## 1

#### Permissibility and presumption Negate,

#### 1] Text – Ought is defined as expressing obligation[[1]](#footnote-1) which means absent a proactive obligation you vote neg since the aff can’t prove an obligation. O/W since text is the only thing we have access to prior to the round.

#### 2] Safety – It’s ethically safer to presume the squo since we know what the squo is but we can’t know whether the aff will be good or not if ethics are incoherent.

#### 3] Real world – Policymakers don’t pass policies they aren’t sure about, they shelve them for later.

#### Humans are born with no constituitive purpose. Thus value is only created based off actions we take, Sartre 1 [Bracketed for Gendered Language]

Jean-Paul Sartre , 1946, “Existentialism Is a Humanism” , <http://www.mrsmoser.com/uploads/8/5/0/1/8501319/english_11_ib_-_no_exit_-_existentialism_is_a_humanism_-_sartre.pdf>

What do we mean by saying that existence precedes essence? We mean that **[people] first of all exists**, encounters himself, surges up in the world – **and defines [themselves] afterwards.** If man as the existentialist sees him is not definable, it is because to begin with he is nothing. He will not be anything until later, and then he will be what he makes of himself. Thus, **there is no human nature,** because there is no God to have a conception of it. **Man simply is**. Not that he is simply what he conceives himself to be, but he is **what he wills, and as he conceives himself after already existing** – as he wills to be after that leap towards existence. Man is nothing else but that which he makes of himself. That is the first principle of existentialism. And this is what people call its “subjectivity,” using the word as a reproach against us. But what do we mean to say by this, but that man is of a greater dignity than a stone or a table? For we mean to say that man primarily exists – that man is, before all else, something which propels itself towards a future and is aware that it is doing so. Man is, indeed, a project which possesses a subjective life, instead of being a kind of moss, or a fungus or a cauliflower. **Before that projection of the self nothing exists; not even in the heaven of intelligence: [one] will only attain existence when [one] is what [one] purposes to be.** Not, however, what he may wish to be. For what we usually understand by wishing or willing is a conscious decision taken – much more often than not – after we have made ourselves what we are. I may wish to join a party, to write a book or to marry – but in such a case what is usually called my will is probably a manifestation of a prior and more spontaneous decision. If, however, it is true that existence is prior to essence, man is responsible for what he is. Thus, the first effect of existentialism is that it puts every man in 3 possession of himself as he is, and places the entire responsibility for his existence squarely upon his own shoulders. And, when we say that man is responsible for himself, we do not mean that he is responsible only for his own individuality, but that he is responsible for all men. .... .... If, moreover, existence precedes essence and we will to exist at the same time as we fashion our image, that image is valid for all and for the entire epoch in which we find ourselves. Our responsibility is thus much greater than we had supposed, for it concerns mankind as a whole. If I am a worker, for instance, I may choose to join a Christian rather than a Communist trade union. And if, by that membership, I choose to signify that resignation is, after all, the attitude that best becomes a man, that man’s kingdom is not upon this earth, I do not commit myself alone to that view. Resignation is my will for everyone, and my action is, in consequence, a commitment on behalf of all mankind. **Or if, to take a more personal case, I decide to marry and to have children, even though this decision proceeds simply from my situation, from my passion or my desire, I am thereby committing not only myself, but humanity as a whole, to the practice of monogamy. I am thus responsible for myself and for all men, and I am creating a certain image of man as I would have him to be.** In fashioning myself I fashion man. .... Who, then, can prove that I am the proper person to impose, by my own choice, my conception of man upon mankind? I shall never find any proof whatever; there will be no sign to convince me of it. If a voice speaks to me, **it is still I myself who must decide whether the voice is or is not that of an angel. If I regard a certain course of action as good, it is only I who choose to say that it is good and not bad**. ... **When, for instance, a military leader** takes upon himself the responsibility for an attack and **sends a number of [people] to their death**, he chooses to do it and at bottom he alone chooses. **No doubt under a higher command, but its orders, which are more general, require interpretation by him and upon that interpretation depends the life of ten, fourteen or twenty men. In making the decision, [they] cannot but feel a certain anguish. All leaders know that anguish. It does not prevent their acting, on the contrary it is the very condition of their action, for the action presupposes that there is a plurality of possibilities, and in choosing 4 one of these, they realize that it has value only because it is chosen**. Now it is anguish of that kind which existentialism describes, and moreover, as we shall see, makes explicit through direct responsibility towards other men who are concerned. Far from being a screen which could separate us from action, it is a condition of action itself.

**Thus the standard is consistency with existential freedom.**

**Prefer:**

1. 1] Oppression – only existentialism provides a framework that allows individuals to overcome domination, as social norms only carry the normative force that we assign to them. Newman 06, (Saul, Senior Lecturer in Politics @ U of London, “Anarchism and the Politics of Ressentiment,” Theory & Event - Volume 4, Issue 3, Muse, 2006)

Rather than having an external enemy -- like the State -- in opposition to which one's political identity is formed, we must work on ourselves. As political subjects we must overcome ressentiment by transforming our relationship with power. One can only do this, according to Nietzsche, through eternal return. To affirm eternal return is to acknowledge and indeed positively affirm the continual 'return' of same life with its harsh realities. Because it is an active willing of nihilism, it is at the same time a transcendence of nihilism. Perhaps in the same way, eternal return refers to power. We must acknowledge and affirm the 'return' of power, the fact that it will always be with us. To overcome ressentiment we must, in other words, will power. We must affirm a will to power **-- in the form of creative, life-affirming values, according to Nietzsche**.[[56]](http://muse.jhu.edu.ts.isil.westga.edu/journals/theory_and_event/v004/4.3newman.html#fn56) This is **to accept the notion of 'self-overcoming'.** To 'overcome' oneself in this sense, would mean an overcoming of the essentialist identities and categories that limit us. As Foucault has shown, we are constructed as essential political subjects in ways that dominate us -- this is what he calls subjectification. We hide behind essentialist identities that deny power, and produce through this denial, **a Manichean politics of absolute opposition that only reflects and reaffirms the very domination it claims to oppose**.

