

**I affirm the resolution: The appropriation of outer space by private entities is unjust**

**The single standard is deconstructing colonialism**

**The only way to establish a just, peaceful society is to deconstruct colonialism**

**Bryne et al 18 1**

(Sean Bryne, Mary Anne Clark, and Aziz Rahman. All at the University of Manitoba. "Colonialism and Peace Conflict Studies" 2018. <https://nsuworks.nova.edu/cgi/viewcontent.cgi?article=1432&context=pcs>)

**"To fight for peace is to fight against direct and structural violence"** (Galtung, 1975, p. 364). This **necessitates creating a sustainable justpeace that** is inclusive, empowering, and **deconstructs unjust** cultural, economic, political, and social **structures as well as facilitating reconciliation processes so that people can heal from** the traumatic consequences of **colonialism**. Such a sustainable process should recognize local people's resilience and resistance to social injustices, and the invisible work of everyday peacemakers (Chandler, 2017; Mac Ginty, 2008; Richmond, 2016). The "infra politics" of local resistance and resilience can be found in people's local stories as well as the socially embedded networks, practices, relations, and spaces of everyday life (Scott, 1992). **In the peacebuilding phase of social justice, unjust institutions that emerged out of colonial practices must be transformed, as well as relationships between Indigenous peoples and settler societies** (Lederach, 1997). The creation of inclusive and just cultural, economic, and political structures, processes, and practices can address many of these past injustices. The challenge is **in** dealing with the psychological and biological harm caused by the direct and indirect violence of colonialism. At the cellular and biological level, the trauma from colonization can also impact a whole generation of Indigenous people's DNA (Bombay, Matheson, & Anisman, 2009, 2010, 2014). The creation of macro level truth and reconciliation processes can assist in the societal healing that needs to take place, and they can be combined with local story and arts-based peacebuilding approaches, growing areas of PACS reflexive praxis, that address everyday suffering in local communities (Senehi, 2009; Erenrich & Weregina, 2017), to prevent the "transgenerational transmission of trauma" (Volkan, 1997, p. 7). In addition, an accurate rewriting of history must be included in the education curriculum in schools that is inclusive of Indigenous epistemology, cultures, and languages (Bekerman & Zembylas, 2014; TRC, 2015). A peace pedagogy that is intrinsically part of an inclusive socialization process will lead to the positive political development of all citizens.

**Colonial societies are built on exclusion, and do not take many people into account. Deconstructing colonialism is the only way to allow those harmed by colonizing violence back into any consequentialist calculus, meaning this framework is a prerequisite to all consequentialist frameworks.**

**Butler 03**

(Butler, Judith. "Violence, Mourning, Politics" Studies in Gender & Sexuality 4.1 (2003) 20-23)

We cannot understand vulnerability as a deprivation, however, unless we understand the need that is thwarted. Such infants still must be apprehended as given over, as given over to no one or to some insufficient support, or to an abandonment. It would be difficult, if not impossible, to understand how humans suffer from oppression without seeing how this primary condition is exploited and exploitable, thwarted and denied. The condition of primary vulnerability, of being given over to the touch of the other, even if there is no other there, and no support for our lives, signifies a primary helplessness and need, one to which any society must attend. **Lives are supported and maintained differently, and there are radically different ways in which human physical vulnerability is distributed across the globe. Certain lives will be highly protected, and the abrogation of their claims to sanctity will be sufficient to mobilize the forces of war. Other lives will not** find such fast and furious support and will not even **qualify as "grievable."** A hierarchy of grief could no doubt be enumerated. We have seen it already, in the

genre of the obituary, where lives are quickly tidied up and summarized, humanized, usually married, or on the way to be, heterosexual, happy, monogamous. But this is just a sign of another differential relation to life, since we seldom, if ever, hear the names of the thousands of Palestinians who have died by Israeli military with United States support, or any number of Afghani people, children and adults. Do they have names and faces, personal histories, family, favorite hobbies, slogans by which they live? What defense against the apprehension of loss is at work in the blithe way in which we accept deaths caused by military means with a shrug or with self-righteousness or with clear vindictiveness? To what extent have Arab peoples, predominantly practitioners of Islam, fallen outside the "human" as it has been naturalized in its "Western" mold by the contemporary workings of humanism? What are the cultural contours of the human at work here?

