#### I affirm. Resolved: The appropriation of outer space by private entities is unjust.

## Framework

**Because the resolution asks what is just, my value is Justice.**

**The criterion is minimizing suffering. No coherent theory of justice can deny that suffering is morally bad. Each of us knows from our own experiences that suffering is a moral evil, and that other people experience suffering in the same way we do. Therefore, if we regard everyone’s pain as morally equal, we are obligated to minimize the amount of suffering people experience.**

**Moreover, maximizing utility is the only way to affirm equal and unconditional human dignity.**

**Cummiskey ’90 -** David Cummiskey. [Associate Philosophy Professor at Bates College].Kantian Consequentialism. Ethics, Vol. 100, No. 3. 1990. http://www.jstor.org/stable/2381810.

We must not obscure the issue by characterizing this type of case as the sacrifice of individuals for some abstract “social entity.” It is not a question of some persons having to bear the cost for some elusive “overall social good.” Instead, the question is whether some persons must bear the inescapable cost for the sake of other persons. Robert Nozick, for example, argues that “to use a person in this way does not sufficiently respect and take account of the fact that he is a separate person, that his is the only life he has.” But why is this not equally true of all those whom we do not save through our failure to act? **By emphasizing solely the one who must bear the cost if we act, we fail to** sufficiently **respect** and take account of **the many other separate persons**, **each with only one life, who will bear the cost of our inaction.** In such a situation, what would a conscientious Kantian agent, an agent motivated by the unconditional value of rational beings, choose? A morally good agent recognizes that the basis of all particular duties is the principle that “rational nature exists as an end in itself” (GMM 429). Rational nature as such is the supreme objective end of all conduct. **If one** truly **believes** that **all rational beings have** an **equal value**, then **the** rational **solution** to such a dilemma **involves maximally promoting the lives and liberties of as many** rational beings **as possible** (chapter 5). In order to avoid this conclusion, the non-consequentialist Kantian needs to justify agent-centered constraints. As we saw in chapter 1, however, even most Kantian deontologists recognize that agent-centered constraints require a non- value-based rationale. But we have seen that Kant’s normative theory is based on an unconditionally valuable end. How can a concern for the value of rational beings lead to a refusal to sacrifice rational beings even when this would prevent other more extensive losses of rational beings? **If the moral law is based on the value of rational beings and their ends, then what is the rationale for prohibiting a moral agent from maximally promoting these two tiers of value? If I sacrifice some for the sake of others, I do not use them arbitrarily, and I do not deny the unconditional value of rational beings. Persons may have “dignity**, **that** is, an unconditional and incomparable worth” that **transcends** any **market value** (GMM 436), **but persons also have a fundamental equality that dictates that some must sometimes give way for the sake of others** (chapters 5 and 7). The concept of the end-in-itself does not support the view that we may never force another to bear some cost in order to benefit others. If one focuses on the equal value of all rational beings, then equal consideration suggests that one may have to sacrifice some to save many.

## Contention 1: Space Debris

#### Private companies are cramming satellites into the Earth’s orbit which are quickly becoming defunct pieces of “space junk.”

Therese **Wood, 20** - ("Who owns our orbit: Just how many satellites are there in space?," World Economic Forum, 10-23-2020, 12-8-2021https://www.weforum.org/agenda/2020/10/visualizing-easrth-satellites-sapce-spacex)//AW

There are nearly 6,000 satellites circling the Earth, but only 40% **are** operational. Satellites are a vital part of our infrastructure, helping us to use GPS, access the internet and support studies of the Earth. Out of the 2,666 operational satellites circling the globe in April 2020, 1,007 were for communication services. 446 are used for observing the Earth and 97 for navigation/ GPS purposes. Over half of satellites in space are non-operational. For centuries, humans have looked to space and the stars for answers. The fascination is more than philosophical—it’s coupled with the need to solve problems here on Earth. Today, there are seemingly countless benefits and applications of space technology. Satellites, for instance, are becoming critical for everything from internet connectivity and precision agriculture, to border security and archaeological study. Right now, there are nearly 6,000 satellites circling our tiny planet. About 60% of those are defunct satellites—space junk—and roughly 40% are operational. As highlighted in the chart above, The Union of Concerned Scientists (UCS), determined that 2,666 operational satellites circled the globe in April of 2020. Over the coming decade, it’s estimated by Euroconsult that 990 satellites will be launched every year. This means that by 2028, there could be 15,000 satellites in orbit. Nearly 10,000 satellites will be launched form 2019-2028. Image: Visual Capitalist With SpaceX’s planned Starlink constellation of 12,000 satellites and Amazon’s proposed constellation in the works, the new space race continues its acceleration. Let’s take a closer look at who operates those satellites and how they apply their technology. Technology with a purpose Humans have long used space for navigation. While sailors once relied on the stars, today we use satellites for GPS, navigation, and various other applications. More than half of Earth’s operational satellites are launched for commercial purposes. About 61% of those provide communications, including everything from satellite TV and Internet of Things (IoT) connectivity to global internet. Over 1,000 satellites are for communication purposes. Image: Visual Capitalist Second to communications, 27% of commercial satellites have been launched for Earth Observation (EO) purposes, including environmental monitoring and border security. Commercial satellites, however, can serve multiple purposes. One week, a satellite may be ‘tasked’ to image a contested border. It could later be tasked to monitor the reclamation of a mining site or even the aftermath of a natural disaster. 54% of operational satellites are for commercial use. Image: Visual Capitalist Government and civil purposes make up 21% of all of Earth’s operational satellites, and military purposes come in at 13%. Who owns Earth’s orbit? Space operators SpaceX—founded by Elon Musk—is not only a disruptive launch provider for missions to the International Space Station (saving NASA millions). It’s also the largest commercial operator of satellites on the planet. With 358 satellites launched as of April, part of SpaceX’s mission is to boost navigation capabilities and supply the world with space-based internet. While the company operated 22% of the world’s operational satellites as of April, it went on to launch an additional 175 satellites in the span of one month, from August to September 2020