#### 2] Bindingness – every decision an individual makes requires that individual to determine what they value for themselves. Means I hijack your framework.

#### Negate,

#### Space settlements expand meaning creation, ISECG 13

[International Space Exploration Coordination Group, 2013, "Benefits Stemming from Space Exploration", No Publication, https://www.nasa.gov/sites/default/files/files/Benefits-Stemming-from-Space-Exploration-2013-TAGGED.pdf, date accessed 1-26-2022] //Lex AT

Space exploration has produced an impressive record of benefits for humanity. This paper has distilled a body of evidence of such benefits into a few key observations about the capacity of future space exploration to contribute to innovation, culture and inspiration, and new means to address global challenges.   Space exploration has driven scientific and technological innovation that benefits people around the globe every day. Sending humans and machines into space presents challenges that are overcome only by the utmost ingenuity; this leads to new knowledge and technical innovations that are used on Earth in ways that can be dramatic and unpredictable. Space exploration serves a cultural and inspirational purpose by fulfilling a deep need to understand the world, address questions about the origins of life and the nature of the Universe, and to expand the notion of what it means to be human.

## 2

#### Commercial asteroid mining is coming now – lower costs and improving tech make it economically viable – and the legal basis is already in place in multiple countries

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

Space exploration is back. after decades of disappointment, a combination of better technology, falling costs and a rush of competitive energy from the private sector has put space travel front and center. indeed, many analysts (even some with their feet on the ground) believe that commercial developments in the space industry may be on the cusp of starting the largest resource rush in history: mining on the Moon, Mars and asteroids. While this may sound fantastical, some baby steps toward the goal have already been taken. Last year, NASA awarded contracts to four companies to extract small amounts of lunar regolith by 2024, effectively beginning the era of commercial space mining. Whether this proves to be the dawn of a gigantic adjunct to mining on earth — and more immediately, a key to unlocking cost-effective space travel — will turn on the answers to a host of questions ranging from what resources can be efficiently. As every fan of science fiction knows, the resources of the solar system appear virtually unlimited compared to those on Earth. There are whole other planets, dozens of moons, thousands of massive asteroids and millions of small ones that doubtless contain humungous quantities of materials that are scarce and very valuable (back on Earth). Visionaries including Jeff Bezos imagine heavy industry moving to space and Earth becoming a residential area. However, as entrepreneurs look to harness the riches beyond the atmosphere, access to space resources remains tangled in the realities of economics and governance. Start with the fact that space belongs to no country, complicating traditional methods of resource allocation, property rights and trade. With limited demand for materials in space itself and the need for huge amounts of energy to return materials to Earth, creating a viable industry will turn on major advances in technology, finance and business models. That said, there’s no grass growing under potential pioneers’ feet. Potential economic, scientific and even security benefits underlie an emerging geopolitical competition to pursue space mining. The United States is rapidly emerging as a front-runner, in part due to its ambitious Artemis Program to lead a multinational consortium back to the Moon. But it is also a leader in creating a legal infrastructure for mineral exploitation. The United States has adopted the world’s first spaceresources law, recognizing the property rights of private companies and individuals to materials gathered in space. However, the United States is hardly alone. Luxembourg and the United Arab Emirates (you read those right) are racing to codify space-resources laws of their own, hoping to attract investment to their entrepot nations with business-friendly legal frameworks. China reportedly views space-resource development as a national priority, part of a strategy to challenge U.S. economic and security primacy in space. Meanwhile, Russia, Japan, India and the European Space Agency all harbor space-mining ambitions of their own. Governing these emerging interests is an outdated treaty framework from the Cold War. Sooner rather than later, we’ll need new agreements to facilitate private investment and ensure international cooperation. What’s Out There Back up for a moment. For the record, space is already being heavily exploited, because space resources include non-material assets such as orbital locations and abundant sunlight that enable satellites to provide services to Earth. Indeed, satellite-based telecommunications and global positioning systems have become indispensable infrastructure underpinning the modern economy. Mining space for materials, of course, is another matter. In the past several decades, planetary science has confirmed what has long been suspected: celestial bodies are potential sources for dozens of natural materials that, in the right time and place, are incredibly valuable. Of these, water may be the most attractive in the near-term, because — with assistance from solar energy or nuclear fission — H2O can be split into hydrogen and oxygen to make rocket propellant, facilitating in-space refueling. So-called “rare earth” metals are also potential targets of asteroid miners intending to service Earth markets. Consisting of 17 elements, including lanthanum, neodymium, and yttrium, these critical materials (most of which are today mined in China at great environmental cost) are required for electronics. And they loom as bottlenecks in making the transition from fossil fuels to renewables backed up by battery storage.

