# 1NC Lex Round 4

## 1

**Interp – Unjust refers to a negative action – it means contrary.**

**Black Laws No Date** "What is Unjust?" https://thelawdictionary.org/unjust/ //Elmer

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

**Violation – The Aff is a positive action – it actively creates a new property rights management for space rather than just banning appropriation–we read yellow. 1AC Babcock:**

This Article explores **an alternative concept, the commons**, in **which no individual owns the property** in question or can exclude others from it. Viewing property as a commons is closer to the principles set out in the various space treaties than implementation of a private property regime, and also **offers a workable property regime**. This Article demonstrates these conclusions by showing similarities between a large, Earth-bound commons, like the ocean and outer space, and how various **commons management** scenarios **allow equitable use of resources**, **while preventing** their **despoliation** **and devolution** into hostile disputes over entitlements to them

**I meets are defensive at best so risk of offense under competing interps**

**Standards –**

**1] Limits – making the topic bi-directional explodes predictability – it means that Aff’s can both increase non-exist property regimes in space AND decrease appropriation by private actors – makes the topic untenable.**

**2] Ground – wrecks Neg Generics – we can’t say appropriation good since the 1AC can create new views on Outer Space Property Rights that circumvent our Links since they can say “Global Commons” approach solves.**

**Independently - the Plan is both Extra-T - since it establishes a new property rights regime AND Effects-T - since the PTD ISNT INTRINSICALLY a reduction on Private Property in Space, it involves actions like creating a governance system AND redistribution/cooperation - both of which are voters for Limits and Predictability**

**3] TVA – just defend that space appropriation is bad.**

## 2

**Interp: Debaters must not misdate evidence**

**Violation: They said their first card is from 2021–it’s from 2020–it the card talks about the coming up START ratification in Feb 2021 which proves it was from before**

Veronica Delgado-**Perez**, 12-14-**2020**, "Analisis," International Scholar, <https://www.theintlscholar.com/periodical/12/14/2020/analysis-commercialization-space-risk-international-law-military-space-race> //SR

With the **impending** expiration of the Strategic Arms Reduction Treaty (START) between the U.S. and Russia on February 5, 2021, a number of security dilemmas **could** arise. If the world’s two largest nuclear powers do not edge toward extending the treaty, Washington and Moscow risk returning to the era of unrestricted expansion of launch platforms and strategically-deployed nuclear warheads — potentially with the aid of military infrastructure in space.

**Vote neg for evidence ethics–recency makes or breaks larp debates with constantly changing politics–getting to change the evidence by a whole YEAR not only goes against the rules of LD which means you don’t have the jurisdiction to vote on anything else but also means they’ll just demolish us by recency weighing–decks education since we don’t learn REAL evidence comparison and creates a toxic norm where we always lie which ruins the academic integrity of debate. Uniquely drop the debater for real world–you would get expelled for academic dishonesty at school and reasonability makes no sense since there are strict guidelines in the rules–whether it was accidental is non verifiable**

**Fairness and education are voters – debate’s a game that needs rules to evaluate it and it teaches portable skills that we use lifelong. Drop the debater - severance kills 1NC strat construction—1AR restart favors aff since it’s 7-6 time skew and they get 2 speeches to my one. No rvi - a) they’ll bait theory and prep it out with aff infinite prep—justifies infinite abuse and chilling us from checking abuse in fear of things like 2ar ethos which lets them recontextualize and always seem right on the issue b) forces the NC to go 7 minutes of theory because nothing else matters--outweighs because its the longest speech and the 2nr can never recover since the nc is our only route to generate offense. Competing interps - a) reasonability’s arbitrary & forces judge intervention especially with 2ar recontextualizations to always sound like the more reasonable debater b) norm setting - we find the best possible norms c) reasonability collapses - you use offense/defense paradigm to evaluate brightlines.**

## 3

**Brazil’s commercial space industry is flourishing.**

**Nakahodo 21** [Sidney Nakao Nakahodo, Sidney Nakao Nakahodo is a Lecturer at Columbia University where he specializes in Political, Social, and Economic Development in Brazil. In parallel to his academic responsibilities he is currently involved in a number of technology startups, both as co-founder and advisor. Previously he was based in Washington DC and worked in private sector development and low carbon projects at the World Bank. Prior to joining the Bank he served as senior researcher for a major think tank in Brazil and consulted for the United Nations Development Programme. Sidney holds a Master of International Affairs from Columbia University's School of International and Public Affairs and a Bachelor of Materials Science and Engineering from the University of Sao Paulo (Brazil). He is also a graduate of the Advanced Studies Program in International Economic Policy at the Kiel Institute for the World Economy (Germany). 03-19-2021, "Should Space Be Part of a Development Strategy? Reflections Based Upon the Brazilian Experience," New Space, [http://doi.org/10.1089/space.2021.0002 accessed 12/14/21](https://www.liebertpub.com/doi/full/10.1089/space.2021.0002%20accessed%2012/14/21)] Adam

Lately, there has been a surge of interest in commercial space in Brazil due to institutional development, private sector engagement, and entrepreneurial activities. A Committee of Development of the Brazilian Space Program (CDPEB) was established in 2018 and comprises representatives of several Ministries. The CDPEB has the mandate to advise the President on the implementation of the Brazilian Space Program. Among its primary responsibilities is the elaboration of the General Law of Space, which is expected to provide the guidelines for commercial space activities.[13](https://www.liebertpub.com/doi/full/10.1089/space.2021.0002#B13) In May 2020, Brazilian Space Agency (AEB) issued a public call inviting local and foreign companies to use its civilian launch facilities.[14](https://www.liebertpub.com/doi/full/10.1089/space.2021.0002#B14) The private sector has been actively promoting commercial space. An industrial cluster now constitutes a “Space Valley” around the Sao Jose dos Campos Technology Park (PqTec), with spin-off companies impacting both space and nonspace sectors. The Aerospace Industries Association of Brazil (AIAB) is a trade organization of traditional space companies and defense contractors such as Avibras, Akaer (Opto), Atech, Fibraforte, Orbital, and SIATT. According to its website, AIAB has 30 members working in small satellites, satellite structures, payloads, satellite equipment, ground systems, propulsion, sounding rockets, and launchers.[15](https://www.liebertpub.com/doi/full/10.1089/space.2021.0002#B15) Braskem, the world's leading biopolymer producer, has partnered with Silicon Valley-born startup Made in Space to produce recyclable plastic objects in the ISS.[16](https://www.liebertpub.com/doi/full/10.1089/space.2021.0002#B16) Since 2017, AEB has organized the Brazilian Space Industry Forum, an annual event that congregates stakeholders, fosters the exchange of ideas, and promotes collaboration between domestic and international participants. The U.S.-Brazil CEO Forum, which brings together 12 U.S. and 12 Brazilian CEOs to develop joint recommendations for both governments on how to increase bilateral trade, proposed the development of a framework for joint space research programs in 2019. A small but vibrant New Space startup community is rapidly forming. The Alliance of Brazilian Space Startups was launched in 2020. Although some companies target low earth orbit and beyond, others are creating solutions to our planet using space technologies. PION has commercial products focusing on space and education. CRON and EMSIS have developed software and hardware for CubeSat missions, whereas Alya Nanosatellites aims to launch a constellation and tap into the earth's observation market. DeltaV, a spin-off from INPE, specializes in propulsion systems. ACRUX and VSAT are working on small satellite launchers. Airvantis sent multiple educational experiments to the ISS and has partnerships with companies and space agencies worldwide. The startup is carrying out Brazil's first lunar mission.[17](https://www.liebertpub.com/doi/full/10.1089/space.2021.0002#B17) In parallel, Agrosmart, Solinftec, and Strider are harnessing the power of space assets to provide remote sensing, weather forecast, and image processing services to the agricultural sector.[18](https://www.liebertpub.com/doi/full/10.1089/space.2021.0002#B18) Data companies such as Storm have incorporated open source algorithms developed by NASA for security applications.[19](https://www.liebertpub.com/doi/full/10.1089/space.2021.0002#B19)