#### Increasing space debris levels will inevitably set off a chain of collisions.

Chelsea **MuñOz-Patchen, 19** - ("Regulating the Space Commons: Treating Space Debris as Abandoned Property in Violation of the Outer Space Treaty," University of Chicago, 2019, 12-6-2021, https://cjil.uchicago.edu/publication/regulating-space-commons-treating-space-debris-abandoned-property-violation-outer-space)//AW

Debris poses a threat to functioning space objects and astronauts in space, and may cause damage to the earth’s surface upon re-entry.29 Much of the small debris cannot be tracked due to its size and the velocity at which it travels, making it impossible to anticipate and maneuver to avoid collisions.30 To remain in **orbit,** debris must travel at speeds of up to 17,500 miles per hour**.31** At this speed even very small pieces of debris can cause serious damage, threatening a spacecraft and causing expensive damage.32 There are millions of these very small pieces, and thousands of larger ones.33 The small-to-medium pieces of debris “continuously shed fragments like lens caps, booster upper stages, nuts, bolts, paint chips, motor sprays of aluminum particles, glass splinters, waste water, and bits of foil,” and may stay in orbit for decades or even centuries, posing an ongoing risk.34 Debris ten centimeters or larger in diameter creates the likelihood of complete destruction for any functioning satellite with which it collides.35 Large nonfunctional objects remaining in orbit are a collision threat, capable of creating huge amounts of space debris and taking up otherwise useful orbit space.36 This issue is of growing importance as more nations and companies gain the ability to launch satellites and other objects into space.37 From February 2009 through the end of 2010, more than thirty-two collision-avoidance maneuvers were reportedly used to avoid debris by various space agencies and satellite companies, and as of March 2012, the crew of the International Space Station (ISS) had to take shelter three times due to close calls with passing debris.38 These maneuvers require costly fuel usage and place a strain on astronauts.39 Furthermore, the launches of some spacecraft have “been delayed because of the presence of space debris in the planned flight paths.”40 In 2011, Euroconsult, a satellite consultant, projected that there would be “a 51% increase in satellites launched in the next decade over the number launched in the past decade.”41 In addition to satellites, the rise of commercial space tourism will also increase the number of objects launched into space and thus the amount of debris.42 The more objects are sent into space, and the more collisions create cascades of debris, the greater the risk of damage to vital satellites and other devices relied on for “weather forecasting, telecommunications, commerce, and national security.”43 The Space Debris Mitigation Guidelines44 were created by UNCOPUOS with input from the IADC and adopted in 2007.45 The guidelines were developed to address the problem of space debris and were intended to “increase mutual understanding on acceptable activities in space.”46 These guidelines are nonbinding but suggest best practices to implement at the national level when planning for a launch. Many nations have adopted the guidelines to some degree, and some have gone beyond what the guidelines suggest.47 While the guidelines do not address existing debris, they do much to prevent the creation of new debris. The Kessler Syndrome is the biggest concern with space debris. The Kessler Syndrome is a cascade created when debris hits a space object, creating new debris and setting off a chain reaction of collisions that eventually closes off entire orbits.48 The concern is that this cascade will occur when a tipping point is reached at which the natural removal rate cannot keep up with the amount of new debris added.49 At this point a collision could set off a cascade destroying all space objects within the orbit.50 In 2011, The National Research Council predicted that the Kessler Syndrome could happen within ten to twenty years.**51** Donald J. Kessler, the astrophysicist and NASA scientist who theorized the Kessler Syndrome in 1978, believes this cascade may be a century away, meaning that there is still time to develop a solution.52

#### Space debris collisions cascade causing nuclear war, mass starvation, and economic destruction.

Les Johnson 13, Deputy Manager for NASA's Advanced Concepts Office at the Marshall Space Flight Center, Co-Investigator for the JAXA T-Rex Space Tether Experiment and PI of NASA's ProSEDS Experiment, Master's Degree in Physics from Vanderbilt University, Popular Science Writer, and NASA Technologist, Frequent Contributor to the Journal of the British Interplanetary Sodety and Member of the American Institute of Aeronautics and Astronautics, National Space Society, the World Future Society, and MENSA, Sky Alert!: When Satellites Fail, p. 9-12 [language modified]