#### However, the legal framework that strikes the best balance of providing economic incentives for mining while preventing unbeneficial land claims requires a doctrine of appropriation – the plan prevents that

Meyers 15 Meyers, Ross. J.D. candidate at the University of Oregon Law School. "The doctrine of appropriation and asteroid mining: incentivizing the private exploration and development of outer space." Or. Rev. Int'l L. 17 (2015): 183. Italics in original. [Quality Control]

The doctrine of appropriation is a reasonable rule for adjudicating asteroid claims, and it could easily be modified to apply to asteroid mining. In the context of water rights, the doctrine of appropriation requires that the claimant be a landowner in order to claim the right to use a water source. It does not make sense, however, for the international community to grant complete ownership over asteroids toa single entity, so the landowner requirement of the rule should be removed. A similar modification would need to be made to the "beneficial use" language of the doctrine. In the context of water rights, an appropriator obtains rights only to water that he or she can reasonably put to beneficial use. The metals contained in asteroids have a high level of marketability. For that reason, a mining entity could potentially put any amount of obtained metal to beneficial use, in the sense that the resources can be sold. This, however, would defeat the purpose of the rule, which is to limit such unreasonable claims. To ameliorate this problem, the doctrine of appropriation could be modified to define "beneficial use "constructively by providing that beneficial use is assumed for any resources that have been removed from the asteroid that the mining entity can reasonably hope to transport to market in a return journey. With the astronomical cost of undertaking a trip to such an asteroid, this modification would limit mining entities to only what they can carry back, thereby leaving the untapped resources available to other entities capable of making the same trip. Considering the size and profitability of metal deposits on asteroids, this modification to the doctrine of appropriation would not be overly burdensome to corporate interests. At the same time, it would satisfy the economic imperative of promoting the rapid development of asteroid resources. By changing the landowner requirement, and qualifying the “beneficial use" language, the doctrine of appropriation would be essentially ready for application to asteroid mining claims. The only other changes necessary would be some additional requirements that are common to other space related provisions, like those found in the Outer Space Treaty of 1968. For example, a reporting requirement or clause guaranteeing asylum for other astronauts. A functional rule might read something like this: *State parties or private entities may, upon actual possession, lay claim to natural resources found on or below the surface of asteroids. Rights to appropriate are given in order of seniority, starting with the first party to land on the surface of the asteroid and establish control over the resources, be it water, methane, metal, or any other beneficial substances. A party will be said to have established control over a resource once he has mined the substance and removed it from the asteroid. A senior appropriator may use as much of the asteroid's resources as he can take from the asteroid and put to beneficial use, and may continue to enlarge his share until another junior appropriator begins to appropriate resources from source for beneficial use. For the purposes of this Agreement, "beneficial use “refers to the amount of resources that an appropriator has removed from the asteroid that the actor may reasonably hope to bring home in a return voyage. Resources in excess of what an appropriator can reasonably hope to transport to market in a single voyage do not qualify as having a beneficial use, and are therefore not yet claimed. This means that the extraction of metal from an asteroid does not serve to provide ownership if the appropriator plans on letting the resources languish until another voyage is undertaken to secure the resources and bring them back to Earth. Junior appropriators receive rights in the source of resources (the asteroid) as they find it, and may prevent the senior appropriator from enlarging his share to the junior appropriator’s detriment under a no-injury rule. No state party will attempt to hinder other parties from landing on or using the asteroid, and parties will assist other entities on an asteroid, should they need emergency assistance. Mining claims on asteroids will be reported to the Secretary-General of the United Nations, and state parties agree to release the location of the asteroid, and any scientific findings to the United Nations, the general public, and the scientific community. In the event that the asteroid is on a collision course with any other celestial body, all state parties agree to follow the course of action suggested by the United Nations. Should the United Nations decide the asteroid must be destroyed, no state party may claim liability for resources contained within the asteroid, but not yet captured. This provision applies only to asteroids as classified by the scientific community, and does not apply to planets, comets, meteorites, or any other celestial body not mentioned.*

#### Asteroid mining offsets terrestrial growth that ruins the environment and enables solar power satellites – both solve climate change

Taylor 19 Chris Taylor is a veteran journalist. Previously senior news writer for Time.com a year later. In 2000, he was named San Francisco bureau chief for Time magazine. He has served as senior editor for Business 2.0, West Coast editor for Fortune Small Business and West Coast web editor for Fast Company. Chris is a graduate of Merton College, Oxford and the Columbia University Graduate School of Journalism. "How asteroid mining will save the Earth — and mint trillionaires." Mashable, 2019, mashable.com/feature/asteroid-mining-space-economy. [Quality Control]

The mission is essential, Joyce declares, to save Earth from its major problems. First of all, the fictional billionaire wheels in a fictional Nobel economist to demonstrate the actual truth that the entire global economy is sitting on a mountain of debt. It has to keep growing or it will implode, so we might as well take the majority of the industrial growth off-world where it can’t do any more harm to the biosphere.

Secondly, there’s the climate change fix. Suarez sees asteroid mining as the only way we’re going to build solar power satellites. Which, as you probably know, is a form of uninterrupted solar power collection that is theoretically more effective, inch for inch, than any solar panels on Earth at high noon, but operating 24/7. (In space, basically, it’s always double high noon).