**Strong space sector cements Brazilian prestige and international influence**

Dr. Robert C. **Harding 17**, Professor of Political Science at Valdosta State University, PhD in Political Science from the University of Miami, MA from the University of Louisville, Space Policy in Developing Countries: The Search for Security and Development on the Final Frontier, Paperback Edition, p. 1-4

Change in the post-Cold War period has become the standard of our time. Whether it be the changing power structure of the international system, climate change, the speed of technological innovation, or changes within our societies, the current international situation is one of constant, accelerating transformation. One area that has certainly evolved is the importance and priority given to space-related programs by a growing number of countries around the world. As the various captains of Star Trek fame have somberly declared, space really is the final frontier. But while it has been the basis for engaging science fiction, outer space nonetheless has a very down-to-Earth feature—it has become the ultimate venue for the growth of national power and socioeconomic development among a number of the world’s emergent states. This new paradigm of international relations has been evolving for over 50 years. From the Soviet Union’s launch of Sputnik in 1957, many states began to include space-based security concerns in their foreign policies, which forced them to consider what the then-new operations in space meant for national security; they also began to integrate space-based assets into their approaches to a wide range of national development challenges, from agriculture to health improvement to the development of natural resources. Though the importance of space to national power, prestige, and potential has been less obvious in the intervening years since the heady days of the Cold War’s space race, its significance has never waned and continues to increase as many states increase national space budgets. Space has, in fact, earned a permanent place at the table in matters of international conflict, peace, national and international development, and international law. Space was at one time the sole domain of the wealthiest developed countries. The United States and the Soviet Union/Russia, and to some extent the European Union, dominated the use of space and the associated technology in the first decades after World War II. But the last couple of decades of the twentieth century and the first decade of the twenty-first witnessed an increase in the number of countries with state-supported space programs. At this writing, no fewer than 25 developing states, including the rapidly emerging economic powers of Brazil (the sixth largest), China (second largest), and India (fourth largest), possess active national space programs with proven independent launch capability or concrete plans to achieve it soon. Space programs and their related technologies are now an integral part of the strategic and developmental policies of many relatively wealthy developing states that aspire to elevate their international status, security, and economic future. A multitude of other developing states as diverse as Mexico, Nigeria, and Malaysia have established and elevated their own space policy through the creation of national space agencies and the purchase and/or production of satellites and related space technology either through state, private, or joint efforts. For these smaller and rising middle powers, the acquisition of space capabilities is now an integral component of their national policies. Though commercial enterprise is not a focus of this study, it must be noted that as the cost of space-related technology has decreased dramatically, the expanding number of national state actors in space has been paced by the equally impressive expansion in the number of strictly commercial space companies. Communications, geospatial information, and a wide variety of other services provided by commercial satellites affect much of modern life, and also provide vital information to governments, their agencies, and business interests worldwide. This information covers many of the same areas that national governments find important to national well-being, such as weather and climate monitoring, water management, environmental observation, topographic mapping, natural disaster planning, and crop management. These services are provided commercially by a growing cadre of companies that build satellites, create the associated technologies, and are beginning to provide basic launch services, all areas that were previously the exclusive domain of state-owned space agencies. The growth of commercial space services has been a double-edged sword for states. By 2010, the global space industry was estimated to be worth US$276.52 billion, an 18 percent increase over 2009.2 Of this total, worldwide commercial satellite industry revenues rose 11 percent to US$160.9 billion in 2010.3 Despite sporadic attempts to control its proliferation, commercial satellite imagery has become so good and so broadly disseminated that many national governments, for example Israel, have complained that its existence endangers national security because potential terrorists now have access to the detailed satellite imagery necessary to plan precise attacks. Until the 1990s, such high-resolution satellite imagery was almost exclusively the domain of the militaries of developed space powers, which, for national security reasons, did not generally make their data public. And since there were a limited number of states with the capability to launch surveillance satellites, the potential sources were likewise limited. Those civilian satellites that did operate before the 1990s provided imagery of a much lower spatial resolution than their military counterparts, typically not showing clear images of objects smaller than 10 meters across. However, that situation changed with the launch of the US company Lockheed Martin’s Ikonos satellite in 1999. Its spatial resolution of one meter meant that for the first time, no country could depend on geographic distance and national borders to ensure state secrets. The situation became even more fluid through the 1990s and into the 2000s as the transfer of space technology—satellites and associated technology— became a commercially viable avenue for major satellite producers. Today, imagery services such as Google Earth have revolutionized access to satellite imagery in the same way that cell phones have changed communications access for hundreds of millions of people around the world—they have democratized it. Nonetheless, the growing actual importance of space policy stands in stark contrast to the popular perception of the significance of space in the modern world. Indeed, more than 50 years after the launch of Sputnik, the exploration of near space via the moon-landings, and various robotic missions to the solar system’s planets, surveys have shown that few people in the West still consider space as anything novel. The popular mindset has moved on to the wonders of the “information age” and the benefits (or detriments) of globalization. The generations of technology spawned by those earlier days of space exploration have been indispensable in the creation of our high-tech, instantaneous world, but space and its benefits are now so integrated into our daily infrastructure that most people do not give it a second thought. The reactions to the Challenger and Columbia space shuttle tragedies aside, public complacency toward the importance of space has become the rule, rather than the exception. Despite these popular sentiments, the recent expansion of space programs in the developing world demonstrates that national governments have never altered their view of the importance of space for achieving and expanding national power—militarily or socioeconomically. This expansion of space programs is especially noteworthy because it reflects an emergent democratization of space, which is one of the most important factors in the changing distribution of power in the current international arena. Many countries now use satellites for communications and obtaining weather data, through ownership or simply purchase of the data. In fact, this broadening and expansion of the usage of space and the attendant transformation of power distribution is seen by some observers as leading to a new space race, albeit one that has yet to gain the high profile that the previous contest had during the Cold War. This competition is emerging as the catalyst for a new generation of space-related policies and innovations in both established and emerging space-faring countries. Consider how one recent space-related event affected the dynamic of interstate relations. In January 2007, the news that China had successfully tested an anti-satellite ballistic missile sent shockwaves around the world’s foreign policy community. By shooting down one of its own aging satellites from low Earth orbit, China—a country that only a generation before was seen as poor by most measures—demonstrated its intent to join the existing space powers, thus attracting attention, if not commanding respect as a potential world power. China plans to land a nuclear-powered unmanned rover on the moon by 2013, and to have in place an orbital military space station later in the second decade of this century.4 But while China’s space policy is more ambitious and better funded than those of other developing states, it is by no means unique. The next year of this twenty-first century space race saw India following up on the Chinese success by launching its own successful probe to the moon. Around the world, increasing numbers of developing countries are investing in space-related technologies, seeking partners for space projects, and even constructing launch facilities that may one day rival the established space powers of the United States, Russia, the European Union, and more recently Japan. But what motivates a developing country, which by definition is relatively poor, to spend the comparatively large amounts of money required for these space adventures? The short answer is that, like the United States and the Soviet Union before them, developing countries pursue active space policies because of the recognition that space is, in many ways, the ultimate measure of national power, international prestige, and demonstrated national potential. Moreover, space-based assets allow states to more fully utilize their national resources and to expand the reach of domestic socioeconomic programs into areas as diverse as agriculture, education, medicine, and economic development. Thus a space program figures as an integral facet of any capable state’s national security and developmental policies. The benefits of a successful space program include advanced communications, a platform for technology improvement, greatly enhanced geographic information, and, for some, expanded defensive and intelligence capabilities. Equally important, space programs can provide the host state with increased international prestige, which accrues both domestic and international advantages. Hence, developing countries are merely being rational state actors and following the path pioneered by those space-faring states that preceded them.