Whatever the initial cause, the result may be the same. A satellite destroyed in orbit will break apart into thousands of pieces, each traveling at over 8 km/sec. This virtual shotgun blast, with pellets traveling 20 times faster than a bullet, will quickly spread out, with each pellet now following its own orbit around the Earth. With over 300,000 other pieces of junk already there, the tipping point is crossed and a runaway series of collisions begins. A few orbits later, two of the new debris pieces strike other satellites, causing them to explode into thousands more pieces of debris. The rate of collisions increases, now with more spacecraft being destroyed. Called the "Kessler Effect", after the NASA scientist who first warned of its dangers, these debris objects, now numbering in the millions, cascade around the Earth, destroying every satellite in low Earth orbit. Without an atmosphere to slow them down, thus allowing debris pieces to bum up, most debris (perhaps numbering in the millions) will remain in space for hundreds or thousands of years. Any new satellite will be threatened by destruction as soon as it enters space, effectively rendering many Earth orbits unusable. But what about us on the ground? How will this affect us? Imagine a world that suddenly loses all of its space technology**.** If you are like most people, then you would probably have a few fleeting thoughts about the Apollo-era missions to the Moon, perhaps a vision of the Space Shuttle launching astronauts into space for a visit to the International Space Station (ISS), or you might fondly recall the "wow" images taken by the orbiting Hubble Space Telescope. In short, you would know that things important to science would be lost, but you would likely not assume that their loss would have any impact on your daily life. Now imagine a world that suddenly loses network and cable television, accurate weather forecasts, Global Positioning System (GPS) navigation, some cellular phone networks, on-time delivery of food and medical supplies via truck and train to stores and hospitals in virtually every community in America, as well as science useful in monitoring such things as climate change and agricultural sustainability. Add to this the [disabling] ~~crippling~~ of the US military who now depend upon spy satellites, space-based communications systems, and GPS to know where their troops and supplies are located at all times and anywhere in the world. The result is a nightmarish world, one step away from nuclear war, economic disaster, and potential mass starvation. This is the world in which we are now perilously close to living. Space satellites now touch our lives in many ways. And, unfortunately, these satellites are extremely vulnerable to risks arising from a half-century of carelessness regarding protecting the space environment around the Earth as well as from potential adversaries such as China, North Korea, and Iran. No government policy has put us at risk. It has not been the result of a conspiracy. No, we are dependent upon them simply because they offer capabilities that are simply unavailable any other way. Individuals, corporations, and governments found ways to use the unique environment of space to provide services, make money, and better defend the country. In fact, only a few space visionaries and futurists could have foreseen where the advent of rocketry and space technology would take us a mere 50 years since those first satellites orbited the Earth. It was the slow progression of capability followed by dependence that puts us at risk. The exploration and use of space began in 1957 with the launch of Sputnik 1 by the Soviet Union. The United States soon followed with Explorer 1. Since then, the nations of the world have launched over 8,000 spacecraft. Of these, several hundred are still providing information and services to the global economy and the world's governments. Over time, nations, corporations, and individuals have grown accustomed to the services these spacecraft provide and many are dependent upon them. Commercial aviation, shipping, emergency services, vehicle fleet tracking, financial transactions, and agriculture are areas of the economy that are increasingly reliant on space. Telestar 1, launched into space in the year of my birth, 1962, relayed the world's first live transatlantic news feed and showed that space satellites can be used to relay television signals, telephone calls, and data. The modern telecommunications age was born. We've come a long way since Telstar; most television networks now distribute most, if not ali, of their programming via satellite. Cable television signals are received by local providers from satellite relays before being sent to our homes and businesses using cables. With 65% of US households relying on cable television and a growing percentage using satellite dishes to receive signals from direct-to-home satellite television providers, a large number of people would be cut off from vital information in an emergency should these satellites be destroyed. And communications satellites relay more than television signals. They serve as hosts to corporate video conferences and convey business, banking, and other commercial information to and from all areas of the planet. The first successful weather satellite was TIROS. Launched in 1960, TIROS operated for only 78 days but it served as the precursor for today's much more long-lived weather satellites, which provide continuous monitoring of weather conditions around the world. Without them, providing accurate weather forecasts for virtually any place on the globe more than a day in advance would be nearly impossible. Figure !.1 shows a satellite image of Hurricane Ivan approaching the Alabama Gulf coast in 2004. Without this type of information, evacuation warnings would have to be given more generally, resulting in needless evacuations and lost economic activity (from areas that avoid landfall) and potentially increasing loss of life in areas that may be unexpectedly hit. The formerly top-secret Corona spy satellites began operation in 1959 and provided critical information about the Soviet Union's military and industrial capabilities to a nervous West in a time of unprecedented paranoia and nuclear risk. With these satellites, US military planners were able to understand and assess the real military threat posed by the Soviet Union. They used information provided by spy satellites to help avert potential military confrontations on numerous occasions. Conversely, the Soviet Union's spy satellites were able to observe the United States and its allies, with similar results. It is nearly impossible to move an army and hide it from multiple eyes in the sky. Satellite information is critical to all aspects of US intelligence and military planning. Spy satellites are used to monitor compliance with international arms treaties and to assess the military activities of countries such as China, Russia, Iran, and North Korea. Figure 1.2 shows the capability of modem unclassified space-based imaging. The capability of the classified systems is presumed to be significantly better, providing much more detail. Losing these satellites would place global militaries on high alert and have them operating, literally, in the blind. Our military would suddenly become vulnerable in other areas as well. GPS, a network of 24-32 satellites in medium-Earth orbit, was developed to provide precise position information to the military, and it is now in common use by individuals and industry. The network, which became fully operational in 1993, allows our armed forces to know their exact locations anywhere in the world. It is used to guide bombs to their targets with unprecedented accuracy, requiring that only one bomb be used to destroy a target that would have previously required perhaps hundreds of bombs to destroy in the pre-GPS world (which, incidentally, has resulted in us reducing our stockpile of non-GPS-guided munitions dramatically). It allows soldiers to navigate in the dark or in adverse weather or sandstorms. Without GPS, our military advantage over potential adversaries would be dramatically reduced or eliminated.

#### Instead of allowing for the private appropriation of space, states must work together to prevent space debris through enacting policies that prevent overcrowding orbits.

Silverstein & Panda ‘3/9 - Benjamin Silverstein [research analyst for the Space Project at the Carnegie Endowment for International Peace. MA, International Relations, Syracuse University Maxwell School of Citizenship and Public Affairs BA, International Affairs, George Washington University] and Ankit Panda [Stanton Senior Fellow in the Nuclear Policy Program at the Carnegie Endowment for International Peace. AB, Princeton University], “Space Is a Great Commons. It’s Time to Treat It as Such.” *Carnegie Endowment for International Peace* (Web). March 9, 2021. Accessed Dec. 13, 2021. <<https://carnegieendowment.org/2021/03/09/space-is-great-commons.-it-s-time-to-treat-it-as-such-pub-84018>> AT