The power collected is beamed back to large receptors on Earth with large, low-power microwaves, which researchers think will be harmless enough to let humans and animals pass through the beam. A space solar power array like the one China is said to be working on could reliably supply 2,000 gigawatts — or over 1,000 times more power than the largest solar farm currently in existence.

“We're looking at a 20-year window to completely replace human civilization's power infrastructure,” Suarez told me, citing the report of the Intergovernmental Panel on Climate Change on the coming catastrophe. Solar satellite technology “has existed since the 1970s. What we were missing is millions of tons of construction materials in orbit. Asteroid mining can place it there.”

The Earth-centric early 21st century can’t really wrap its brain around this, but the idea is not to bring all that building material and precious metals down into our gravity well. Far better to create a whole new commodities exchange in space. You mine the useful stuff of asteroids both near to Earth and far, thousands of them taking less energy to reach than the moon. That’s something else we’re still grasping, how relatively easy it is to ship stuff in zero-G environments.

#### Asteroid mining solves rare earth metal depletion – prevents tech stagnation and unsustainable resource extraction

Mitchell 20 Robin Mitchell is an electronic engineer who has been involved in electronics since the age of 13. After completing a BEng at the University of Warwick, Robin moved into the field of online content creation developing articles. "How might asteroid mining be key to electronics future?" 28-09-2020, [www.electropages.com/blog/2020/09/how-might-asteroid-mining-be-key-electronics-future](http://www.electropages.com/blog/2020/09/how-might-asteroid-mining-be-key-electronics-future). [Quality Control]

As electronics continue to become increasingly more important in everyday life, so is the ability to produce electronic components. With the supply of minerals on Earth having a finite size, some are worried that Earth will soon run out of critical resources such as platinum and lithium. What are asteroids, what are they composed of, and could they be the key to providing humanity with a near-infinite source of minerals?

What minerals are commonly needed for electronics?

Since the introduction of the first commercial circuits, electronics have become incredibly advanced with silicon dies having billions of active components, resistors the size of dust specks, and capacitors that can hold obscene amounts of charge for their size. However, many of these components rely on minerals that most will never have heard of for them to be able to work. Basic components such as resistors and capacitors use common materials including iron, carbon, and aluminium, but components such as LEDs, silicon dies, and thin-film displays use lanthanum, cerium, neodymium, and europium. While many of these minerals fall under the “rare-earth” category, that does not necessarily mean that they are rare; but many are.

Why are these minerals running out?

Minerals that are rare by nature are uncommon in the crust, and mass industrialisation is quickly using up remaining reserves of these minerals. However, it is important to understand what reserve means and how reserves are calculated. Let’s take Uranium as an example to understand this concept better; as things currently stand, there are 80 years of Uranium reserves left. Now, this does not mean that all the uranium will be used up globally in 80 years, this means that at the current price of Uranium, proven sources will continue to supply Uranium at a profitable rate for 80 years. When all reserves are used up, the price for that mineral increases, and this makes areas that used to be unprofitable more profitable, thus generating new reserves.

However, there is another aspect to resources that need to be considered; environmental damage. A good example to demonstrate this is Lithium. While Lithium is rather abundant in the crust, it is spread very wide, making most crust uneconomical to mine. If all cars on earth went electric, the proven reserves of Lithium would run out in 3 years. Of course, new reserves would be made available, and this would extend the ability to use Lithium in industrial practices. However, mining Lithium has a massive environmental impact and sees vast amounts of land destroyed and made toxic due to by-products in the extraction process. The same applies to many rare minerals; many tons of earth is needed to get even the smallest quantity.

What are asteroids, and what are they made of?

Asteroids are small cosmic bodies that orbit a star and can range in size, density, and composition. One of the largest asteroids in the Solar System, Vesta, has a diameter approximately 330 miles, while some of the smallest can be just two meters across. Asteroids mostly consist of rock as well as minerals, but their exact composition greatly varies. For example, M-type asteroids are those that mostly consist of nickel-iron, while C-type asteroids consist of clay and silicate rocks. Other minerals that are often found in asteroids include gold, cobalt, palladium, platinum, and osmium.

Could asteroid mining be the key to ensuring limitless supplies?

While asteroids themselves may contain trace amounts of rare minerals, their size and lack of an ecosystem would allow for a mining operation to destroy an entire asteroid with no repercussions. Asteroids are also plentiful in the Solar System, and would most likely provide humanities resource needs for millions of years. For perspective, the total weight of the asteroid belt is only 3% that of the moon, but that is still 2.39×1021 kilograms. Even then, that is only the asteroid belt and does not consider stray asteroids that orbit the sun, planets, and rings around Saturn / Jupiter.

#### Both of those cause extinction

Bell 19 Aidan Bell is the co-founder of EnviroBuild, a sustainable building materials company based in London. PhD from Manchester in Inorganic Chemistry. "The Conflict of Tech Innovation and Sustainability." TechNative, 22 Jan. 2019, technative.io/the-conflict-of-tech-innovation-and-sustainability. [Quality Control]

Technological advancement has existed throughout human history

Humans have walked the Earth for 200,000 years, inventing countless new processes and systems along the way. The somewhat gradual expansion of human knowledge exploded after the burgeoning of agriculture in the Middle Eastern region of the Levant around 12,000 years ago. Societies at this time manipulated their environment for food-crop cultivation for the first time, inventing sophisticated activities like irrigation and logging.