**It's key to project success AND overcome historical domination**

Dr. Robert C. **Harding 17**, Professor of Political Science at Valdosta State University, PhD in Political Science from the University of Miami, MA from the University of Louisville, Space Policy in Developing Countries: The Search for Security and Development on the Final Frontier, Paperback Edition, p. 23

Space programs bestow equally important soft power, especially those that involve human space flight. Every major space power has spent considerable funds to achieve the ability to put humans in space for both tangible and intangible benefits. Logsdon (2007) has argued that human space flight ranks among the most intensely patriotic symbols of modern times.27 Some of the emerging space actors have pursued or are pursuing human space flight as a demonstration of their programs’ sophistication, and their astronauts are held up by their governments as national patriotic icons. As will be discussed in Chapter 3, for the largest EMSAs—Brazil, China, and India—their space programs have been touted not only as national accomplishments but as a national catharsis to overcome histories of direct and indirect domination by outside powers and to project to others a sense of greatness.

**Brazilian leadership solves every threat**

**Huck 20** [Luciano Huck, from the Law School of the University of São Paulo, Host of Rede Globo, Founder of Joá Investments 1/15/2020, "This country is vital to 'global survival'," World Economic Forum,<https://www.weforum.org/agenda/2020/01/what-happens-next-in-brazil-has-global-consequences-here-are-three-priorities-for-the-next-decade/> accessed 12/14/21] recut Adam

From spiralling geopolitical tensions in the Middle East to raging forest fires in Australia, 2020 certainly started with a bang. A shortlist of some of our biggest existential threats includes accelerating climate change, staggering inequalities and the failure of nation-states to cooperate to mitigate shared global risks. With all the bad news, it is hard to see the incredible possibilities on the horizon, not least advances in health, education and the boundless potential of new technologies. A growing number of businesses including huge asset managers like BlackRock are also becoming greener. All of these challenges and opportunities are apparent in Brazil, the world’s fourth-largest democracy and its ninth biggest economy. Brazil will play a leading role in how the next decade unfolds. A big reason for this is its immense natural resources - including over 40% of the world’s tropical forests and 20% of the planet's fresh-water supply. The Amazon is often described as the "lungs of the world" - for good reason. But the lungs are collapsing as a result of man-made fires and runaway deforestation. With more than 210 million citizens, Brazil also has an impressive stock of human resources. But it is also convulsed by breathtaking inequality and grinding poverty. Complicating matters, we are facing a crisis of political leadership and shirking our international responsibilities. What happens next in Brazil has far-reaching consequences for global survival. The decisions adopted by Latin America's largest country - whether in relation to protecting the Amazon, reducing inequality or strengthening multilateral cooperation - will help determine whether this is the world's best century or its last one. The sheer scope of the challenges facing Brazilians can feel overwhelming. Without a transformative vision and narrative, a renewal of political leadership, and tangible improvement, people feel rudderless and afraid. For the past 20 years, I've been taking the pulse of Brazil. I produce and present a popular television program reaching roughly 30 million Brazilians every week. Most of the time, I travel across the country listening to the inspiring and heartbreaking stories of my countrymen and women. They remind me every day why I need to contribute to building a better Brazil. So here are three challenges that I firmly believe Brazilians can turn into opportunities. Amazon 4.0 Dramatic fires and deforestation in the Amazon made global headlines in 2019. Despite the best efforts of the Brazilian authorities to conceal the problem, the Science Ministry's own satellite data showed that deforestation rates were at the highest levels in two decades. While falling out of the international news cycle, the destruction continues. If deforestation persists at current rates, irreversible die-off could convert the world’s largest tropical forests into its largest savannah. This would release up to 140 billion tons of stored carbon into the atmosphere, effectively scuppering efforts to meet the Paris Agreement targets. A radical new paradigm is needed to ensure the sustainable stewardship of Brazil's stunning cultural and biodiversity. It must harness the Amazon's most powerful resource - the 25 million people who live there. For one, there has to be zero tolerance for deforestation and a concerted focus on improving the productivity of areas where forests have already been cut down. Roughly 90% of deforestation in the Amazon is illegal and at least two-thirds of the 80 million hectares of cleared land are under-used, degraded and abandoned. Just as important as sustainable agri-business, the expansion of eco-tourism, investment in biotechnology research and the development of fairly-traded rainforest products. In a survey conducted in August of 2019, the majority of Brazilians thought that the Amazon rainforest was a reason for national pride. At that time, up to 68 percent of respondents in Brazil strongly agreed with the sentence Reducing inequality Deepening social and economic inequality within countries is fundamentally reconfiguring domestic and international politics. In some cases, governments are retreating from multilateral cooperation and reverting to reactionary nationalism and protectionism. These dynamics are apparent in Brazil, among the world’s most unequal countries. Although Brazil made important advances in reducing poverty since the 2000s, inequality remained stubbornly high. And in recent years, per capita income plunged and the gap between the rich and poor started rising, wiping out many social gains of the previous three decades. Today, the average monthly income of the wealthiest one per cent is more than 33 times the income of the poorest 50%. Inequality not only hinders economic growth, but it also fuels polarization and populism. Brazil needs to put inequality reduction at the top of the national agenda in 2020. A combination of common-sense interventions are required: ensuring the fairer collection of taxes, reducing subsidies for the wealthy, rolling-out more equal opportunity policies, and stimulating opportunities for the most vulnerable. Most important of all is dramatically improving the quality of basic public education, especially early childhood schooling. Brazil's education system is failing poorer families. Wealth inequality is reinforcing inequality of opportunity for the next generation. To win the war on inequality, Brazil needs an inclusive growth strategy, one that is not limited to growing income and smart deregulation but also ensures that quality public services delivering security, education, health, sanitation and transportation reach all citizens, not just those who pay a premium for them. Restoring leadership After years of corruption and stagnation, Brazil is suffering from sharp societal divisions and simmering tensions. In 2013, well before the street protests that flared up in Bolivia, Chile, Colombia and Ecuador, Brazil experienced the largest demonstrations since the restoration of democracy in 1985. The impeachment of President Dilma in 2016, the unprecedented unpopularity of the Temer administration and the election of far-right Jair Bolsonaro in 2018 revealed the extent of dissatisfaction with the status quo. Bolsonaro was partly elected because the credibility of Brazil's political establishment was demolished by ongoing “Car Wash” investigations into government corruption. Exhausted by scandal and stagnation, Brazilians voted for change. To tackle the big challenges of the next decade, Brazil needs to restore and renew its political leaders from the top to bottom. Accountable, responsible and representative leadership and public service are fundamental to revitalizing the social contract. This won't happen spontaneously. It requires a conscious effort to attract and invest in talent. it also demands that each and every Brazilian gets involved. In 2017, I joined Agora, one of several dynamic civic movements investing in a new generation of leaders committed to a more inclusive and sustainable Brazil. And in 2018, I co-founded RenovaBR, attracting over 4,600 submissions from people who'd never been involved in politics for training in governance and ethics. Of the 120 successful applicants, 17 were elected to federal office that year. Brazil is a country of infinite possibility. It has achieved breathtaking gains over the last generation - bringing tens of millions of people out of poverty. But these improvements were fragile. As we’ve seen in other parts of the world, when societies and living standards start moving backwards, social protest and unrest are not far behind. This is dangerous. Irresponsible leaders can take advantage of the fear and uncertainty that result. But we can also fight back. We will start rewriting the Brazilian story in 2020, first by acknowledging our most intractable problems and then by leveraging our tremendous creativity, scientific prowess and expertise. This means stepping out of our comfort zones. Powered by civic and social entrepreneurs from across the political spectrum, we can rebuild a positive vision for the future in Brazil.