The failure to manage Earth orbits as a commons undermines safety and predictability, exposing space operators to growing risks such as collisions with other satellites and debris. The long-standing debris problem has been building for decades and demands an international solution.¶ Competing states need to coalesce behind a commons-based understanding of Earth orbits to set the table for a governance system to organize space traffic and address rampant debris. New leadership in the United States can spur progress on space governance by affirming that Earth orbits are a great commons. So far, President Joe Biden and his administration have focused on major space projects, but a relatively simple policy declaration that frames Earth orbits as a great commons can support efforts to negotiate space governance models for issues like debris mitigation and remediation. The Biden administration can set the stage to pursue broad space policy goals by establishing a consensus among states, particularly those with the most invested in Earth orbits, that space is a great commons.¶ THE PRESSING NEED FOR SPACE GOVERNANCE¶ The Earth orbits that provide the majority of benefits to states and commercial ventures represent only a tiny fraction of outer space as a whole. Competition for the limited volume of these Earth orbits is especially fierce since two satellites cannot be in the same place at the same time and not all orbits are equally useful for all missions. The number of objects residing in Earth orbits is now at an all-time high, with most new objects introduced into orbits at altitudes of between 400 and 700 kilometers above sea level. Millions of pieces of debris in Earth orbits pose a threat to continuing space operations. For instance, the final U.S. space shuttle missions faced 1-in-300 odds of losing a space vehicle or crew member to orbital debris or micrometeoroid impacts.¶ Collisions with fragments of orbital litter as small as a few millimeters across can ruin satellites and end missions. Current technologies cannot track all of these tiny pieces of debris, leaving space assets at the mercy of undetectable, untraceable, and unpredictable pieces of space junk. Some researchers have determined that the debris population in low Earth orbit is already self-sustaining, meaning that collisions between space objects will produce debris more rapidly than natural forces, like atmospheric drag, can remove it from orbit.¶ States—namely the United States, Russia, China, and India—have exacerbated this debris accumulation trend by testing kinetic anti-satellite capabilities or otherwise purposefully fragmenting their satellites in orbit. These states, along with the rest of the multilateral disarmament community, are currently at an impasse on establishing future space governance mechanisms that can address the debris issue. A portion of this impasse may be attributable to disparate views of the nature of outer space in the international context. Establishing a clear view among negotiating parties that Earth orbits should be treated as a great commons would establish a basis for future agreements that reduce debris-related risks.¶ Beyond debris-generating, kinetic anti-satellite weapons tests, revolutionary operating concepts challenge existing space traffic management practices. For instance, commercial ventures are planning networks of thousands of satellites to provide low-latency connectivity on Earth and deploying them by the dozens. States are following this trend. Some are considering transitioning away from using single (or few) exquisite assets in higher orbits and toward using many satellites in low Earth orbits. These new operational concepts could lead to an increase in collision risks.¶ Without new governance agreements, problems related to debris, heavy orbital traffic, and harmful interference will only intensify. Debris in higher orbits can persist for a century or more. The costs of adapting to increasingly polluted orbits would be immense, and the opportunity costs would be even higher. For instance, all else being equal, hardening satellites against collisions increases their mass and volume, in turn raising launch costs per satellite. These costs, rooted in a failure to govern space as a commons, will be borne by all space actors, including emerging states and commercial entities.¶ EXISTING FORMS OF SPACE GOVERNANCE¶ A well-designed governance system, founded on a widespread understanding of Earth orbits as a great commons, could temper these risks. Currently, space is not wholly unregulated, but existing regulations are limited both in scope and implementation. Many operators pledge to follow national regulations and international guidelines, but decentralized accountability mechanisms limit enforcement. These guidelines also do not cover the full range of potentially risky behaviors in space. For example, while some space operators can maneuver satellites to avoid collisions, there are no compulsory rules or standards on who has the right of way.¶ At the interstate level, seminal multilateral agreements provide some more narrow guidance on what is and is not acceptable in space. Most famously, the Outer Space Treaty affirms that outer space “shall be free for exploration and use by all states without discrimination of any kind” and that “there shall be free access to all areas of celestial bodies.” Similar concepts of Earth orbits being a great commons arise in subsequent international texts. Agreements like the Liability Convention impose fault-based liability for debris-related collisions in space, but it is difficult to prove fault in this regime in part because satellite owners and operators have yet to codify a standard of care in space, and thus the regime does not clearly disincentivize debris creation in orbit. Other rules of behavior in Earth orbits have been more successful in reducing harmful interference between satellite operations, but even these efforts are limited in scope.¶ States have acceded to supranational regulations of the most limited (and thus most valuable) Earth orbits. The International Telecommunication Union (ITU) coordinates, but does not authorize, satellite deployments and operations in geosynchronous orbits and manages radiofrequency spectrum assignments in other regions of space to reduce interference between satellites. These coordination activities are underpinned by the ITU’s constitution, which reminds states “that radio frequencies and any associate orbits . . . are limited natural resources,” indicating a commons-based approach to governing the radiofrequency spectrum. However, the union’s processes are still adapting to new operational realities in low Earth orbit, and these rules were never designed to address issues like debris.

## Contention 2: inequality

#### The private appropriation of space perpetuates inequality on Earth and in space.

Mccormick 21 [Ted McCormick writes about the history of science, empire, and economic thought. He has a Ph.D. in history from Columbia University and teaches at Concordia University in Montreal. “The billionaire space race reflects a colonial mindset that fails to imagine a different world”. 8-15-2021. The Conversation. https://theconversation.com/the-billionaire-space-race-reflects-a-colonial-mindset-that-fails-to-imagine-a-different-world-165235. Accessed 12-15-2021; //marlborough JH]

