**Resolved: The appropriation of outer space by private entities is unjust.**

**Link - Space is the final frontier waiting to be exploited by the highest bidder.**

**Araya 21** <https://www.forbes.com/sites/danielaraya/2021/01/05/space-the-final-frontier/?sh=39f4af604843>

We have become a planetary species. Evolving from tool-using [hominids on the African savanna](https://www.youtube.com/watch?v=FFI50iSPWeI) to the dominant species on the planet, technology has been key to our evolution. The use of technology to drive non-biological solutions to social and environmental challenges has affected the scope and direction of our evolution. In fact, it is now driving our [expansion beyond the Earth itself](https://www.spacex.com/human-spaceflight/mars/).

Much as the Industrial Revolution ignited the [rise of the United States](https://www.instituteforenergyresearch.org/history-electricity/) and other advanced economies, so a new generation of disruptive technologies is now shaping an engineering revolution. The combination of [artificial intelligence (AI)](https://www.youtube.com/watch?v=Kktn6BPg1sI), automation, and new space-based industries suggests that we have [entered a new era](https://www.weforum.org/agenda/2016/01/the-fourth-industrial-revolution-what-it-means-and-how-to-respond/)— one that more closely mirrors science fiction than the factory-driven, industrial society of the past century.

In this software-driven era, humanity’s promethean urge for technological advancement is now propelling our species towards an interplanetary existence. Indeed, it is almost a forgone conclusion that by the end of this century, we Homo sapiens will have expanded beyond the Earth— [terraforming Mars for human habitation](https://www.cnet.com/features/terraforming-mars-might-be-impossible-for-now/). This instinct for expansion is also driving a planetary consciousness and planetary identity.

The scale of this cultural transformation is mediated by technological advancement and global integration, but it is rooted in an evolving capacity to see the Earth as a whole system. This psychological reframing mirrors the [radically enlarged perspective](https://www.businessinsider.com/overview-effect-nasa-apollo8-perspective-awareness-space-2015-8) described by [astronauts when viewing the earth from space](https://www.youtube.com/watch?v=p1AxBGV4WL0). Indeed, the term for this cognitive shift is the [“overview effect”](https://www.youtube.com/watch?v=CHMIfOecrlo) and it constitutes the basis of an emerging planetary worldview.

**Link - Western private entities are the only companies with the current technology to appropriate space, and they’re on the brink of doing so.**

**Rich 21**<https://www.investors.com/news/space-stocks-upstart-space-companies-moon-mars/>

SpaceX continues to mark new milestones as a private company, and that has spurred investors' appetites for publicly traded space stocks, which have multiplied rapidly in recent years.

The proliferation of new space stocks has come as [SPACs](https://www.investors.com/news/new-stocks-to-buy-spacs-invest-ipo-nikola-virgin-galactic/) have taken over. Special purpose acquisition companies also known as "blank check companies" offer a way for private companies to go public without an IPO. Instead of selling stock, the private enterprise merges with a shell company that's already public. SPACs have become popular after years of being shunned by the financial community.[Astra Space went public](https://www.investors.com/news/space-stocks-reach-milestone-astra-space-debut-astr-stock/) on July 1 via Holicity ([HOL](https://research.investors.com/quote.aspx?symbol=HOL)), [Momentus went public](https://www.investors.com/news/space-stock-momentus-go-public-spac-merger-joining-virgin-galactic/) via Stable Road Capital ([SRAC](https://research.investors.com/quote.aspx?symbol=SRAC)) and Vector Acquisition ([VACQ](https://research.investors.com/quote.aspx?symbol=VACQ)) took [Rocket Lab public](https://www.investors.com/news/space-stocks-rocket-lab-spire-global-take-spac-route-wall-street/) in August in a deal that values the space company at $4.1 billion. Redwire Space ([RDW](https://research.investors.com/quote.aspx?symbol=RDW)) is merged with Genesis Park ([GNPK](https://research.investors.com/quote.aspx?symbol=GNPK)) to go public in September. Satellite imaging company Planet ([PL](https://research.investors.com/quote.aspx?symbol=PL)) went public via SPAC on Dec. 8.