## 4

**Space col coming now**

Christiana **Reedy**, 8/17/**17**, "When Will the First Human Space Colony Be Established?," Futurism, <https://futurism.com/when-will-the-first-human-space-colony-be-established> //SR

Will humanity be ready to colonize space before doomsday? We asked Futurism readers when they thought humans will colonize off-planet, and the results revealed quite a consensus. More than 70 percent of people who took the poll thought a colony will be established during the first half of the 21st century, and the decade with the most votes — a whopping 36 percent of participants — was the 2030s. Satish Varma, a software engineer, explained why he voted for this decade. Varma wrote in his response that our technological advances in spacecraft design, artificial intelligence (AI), and bionics will be the driving forces that finally propel us into space long term. “Currently there are some promising advances in space exploration and artificial intelligence by companies like SpaceX, Google, and Tesla in a short time frame,” Varma wrote. Varma’s observations are right on — both SpaceX and Blue Origin have recently reached significant milestones in developing reusable rockets, which will be key in making space travel economically viable. Google has recently developed an AI that can learn almost as fast as we can, making the technology much more promising for real-world applications, like flying spaceships. What The Experts Have to Say The technologies have enticed governments and companies around the world to take the idea of space colonization seriously. The two most popular targets for human occupation are currently Mars and the Moon. The Moon gets a little less attention these days, but scientists have estimated that we could build a colony there over the pan of six years and for as little as $10 billion. The Chinese and European space agencies are carefully examining the possibility of a Moon base, as such a resource would greatly reduce the cost of traveling to other planets — including Mars. On the Mars front, the United Arab Emirates (UAE) has announced its intention to establish a settlement on the Red Planet by 2117. Other nations are likely to beat the UAE in reaching this goal, however, as the U.S. government has tasked NASA with getting humans on Mars by 2033, and China has set an even more ambitions goal: by the end of the decade. These government efforts align with readers’ predictions. But SpaceX CEO Elon Musk hopes to prove just how much more efficient private companies are than government bureaucracies. His plan, too, is to send humans to Mars by 2020, but that isn’t his only goal. He wants to make travel to the Red Planet affordable, setting the price cap at $200,000 in his new plan that focuses on establishing a self-sustaining space civilization rather than a simple exploratory expedition. Such an establishment will be paramount to the future of the human species, Musk said.

**Solves every impact**

Ben **Austen 11**, citing the Lifeboat Foundation and the Alliance to Rescue Civilization, contributing editor of Harper’s Magazine, “After Earth: Why, Where, How, and When We Might Leave Our Home Planet,” 3/16/11, http://www.popsci.com/science/article/2011-02/after-earth-why-where-how-and-when-we-might-leave-our-home-planet

Earth won’t always be fit for occupation. We know that in two billion years or so, an expanding sun will boil away our oceans, leav[e]ing our home in the universe uninhabitable—unless, that is, we haven’t already been wiped out by the Andromeda galaxy, which is on a multibillion-year collision course with our Milky Way. Moreover, at least a third of the thousand mile-wide asteroids that hurtle across our orbital path will eventually crash into us, at a rate of about one every 300,000 years. Why? Indeed, in 1989 a far smaller asteroid, the impact of which would still have been equivalent in force to 1,000 nuclear bombs, crossed our orbit just six hours after Earth had passed. A recent report by the Lifeboat Foundation, whose hundreds of researchers track a dozen different existential risks to humanity, likens that one-in-300,000 chance of a catastrophic strike to a game of Russian roulette: “If we keep pulling the trigger long enough we’ll blow our head off, and there’s no guarantee it won’t be the next pull.” Many of the threats that might lead us to consider off-Earth living arrangements are actually man-made, and not necessarily in the distant future. The amount we consume each year already far outstrips what our planet can sustain, and the World Wildlife Fund estimates that by 2030 we will be consuming two planets’ worth of natural resources annually. The Center for Research on the Epidemiology of Disasters, an international humanitarian organization, reports that the onslaught of droughts, earthquakes, epic rains and floods over the past decade is triple the number from the 1980s and nearly 54 times that of 1901, when this data was first collected. Some scenarios have climate change leading to severe water shortages, the submersion of coastal areas, and widespread famine. Additionally, the world could end by way of deadly pathogen, nuclear war or, as the Lifeboat Foundation warns, the “misuse of increasingly powerful technologies.” Given the risks humans pose to the planet, we might also someday leave Earth simply to conserve it, with our planet becoming a kind of nature sanctuary that we visit now and again, as we might Yosemite. None of the threats we face are especially far-fetched. Climate change is already a major factor in human affairs, for instance, and our planet has undergone at least one previous mass extinction as a result of asteroid impact. “The dinosaurs died out because they were too stupid to build an adequate spacefaring civilization,” says Tihamer Toth-Fejel, a research engineer at the Advanced Information Systems division of defense contractor General Dynamics and one of 85 members of the Lifeboat Foundation’s space-settlement board. “So far, the difference between us and them is barely measurable.” The Alliance to Rescue Civilization, a project started by New York University chemist Robert Shapiro, contends that the inevitability of any of several cataclysmic events means that we must prepare a copy of our civilization and move it into outer space and out of harm’s way—a backup of our cultural achievements and traditions. In 2005, then–NASA administrator Michael Griffin described the aims of the national space program in similar terms. “If we humans want to survive for hundreds of thousands or millions of years, we must ultimately populate other planets,” he said. “One day, I don’t know when that day is, but there will be more human beings who live off the Earth than on it.

