last decade has seen rapid growth and change in the space industry, and an explosion of commercial and private activity. Terms like NewSpace or democratized space are often used to describe this global trend to develop faster and cheaper access to space, distinct from more traditional government-driven activities focused on security, political, or scientific activities. The easier access to space has opened participation to many more participants than was historically possible. This new activity could profoundly worsen the space debris environment, particularly in low Earth orbit (LEO), but there are also signs of progress and the outlook is encouraging. Many NewSpace operators are actively working to mitigate their impact. Nevertheless, NewSpace represents a significant break with past experience and business as usual will not work in this changed environment. New standards, space policy, and licensing approaches are powerful levers that can shape the future of operations and the debris environment. 2. Characterizing NewSpace: a step change in the space environment In just the last few years, commercial companies have proposed, funded, and in a few cases begun deployment of very large constellations of small to medium-sized satellites. These constellations will add much more complexity to space operations. Table 1 shows some of the constellations that have been announced for launch in the next decade. Two dozen companies, when taken together, have proposed placing well over ~~20,000~~ [twenty thousand] satellites in orbit in the next ~~10~~ [10]years. For perspective, fewer than ~~8100~~[eight thousand one hundred] payloads have been placed in Earth orbit in the entire history of the space age, only 4800 [1] remain in orbit and approximately 1950 [2] of those are still active. And it isn't simply numbers – the mass in orbit will increase substantially, and long-term debris generation is strongly correlated with mass. [Table 1 Omitted] This table is in constant flux. It is based largely on U.S. filings with the Federal Communications Commission (FCC) and various press releases, but many of the companies here have already altered or abandoned their original plans, and new systems are no doubt in work. Although many of these large constellations may never be launched as listed, the traffic created if just half are successful would be more than double the number of payloads launched in the last 60 years and more than 6 times the number of currently active satellites. Current space safety, space surveillance, collision avoidance (COLA) and debris mitigation processes have been designed for and have evolved with the current population profile, launch rates and density of LEO space. By almost any metric used to measure activity in space, whether it is payloads in orbit, the size of constellations, the rate of launches, the economic stakes, the potential for debris creation, the number of conjunctions, NewSpace represents a fundamental change. 3. Compounding effects of better SSA, more satellites, and new operational concepts The changes in the space environment can be seen on this figurative map of low Earth orbit. Fig. 1 shows the LEO environment as a function of altitude. The number of objects found in each 10 km “bin” is plotted on the horizontal axis, while the altitude is plotted vertically. Objects in elliptical orbits are distributed between bins as partial objects proportional to the time spent in each bin. Some notable resident systems are indicated in blue text on the right to provide an altitude reference. The (dotted) red line shows the number of objects in the current catalog tracked by the U.S. Space Surveillance Network (SSN). All the COLA alerts and actions that must be taken by the residents are due to their neighbors in the nearby bins, so the currently visible risk is proportional to the red line.  The red line of the current catalog does not represent the complete risk; it indicates the risk we can track and perhaps avoid. A rule of thumb is that the current SSN LEO catalog contains objects about 10 cm or larger. It is generally accepted that an impact in LEO with an object 1 cm or larger will cause damage likely to be fatal to a satellite's mission. Therefore, there is a large latent risk from unobserved debris. While we cannot currently track and catalog much smaller than 10 cm, experiments have been performed to detect and sample much smaller objects and statistically model the population at this size [3]. The (solid) blue line represents the model of the 1 cm and larger debris that is likely mission-ending, usually called lethal but not trackable. If LEO operators avoid collisions with all the objects in the red line, they are nonetheless inherently accepting the risk from the blue line. This risk is already present. The (dashed) orange line is an estimate of the population at 5 cm and larger and is thus an estimate of what the catalog might conservatively be a few years after the Space Fence, a new radar system being built by the Air Force, comes on line (currently planned for 2019) [4]. Commercial companies offering space surveillance services, such as LeoLabs, ExoAnalytics, Analytic Graphics Inc., Lockheed, and Boeing, might also add to the number of objects currently tracked. Space Policy Directive 3 (SPD-3) [13] specifically seeks to expand the use of commercial SSA services. Existing operators can expect a sharp increase in the number of warnings and alerts they will receive because of the increase in the cataloged population. Almost all the increase will come from newly detected debris [5]. The pace of safety operations for each satellite on orbit will significantly change because of the increase in the catalog from the Space Fence. This effect is compounded because the NewSpace constellations described in Table 1 will drastically change the profile of satellites in LEO. The green bars in Fig. 1 represent the number of objects that will be added to the catalog (red or orange lines) from only the NewSpace large LEO constellations at their operational altitudes. This does not include the rocket stages that launch them, or satellites in the process of being phased into or removed from the operational orbits. Neighbors of one of these new constellations may face a radically different operations environment than their current practices were designed to address. Satellites in these large LEO constellations typically have planned operational lifetimes of 5–10 years. Some companies have proposed to dispose of their satellites using low thrust electric propulsion systems, which would spiral satellites down over a period of months or years from operating altitudes as high as 1500 km through lower orbits where the Hubble Space Telescope, the International Space Station, and other critical LEO satellites operate [6]. Similar propulsive techniques would raise replacement satellites from lower launch injection orbits to higher operational orbits. These disposal and replenishment activities will add thousands of satellites each year transiting through lower altitudes and posing a risk to all resident satellites in those lower orbits. More importantly, failures will occur both among transiting satellites and operational constellations, potentially leaving hundreds more stranded along the transit path.