How do our cultural frames for thinking the human set limits on the kinds of losses we can avow as loss? After all, **if someone is lost, and that person is not someone, then what and where is the loss, and how does mourning take place?**

This last is surely a question that lesbian, gay, and bi-studies has asked in relation to violence against sexual minorities; that transgendered people have asked as they are singled out for harassment and sometimes murder; that intersexed people have asked, whose formative years are so often marked by unwanted violence against their bodies in the name of a normative notion of the human, a normative notion of what the body of a human must be. This question is no doubt, as well, the basis of a profound affinity between movements centering on gender and sexuality and efforts to counter the normative human morphologies and capacities that condemn or efface those who are physically challenged. It must also be part of the affinity with anti racist struggles, given the racial differential that undergirds the culturally viable notions of the human, ones that we see acted out in dramatic and terrifying ways in the global arena at the present time. I am referring not only to humans who, in a way, are not humans, but also to a conception of the human that is based upon their exclusion. It is not a matter of a simple entry of the excluded into an established ontology, but an insurrection at the level of ontology, a critical opening up of the questions, What is real? Whose lives are real? How might reality be remade? Those who are unreal have, in a sense, already suffered the violence of derealization. What, then, is the relation between violence and those lives considered as "unreal"? Does violence affect that unreality? Does violence take place on the condition of that unreality? If violence is done against those who are unreal, then, from the perspective of violence, it fails to injure or negate those lives since those lives are already negated. But they have a strange way of remaining animated and so must be negated again (and again). They cannot be mourned because they are always already lost or, rather, never "were," and they must be killed, since they seem to live on, stubbornly, in this state of deadness. Violence renews itself in the face of the apparent inexhaustibility of its object. **The derealization of the "Other" means that it is neither alive nor dead, but interminably spectral.**

The infinite paranoia that imagines the war against terrorism as a war without end will be one that justifies itself endlessly in relation to the spectral infinity of its enemy, regardless of whether or not there are good grounds to suspect the continuing operation of terror cells with violent aims. How do we understand this derealization? It is one thing to argue that first, on the level of discourse, **certain lives**

are not considered lives at all, they cannot be humanized, that they **fit no dominant frame for the human**, and that their dehumanization occurs first, at this level, and that this level then gives rise to a physical violence that in some sense delivers the message of dehumanization that is already at work in the culture. It is another thing to say that **discourse itself effects**

**violence through omission.** If 200,000 Iraqi children were killed during the Gulf War and its aftermath (Garfield, 1999), do we have an image, a frame for any of those lives, singly or collectively? Is there a story we might find about those deaths in the media? Are there names attached to those children? There is no obituary for the war casualties that the United States inflicts, and there cannot be. If there were to be an obituary, there would have had to have been a life, a life worth noting, a life worth valuing and preserving, a life that qualifies for recognition. Although we might argue that it would be impractical to write obituaries for all those people, or for all people, I think we have to ask, again and again, how the obituary functions as the instrument by which grievability is publicly distributed. It is the means by which a life becomes, or fails to become, a publicly grievable life, an icon for national self-recognition, the means by which a life becomes noteworthy. As a result, **we have to think of the obituary as an act of nation**

**building.** And the matter is not a simple one, for, **if a life is not grievable**, it is not quite a life; **it does not qualify as a life** and is not worth a note. It is already the unburied, if not the unburiable.

**Traditional moral theories cannot accomplish what is necessary to deconstruct colonialism, meaning this framework is a prerequisite to other frameworks.**

**Bryne et al 18 2**

(Sean Bryne, Mary Anne Clark, and Aziz Rahman. All at the University of Manitoba. "Colonialism and Peace Conflict Studies" 2018. <https://nsuworks.nova.edu/cgi/viewcontent.cgi?article=1432&context=pcs>)

The nature of colonialism is examined in this comparison of British colonial policy in Ireland and Canada toward Indigenous people.