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](https://wellcomecollection.org/works?query=%22bills+of+mortality%22&production.dates.from=1600&production.dates.to=1699&sortOrder=asc&sort=production.dates) was the stuff of weekly news and [commentary](https://doi.org/10.7227/TSC.27.3.2). ¶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)](http://nationalhumanitiescenter.org/pds/amerbegin/exploration/text5/hakluyt.pdf) 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](https://www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=3&psid=70), 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](https://doi.org/10.1163/15733823-00215p01)” — 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](https://www.gutenberg.org/files/2434/2434-h/2434-h.htm) as by his advocacy of observation and experiment. ¶Discovery and invention ¶The English agriculturalist Gabriel Plattes cautioned in 1639 that “[the finding of new worlds is not like to be a perpetual trade](https://quod.lib.umich.edu/cgi/t/text/pageviewer-idx?cc=eebo2;c=eebo2;idno=a68588.0001.001;node=A68588.0001.001:5;seq=29;vid=15242;page=root;view=text).” 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](https://www.dhi.ac.uk/hartlib/view?docset=main&docname=62A_08)” 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](https://www.dhi.ac.uk/hartlib/view?docset=main&docname=64_18).” ¶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](https://www.geekwire.com/2018/jeff-bezos-isdc-space-vision/) 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](https://space.nss.org/the-colonization-of-space-gerard-k-o-neill-physics-today-1974/)” (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. ¶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](https://www.businessinsider.com/nasa-just-quashed-elon-musks-plans-to-make-mars-habitable-for-humans-2018-7)” Mars using resources and technologies that don’t yet exist. ¶Musk planned to [send the first humans to Mars in 2024](https://www.businessinsider.com/elon-musk-spacex-mars-plan-timeline-2018-10), and by 2030, he envisioned breaking ground on a city, [launching as many as 100,000 voyages from Earth to Mars](https://www.businessinsider.com/elon-musk-says-we-could-put-a-million-people-on-mars-within-a-century-2015-6) 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](https://doi.org/10.1177/1354066120928127) 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](http://bostonreview.net/science-nature/alina-utrata-lost-space). ¶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.

#### Private space colonization would destroy space’s scientific value and increase inequality on Earth – Spencer ‘17

Spencer, Keith A. [senior editor at Salon] “Keep the Red Planet Red.” Jacobin, 2 May 2017, [https://www.jacobinmag.com/2017/02/mars-elon-musk-space-exploration-nasa-colonization. //](https://www.jacobinmag.com/2017/02/mars-elon-musk-space-exploration-nasa-colonization.%20%20//) Accesserd 12/15/2021 // marlborough JH