Virgin Galactic's ([SPCE](https://research.investors.com/quote.aspx?symbol=SPCE)) sister company, Virgin Orbit, is going public via a [blank-check merger](https://www.investors.com/news/virgin-orbit-gets-boeing-backing-to-go-public-latest-space-stock-spac-deal/) with NextGen Acquisition II ([NGCA](https://research.investors.com/quote.aspx?symbol=NGCA))."After a wave of recent space de-SPACings, investors are now turning their focus toward execution, profitability and return on investment," Morgan Stanely analysts wrote in a note dated Dec. 8. "The challenge facing investors is separating wheat from chaff and identifying companies that have not only discriminating technology, but also sustainable business models."Meanwhile, in the legacy space industry, Boeing ([BA](https://research.investors.com/quote.aspx?symbol=BA)) is building its own space taxis as well as the most powerful rocket ever. NASA also is working with other established space stocks like Lockheed Martin ([LMT](https://research.investors.com/quote.aspx?symbol=LMT)) along with upstart space companies to return astronauts to the moon and Mars.Here's a look at key publicly traded space stocks as of Dec. 10:Space Stocks ETFsOne option investors have is investing in an ETF. Procure Space ETF ([UFO](https://research.investors.com/quote.aspx?symbol=UFO)), a space-related exchange traded fund, launched back in April 2019. The fund includes holdings in space stocks like Boeing, Maxar ([MAXR](https://research.investors.com/quote.aspx?symbol=MAXR)), Iridium Communications ([IRDM](https://research.investors.com/quote.aspx?symbol=IRDM)), Intelsat ([I](https://research.investors.com/quote.aspx?symbol=I)) and Airbus ([EADSY](https://research.investors.com/quote.aspx?symbol=EADSY)).Cathie Wood's Ark Investment Management launched the ARK Space Exploration ETF ([ARKX](https://research.investors.com/quote.aspx?symbol=ARKX)) earlier this year. The space-focused ETF includes Boeing and Amazon ([AMZN](https://research.investors.com/quote.aspx?symbol=AMZN)). But it has exited its stake in Virgin Galactic.

Virgin GalacticOn Oct. 28, 2019, Virgin Galactic stock became the first publicly traded commercial space tourism company after a reverse merger with Social Capital Hedosophia Holdings.The company, which counts Boeing as an investor, successfully conducted its [first fully crewed flight](https://www.investors.com/news/spce-stock-virgin-galactic-test-flight-with-richard-branson/) on July 11, sending founder Richard Branson into space. The flightnot only means the company's billionaire founder beat Blue Origin's Jeff Bezos to space, but it's also crucial to the start of commercial service in 2022.But the Federal Aviation Administration grounded the company's space plane in September and opened a probe into the flightfor veering off its projected flight path during descent.  The FAA lifted the grounding on Sept. 29. On Oct. 14, the space company announced it would [delay the start of commercial flights](https://www.investors.com/news/spce-stock-q3-loss-revenue-commerical-flight-delays/) until the fourth quarter of 2022.In addition to space tourism, Wall Street has noted Virgin Galactic's potential in hypersonic intercontinental travel.In August 2020, Virgin Galactic signed a memorandum of understanding with Rolls-Royce to collaborate in designing and developing engine propulsion technology for Mach 3 commercial aircraft. Virgin Galactic entered into a Space Act Agreement with NASA in May to work on developing a sustainable high-Mach supersonic vehicle. The U.S. space agency has been working on high-Mach flight with its Supersonic X-59 test plane built by Lockheed.

BoeingOne of the original space stocks, Boeing built the first stage of the Saturn V rocket that helped propel Apollo 11 astronauts to the moon in 1969. Now it's building the [Space Launch System rocket](https://www.investors.com/news/nasa-rocket-boeing-space-launch-system-cost-delays/) at the same facility as the Saturn V rocket in New Orleans.The SLS is designed to be the most powerful rocket ever, taking astronauts and probes into deep space. But delays and costs overruns have plagued the NASA rocket. In January, [NASA cut short a test of the core stage](https://www.investors.com/news/space-launch-system-from-boeing-eyes-final-core-stage-test-green-run/) but was able to [successfully complete the key hot fire test](https://www.investors.com/news/space-launch-system-hot-fire-test-redo-nasa-commerical-options-boeing-rival/) for the full duration in March. The rocket keeps facing delays due to Covid-19 and won't fly until 2022.