**Reject arg’s for why these don’t impede on the public end so the aff doesn’t include them**

**1–Super shifty and proves that it’s impossible to interpret what is good under the PTD–your own card proves exemptions lead to self serving rationalizations**

**2–Colonization is inconsistent with a commons because it claims property over land exclusively–not for public use**

**3–Means you only defend some forms of appropriation are bad–specifying certain types is a voter for limits cuz you can specify infinite combinations**

## 5

**The plan requires clarifying international space law---causes strategic bargaining to extract concessions**

Alexander William **Salter 16**, Assistant Professor of Economics, Rawls College of Business, Texas Tech University, "SPACE DEBRIS: A LAW AND ECONOMICS ANALYSIS OF THE ORBITAL COMMONS", 19 STAN. TECH. L. REV. 221 (2016), https://law.stanford.edu/wp-content/uploads/2017/11/19-2-2-salter-final\_0.pdf

V. MITIGATION VS. REMOVAL Relying on international law to create an environment conducive to space debris removal initially seems promising. The Virginia school of political economy has convincingly shown the importance of political-legal institutions in creating the incentives that determine whether those who act within those institutions behave cooperatively or predatorily.47 In the context of space debris, the role of nation-states, or their space agencies, would be to create an international legal framework that clearly specifies the rules that will govern space debris removal and the interactions in space more generally. The certainty afforded by clear and nondiscriminatory48 rules would enable the parties of the space debris “social contract” to use efficient strategies for coping with space debris. However, this ideal result is, in practice, far from certain. To borrow a concept from Buchanan and Tullock’s framework,49 the costs of amending the rules in the case of international space law are exceptionally high. Although a social contract is beneficial in that it prevents stronger nation-states from imposing their will on weaker nation-states, it also creates incentives for the main spacefaring nations to block reforms that are overall welfare-enhancing but that do not sufficiently or directly benefit the stronger nations. The 1967 Treaty on Principles Governing the Activities of States in the Exploration and Use of Outer Space, including the Moon and Other Celestial Bodies (more commonly known as the Outer Space Treaty) is the foundation for current international space law.50 All major spacefaring nations are signatories. Article VIII of this treaty is the largest legal barrier to space debris removal efforts. This article stipulates that parties to the treaty retain jurisdiction over objects they launch into space, whether in orbit or on a celestial body such as the Moon. This article means that American organizations, whether private firms or the government, cannot remove pieces of Chinese or Russian debris without the permission of their respective governments. Perhaps contrary to intuition, consent will probably not be easy to secure. A major difficulty lies in the realization that much debris is valuable scrap material that is already in orbit. A significant fraction of the costs associated with putting spacecraft in orbit comes from escaping Earth’s gravity well. The presence of valuable material already in space can justifiably be claimed as a valuable resource for repairs to current spacecraft and eventual manufacturing in space. As an example, approximately 1,000 tons of aluminum orbit as debris from the upper stages of launch vehicles alone. Launching those materials into orbit could cost between $5 billion and $10 billion and would take several years.51 Another difficulty lies in the fact that no definition of space debris is currently accepted internationally. This could prove problematic for removal efforts, if there is disagreement as to whether a given object is useless space junk, or a potentially useful space asset. Although this ambiguity may appear purely semantic, resolving it does pose some legal difficulties. Doing so would require consensus among the spacefaring nations. The negotiation process for obtaining consent would be costly. Less obvious, but still important, is the 1972 Convention on International Liability for Damage Caused by Space Objects, normally referred to as the Liability Convention. The Liability Convention expanded on the issue of liability in Article VII of the Outer Space Treaty. Under the Liability Convention, any government “shall be absolutely liable to pay compensation for damage caused by its space objects on the surface of the Earth or to aircraft, and liable for damage due to its faults in space.”52 In other words, if a US party attempts to remove debris and accidentally damages another nation’s space objects, the US government would be liable for damages. More generally, because launching states would bear costs associated with accidents during debris removal, those states may be unwilling to participate in or permit such efforts. In theory, insurance can partly remediate the costs, but that remediation would still make debris removal engagement less appealing. A global effort to remediate debris would, by necessity, involve the three major spacefaring nations: the United States, Russia, and China.53 However, any effort would also require—at a minimum—a significant clarification and—at most —a complete overhaul of existing space law.54 One cannot assume that parties to the necessary political bargains would limit parleying to space-related issues. Agreements between sovereign nation-states must be self-enforcing.55 To secure consent, various parties to the change in the international legal-institutional framework may bargain strategically and may hold out for unrelated concessions as a way of maximizing private surplus. The costs, especially the decision-making costs, of changing the legal framework to secure a global response to a global commons problem are potentially quite high.

**The PPWT prohibits space-based missile defense**

Jack M. **Beard 16**, Associate Professor of Law at the University of Nebraska College of Law, Feb 15 2016, "Soft Law ’s Failure on the Horizon: The International Code of Conduct for Outer Space Activities", University of Pennsylvania Journal of International Law, Vol. 38, No. 2, 2016, https://digitalcommons.unl.edu/cgi/viewcontent.cgi?referer=&httpsredir=1&article=1086&context=spacelaw