**Probability – 0.1% chance of a collision.**

**Salter 16** [(Alexander William, Economics Professor at Texas Tech) “SPACE DEBRIS: A LAW AND ECONOMICS ANALYSIS OF THE ORBITAL COMMONS” 19 STAN. TECH. L. REV. 221 \*numbers replaced with English words] TDI

The probability of a collision is currently low. Bradley and Wein estimate that the maximum probability in LEO of a collision over the lifetime of a spacecraft remains below one in one thousand, conditional on continued compliance with NASA’s deorbiting guidelines.3 However, the possibility of a future “snowballing” effect, whereby debris collides with other objects, further congesting orbit space, remains a significant concern.4 Levin and Carroll estimate the average immediate destruction of wealth created by a collision to be approximately $30 million, with an additional $200 million in damages to all currently existing space assets from the debris created by the initial collision.5 The expected value of destroyed wealth because of collisions, currently small because of the low probability of a collision, can quickly become significant if future collisions result in runaway debris growth.

**Time frame – Kessler effect 200 years away**

**Stubbe 17** [(Peter, PhD in law @ Johann Wolfgang Goethe University Frankfurt) “State Accountability for Space Debris: A Legal Study of Responsibility for Polluting the Space Environment and Liability for Damage Caused by Space Debris,” Koninklijke Brill Publishing, ISBN 978-90-04-31407-8, p. 27-31] TDI

The prediction of possible scenarios of the future evolution of the debris p o p ulation involves many uncertainties. Long-term forecasting means the prediction of the evolution of the future debris environment in time periods of decades or even centuries. Predictions are based on models84 that work with certain assumptions, and altering these parameters significantly influences the outcomes of the predictions. Assumptions on the future space traffic and on the initial object environment are particularly critical to the results of modeling efforts.85 A well-known pattern for the evolution of the debris population is the so-called Kessler effect’, which assumes that there is a certain collision probability among space objects because many satellites operate in similar orbital regions. These collisions create fragments, and thus additional objects in the respective orbits, which in turn enhances the risk of further collisions. Consequently, the num ber of objects and collisions increases exponentially and eventually results in the formation of a self-sustaining debris belt aroundthe Earth. While it has long been assumed that such a process of collisional cascading is likely to occur only in a very long-term perspective (meaning a time 1 n of several hundred years),87 a consensus has evolved in recent years that an uncontrolled growth of the debris population in certain altitudes could become reality much sooner.88 In fact, a recent cooperative study undertaken by various space agencies in the scope of i a d c shows that the current l e o debris population is unstable, even if current mitigation measures are applied. The study concludes: Even with a 90% implementation of the commonly-adopted mitigation measures [...] the l e o debris population is expected to increase by an average of 30% in the next 200 years. The population growth is primarily driven by catastrophic collisions between 700 and 1000 km altitudes and such collisions are likely to occur every 5 to 9 years.89

#### Public sector mining thumps

NASA 19 [“NASA Invests in Tech Concepts Aimed at Exploring Lunar Craters, Mining Asteroids,” NASA, June 11, 2019, <https://www.nasa.gov/press-release/nasa-invests-in-tech-concepts-aimed-at-exploring-lunar-craters-mining-asteroids>] TDI