**The histories and realities** of Indigenous peoples' experiences **of colonizing violence are not adequately addressed by the dominant approaches of the democratic peace theory's universalist neoliberal technocratic values, expectations, and assumptions** (see Mac Ginty, 2013). PACS **scholars and practitioners need new interpretive frames to make sense of the impact and consequences of colonialism and the intent of genocidal destruction** across

different colonial contexts in order to understand the deep roots of conflict (economic exploitation, internalization of oppression, racist ideology), and how we should go about critical and emancipatory peace building, theory building, and practice. The study of colonialism is required to understand conflict milieus characterized by structural violence in order to create a justpeace (see Lederach, 1997) that includes restorative and reconciliatory processes, and recognition of local people's resilience and resistance to structural violence and social injustice (see Chandler, 2017).

**The debate cannot just exclude those harmed by colonial violence.**

### **Alston and Timmons 14:**

(Jonathan Alston, Head Debate Coach at Newark's Science Park High School, and Aaron Timmons, Head Coach at the Greenhill School. "Nobody Knows the Trouble I See (And In National Circuit Lincoln-Douglas Debate, Does Anyone Really Care?" April 2014, VBriefly.)

The writers of the article seem deeply offended and or confused by an argument that many students around the country have recently found it necessary to make. Students pushing back against the idea that they have to prove that rape or genocide is bad have taken to routinely using the works of Dr. Shanara Reid Brinkley, Tim Wise, Henry Giroux, Tommy Curry, Chris Vincent, (former CEDA and NDT Champion), Elijah Smith and others to warrant the benefit to making arguments that challenge structural oppression. Though **debate is** a game, it is a game **about issues that have real consequences. We teach future generations how to deal with issues of oppression.** Often the evidence shows that **debaters go on to** become leaders and **impact** policy in **the real world.** This means that **it is appropriate for the judge's role to be an educator** responsible for training future generations. **Justifications of moral frameworks that don't preclude rape, slavery and genocide are dangerous because rights are only important so long as a critical mass of society believes that they should exist.**

### **Contention 1: Colonialism creates structural violence**

**Something as seemingly benign as medicine upholds violence in a colonial or postcolonial society.**

### **Keller 11**

(Richard C. Keller, professor of the history of medicine, from book, "Unconscious Domains"  
<https://www.degruyter.com/document/doi/10.1515/9780822393986-010/html>)

We most often imagine medicine as a healing art, a means of alleviating pain. And yet, **what of a scenario in which medicine is a primary source of—or is at least as coextensive with—suffering and trauma? Since Michel Foucault's critical framings of clinical knowledge and medical power, social scientists and humanists have exhaustively explored the production of biopolitical knowledge and its implications for modernity.** Yet, a concern for exposing the operation of medical power has produced fewer examinations of medicine as an explicit source of suffering. This chapter explores iatrogenic forms of suffering by examining **the complicity of medicine in the structural violence of the colonial situation, one in which medicine cannot be imagined as anything other than a force of oppression.** Such a perspective **illuminates the overlapping of layers of suffering and violence under colonialism,** a scenario **in which the clinic is often a literal theater for colonial conflict.** For Algerian author Kateb Yacine, the intersection of sickness and healing outlines an encounter marked by overdetermined forms of physical, emotional, and psychological trauma. Kateb's poetry, his dramatic works, and his enigmatic novel Nedjma provide crucial sources

for exploring the clinic as a space of colonial violence and literature as a site of resistance against both imperialism and the sickness it generates. For Kateb, as for Frantz Fanon, madness in particular is the paradigmatic sickness of colonialism, while psychiatry operates as a bio-political machine for the regulation of colonial order. Yet Kateb's

**Violence from the colonial reality persists in indigenous communities, and can be passed on between generation and generation.**

## **Bombay et al 09**

(Amy Bombay MSc, Kim Matheson PhD, Hymie Anisman PhD, "Intergenerational Trauma" 2009.  
<https://jps.library.utoronto.ca/index.php/ijih/article/view/28987/23916>)