B. Avoid Arms Control Traps in Space Any successful effort to achieve legally binding restrictions on military activities or weapons in space must focus on specific, definable, and limited objectives or run afoul of issues that have historically ensured deadlock among suspicious and insecure adversaries.306 Some seemingly desirable goals, however, are likely to ensure failure. The first such problematic goal involves attempting to use arms control agreements or other instruments to comprehensively ensure peace in space. Unfortunately, the integration of modern military systems on earth, sea, air and space guarantees that at some point states seeking to disrupt or deny the ability of an adversary (such as the United States) to project power will find space capabilities to be a particularly appealing target, especially in the early stages of a crisis or conflict.307 The presence of so many things of military value in space thus makes actions by an adversary to neutralize, disrupt or destroy these things likely during a major conflict on earth.308 The second problematic arms control goal in space that seems certain to ensure stalemate involves attempting to define and prohibit military technologies with a view to broadly prevent the weaponization of space. Clearly defining a space weapon for purposes of any legally binding arms control agreement is a daunting task, one which is made particularly challenging by the “essentially military nature of space technology.”309 As noted, space technologies are routinely viewed as dual-use in nature, meaning that they can be readily employed for both civilian and military uses. Determining the ultimate purpose of many space technologies may thus depend on discerning the intentions of states, a process perhaps better suited for psychological than legal evaluation. 310 Further complicating the classification of space military technologies is the inherent difficulty in distinguishing most space weapons on the basis of their offensive and defensive roles or even their specific missions.311 For example, this problem lies at the heart of debates over the status and future of ballistic missile defense (BMD) programs, since the technology underlying BMD systems and offensive ASAT weapons is often indistinguishable.312 Vague and broad soft law instruments do not resolve this problem, but create instead their own confusion and insecurity. Vague and broad provisions in legally binding agreements that do not or cannot distinguish between these missions are similarly problematic. These issues, particularly difficulties in distinguishing ASAT and BMD systems, have figured prominently in complicating negotiations on space weapons over previous decades.313 Similarly, these concerns were a significant factor in initial U.S. opposition to the arms control measure proposed by China and Russia (the PPWT) since it prohibits states from placing any type of weapon in outer space (regardless of its military mission), thus effectively prohibiting the deployment of ballistic missile defense systems. 314 Furthermore, even if clear legal restrictions could be developed, verifying compliance with respect to technology in orbit around Earth would be very difficult (a point conceded even by China with respect to its own proposed PPWT).315

#### Causes rogue state missile threats---that escalates

Patrick M. **Shanahan 19**, Acting Secretary of Defense from January to June 2019, previously vice president and general manager of Boeing Missile Defense Systems, Jan 2019, "2019 MISSILE DEFENSE REVIEW", US Department of Defense, https://media.defense.gov/2019/Jan/17/2002080666/-1/-1/1/2019-MISSILE-DEFENSE-REVIEW.PDF

U.S. Homeland Missile Defense will Stay Ahead of Rogue States’ Missile Threats Technology trends point to the possibility of increasing rogue state missile threats to the U.S. homeland. Vulnerability to rogue state missile threats would endanger the American people and infrastructure, undermine the U.S. diplomatic position of strength, and could lead potential adversaries to mistakenly perceive the United States as susceptible to coercive escalation threats intended to preclude U.S. resolve to resist aggression abroad. Such misperceptions risk undermining our deterrence posture and messaging, and could lead adversaries to dangerous miscalculations regarding our commitment and resolve. It is therefore imperative that U.S. missile defense capabilities provide effective protection against rogue state missile threats to the homeland now and into the future. The United States is technically capable of doing so and has adopted an active missile defense force-sizing measure for protection of the homeland. DoD will develop, acquire, and maintain the U.S. homeland missile defense capabilities necessary to effectively protect against possible missile attacks on the homeland posed by the long-range missile arsenals of rogue states, defined today as North Korea and Iran, and to support the other missile defense roles identified in this MDR. This force-sizing measure for active U.S. missile defense is fully consistent with the 2018 NPR, and in order to keep pace with the threat, DoD will utilize existing defense systems and an increasing mix of advanced technologies, such as kinetic or directed-energy boost-phase defenses, and other advanced systems. It is technically challenging but feasible over time, affordable, and a strategic imperative. It will require the examination and possible fielding of advanced technologies to provide greater efficiencies for U.S. active missile defense capabilities, including space-based sensors and boost-phase defense capabilities. Further, because the related requirements will evolve as the long-range threat posed by rogue states evolves, it does not allow a static U.S. homeland defense architecture. Rather, it calls for a missile defense architecture that can adapt to emerging and unanticipated threats, including by adding capacity and the capability to surge missile defense as necessary in times of crisis or conflict. In coming years, rogue state missile threats to the U.S. homeland will likely expand in numbers and complexity. There are and will remain inherent uncertainties regarding the potential pace and scope of that expansion. Consequently, the United States will not accept any limitation or constraint on the development or deployment of missile defense capabilities needed to protect the homeland against rogue missile threats. Accepting limits now could constrain or preclude missile defense technologies and options necessary in the future to effectively protect the American people. As U.S. active defenses for the homeland continue to improve to stay ahead of rogue states’ missile threats, they could also provide a measure of protection against accidental or unauthorized missile launches. This defensive capability could be significant in the event of destabilizing domestic developments in any potential adversary armed with strategic weapons, and as long-range missile capabilities proliferate in coming years. U.S. missile defense capabilities will be sized to provide continuing effective protection of the U.S. homeland against rogue states’ offensive missile threats. The United States relies on nuclear deterrence to address the large and more sophisticated Russian and Chinese intercontinental ballistic missile capabilities, as well as to deter attacks from any source consistent with long-standing U.S. declaratory policy as re-affirmed in the 2018 NPR.

## 6

**CP: States ought to individually expand the Public Trust Doctrine to reduce private actor appropriation of Outer Space**

**Solves the aff–normal means is COPUOS–a multilateral committee**

**Halstead 10**—(B.S., Psychology, The University of Alabama; J.D., The University of Alabama School of Law; LL.M., Institute of Air and Space Law, McGill University; Lieutenant Colonel, U.S. Air Force Judge Advocate General's Corps). C. Brandon Halstead. 2010. "Prometheus Unbound - Proposal for a New Legal Paradigm for Air Law and Space Law: Orbit Law," Journal of Space Law 36, no. 1, 143-206

The debate on how to distinguish airspace from outer space is as old as the space age itself. The problems emerging from space exploration first entered the agenda of the United Nations in 1957, and were later placed on the agenda before the General Assembly through the establishment of an Ad Hoc Committee on the Peaceful Uses of Outer Space (COPUOS) in 1958.' Although this Committee initially focused on the debate of disarmament, its status was later made permanent in 1961 while its charter was expanded to include examination of all issues relating to the field of exploration and use of outer space by governmental and non-governmental organizations.16 In 1962 the Scientific and Technical Sub-Committee and Legal Sub-Committee began their true substantive work and became the main center of international cooperation and coordination for exploration of peaceful uses of outer space." Successive sessions focused on general and specific issues of space law, including the establishment of a frontier between outer space and atmospheric space18.