This nascent field of agriculture created more food and thereby lead to a rapid increase in population size. Yet human expansion also resulted in the increased degradation of the environment. Experts theorise that the mass extinction of megafauna across North America and Australasia was the result of humans rather than environmental factors, while the Mayans were also at fault for causing widespread deforestation and a severe drought through excessive logging, a mistake that brought their eventual demise.

The exploration and proliferation of new technologies is the inevitable result of human intelligence, and the consequences thereof have always been difficult to avoid. Yet our awareness of this damage places humanity in a position of knowledge outside the standard predator-prey relationship that otherwise dominates the world and results in starvation for animals that overeat their food sources.

The current technological dilemmas that we face today are similar to those of ancient time. Overuse of a resource for immediate human benefit risks longer-term negative influence. A report conducted by Greenpeace found that Internet data centres have incredibly large carbon footprints, accounting for 3% of global electricity use, much of it in locations that offer cheap, but dirty, electricity. Likewise, the minerals that are found in electronic devices like mobile phones, such as tantalum and gold, often originate from unregulated mining that releases harmful substances into the surrounding soil, air and water. Mining also contributes hugely to deforestation, which is responsible for 15% of global greenhouse gas emissions.

The negative impacts of technological innovation are increasing and action needs to be taken soon to resolve this crisis for the sake of future generations. The Intergovernmental Panel on Climate Change (IPCC) report last month warned that we have just 12 years to reduce the rate of global warming before widespread flooding and droughts become unavoidable. The demand for minerals and energy brought about by technological advancements shows no sign of slowing down, painting a worrying picture for the future of the planet.

Faced with the consequences of our intelligence, humanity now has to use its incredible versatility to overcome the challenges it has created for itself. For example, wind and solar power are increasingly becoming economically-viable sources of unlimited, free electricity and provide us with the opportunity to reduce our dependence on harmful fossil fuels. Bioengineering should help us protect surface soils and the ecosystems that depend on them by maintaining healthy levels of nutrients and soil salinity. Technological advancements will even help us prevent species extinction events that would otherwise destroy our Earth altogether, with NASA already developing spacecraft to push approaching asteroids out of our orbit.

#### Space’s lack of inhabitants and ecological problems solves the vast majority of their criticism – but it segregates the capitalists from ruining Earth and generates enough resources to make the planet’s surface into a Communist utopia

Taylor 19 Chris Taylor is a veteran journalist. Previously senior news writer for Time.com a year later. In 2000, he was named San Francisco bureau chief for Time magazine. He has served as senior editor for Business 2.0, West Coast editor for Fortune Small Business and West Coast web editor for Fast Company. Chris is a graduate of Merton College, Oxford and the Columbia University Graduate School of Journalism. "How asteroid mining will save the Earth — and mint trillionaires." Mashable, 2019, mashable.com/feature/asteroid-mining-space-economy. [Quality Control]

All in all, it’s starting to sound a damn sight more beneficial to the human race than the internet economy is. Not a moment too soon. I’ve written encouragingly about asteroid mining several times before, each time touting the massive potential wealth that seems likely to be made. And each time there’s been a sense of disquiet among my readers, a sense that we’re taking our rapacious capitalist ways and exploiting space.

Whereas the truth is, this is exactly the version of capitalism humanity has needed all along: the kind where there is no ecosystem to destroy, no marginalized group to make miserable. A safe, dead space where capitalism’s most enthusiastic pioneers can go nuts to their hearts’ content, so long as they clean up their space junk.

(Space junk is a real problem in orbital space because it has thousands of vulnerable satellites clustered closely together around our little blue rock. The vast emptiness of cislunar space, not so much.)

And because they’re up there making all the wealth on their commodities market, we down here on Earth can certainly afford to focus less on growing our stock market. Maybe even, whisper it low, we can afford a fully functioning social safety net, plus free healthcare and free education for everyone on the planet.

## 3

#### Counterplan: The appropriation of outer space by private entities except for Viasat is unjust

#### Viasat boosts Indigenous economies.

**SBS 1/12** [Indigenous Australians to lead space industry at new Alice Springs earth ground station, <https://www.sbs.com.au/news/indigenous-australians-to-lead-space-industry-at-new-alice-springs-earth-ground-station/b35811cc-1ecb-4a90-9be2-d6c1f4486e3b>, Jan 12 2022, SBS News] [SS]

A multi-million-dollar earth ground station will be built in the Northern Territory's Alice Springs, set to be the first development of its kind on Aboriginal-owned land in Australia. Indigenous Australians will become leading participants in the global satellite and space industry, with the Real-Time Earth (RTE) facility expected to bring new jobs and economic opportunities to remote Australia. Global communications company Viasat Inc. has partnered with Aboriginal not-for-profit science and technology company Centre for Appropriate Technology Ltd (CfAT) to deliver the project, financed by Indigenous Business Australia. It will be used to track the next generation of low earth orbiting satellites for earth observation used for scientific research, environmental monitoring, and commercial applications. CfAT chairperson Peter Renehan said the facility "puts Aboriginal people at the forefront of Australia’s growing space sector". "This state-of-the-art development will provide a positive contribution to the local economy through employment opportunities for local businesses during each phase of construction as well as ongoing jobs for local Aboriginal people once operational," she said. "CfAT exists to provide people in regional and remote Australia with options for maintaining their relationship with country. "We do this by providing technologically innovative solutions to infrastructure challenges with digital connectivity as a core focus of the companies work." A KPMG report Aboriginal and Torres Strait Islander people own or have controlling interests in about 40 per cent of the Australian land mass under various forms of title and legislation. Indigenous Business Australia Chairperson Eddie Fry said the new earth ground station was important for both the Australian space industry and the Indigenous community. "Aboriginal and Torres Strait Islander people own or control significant areas of land in remote areas where there is limited economic potential," he said. "This first of its kind development on Aboriginal land gives the community both economic and social returns." He added Alice Springs was an optimal environment for this type of technology due to a large number of cloud-free days, limited radio interference and access to fibre network on the grounds. Indigenous Australians Minister Ken Wyatt said developments such as this showcased how Aboriginal and Torres Strait Islander people could continue leading roles in our nation’s innovation. "Indigenous Australians hold a powerful economic force through their connections with land, culture and community,” he said. "This exciting project is a prime example of the power of country to help deliver commercial returns through technology, employment and career opportunities."