As the Western liberal order continues to unravel, can you really blame anyone who wants to get off this planet? Since space travel became technologically feasible in the twentieth century, many thinkers — from Arthur C. Clarke to Buckminster Fuller — envisioned the human colonization of other planets as all but inevitable. “Man will not always stay on Earth,” wrote Soviet rocket scientist Konstantin Tsiolkovsky, “the pursuit of light and space will lead him to penetrate the bounds of the atmosphere, timidly at first, but in the end to conquer the whole of solar space.” In their heydays, both the American and Soviet space programs funded [research](http://www.astronautix.com/m/mpk.html) into Mars colonization, viewing it as the next logical step for humanity. In the past two decades however, people have started to pin their hopes for intergalactic travel on private groups instead of public agencies. While President Obama was [privatizing](http://www.businessinsider.com/startups-in-space-2009-8) much of the American space program, a flurry of ventures released competing proposals to visit and/or colonize the red planet. These schemes’ feasibility and harebrained-ness vary: the Mars Foundation, run by multimillionaire former investor Dennis Tito, is soliciting private donations to send a couple on a [flyby](http://www.space.com/19981-private-mars-mission-married-2018.html) of the red planet. Mars One, a Dutch nonprofit, wants to [fund](http://www.mars-one.com/faq/finance-and-feasibility/what-is-mars-ones-funding-model) a permanent human colony through “merchandise sales, ads on video content, brand partnerships, speaking engagements, [b]roadcasting rights, intellectual property rights, games & apps, and events.” The most famous — and perhaps most likely to succeed — comes from entrepreneur and engineer Elon Musk, the multibillionaire CEO of SpaceX and Tesla Motors. Musk’s articulation of his Mars mission reveals not only what’s wrong with how we think about extraterrestrial colonies and resources, but also how little faith most people have in democracy here on Earth. Interplanetary Technocracy Given his reputation as an engineering genius, Musk’s vision for colonization seems the most plausible of the private missions to Mars. After all, SpaceX, which he admitted to founding [specifically](https://www.bloomberg.com/news/articles/2016-09-27/elon-musk-s-vision-for-mars-travel-focuses-on-reusable-rockets) to colonize the solar system, became the first private company to successfully launch a rocket into orbit in 2008. In September 2016, at the International Astronautical Congress in Guadalajara, Musk laid out a detailed [vision](https://www.wired.com/2016/09/elon-musk-colonize-mars/) for his colonization project, including financial estimates, engineering specs for the reusable “Interplanetary Transit System,” and the price of a passenger ticket — around $200,000. Musk’s presentation even included a snazzy computer-animated [video](https://www.nytimes.com/2016/09/28/science/elon-musk-spacex-mars-exploration.html?_r=0) of the transit system in action and [details](http://www.slate.com/blogs/future_tense/2016/09/27/elon_musk_details_his_crazy_very_real_plan_to_colonize_mars.html) about the long trip there, which would offer colonists games, restaurants, and entertainment. “It’ll be, like, really fun to go . . . You’re gonna have a great time,” Musk said. His approach to colonizing Mars comes straight out of Silicon Valley’s playbook: Musk has taken a “problem” — how to colonize Mars — and hacked a feasible “solution” that is one part engineering, one part moxie. Just add investors and we’ll be building cities on the red planet in no time. Though vague, Musk reiterated that his vision would need funding. His talk of “tickets” implies that colonists will likely pay for much of the mission. Unlike a space agency’s astronaut selection process, then, his Mars mission will be limited to those who can afford it. In that sense, Musk’s colonization plan looks a lot like joining a country club or gated community — or any other model of private access to space for those who can afford it. Musk’s proposal — heavy on the engineering and business details, light on the philosophical or political implications of colonization — epitomizes technocracy. He doesn’t seem interested in thinking through Mars’s policy or governance, the labor necessitated by building a civilization from scratch, or the problems that will arise from sending rich tourists to self-manage in a place with scant resources demanding communal organization and thinking. The True Value of Mars For some, sending a few rich folks off to Mars seems like a great idea. After all, it’s hardly an Eden waiting to be destroyed. Unlike previous colonial projects, there are no natives to exploit; no wildlife to hunt to extinction; no ecosystem to radically alter; no fossil fuels to extract; and no climate in danger of destruction from carbon emission. Mars’s atmosphere is already 96 percent carbon dioxide! Why not let Musk and his millionaire buddies take off for a few rounds of golf on the [frosted dunes](https://www.nasa.gov/image-feature/frosted-dunes-on-mars)? If they get stuck there, all the better. From a humanistic perspective, however, even a lifeless world like Mars holds incredible scientific, educational, and environmental value. To let private interests colonize, terraform, or populate it without considering this collective value would be short-sighted. Indeed, when it comes to colonization, we should hope humanity has learned from its past mistakes and is ready to set upon a more democratic process. Perhaps Earth can agree to hold a public discussion before we set about strip-mining Mars’s glorious dunes, vistas, and mountains, lest [the tallest mountain](https://mars.jpl.nasa.gov/gallery/atlas/olympus-mons.html) in the solar system become a [trash heap](https://www.washingtonpost.com/news/morning-mix/wp/2015/03/03/decades-of-human-waste-have-made-mount-everest-a-fecal-time-bomb/) like Everest. Government space agencies have gone to great lengths to keep the scientific and social benefits of publicly funded exploration intact. This is why NASA makes all its mission data [public](https://www.nasa.gov/open/data.html), and also why it insists on sterilizing space probes to avoid contaminating other worlds with cellular life from Earth — one stray terrestrial extremophile could confuse the search for microbial life off-planet. The agency, recognizing its work’s educational value, has sent elementary school children’s [experiments](https://www.nasa.gov/feature/first-cubesat-built-by-an-elementary-school-deployed-into-space) into space and hosted [public naming competitions](https://www.nasa.gov/press/2015/april/nasa-extends-campaign-for-public-to-name-features-on-pluto) for geographic features. Likewise, NASA thinks beyond the engineering challenges: they also consider space travel’s psychological and biological effects, surely an important field of study in anticipation of the long space flights required for interplanetary travel. Private industry will be unlikely to follow these collective practices, as its desire for profit or for exclusive property rights — physical and intellectual — will outweigh any public benefit. I Want to Believe The public and media reaction to Musk’s presentation — more than the presentation itself —reflects the current state of our politics. “The mood at the conference was almost as giddy as a rock concert or the launch of a new Apple product, with people lining up for Mr. Musk’s presentation a couple of hours in advance,” wrote Kenneth Chang in the [New York Times](https://www.nytimes.com/2016/09/28/science/elon-musk-spacex-mars-exploration.html?