Boeing also developed the Starliner capsule to ferry astronauts to and from the ISS. But the capsule failed to reach the correct orbit during the [test flight](https://www.investors.com/news/boeing-starliner-nasa-commercial-crew-test-flight-space-station/) in December 2019 and a potentially "catastrophic" software issue was discovered. Boeing planned to redo the test flight on July30 but the launch has been delayed until 2022 as the company looks for the cause of a technical issue that emerged.In October, NASA moved astronauts from a Starliner mission to a SpaceX Crew Dragon mission amid the delays.

Boeing also builds satellites and manages the ISS for NASA.Lockheed MartinLockheed also has a long history as one of the top space stocks. It built the solid propellant launch escape motor and the pitch control motor for the Apollo 11 spacecraft.

Now Lockheed is developing the deep-space Orion spacecraft for the SLS rocket to carry astronauts into deep space, including to lunar orbit.Lockheed also makes satellites and space probes for NASA. More recently, Lockheed built components for the Mars Perseverance rover, which landed in February, and the Mars InSight lander, which landed in November 2018.In addition, its joint venture with Boeing, United Launch Alliance, makes rockets that provide launch services.In December 2020, Lockheed announced it would buy [engine maker Aerojet Rocketdyne](https://www.investors.com/news/lockheed-stock-aerojet-rocketdyne-buy-offers-hypersonic-weapons-space-boost/) in an estimated $4.4 billion deal to boost its hypersonic weapons and space capabilities.Aerojet's engines were used in the Apollo 11 mission and were on the Space Shuttle. The company is also providing the engines for Boeing's SLS rocket, ULA's Vulcan rocket upper stage and Northrop's OmegA rocket third stage.Northrop GrummanNorthrop Grumman ([NOC](https://research.investors.com/quote.aspx?symbol=NOC)) expanded its scope as one of the leading space stocks after it bought rocket maker Orbital ATK in 2018.The company is working on the OmegA heavy-lift rocket and received Air Force funding last year to help end the U.S. reliance on Russian engines used in the Atlas 5 rocket by ULA.Northrop makes satellites as well and is developing the James Webb Space Telescope for NASA. But the deep-space telescopeis behind schedule with Covid-19 further dragging on timing. NASA expects the telescope to launch on Dec. 22.Northrop and Lockheed teamed up with Blue Origin on a lunar lander program for NASA. But [they lost out to SpaceX](https://www.investors.com/news/spacex-starship-picked-by-nasa-for-lunar-lander-contract/).MaxarSmaller space stocks are leaving their mark on the new space race too. Maxar will build the first components of [NASA's Lunar Gateway](https://www.investors.com/news/maxar-stock-nasa-lunar-gateway-contract-blue-origin/) space station.It also builds communication and Earth observations satellites as well asrobotic systems for use in space.In addition, Maxar provides access to satellite imagery and map data.SpaceXInvestors' hopes for SpaceX have made it one of the most valuable pre-IPO companies in the world. An insider share sale in early October put its worth at [$100 billion](https://www.cnbc.com/2021/10/08/elon-musks-spacex-valuation-100-billion.html), according to a CNBC report. But Musk has no plans for it to go public...yet.An IPO of the [SpaceX Starlink satellite business](https://www.investors.com/news/spacex-ipo-starlink-spinoff-planned-internet-service-starts-this-year/) reportedly could be in the works, perhaps in the next several years. SpaceX has launched more than 1,700 Starlink satellites for delivering space-based broadband connections, and beta testing is ongoing. In May, the company said more than 500,000 people have ordered or made a deposit for service.SpaceX's Falcon 9 rocket routinely carries payloads into space for NASA, the Pentagon as well as other governments and companies, while its Falcon Heavy has launched commercial and government payloads.