#### Indigenous led economics solve warming.

**Swiderska ‘21** [Here's why Indigenous economics is the key to saving nature, <https://www.iied.org/heres-why-indigenous-economics-key-saving-nature>, Krystyna Swiderska, April 13 2021] [SS]

Western economics is not only destroying the environment. It is also destroying Indigenous peoples’ holistic development models that ensure balance with nature, and provide alternative paradigms for sustainable development. For many of the world’s 476 million Indigenous peoples, balance and reciprocity (PDF) with nature are fundamental principles that guide all aspects of life. Rather than privileging human economic goals and pursuing nature conservation separately, many Indigenous societies seek to achieve ‘holistic wellbeing’ or ‘Buen Vivir’, which means the wellbeing of both people and nature together. Take the Quechua and Aymara people in Peru, for example, who make up nearly a fifth of Peru’s population. According to their Andean cosmovision, the world is divided into three communities or ‘ayllus’: i) the wild or natural world, ii) the human and domesticated world, and iii) the sacred world. To achieve wellbeing (‘Sumaq Causay’), these three communities must be in balance, which requires reciprocity between them (‘ayni’). These Andean concepts come from the Incas, the largest pre-Columbian empire, and are still very much alive in the Andes. So too are barter markets (PDF), which provide people at different altitudes with access to essential nutrients and help sustain rich Andean biodiversity. Balance with nature, reciprocity and solidarity (the obligation to help those in need) are key principles embedded in many Indigenous cultures across the world, from the Americas, to China, India and Kenya. These Indigenous economies (PDF) promote sufficiency rather than infinite growth, and equity and redistribution of wealth rather than accumulation. Many subsistence economies are also characterised by circular agriculture models, which minimise waste and carbon emissions. The separation of people and nature threatens both In Peru and across the world, the nature- and people-friendly informal economies of Indigenous peoples are steadily being eroded by Western, neo-liberal economic policies that separate people and nature, and view Indigenous cultures and subsistence economies as ‘backward’ and in need of modernisation. Ironically, the same Indigenous economies that have conserved and enhanced biodiversity for millennia are now threatened by environmental policies that often fail to recognise the value of Indigenous knowledge, thus contributing to its erosion. Most of the world’s remaining biodiversity is located on lands owned or managed by Indigenous peoples. A global scientific assessment (PDF) by the Intergovernmental Panel on Biodiversity and Ecosystem Services (IPBES) found that “nature is generally declining less rapidly in Indigenous peoples’ lands than in other lands”. However, the IPBES assessment also found nature managed by Indigenous peoples and local communities (IPLCs) is under increasing pressure, as is the knowledge of how to manage it. Areas managed by IPLCs “are facing growing resource extraction, commodity production, mining and transport and energy infrastructure”. Negative impacts from all these pressures include “continued loss of subsistence and traditional livelihoods” and impacts on “health and wellbeing from pollution and water insecurity”. These impacts “also challenge the transmission of Indigenous and local knowledge” and “the ability of indigenous peoples and local communities to conserve and sustainably manage wild and domesticated biodiversity that are also relevant to broader society”. Mainstream economic activities on Indigenous lands have rarely benefited Indigenous Peoples, who make up 6% of the world’s population but 19% of the extreme poor. In fact, their situation has often deteriorated (PDF), due to loss of land and natural resources, and the weakening of cultural ties and social cohesion. Integration with market economies has led to social tension and conflict, limited opportunities for meaningful employment, low returns for producers and a shift towards consumerist lifestyles. The dominant approach to nature conservation through protected areas also reflects a Western worldview that separates people and nature, often excluding Indigenous people to protect biodiversity. Many state-run protected areas have resulted in negative social impacts, are losing biodiversity and are not effectively or equitably managed, as IPBES found (PDF). Bridging the divide Clearly, alternative development and conservation models that bridge the nature-people divide are urgently needed to achieve the 2030 Sustainable Development Goals. Indigenous Peoples’ holistic worldviews provide alternative development paradigms, which benefit both people and nature. For example, Indigenous Peoples’ ‘mixed economies’, which combine subsistence and market activities, sustain Indigenous values that underpin biodiversity conservation, while contributing to nutrition, health, wellbeing and climate resilience, and generating income. Local markets and short value chains are often prioritised, rather than global export markets. Indigenous Peoples have started to shape new community enterprise models that assert control over their territories and promote Indigenous traditions of sustainability and enterprise for the common good. These Indigenous enterprises have delivered multiple benefits for livelihoods, culture, social capital and biodiversity conservation. For example, in the Potato Park in Peru, a Biocultural Heritage Territory governed by six Quechua communities, collective micro-enterprises (for gastronomy, agro-ecotourism, crafts, herbal teas and so on) are guided by Andean principles and holistic wellbeing goals. Ten per cent of the revenues from each micro-enterprise is invested in a communal fund and redistributed annually to reward biocultural heritage stewards and help those in need. Thanks to their ancestral Indigenous knowledge, linked with science, the Potato Park communities have ensured food security despite severe climate change impacts and the COVID-19 pandemic. During the pandemic, the communities donated a ton of potatoes to hungry people in Cusco, in line with the principle of solidarity. The social ties and mutual care and solidarity that Indigenous communities have displayed in the pandemic, highlights the type of social relations that are core to resilient economies and an inclusive green recovery. The concept of 'biocultural heritage', which is derived from Indigenous Peoples’ holistic worldviews and traditions, recognises the inextricable linkages between nature, culture and development. The way forward A new narrative is needed which recognises the highly progressive and dynamic nature of Indigenous knowledge and economic systems that put nature and equity at the heart of development. Indigenous Peoples have a leading role to play in shaping alternative paradigms to mainstream economic models that are destroying the environment and traditional cultures. Achieving the Sustainable Development Goals (SDGs), and undoing years of racial injustice that lie at the root of poverty and inequality, requires structural reform across economic and environment sectors, from local to global levels, to put Indigenous Peoples at the heart of decision-making. This year provides an opportunity for governments and political leaders to demonstrate real commitment to achieving the SDGs and leaving no one behind. It is not too late to reform the leadership structure for the UN Food Systems Summit in September 2021, so that representatives of poor, hungry, marginalised and Indigenous Peoples play a leading role. Or to reform the proposed post-2020 Global Biodiversity Framework (PDF), to be agreed at the biodiversity convention COP15 in October, so that the knowledge and leadership of Indigenous Peoples and local communities is integrated across the targets. Indigenous Peoples have answers for many of the world’s most intractable challenges: inequality, ecocide, climate change. We cannot address these challenges without their wisdom and leadership.