**Traumatic events exact an enormous psychological and physical toll on survivors, and often have ramifications** that must be **endured for decades**. This includes emotional scars, and in **many cases standards of living are diminished, often never recovering** to levels that existed prior to the trauma. These **traumas can occur at a personal level** (e.g., car accident, or rape) **or at a collective level** (war, natural disasters, or genocide), and the responses to such events are not identical. **In the latter instance, there is now considerable evidence that the effects of trauma experiences are often transmitted across generations, affecting the children and grandchildren** of those that were initially victimized. The present review is meant to describe the immediate and intergenerational impacts of traumatic events in First Nations people. In this regard, particular attention is devoted to how intergenerational effects may come about, with particular focus on the influence of socioeconomic disadvantages (e.g., living conditions) and parental styles that might be secondary to traumatic events. Importantly, however, collective trauma may have **profound intergenerational effects that infiltrate beyond easily observed or measured factors** that come from the survivors telling and retelling of trauma (or in contrast, by the deep silence, that is common among some survivors). In her persuasive work, Marianne Hirsch (2001) refers to "postmemory," which may be particularly poignant in the intergenerational transmission of trauma, as it can also be viewed as a "reclaiming of memory." She states "postmemory" most specifically describes the relationship of children of survivors of cultural or collective trauma to the experiences of their parents, experiences that they 'remember' only as the narratives and images with which they grew up, but that are so powerful, so monumental, as to constitute memories in their own right" (pg. 16). **Before the arrival of Europeans, Aboriginal groups in North America were largely independent and self-governing**, determining their own philosophies and approaches to cultural, economic, religious, familial, and educational matters (Lee, 1992; Royal Commission on Aboriginal Peoples (RCAP), 1996). **Such healthy societies stand in sharp contrast to the conditions that currently exist in many First Nations communities.** Years of **colonization and attempts at forced assimilation have led to the devastation of First Nations communities and cultures.** For example, in North America, **First Nations peoples encounter high levels of adverse childhood experiences**, such as abuse, neglect and household substance abuse (Blackstock Trocmé & Bennett, 2004; Duran et al., 2004a; Koss et al., 2003). As well, **relative to the general population, they are more likely to encounter stressful experiences in adulthood, including poverty and unemployment, violence, homicide, assault, and witnessing traumatic events** (Bohn, 1998; Karmali et al., 2005; Manson, Beals, Klein, Croy, & the AI-SUPERPPF Team, 2005; Waldram, 1997). **Moreover, First Nations peoples are faced with high rates of discrimination** (Ekos, 2006a,b) **that may also function as a profound stressor** (Kessler, Mickelson & Williams, 1999). According to Whitbeck and colleagues (2004a), the **current health and social conditions**, coupled with **continued discrimination, act as reminders of, and area continuation of, the historical traumas that persist in the thoughts of Aboriginal people and continue to impact them.** Historical traumas have included a broad range of events, some of which were experienced only by specific Aboriginal communities, whereas others were widespread and impacted a large majority of Aboriginal peoples. The **historical and contemporary traumas**