SpaceX is now sending astronauts to the space station on regular trips via the Crew Dragon capsule. SpaceX is also developing the Starship for deep-space missions and space tourism.

In April, NASA awarded SpaceX $2.9 billion to further develop the Starship to land astronauts on the moon. Blue Origin and Dynetics have filed protests. In May, SpaceX launched and landed an uncrewed prototype safely, after prior high-altitude flights ended in explosions.

Blue OriginJeff Bezos' Blue Origin is developing the New Glenn and New Shepard rockets as well as engines and the Blue Moon lunar lander. In addition to carrying payloads, Blue Origin also plans to take tourists into space and is developing its own constellation of satellites for internet service.Bezos and his brother flew on New Shepard's first crewed flight on July 20. Blue Origin said that it has nearly $100 million in commercial sales for flights on its rocket. Two more commercial flights are expected this year. Star Trek actor William Shatner flew on Blue Origin's successful Oct. 13 mission. At 90, he became the oldest person in space.Bezos said he's not sure how many flights will happen in 2022 but that "demand is very, very high."

#### Link - Outer Space serves as a spatial fix for capitalism allowing it to overcome terrestrial constraints.

Victor L. **Shammas &** Tomas B. **Holen** (20**19**). One giant leap for capitalistkind: private enterprise in outer space. *Palgrave Communications.* <https://doi.org/10.1057/s41599-019-0218-9>

No longer terra nullius, space is now the new terra firma of capitalistkind: its naturalized terroir, its next necessary terrain. The logic of capitalism dictates that capital should seek to expand outwards into the vastness of space, a point recognized by a recent ethnography of NewSpace actors (Valentine, 2016, p. 1050). The operations of capitalistkind serve to resolve a series of (potential) crises of capitalism, revolving around the slow, steady decline of spatial fixes (see e.g., Harvey, 1985, p. 51–66) as they come crashing up against the quickly vanishing blank spaces remaining on earthly maps and declining (terrestrial) opportunities for profitable investment of surplus capital (Dickens and Ormrod, 2007a, p. 49–78). A ‘spatial fix' involves the geographic modulation of capital accumulation, consisting in the outward expansion of capital onto new geographic terrains, or into new spaces, with the aim of filling a gap in the home terrains of capital. Jessop (2006, p. 149) notes that spatial fixes mayinvolve a number of strategies, including the creation of new markets within the capitalist world, engaging in trade with non-capitalist economies, and exporting surplus capital to undeveloped or underdeveloped regions. The first two address the problem of insufficient demand and the latter option creates a productive (or valorizing) outlet for excess capital. Capitalism must regularly discover, develop, and appropriate such new spaces because of its inherent tendency to generate surplus capital, i.e., capital bereft of profitable purpose. In Harvey’s (2006, p. xviii) terms, a spatial fix revolves around ‘geographical expansions and restructuring…as a temporary solution to crises understood…in terms of the overaccumulation of capital'. It is a temporary solution because these newly appropriated spaces will in turn become exhausted of profitable potential and are likely to produce their own stocks of surplus capital; while ‘capital surpluses that otherwise stood to be devalued, could be absorbed through geographical expansions and spatio-temporal displacements' (Harvey, 2006, p. xviii), this outwards drive of capitalism is inherently limitless: there is no end point or final destination for capitalism. Instead, capitalism must continuously propel itself onwards in search of pristine sites of renewed capital accumulation. In this way, Harvey writes, society constantly ‘creates fresh productive powers elsewhere to absorb its overaccumulated capital' (Harvey, 1981, p. 8). Historically, spatial fixes have played an important role in conserving the capitalist system. As Jessop (2006, p. 149) points out, ‘The export of surplus money capital, surplus commodities, and/or surplus labour-power outside the space(s) where they originate enabled capital to avoid, at least for a period, the threat of devaluation'. But these new spaces for capital are not necessarily limited to physical terrains, as with colonial expansion in the nineteenth century; as Greene and Joseph (2015) note, various digital spaces, such as the Internet, can also be considered as spatial fixes: the Web absorbs over accumulated capital, heightens consumption of virtual and physical goods, and makes inexpensive, flexible sources of labor available to employers. Greene and Joseph offer the example of online high-speed frequency trading as a digital spatial fix that furthers the ‘annihilation of space by time' first noted by Marx in his Grundrisse (see Marx, 1973, p. 524). Outer space serves at least two purposes in this regard. In the short-to medium-term, it allows for the export of surplus capital into emerging industries, such as satellite imaging and communication. These are significant sites of capital accumulation: global revenues in the worldwide satellite market in 2016 amounted to $260 billion (SIA, 2017, p. 4). Clearly, much of this activity is taking place ‘on the ground'; it is occurring in the ‘terrestrial economy'. But all that capital would have to find some other meaningful or productive outlet were it not for the expansion of capital into space. Second, outer space serves as an arena of technological innovation, which feeds back into the terrestrial economy, helping to avert crisis by pushing capital out of technological stagnationand innovation shortfalls. In short, outer space serves as a spatial fix. It swallows up surplus capital, promising to deliver valuable resources, technological innovations, and communication services to capitalists back on Earth. This places outer space on the same level as traditional colonization, analyzed in Hegel’s Philosophy of Right, which Hegel thought of as a product of the ‘inner dialectic of civil society', which drives the market to ‘push beyond its own limits and seek markets, and so its necessary means of subsistence, in other lands which are either deficient in the goods it has overproduced, or else generally backward in creative industry, etc.' (Hegel, 2008, p. 222). In this regard, SpaceX and related ventures are not so very different from maritime colonialists and the trader-exploiters of the British East India Company. But there is something new at stake. As the Silicon Valley entrepreneur Peter Diamandis has gleefully noted: ‘There are twenty-trillion-dollar checks up there, waiting to be cashed!' (Seaney and Glendenning, 2016). Capitalistkind consists in the naturalization of capitalist consciousness and practice, the (false) universalization of a particular mode of political economy as inherent to the human condition, followed by the projection of this naturalized universality into space—capitalist humanity as a Fukuyamite ‘end of history', the end-point of (earthly) historical unfolding, but the starting point of humanity’s first serious advances in space.