**Net benefit is PPWT–no negotiations means no strategic bargaining**

## 7

**CP: States ought to engage in a prior and binding consultation with indigenous nations to expand the Public Trust Doctrine to reduce private actor appropriation of Outer Space.**

Hilding **Neilson &** Elena **Cirkovic** Consulting Canadians on a Framework for Future Space Exploration Activities: A Response to the Canadian Space Agency (CSA) - Part I, Völkerrechtsblog, 28.07.**2021**, doi: 10.17176/20210728-135814-0. //SR

Canada’s position of support and leadership in space exploration has a positive and impressive history. From the development of the CanadaArm and the participation in work on the International Space Station (ISS) to the new scientific contributions with respect to lunar and Martian exploration, Canada has many reasons to be proud. However, it is worth noting that Canada’s role in space exploration has traditionally neglected to include Indigenous peoples, Indigenous knowledges, and Indigenous rights. In general, the history of Canadian participation in space exploration did not have a substantial and direct impact on Indigenous peoples’ rights in Canada. With accelerating technological developments in the past twenty years, space has become more accessible for humans. With these transformations, the current and proposed future of space exploration has the potential to negatively impact Indigenous peoples across Canada. One of the emerging issues for astronomers and various traditions including traditions of Indigenous peoples in Canada and elsewhere, is the launching of so-called satellite mega constellations, such as the SpaceX’s Starlink. Increasing the number of satellites in the Lower Earth’s Orbit (LEO), impacts further research. For various human cultures, Dark Skies have, among others, navigational and spiritual significance. Finally, the objective of our post is to emphasize the need for greater scientific understanding of the universe, which is achieved through research, education and outreach, and inclusion of multiple knowledges and ontologies. Without consultation with multiple knowledges of multicultural and multinational Canada, future space activities might contribute to the ongoing culture of colonization. We present arguments for the ethical and legal requirements for the CSA to consult with and to be inclusive of Indigenous rights and concerns as Canada moves to support the Artemis Accords. The Accords trigger a variety of issues in the outer space sector, which are beyond the scope of this brief post. The authors come to this work from two perspectives: the first being a Mi’kmaw astronomer who grew up in Newfoundland and is a status member of the Qalipu Nation, and co-author, a Bosnian-Canadian legal scholar. Thereby we stress that our contribution is an opinion and has no intent to speak for Indigenous peoples in general and/or any Indigenous-led organization in Canada, or any particular group or community in Canada. Please note that we will be using the terms Indigenous, and Aboriginal interchangeably as we engage with the language of domestic (Canadian) and international documents, publications, institutions, and relevant regulatory and/or administrative bodies. The terms Indigenous and Aboriginal refers to the three different categories of Indigenous peoples in Canada – First Nation, Inuit, and Métis. We reflect upon the CSA’s obligation to consult Indigenous peoples in Canada via two lenses: Firstly, where does Outer Space Law intersect with the modern and historic treaties between the First Nations and Canada (Crown)? Do these treaties include the skies and outer space? Secondly, considering its status as an international (and bilateral) agreement, where the Artemis Accords trigger the application of the United Nations Declaration on the Rights of Indigenous Peoples. Assuming that the Artemis Accords might, and in the situations where they do, trigger any responsibilities and obligations of Canada under the UNDRIP and its domestic laws to consult the First Nations, what are the CSA’s and Canada’s obligations to First Nation, Inuit, and Métis communities and Nations? We engage with these two points considering the following: That the questions of Indigenous rights and title in Canada, including the treaty rights, have significant impacts on how Canada consults with the First Nations and other communities and nations in Canada and pursues the ongoing and future space exploration accordingly; That these questions also require a revisiting of the allegedly prevailing narrative as proposed by some scholars and members of the global outer space sector, generally speaking, which treats space exploration as an analogy of the colonization of the Americas. The legal framework of our argument is that of Canadian Constitutional obligations towards indigenous peoples. The relevant cases are discussed and listed in the rest the following sections. Brief Consideration of Indigenous Rights in Canada Canada’s obligations to Indigenous peoples under the Canadian Constitution cannot be superseded or undermined by commitments under a bilateral agreement such as the Artemis Accords. These legal obligations include those recognized and affirmed by Section 35 of the Constitution Act, 1982, and those set out in self-government agreements. We recognize that, in 1985, the Supreme Court of Canada (SCC) concluded that treaties between Indigenous peoples and the Crown were not international treaties but were sui generis treaties (Simon v The Queen, [1985] 2 SCR 387 at para 33). However, it is worth considering that ‘[f]or many Indigenous peoples, treaties concluded with European powers…are, above all, treaties of peace and friendship, destined to organize coexistence in – not their exclusion from – the same territory and not to regulate restrictively their lives…under the overall jurisdiction of non-Indigenous authorities’ (para 117). While the United Nations, in documents including the UNDRIP, has recognized the potentially international character of Indigenous Crown treaties (UNDRIP Preamble, art 37(1)), we recognize that Canadian law has yet to consider this international recognition in domestic law. Nevertheless, as Henderson argues ‘any Crown authority over First Nations is limited to the actual scope of their treaty delegations. If no authority or power is delegated to the Crown, this power must be interpreted as reserved to First Nations, respectively, and is protected by prerogative rights and the common law since neither can extinguish a foreign legal system.’. There are plural and ongoing discussions on the status of Aboriginal title in Canada, as well as treaty obligations. It is beyond the scope of our comment to address the extensive international and domestic jurisprudence on the topic. However, we stress the existence of the Crown’s fiduciary duty to Aboriginal People as an aspect of various activities, including Canada’s activities in outer space (See, Annex I). Indeed, ‘The doctrine of Aboriginal rights exists… because of one simple fact: when Europeans arrived in North America, Aboriginal peoples were already here, living in communities on the land, and participating in distinctive cultures, as they had done for centuries. It is this fact, and this fact above all others, which separates Aboriginal peoples from all other minority groups in Canadian society and which mandates their special legal status.’ (Chief Justice Lamer in R. v. Van der Peet, para 30).

**Indigenous people say yes–appropriation goes against their values**

**Young**, M. J. (**1987**). “Pity the Indians of Outer Space”: Native American Views of the Space Program. Western Folklore, 46(4), 269. doi:10.2307/1499889 //SR \*brackets for problematic language]