**experienced may have had numerous intergenerational effects that have not been extensively examined.**

However, it is clear from studies in other populations and cultures (e.g., survivors of the holocaust during WWII) that the effects of trauma can be transmitted from parents to their offspring, just as there is intergenerational transmission of knowledge and culture. These have included vulnerability to posttraumatic stress disorder (PTSD) (Yehuda, Halligan & Grossman, 2001), general psychological distress (Kellerman, 2001a), difficulties in coping with stressful experiences (Baider et al., 2000), and poor attachment styles (Lyons-Ruth, Yellin, Melnick, & Atwood, 2005). In addition, there are still **other potential effects on the mental health of First Nations that have not been evaluated, such as loss of culture and languages, loss of identity,** including pride and a sense of kinship with other First Nations peoples. These consequences occur at the individual, family and community levels, all of which are connected and interrelated. Considering the significant role that trauma plays in the lives of First Nations peoples, it is important to identify mechanisms by which the cycle of trauma and stress repeats itself across generations in order to intervene and preclude the intergenerational cycle. The following sections provide an overview of the intergenerational impact of trauma. The initial section will review current approaches to understanding trauma and its consequences, and will discuss some of the health problems that currently exist among First Nations peoples. Current traumatic events, or those of the relatively recent past, faced by First Nations people are provided in the second section within a historical context. This will be followed by a discussion of intergenerational transmission of trauma, and its implications for Aboriginal populations. The concepts of collective and historical trauma are then introduced, followed by the assessment of trauma and its psychological consequences. The final section will provide a summary of the findings, and will discuss their clinical implications and what can be done to mitigate the effects of trauma experiences extending across generations. Throughout this paper we make reference to a variety of pathological states (e.g., depression, anxiety and PTSD) and one might gain the impression that this type of focus alone is the benchmark by which to evaluate well-being in First Nations communities. In fact, this approach is taken because the 'formal' research that has been conducted typically involved evaluative tools that measured symptoms of these disorders. In fact, as discussed in later sections of this review, factors such as wellness and holistic health may be particularly important for First Nations individuals, and further that conceptualization and meanings related to trauma and well-being likely vary across diverse First Nations communities.

## **Contention 2: Space travel is colonialism**

**Historically, space travel has completely relied on colonialism and its violence. Even now, it still relies on continuing domination.**

### **Durrani 19**

(Haris Durrani, P.H.D candidate at Columbia Law School and Princeton University, "Is Spaceflight Colonialism?" 7/19/2019. <https://www.thenation.com/article/world/apollo-space-lunar-rockets-colonialism/>)

In 2017, protesters occupied the Guiana Space Centre in Kouru, French Guiana, shutting down half the world's space launches for nearly the entire month of April. French Guiana is a "department" of France, a territory whose currency is the euro and residents are French citizens. It is one of the few remaining European territories in the Americas. The territory was a former penal colony, Devil's Island, which operated from 1853 to 1953, and, since 1964, **France has exploited its control over French Guiana to operate the space center.** Against this history, the massive demonstration in 2017 sought redress for a range of **debilitating conditions** that protesters **attributed to mainland France: growing unemployment, decaying infrastructure, paltry wages, burdensome cost of living, high homicide rate,** and **limited access to schools, medical services, and potable water.** Occupying the center, the **"second-busiest spaceport in the world"** after Cape Canaveral, **was a powerful way for the protesters to command the attention** of the mother country. They pressed on a vulnerability—French, European, and global dependence on the center—in order to make visible their imperial plight to the world.

As Americans celebrate the monumental semi-centennial of the Apollo 11 landing, the commemorations should also invite reflection on the troubled history of spaceflight and the laws that govern it. Two years before Neil Armstrong and Buzz Aldrin stepped onto the moon, the Outer Space Treaty of 1967 had ensured that no nation could declare sovereignty in space; planting an American flag on the lunar surface, US officials knew, did not amount to a national claim. But while this

“anti-imperial” element of the Space Treaty has received deserved attention, it by no means represents the history of spaceflight and outer-space law as practiced by countries and corporations in the Global North—a point upon which I elaborate in the Columbia Journal of Transnational Law. While the recent spate of billionaires cashing in on spaceflight points to the inequalities that shape its development, these inequalities are hardly new.

The postcolonial unrest in French Guiana is not an isolated incident. Because of its proximity to the equator, territory in developing countries is particularly valuable for launching into space, communicating with spacecraft, and monitoring orbit. This March, Jair Bolsonaro signed a deal with Donald Trump to open Brazil’s Alcântara Launch Center to the US space industry. This has revived concerns about the land rights of the quilombola, indigenous black, and poor communities in Brazil. In the 1980s, the Brazilian government displaced the quilombolas when it established the space center, promising economic development that has yet to be realized. Recent scholarship has pointed to the contingencies of launch-site territory, nationalism, and self-determination in India and Kenya. Recently, protesters in Hawaii have attempted to prevent the construction of a telescope on a mountain sacred to indigenous peoples.