#### Warming hurts marginalized individuals the most – only the elite are able to afford to survive in a world with warming where countries in Africa get screwed over, in a world with scarce resources only the rich can afford to live.

## Case

### Framing

RoB is to evaluate the fiated consequeunces and effects of the plan. Consequences are tied to epistemology and inform material violence. Don’t let them say appropriation means my args don’t link. They are making a value statement that appropriation is bad, if I win the consequeucnes of appropriation are good that disproves their args.

Err aff never seen space mining happen yet etc.

#### Determinism hijacks empericism. Empericism says knowledge can only be based off observed fact. Thus, free will is illogical since it would claim one could take an alternative course of action than whatever action they took, BUT that would not be an observed fact.

#### Induction collapses to determinism, it says everything must be based on some previous cause which concludes in determinism definitionally.

That negates since determinism proves theres no obligation under your FW since everything is predetermined.

#### Extinction outweighs –

#### 1 – Paternalism – taking everyones lives without their consent is actively violent and takes away people’s autonomy.

#### 2 – Suffering – mass death causes suffering because people can’t get access to resources and basic necessities

#### 3 – Objectivity – body count is the most objective way to calculate impacts because comparing suffering is unethical

#### 4 – Moral uncertainty – if we’re unsure about which interpretation of the world is true – we ought to preserve the world to keep debating about it

Doesn’t paper over we win probanlity

### Adv

#### Haskins just says the narrative of exploration is bad, we don’t defend the narrative of old white presidents and white ppl only the effects and consequnces that occur.

#### Smiles argument doesn’t link because theres nobody in space.

#### NGO is just about white people appropriating stuff it has nothing to do with Space.

#### 1] Racial Capitalism thesis is incorrect – connection between Race and Cap is circumstantial not necessary

Walzer 20 Michael Walzer 7-29-2020 "A Note on Racial Capitalism" <https://www.dissentmagazine.org/online_articles/a-note-on-racial-capitalism> (a prominent American political theorist and public intellectual. A professor emeritus at the Institute for Advanced Study in Princeton, New Jersey)//Elmer