Because Native Americans [indigenous people] have a different perspective of the world, they can offer us alternative ways of seeing ourselves in relationship to the natural world and help us answer the question of what constitutes appropriate behavior-in outer space, as well as on earth. Furthermore, some non-Native Americans realize that, as they look to the traditions of the Native Americans, they see their own heritage with increased clarity. Although this appreciation of Native Americans comes too late in America's history and could be construed as appropriating their ideas as we did their land, a significant number of Native Americans are receptive to the potential that now exists for a dialogue between traditions, both non-Native and Native American, perhaps because they are experiencing a parallel concern, a need to come to terms with their own emerging identity.2 Both groups have begun to realize that it is only through such a dialogue that the mistakes of the past can be avoided in the future. For non-Native Americans the justification for this inquiry is that through an analysis of the difference between the two understandings of space-Anglo and Native American-we can better "see" the ideological dimensions of our own, taken-for-granted mythology that legitimizes space exploration. Native American [indigenous] attitudes towards "outer space" often conflict with the attitudes of the proponents of the U.S. space program. Rather than applying the metaphor of the "new frontier" or even the term "outer" to this aspect of the cosmos, many Native Americans regard it as encompassed in "Father Sky," part of their network of symbolic associations that integrates all elements of the cosmos. A recent commercial called "Earth Pictures," produced by TRW, a firm that specializes in "aerial views" of portions of the earth's globe from outer space, aptly illustrates these differing attitudes.3 In this commercial, TRW representatives give members of the Navajo tribe a guided tour of the TRW laboratories and conclude by showing them a satellite picture (Landsat) of the Navajo reservation from outer space. With evident humor, the Navajos respond by holding up a picture of outer space from their reservation-a dry painting of Father Sky who contains within his body the sun, moon, and constellations. The commercial thus serves to illustrate Navajo beliefs about "outer space." According to Navajo worldview, which emphasizes harmonious relations with all elements of the cosmos-a sacred kinship among all aspects of experience, natural and supernatural-Father Sky is a living being, intimately related to humans who should, therefore, treat him with appreciation and respect. This example from the Navajo is representative of the cosmology of most Native American groups, a cosmology that is shaped by a belief in the unity and sacred nature of all life, the above and the below. As Joseph Epes Brown suggests, the Native American quality of seeing is based on "a polysynthetic metaphysic of nature, immediately experienced rather than dangerously abstracted."4 He describes this vision as a "message of the sacred nature of the land, of place."5 Place in this sense extends, of course, to outer space, or Father Sky, as well as to Mother Earth. This perspective contrasts sharply with that of enthusiasts of space exploration who regard space as something "out there," beyond everyday experience, through which we should travel to reach planets and other objects that we will investigate, and, if possible, use to meet our own needs.

## 8

**We endorse the entirety of the 1AC minus their use of the term ‘Wild West’ in 1AC Babcock**

**Their invocation of a ‘Wild West’ that needs to be controlled and avoided is the same justification used to tame the ‘wild, savage native’ to justify colonialism**

Deondre **Smiles**, 10/26/**20**, "The Settler Logics of (Outer) Space," No Publication, <https://www.societyandspace.org/articles/the-settler-logics-of-outer-space> //SR

‍“In reaffirming our heritage as a free nation, we must always remember that America has always been a frontier nation. Now we must embrace the next frontier. America’s Manifest Destiny in the stars…The American nation was carved out of the vast frontier by the toughest, strongest, fiercest and most determined men and women ever to walk on the face of the Earth… Our ancestors braved the unknown, tamed the wilderness, settled the Wild West…This is our glorious and magnificent inheritance. We are Americans. We are pioneers. We are the pathfinders. We settled the New World. We built the modern world.” -President Donald J. Trump, 2020 State of the Union address To most scholars, and certainly to the virtual majority of Indigenous peoples on Turtle Island, it is no secret that the country we call the United States of America was built upon the brutal subjugation of Indigenous people and Indigenous lands. Fueled by the American settler myths of terra nullius (no man’s land) and Manifest Destiny, the American settler state proceeded upon a project of cultural and physical genocide, with lasting effects that endure to the present day. The ‘settler myth’ permeates American culture. Words such as ‘pioneer’, the ‘West’, ‘Manifest Destiny’ grab the imagination as connected to the growth of the country in its early history. America sprang forth from a vast open ‘wilderness’. Of course, for Indigenous people, we know differently—these lands had complex cultural frameworks and political entities long before colonization. Words like ‘pioneer’ and ‘Manifest Destiny’, have deep meanings for us too, as they are indicative of the very real damage dealt against our cultures and nations, damage that we have had to work very hard to undo. Trump’s address raises key insights into the continuing logics of settler colonialism, as well as questions of its future trajectories. Trump’s invocation of ideas such as the ‘frontier’ and ‘taming the wilderness’ draws attention to the brutal violence that accompanied the building of the American state. Scholars such as Greg Grandin (2019) make the case that the frontier is part of what America is—whether it is the ‘Wild West’, or the U.S.-Mexican border, America is always contending with a frontier that must be defined. Language surrounding ‘frontier’ is troubling because it perpetuates the rationale of why the American settler state even exists—it could make better use of the land than Native people would, after all, they lived in wilderness. This myth tells us that what we know as the modern world was built through the hard work of European settlers; Indigenous people had nothing to offer or contribute. For someone like Mr. Trump, whose misgivings and hostility towards Native people have been historically documented, this myth fits well with his narrative as President—he is building a ‘new’ America, one that will return to its place of power and influence.

**Language matters and overdetermines the consequences of the plan**

Joelle **Renstrom**, 3-25-**2021**, "We Shouldn't Invoke Colonialist Language To Justify Missions To the Cosmos," Wire Science, <https://science.thewire.in/the-sciences/why-should-we-invoke-colonialist-language-to-justify-missions-to-the-cosmos/> //SR

Last month, NASA’s Perseverance rover landed on the surface of Mars to much fanfare, just days after probes from the UAE and China entered orbit around the Red Planet. The surge in Martian traffic symbolises major advancements in space exploration. It also presents an opportune moment to step back and consider not only what humans do in space, but how we do it – including the words we use to describe human activities in space. The conversation around the language of space exploration has already begun. NASA, for instance, has been rooting out the gendered language that has plagued America’s space program for decades. Instead of using “manned” to describe human space missions, it has shifted to using gender-neutral terms like “piloted” or “crewed.” But our scrutiny of language shouldn’t stop there. Other words and phrases, particularly those that invoke capitalism or colonialism, should receive the same treatment. To some extent, language influences the way we think and understand the world around us. A dramatic example comes from the Pirahã tribe of the Brazilian Amazon, whose language contains very few terms for describing numbers or time. A capitalist culture in which time equals money likely wouldn’t make sense to them. Similarly, language likely affects humans’ thoughts and beliefs about outer space. The words scientists and writers use to describe space exploration may influence who feels included in these endeavours – both as direct participants and as benefactors — and alter the way people interact with the cosmos. Take, for example, John F. Kennedy’s 1962 Moon Speech, in which he three times used the words “conquer” and “conquest.” While Kennedy’s rhetoric was intended to bolster U.S. morale in the space race against the USSR, the view of outer space as a venue for conquest evokes subjugation and exploitation and exemplifies an attitude that has resulted in much destruction on Earth. By definition, conquering involves an assertion of power and mastery, often through violence. Similarly, former President Donald Trump is the most recent American president to use the term “Manifest Destiny” to describe his motives for exploring space, tapping into a philosophy that suggests humanity’s grand purpose is to expand and conquer, regardless of who or what stands in the way. In a recent white paper, a group comprising subject-matter experts at NASA and other institutions warned of the hazards of invoking colonial language and practice in space exploration. “The language we use around exploration can really lead or detract from who gets involved and why they get involved,” Natalie B. Treviño, one of the paper’s coauthors, told me. Treviño, who researched decolonial theory and space exploration for her PhD at Western University in Canada, is a member of an equity, diversity and inclusion working group that makes equity-related recommendations in the planetary science research community. She notes that certain words and phrases can be particularly alienating for Indigenous people. “How is an Indigenous child on a reserve in North America supposed to connect with space exploration if the language is the same language that led to the genocide of his people?”