NASA Invests in Tech Concepts Aimed at Exploring Lunar Craters, Mining Asteroids Robotically surveying lunar craters in record time and mining resources in space could help NASA establish a sustained human presence at the Moon – part of the agency’s broader [Moon to Mars exploration](https://www.nasa.gov/specials/moon2mars/) approach. Two mission concepts to explore these capabilities have been selected as the first-ever Phase III studies within the [NASA Innovative Advanced Concepts](https://www.nasa.gov/niac) (NIAC) program. “We are pursuing new technologies across our development portfolio that could help make deep space exploration more Earth-independent by utilizing resources on the Moon and beyond,” said Jim Reuter, associate administrator of NASA’s Space Technology Mission Directorate. “These NIAC Phase III selections are a component of that forward-looking research and we hope new insights will help us achieve more firsts in space.” The Phase III proposals outline an aerospace architecture, including a mission concept, that is innovative and could change what’s possible in space. Each selection will receive as much as $2 million. Over the course of two years, researchers will refine the concept design and explore aspects of implementing the new technology. The inaugural Phase III selections are: Robotic Technologies Enabling the Exploration of Lunar Pits William Whittaker, Carnegie Mellon University, Pittsburgh This mission concept, called Skylight, proposes technologies to rapidly survey and model lunar craters. This mission would use high-resolution images to create 3D model of craters. The data would be used to determine whether a crater can be explored by human or robotic missions. The information could also be used to characterize ice on the Moon, a crucial capability for the sustained surface operations of NASA’s Artemis program. On Earth, the technology could be used to autonomously monitor mines and quarries. [Mini Bee Prototype to Demonstrate the Apis Mission Architecture and Optical Mining Technology](https://www.nasa.gov/directorates/spacetech/niac/2019_Phase_I_Phase_II/Mini_Bee_Prototype) Joel Sercel, TransAstra Corporation, Lake View Terrace, California This flight demonstration mission concept proposes a method of asteroid resource harvesting called optical mining. Optical mining is an approach for excavating an asteroid and extracting water and other volatiles into an inflatable bag. Called Mini Bee, the mission concept aims to prove optical mining, in conjunction with other innovative spacecraft systems, can be used to obtain propellant in space. The proposed architecture includes resource prospecting, extraction and delivery.

#### Alt cause: explosions in orbit cause debris. Clean up efforts aren’t working

#### Michelle Starr 20 [Michelle Starr. . “Earth's Space Debris Problem Is Getting Worse, And There's an Explosive Component”. 10-13-2020. ScienceAlert. https://www.sciencealert.com/the-space-debris-problem-is-getting-worse-not-better. Accessed 7-25-2021]

Before humans first started sending objects into Earth orbit, the pocket of space around our planet was clear and clean. But the launch of Sputnik 1 in October of 1957 changed everything. Since then, the space debris has been accumulating, with the amount of useless, defunct satellites vastly outnumbering the operational objects in our orbit. A new annual report from the European Space Agency (ESA) has found that while we have become aware of the problem and taken steps in recent years to mitigate it, those steps are currently not keeping up with the sheer scale of space junk. All spacefaring nations have contributed to the problem, which is significant: as more and more defunct objects populate near-Earth space, the risk of collision rises - which, as objects crash and shatter, produces even more space debris. The hazards have been prominent in the last year. We have not only watched as two large dead satellites very nearly collided, but the International Space Station has had to undertake emergency manoeuvres three times to avoid colliding with space debris. But collisions are not even close to being the biggest problem, according to the ESA's report. In the last 10 years, collisions were responsible for just 0.83 percent of all fragmentation events. "The biggest contributor to the current space debris problem is explosions in orbit, caused by left-over energy - fuel and batteries - onboard spacecraft and rockets," said Holger Krag, head of the ESA's Space Safety Programme. "Despite measures being in place for years to prevent this, we see no decline in the number of such events. Trends towards end-of-mission disposal are improving, but at a slow pace." fragmentation events The causes of fragmentation events over the past decade. (ESA) The space junk problem was first raised in the 1960s, but it took a long time for mitigation measures to be identified and implemented. Now, spacefaring nations are much better at planning for what happens to satellites and rockets at the end of their missions. Reusable rockets are a big one, although the technology is still in its infancy. For decades, rocket boosters were just left to drift away once they'd delivered their payloads into low-Earth orbit. Some of those discarded boosters have been out there for decades. Other mitigation measures include designing and building spacecraft that can better withstand the harsh environment of space without disintegrating; releasing stored energy and fuel to make defunct spacecraft less likely to explode; and, once a spacecraft's mission is over, moving it to a safer orbit. This would mean either a "graveyard orbit" high above the low-Earth space used for operational spacecraft, or bringing it down into Earth's atmosphere to burn up on reentry as a neat disposal system. But even with these measures in place, 12 fragmentation events have taken place every year for the past two decades. That number is rising, with each fragmentation event potentially introducing thousands of pieces of small debris in Earth orbit. At orbital velocities, even the tiniest pieces of debris can disable an operational satellite. According to the ESA's statistical model, there are over 130 million pieces of anthropogenic space debris smaller than a millimetre. The only way we can hope to do anything about the problem is by working together.

### 1NC – AT: Africa Advantage

#### 3 – No buy in, econ decline has happened and it didn’t result in civil or great power bar

#### 4- Recency evidnece really old doesn’t take new epolicical developments into account be skeptical

#### b-turn- incidaes thatg they will perpetually be on the brink since they want REMs- mining solves since they withdraw proxies in africa—otherwise conflict is inevitable

#### No escalation

No impact- just says it causes localized conflict nOOT war