Afghanistan in Crisis

Meanwhile, the US Global Positioning System (GPS) has established communication bases on numerous islands where America claims territory, disrupting communities that live there. Similarly, the US Air Force’s Lockheed Martin–commissioned Space Fence, which will monitor spacecraft and debris in orbit, will run 80 percent of its capabilities out of a military base in the Marshall Islands, a continuing subject of US empire. In these histories, spaceflight relies upon and continues imperial claims over territory and resources.

Within the United States, launch sites can exploit marginalized populations as well. For instance, industry and government agencies in the Mojave Desert region—one of the nation’s oldest sites for space activities—employ locals as manufacturers and engineers and teach students about spaceflight. But these developments do not seem to have improved the economy in Mojave, where the median income is below the national median. The population is predominantly black and Latino. The US Department of Interior’s long history of imperial expansion even includes plans for a lunar colony and the use of satellites to survey resources on indigenous lands in the United States and abroad.

Moreover, the massive technological feats of spaceflight rely on imperial claims over natural resources. Luxembourg, a recent hub for commercial space, accumulated wealth by virtue of its history of mining, but marginalized communities with valuable raw materials have fallen prey to the “resource trap” common to imperial encounters. For instance, the fact that Mojave was a key manufacturing and mining site for the Southern Pacific Railroad implicates the region in a longer history of indigenous violence and economic difficulty. Similarly, amid the advent of aerial technology and the Space Age, the US military-industrial



complex funded mining projects throughout the Caribbean, extracting bauxite (aluminum) with which to construct US aerospace vehicles. Likewise, the Ball Corporation, famous for its subsidiary Ball Aerospace, is predominantly an aluminum, steel, and packaging company. Over the last decade, China has sought to instrumentalize its space capabilities to grow a network of soft power and economic resources, offering telecommunications satellites to several states, including Nigeria, Venezuela, and Bolivia, in exchange for access to natural resources like oil, raw materials, and agriculture.

**Spaceflight almost invariably involves activities that directly subjugate marginalized peoples. Space provides a strategic military position from which to continue postcolonial violence on Earth, exacerbating inequalities between spacefaring countries and the so-called “Third World.” Space is critical for surveilling and enacting violence upon communities throughout the Third World,** from Moroccan spy satellites over occupied Western Sahara, to remote sensing of Afghanistan and other strategic regions, to monitoring of the US-Mexico border: The United States spends \$10 billion per year on publicly known space projects, but \$15 billion on classified military activities.

**The modern billionaire space race repeats the same ideologies that led to colonialism in the first place.**

## McCormick 21

(Ted McCormick, associate professor of history at Concordia university, “The Billionaire Space Race Reflects a Colonial Mindset that Fails to Imagine a Different World” <https://theconversation.com/the-billionaire-space-race-reflects-a-colonial-mindset-that-fails-to-imagine-a-different-world-165235>)

It was a time of political uncertainty, cultural conflict and social change. Private ventures exploited technological advances and natural resources, generating unprecedented fortunes while wreaking havoc on local communities and environments. The working poor crowded cities, spurring property-holders to develop increased surveillance and incarceration regimes. Rural areas lay desolate, buildings vacant, churches empty — the stuff of moralistic elegies.

Epidemics raged, forcing quarantines in the ports and lockdowns in the streets. Mortality data was the stuff of weekly news and commentary.

Depending on the perspective, mobility — chosen or compelled — was either the cause or the consequence of general disorder. Uncontrolled mobility was associated with political instability, moral degeneracy and social breakdown. However, one form of planned mobility promised to solve these problems: colonization.

Europe and its former empires have changed a lot since the 17th century. But the persistence of colonialism as a supposed panacea suggests we are not as far from the early modern period as we think.

**Colonial** promise of limitless growth

Seventeenth-century colonial schemes involved plantations around the Atlantic, and motivations that now sound archaic. Advocates of expansion such as the English writer Richard Hakluyt, whose *Discourse of Western Planting* (1584) outlined the benefits of empire for Queen Elizabeth: the colonization of the New World would prevent Spanish Catholic hegemony and provide a chance to claim Indigenous souls for Protestantism.