_r=1), who devoted 1,200 words to it. “Elon Musk finally told the world his vision for colonizing Mars, and it turned out to be one hell of a show,” exclaimed Loren Grush in a [video article](https://www.theverge.com/2016/9/30/13114704/spacex-elon-musk-vs-mars-one-nasa-mission-timeline) for the Verge. Grush noted that Musk drew an “insane crowd,” describing how “people actually stampeded into the hall where his lecture was in order to get a good seat.” He began in lofty tones: “I want to . . . make Mars seem possible. Make it seem as though it is something we can do in our lifetimes.” This statement implied that we needed some great technological leap forward before embarking on this adventure, but, in fact, travel to Mars has been possible for well over half a century. Given the political will, we can go right now. The subtext of Musk’s message, then, was that our democratic governments will never execute big science and engineering projects. People should trust in the private vision for colonization and space travel instead. In Earth politics, this lack of faith in democratic institutions is nothing new. This idea’s policy implications — that collectively we can’t have big public projects or any sort of real democratic decision-making, and must cede our whims to privately funded foundations and technocratic “experts” — have already taken hold of most countries. As far as I could find, none of the magazines that covered Musk’s announcement mentioned this metatheme, namely, that a public and democratically organized colonization of Mars will never happen. No one questioned the premise that we must let billionaires decide how and when to go to Mars — or that it is the only possible way to get there. Musk’s tech-industry social circle benefits from branding technology as synonymous with progress. As a result, many tech employees work long hours to achieve this invisible notion of progress, but their work just fattens their employer’s profit margins. One can imagine the grueling labor required to make an inhospitable planet habitable. On Mars, employees would exhaust themselves for a corporation under the guise of “survival.” After all, regardless of whether a foundation or a corporation spearheads the colonization effort, they will be incentivized, even forty million miles away, to squeeze [as much labor out of their workers](https://www.dailykos.com/story/2015/5/5/1372730/-Skylab-and-the-Sit-Down-Strike-in-Space) at the lowest cost. Further, the question of who is allowed to go to Mars will become as important as the question of who isn’t. If, as Musk proposes, the trip requires a “ticket” — which, as he claims, will eventually drop to only $100,000 — it seems probable that those who can afford to go will mostly resemble, ethnically and politically, Earth’s ruling class. Imagine: the red planet turned racist country club. These questions matter more than how to engineer a rocket or how to build greenhouses or how to harvest water. In fact, state-funded research has already largely solved these technical problems — or, at the least, led to numerous [creative ideas](https://www.newscientist.com/article/mg21628855.100-build-a-mars-base-with-a-box-of-engineered-bugs.html) about making a Mars colony self-sufficient. The Martian Commons Any colonization effort on Mars — even if only a small number of humans go — will present huge political challenges in terms of the labor and personal rights of its citizens. To wit: what kinds of reproductive restrictions will exist on a planet of scarce resources? How will colonists ration food and activity? What about personal privacy? If Martian citizens are working in a life-or-death situation, can the workers strike? At least in its early years, Mars would have a scarcity economy — in other words, resources would likely have to be rationed in order for the collective to survive. A private colony would be unlikely to make any kind of egalitarian guarantee — after all, if there’s a ticket price, there will certainly be a Martian service economy pampering the space tourists. Inequalities will emerge in terms of labor, housing, food, and access to other resources. In fact, we already know what a privatized Mars might resemble: Mount Everest. At higher elevations, it becomes a barren, lifeless, cold world, where climbers require oxygen tanks to survive. The cost of ascending is as steep as the mountain: [between $30,000 to $100,000](https://www.outsideonline.com/1929131/how-much-does-it-cost-climb-everest). Climbers’ journeys are only made possible by their Sherpas’ exploited labor, many of whom die in accidents and are paid [as little as](https://kristof.blogs.nytimes.com/2016/03/28/sherpa-they-die-we-go-home/) $5,000 a year by Western companies. Now imagine this situation replicated forty million miles off, on a lifeless planet, where two-way Earth communication takes almost an hour, and you can envision how dire things could get. A New Hope Musk spent nearly an hour of his speech detailing the technological aspects of Mars travel: the landers, the rockets, the fuel costs, and so on. Musk takes a technology-first approach and rarely mentions the numerous social aspects. His speech and its collective reactions attest to a naïve, John Galt fantasy about how policy and engineering come to pass: through the mind of the lone genius, who alone holds the key to humanity’s future. We saw the same fantasy at work last week when, in the wake of President Trump’s executive order banning emigration from seven majority-Muslim countries, Starbucks CEO Howard Schultz [announced](http://www.businessinsider.com/starbucks-boycott-after-ceos-refugee-support-2017-1) his plan to hire ten thousand refugees and was immediately hailed as a [liberal hero](http://www.huffingtonpost.com/entry/boycott-starbucks-backfires_us_58903e39e4b0c90efeffd8af). The message was clear: we can’t hope to help refugees ourselves, or on a democratic basis — we must rely on the whims of the rich to push forward progressive causes. Alas, the reaction to Musk’s speech also demonstrates how public sentiment has changed: collectively, we no longer believe in public space exploration. Even if we know state agencies can launch a Mars mission, few think it will happen. This doesn’t bode well for how we think of the commons. Are rich people and their foundations the [only ones who can save us](https://www.jacobinmag.com/2016/11/david-brock-clinton-sanders-donald-trump/)? The plethora of private Mars proposals reflects a [lack of faith in democracy on Earth](https://www.jacobinmag.com/2016/07/populism-democracy-technocrats-brexit-trump-sanders-voting-referendum/), in particular in our democratic influence over the directions science and engineering research take. And while faith in public institutions sits at an all-time low, we seem more than happy to hear what the rich can make possible and to believe their promises. Musk is just one of many technocrats who think of a Mars voyage as a technological problem. Not only is it not a technological problem, it’s not even a problem. Colonization of Mars should be seen as a complex social and political policy, with so much potential to create inequality and oppression that it cannot rationally be undertaken without political consensus and a stratagem for maintaining democracy and egalitarianism. We are ready to colonize Mars, and have been for half a century. Doing so without a democratic plan will present unimaginable dangers for the planet and colonists alike. As socialists, our rallying cry should be this: [Keep the red planet red](https://www.jacobinmag.com/2015/04/aliens-extraterrestrials-active-seti/)!