I have been puzzled for many months by the appearance of the phrase “racial capitalism” in the left press (see, for example, the article by K. Sabeel Rahman in the Summer 2020 issue of Dissent). What does it mean? Perhaps the adjective “racial” is simply an ordinary qualifying adjective. Racial capitalism is one kind of capitalism, and then there must be other kinds, requiring other adjectives. Here in the United States we have a kind of capitalism where the majority of exploited workers or a majority of the most exploited workers are people of color. The underclass and the reserve army are defined both racially and economically. Of course, no leftist writer would be indifferent to the exploitation of white workers, who might still make up the majority of the American workforce—and who are certainly the majority of exploited workers in Europe. The point of the adjective, then, is simply to focus our attention, for good reasons, on non-white workers. But is the exploitation of these workers a necessary feature of American capitalism? The phrase “racial capitalism” leaves us unclear about whether the hierarchical location of non-white workers is determined by race or by capitalism or by the two somehow working together. To begin to answer that question, we need to look at some examples of non-racial capitalism. The form of capitalism sponsored by the **Chinese communists** is obviously non-racial. Though the exploited workers are, in Western terminology, people of color, Western terminology is out of place here. If the Chinese imported white workers to take on the most menial jobs, that might make Chinese capitalism “racial,” **but no such importations have been reported**. The predatory version of capitalism that prevails in Putin’s Russia is also non-racial. It may be that Muslims are among the most exploited workers in Russia, but they are mostly Caucasian (some of them the original Caucasians), so we would have to talk about religious capitalism—where Orthodox Christians, not white people, are the privileged group. But no one is doing that. I have no statistics, but from what I read about China and Russia, I doubt that the rate of exploitation is higher in the United States, in racial capitalism, than it is in those two countries, **where capitalism is non-racial**. **Capitalism “works” with and without a racialized underclass** and reserve army. But is that right? The adjective “racial” sometimes makes a much stronger claim: it isn’t a qualifying but rather a definitional adjective. Capitalism is necessarily, inherently, racist. Forget about China and Russia, which are capitalist latecomers. Western capitalism is the prototypical version, and it has been racist from day one (if we can agree on day one)—always and forever racist. Does this mean that Manchester in 1844, as Engels described it, where all the exploited workers were white, wasn’t capitalist? No, for those workers were producing fabrics from cotton raised and harvested by Black slaves in the American South. That’s true enough, but I am not sure it is sufficient for an argument about necessity. Consider a counterfactual possibility: had no Black slaves been available, the recruitment of Irish workers would have started much earlier than it did. The rise of capitalism would not have been halted had the slave trade never begun. But the Manchester/Southern plantation example suggests what we all now know: capitalism is a global economic system, and it depends on the exploitation of people of color around the world. Here, however, it seems clear that the key **issue is exploitation, not racism**.

Given global demography, the majority of workers in any global economy will be people of color. Even in a democratically or social democratically regulated global system, the majority of workers and the majority of managers—the underclass and the overclass—will be non-white. Indeed, it would be the refusal of any transnational corporation to hire people of color that would rightly be called racist. (In the Pennsylvania town where I grew up, the local steel company did not hire, and therefore did not exploit, Jews or Black people. I suppose that this is also an example of racial capitalism.) All this suggests that capitalism and racism **have to be analyzed separately**. They overlap sometimes, as they do today in the United States. But the overlap is **circumstantial, not necessary**. **The two phenomena are distinct. They don’t rise and fall together. Each one, for different reasons, requires severe criticism and sustained opposition.** Many years ago, socialist writers argued that the triumph of the working class would liberate women, Jews, Black people, and everyone else. Separate political struggles against sexism, anti-Semitism, or racism were unnecessary—indeed they were a distraction from the all-important class war. Today some people on the left seem to believe that the end of racism will bring with it the downfall of capitalism. Both these theories are wrong. Overthrowing racism will still leave us with capitalism; overthrowing capitalism will still leave us with racism. Putting the adjective and noun together gives us a false sense of the **relationship** between the two phenomena. It might make sense, then, to ban the phrase from the pages of left newspapers and magazines. But since I am opposed to bans of that sort, I would only suggest that the phrase should always be queried by the editors. Do the writers who use it have some idea about what it means? Or are they just against racial capitalism, whatever it means?

#### 2] Capitalism solves inequality, boosts living standards, and is economically sustainable

Bourne 15—Head of Public Policy at the Institute of Economic Affairs (Ryan, 1-15-2015, “In defence of rampant consumerism”) LADI

Some worry about the effect of growth and consumption on the environment, or on economic inequality. For others, it’s the sheer vulgarity of desire for stuff which perturbs – as evidenced by the backlash against the supposedly barbarous hordes fighting over flat-screen TVs on the shopping day ‘Black Friday’. But in the public discourse, these views always come together in a predictable narrative: ever-rising demand for material things, and political obsession with GDP, have caused us to lose sight of what matters – community, family, and the duties we have to each other. In particular, the replacement over the past three decades of what Dr Sentamu calls the "solidaristic" state with one which leaves more room for markets is blamed for eroding those values and dehumanising the poor. Wouldn’t it be better for all of us if we placed less emphasis on growth, and instead re-shaped an activist state to target other concerns? No. Every single one of these claims and hopes are mistaken. Material advances are crucial to our well-being. Just three centuries ago, average labourers earned just £2 a day in today’s money. Life was tough. Life expectancy at birth was 36. Most of the world was equivalent to the poorest parts of Bangladesh today. At that time it might have been considered materialistic to desire things that we now take for granted, such as central heating, decent sanitation and cheap clothes and food. Even in 1973, 2 million people in the UK lived without either an indoor toilet, a bath or hot running water. It is therefore impossible to draw a line across 2015 and suggest that our material goals are satisfied and further consumption frivolous. Even Keynes recognised the folly of those who claim in each generation that we’ve reached the limits of progress and should simply be content with our lot. Is it ‘consumerist’ to desire the washing machine, the refrigerator, and the computer, which have all, in so many ways, enriched our lives? Few would wish to reverse these innovations, and the idea that their development – or desire for them – created an individualistic, materialistic culture which eroded social solidarity is difficult to imagine. Far from being frivolous, we can see with hindsight that they contributed to smashing the poverty and poor hygiene which had hitherto characterised all human history. In fact, consumerism in itself is a crucial driver of the innovations that have improved the well-being of the poor.

1. <https://www.merriam-webster.com/dictionary/ought> [↑](#footnote-ref-1)