But a **key promise was the economic and social renewal of the mother country** through new commodities, trades and territory. Above all, planned mobility would cure the ills of apparent overpopulation. Sending the poor overseas to cut timber, mine gold or farm cane would, according to Hakluyt, turn the “multitudes of loiterers and idle vagabonds” that “swarm(ed)” England’s streets and “pestered and stuffed” its prisons into industrious workers, providing raw materials and a reason to multiply. **Colonization would fuel limitless growth.**

As English plantations took shape in Ulster, Virginia, New England and the Caribbean, “projectors” — individuals (nearly always men) who promised to use new kinds of knowledge to radically and profitably transform society — tied mobility to new sciences and technologies. They were inspired as much by English philosopher Francis Bacon’s vision of a tech-centred state in *The New Atlantis* as by his advocacy of observation and experiment.

#### Discovery and invention

The English agriculturalist Gabriel Platts cautioned in 1639 that “the finding of new worlds is not like to be a perpetual trade.” But many more saw a supposedly vacant America as an invitation to transplant people, plants and machinery.

The inventor Cressy Dymock (from Lincolnshire, where fen-drainage schemes were turning wetlands dry) sought support for a “perpetual motion engine” that would plough fields in England, clear forest in Virginia and drive sugar mills in Barbados. Dymock identified private profit and the public good by speeding plantation and replacing costly draught animals with cheaper enslaved labour. Projects across the empire would employ the idle, create “elbow-room,” heal “unnatural divisions” and make England “the garden of the world.”

#### Extraterrestrial exploration

**Today, the moon and Mars are in projectors’ sights. And the promises billionaires Elon Musk and Jeff Bezos make for colonization are similar in ambition to those of four centuries ago.**

As Bezos told an audience at the International Space Development Conference in 2018: “We will have to leave this planet, and we’re going to leave it, and it’s going to make this planet better.”

Bezos traces his thinking to Princeton physicist Gerald O’Neill, whose 1974 article “The Colonization of Space” (and 1977 book, *The High Frontier*) presented orbiting settlements as solutions to nearly every major problem facing the Earth. Bezos echoes O’Neill’s proposal to move heavy industry — and industrial labour — off the planet, rezoning Earth as a mostly residential, green space. A garden, as it were.

Jeff Bezos talks about space exploration and leadership at the 2018 International Space Development Conference.

Musk’s plans for Mars are at once more cynical and more grandiose, in timeline and technical requirements if not in ultimate extent. They center on the dubious possibility of “terraforming” Mars using resources and technologies that don’t yet exist.

Musk planned to send the first humans to Mars in 2024, and by 2030, he envisioned breaking ground on a city, launching as many as 100,000 voyages from Earth to Mars within a century.

As of 2020, the timeline had been pushed back slightly, in part because terraforming may require bombarding Mars with 10,000 nuclear missiles to start. But the vision — a Mars of thriving crops, pizza joints and “entrepreneurial opportunities,” preserving life and paying dividends while Earth becomes increasingly uninhabitable — remains. **Like the colonial company-states of the 17th and 18th centuries, Musk’s SpaceX leans heavily on government backing but will make its own laws on its newly settled planet.**

#### **A failure of the imagination**

The techno-utopian visions of Musk and Bezos betray some of the same assumptions as their early modern forebears. **They offer colonialism as a panacea for complex social, political and economic ills, rather than attempting to work towards a better world within the constraints of our environment.**



And rather than facing the palpably devastating consequences of an ideology of limitless growth on our planet, they seek to export it, unaltered, into space. They imagine themselves capable of creating liveable environments where none exist.

But for all their futuristic imagery, they have failed to imagine a different world. And they have ignored the history of colonialism on this one. Empire never recreated Eden, but it did fuel centuries of growth based on expropriation, enslavement and environmental transformation in defiance of all limits. We are struggling with these consequences today

**Thus you must Affirm!**