#### Space resources must be distributed democratically—this requires challenging private control of outer space

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Nick Levine, MPhil candidate in history of science at the University of Cambridge, 3-21-2015, "Democratize the Universe," Jacobin, <https://jacobinmag.com/2015/03/space-industry-extraction-levine>

The privatization of the Milky Way has begun. Last summer, the bipartisan ASTEROIDS Act was introduced in Congress. The legislation’s aim is to grant US corporations property rights over any natural resources — like the platinum-group metals used in electronics — that they extract from asteroids. The bill took advantage of an ambiguity in the United Nations’ 1967 Outer Space Treaty. That agreement forbade nations and private organizations from claiming territory on celestial bodies, but was unclear about whether the exploitation of their natural resources would be allowed, and if so, on what terms. The legal framework governing the economic development of outer space will have enormous effects on the distribution of wealth and income in the Milky Way and beyond. We could fight for a galactic democracy, where the proceeds of the space economy are distributed widely. Or we could accept the trickle-down astronomics anticipated by the ASTEROIDS Act, which would allow for the concentration of vast amounts of economic and political power in the hands of a few corporations and the most technologically developed nations. Given the pressing problems of inequality and climate change on Earth, the US left has been understandably uninterested in or largely dismissive of any space pursuits. For this reason, it remains unprepared to organize around extraterrestrial economic justice. The Left’s rejection of space has effectively ceded the celestial commons to the business interests who would literally universalize laissez-faire. Organizing around extraterrestrial politics wasn’t always treated as an escapist distraction. In the 1970s, fighting for a celestial commons was a pillar of developing countries’ struggle to create a more equitable economic order. Starting in the 1960s, a coalition of underdeveloped nations, many recently decolonized, asserted their strength in numbers in the United Nations by forming a caucus known as the Group of 77. In the early 1970s, this bloc announced its intention to establish a “new international economic order,” which found its expression in a series of UN treaties governing international regions, like sea beds and outer space, that they hoped would spread the economic benefits of the commons more equitably, with special attention to less developed nations. For these countries — as well as for the nervous US business interests that opposed them — their plan to “socialize the moon,” as some put it at the time, was the first step toward a more egalitarian distribution of wealth and power in human society. It will be years before the industrialization of outer space is economically viable, if it ever is. But the legal framework that would shape that transition is being worked out now. The ASTEROIDS Act was submitted on behalf of those who would benefit most from a laissez-faire extraterrestrial system. If we leave the discussion about celestial property rights to the business interests that monopolize it now, any dream of economic democracy in outer space will go the way of jetpacks, flying cars, and the fifteen-hour workweek. As Below, So Above Left critics of space proposals make the same mistakes as the most techno-utopian starry-eyed industrialists. From the point of view of the latter, celestial development will provide ultimate salvation to the human race by making us a multi-planetary species; the former see outer space as an infinite void essentially antagonistic to human life, interest in which is only orchestrated for cynical political ends. Each side misconceives extraterrestrial pursuits as qualitatively different from economic activities on Earth. Venturing into space may be a greater technical challenge; it may cost more, be more dangerous, or be a mistaken use of resources. But to understand these prospects in existential terms rather than as a new episode in the familiar history of industrial development and resource extraction — with all the political-strategic dangers and organizing opportunities that come with them — is to be blinded by the space romanticism that is a peculiar vestige of Cold War geopolitics. Whether and how we should go to space are not profound philosophical questions, at least not primarily. What’s at stake is not just the “stature of man,” as Hannah Arendt put it, but a political-economic struggle over the future of the celestial commons, which could result in a dramatic intensification of inequality — or a small step for humankind toward a more egalitarian state of affairs on our current planet. Undoubtedly, there are good reasons to be skeptical about going to space. Some have argued that it shifts attention away from solving the difficult problems of economic and environmental justice on Earth — think of Gil Scott-Heron’s spoken-word poem “Whitey on the Moon,” which juxtaposes the deprivation of the American underclass with the vast resources diverted to space. Scott-Heron’s critique is powerful, but it’s important to remember that he was denouncing an unjust economic system. He wasn’t issuing a timeless condemnation of space pursuits as such. Whether the aims of providing for all and developing outer space are mutually exclusive depends on the political forces on the ground. We might also question whether mining asteroids would be detrimental to our current planet’s environment in the medium term. If we don’t find a renewable way to blast off into outer space, the exploitation of these resources could lead to an intensification of, not a move away from, the fossil-fuel economy. If the environmental impact of space mining turns out to be large, it would be analogous to fracking — a technological development that gives us access to new resources, but with devastating ecological side effects — and ought to be opposed on similar grounds. On the other hand, some speculate that mining the Moon’s Helium-3 reserves, for example, could provide an abundant source of clean energy. The terrestrial environmental impact of space activity remains an open question that must be explored before we stake our hopes on the economic development of outer space. Philosophers have suggested that we might have ethical duties to preserve the “natural” states of celestial bodies. Others fear that our activities might unknowingly wipe out alien microbial life. We should remain sensitive to the aesthetic and cultural value of outer space, as well as the potential for extinction and the exhaustion of resources misleadingly proclaimed to be limitless. But if the Left rejects space on these grounds we abandon its fate to the will of private interests. These concerns shouldn’t cause us to write off space altogether — rather, they should motivate us even more to fight for the careful, democratic use of celestial resources for the benefit of all. There is also reason to be cautiously optimistic about extending economic activity to outer space. For one, the resources there — whether platinum-group metals useful in electronics, or fuels that could be central to the semi-independent functioning of an outer space economy — have the potential to raise our standards of living. Imagine, a superabundance of asteroid metals that are scarce on Earth, like platinum, driving the sort of automation that could expand output and reduce the need to work. Of course, there’s nothing inevitable about the benefits of productivity gains being distributed widely, as we’ve seen in the United States over the past forty years. This is a problem not limited to space, and the myth of the “final frontier” must not distract us from the already existing problems of wealth and income distribution on Earth. While the industrialization of the solar system isn’t a panacea for all economic ills, it does offer a significant organizing opportunity, since it will force a confrontation over the future of the vast celestial commons. The democratic possibilities of such a struggle have been recognized before: one conservative American citizens’ group in the 1970s called a progressive UN space treaty a “vital component of Third World demands for massive redistribution of wealth so as ultimately to equate the economic positions of the two hemispheres.” Many in the 1970s identified the egalitarian potential in the development of outer space, and the Left must not overlook it today. Back to the Future One of the Group of 77’s major goals was to apply some of the redistributive functions of the welfare state on a global scale. In 1974, that coalition issued a “Declaration on the Establishment of a New International Economic Order,” which called for a fairer system of global trade and resource distribution, one that could alleviate historical inequality. One of the battlegrounds for the Group of 77 was the negotiation over extraterrestrial property rights. The Outer Space Treaty of 1967, signed by over ninety countries in the heat of the first sprint to the moon, rejected the notion that celestial bodies fell under the legal principle of res nullius — meaning that outer space was empty territory that could be claimed for a nation through occupation. It forbade the “national appropriation by claim of sovereignty, by means of use or occupation, or by any other means” of outer space. But the treaty was not just restrictive. It also had a positive requirement for extraterrestrial conduct: “The exploration and use of outer space,” it declared, “shall be carried out for the benefit and in the interests of all countries, irrespective of their degree of economic or scientific development, and shall be the province of all mankind.” However, nobody knew what this would mean in practice: was it a call for egalitarian economics, or an empty proclamation of liberal benevolence? Complicating matters, it was unclear whether the extraction and sale of natural resources from outer space fell under the category of “appropriation,” which had been forbidden. And what exactly was this benefit to all countries that our outer space pursuits were supposed to bring? How would its distribution be enforced? Which interpretation would win out was more a question of political power than of esoteric legal maneuvers. The Group of 77 took an activist approach to these issues, proposing amendments to the Outer Space Treaty regime that would spread the economic benefits of the celestial commons to less developed countries that did not have the resources to get to space, let alone mine it. Thus in 1970, the Argentine delegate to the UN Committee on the Peaceful Uses of Outer Space proposed to legally designate outer space and its resources “the common heritage of mankind.” First applied in negotiations over maritime law a few years earlier, the “common heritage” concept was intended to give legal grounding to the peaceful international governance of the commons. As an alternative to the laissez-faire approach advocated by many private interests, the “common heritage” principle also provided a legal framework for the democratic distribution of revenues derived from the international commons. In 1973, the Indian delegation to the Committee on the Peaceful Uses of Outer Space tried to put this idea into celestial practice, proposing an amendment to the Outer Space Treaty that called for equitable sharing of space benefits, particularly with developing countries.