**Impact - Space stands only to be a repeat of the colonialist practices that marked extinction for a multitude of cultures.**

**Billings 19-1** <https://www.sciencedirect.com/science/article/abs/pii/S0016328718303136>

Should humans should seek to exploit and/or colonize other planets, and if so, how should it be done? The author’s position is no.The idea of colonizing another planet likely appeals to a small fraction of humankind and suggests an inevitably elitist enterprise.Though space laws are devoid of references to [colonization](https://www.sciencedirect.com/topics/social-sciences/colonization) and exploitation, the ideology of space exploration calls for those goals.This ideology is a pastiche of other belief systems: manifest destiny, American exceptionalism, libertarianism, and cosmism.For more than 500 years, these ideologies have wreaked havoc on Earth, and they should not be exported to other planets.

AbstractShould humans seek to colonize outer space? I say no. I have worked in the space community for 35 years with a variety of programs and projects ranging from science to human space flight. My view as a social scientist is that humans are not sufficiently advanced, technologically and socially, to be establishing colonies on Mars, or any other place in space. Except for the threads of Russian cosmism, the ideology of space colonization and exploitation is largely Western, and Christian, as noted above. It appears to be some interpretation of Christian dominion, or dominionist, theology that drives colonization advocates to declare that humans are destined to fill the universe, that humans “must” colonize Mars, that outer space resources are there for the taking.The ideology of space exploration is in need of rejuvenation. The author advocates a vision of a human future in space in which humanity finds its way to a collective peaceful existence on Spaceship Earth, a way to work together to preserve life here and to look for life out there. Perhaps at some point in the distant future, humans might be ready –technologically and socially – to live together peacefully on other planets. But we are not there yet.

**Impact - “New Space” looks a lot like the “New World” with its colonial violence, class conflict, and racial discrimination.**

**Billings 19-2** file:///home/chronos/u-24a52786249959e8c0ae18f3ea5e15b77ac40533/MyFiles/Downloads/Billings.TheologyandScience153August2017.pdf

In certain segments of the space community, the idea of colonizing other planetary bodies has been popular for decades. Disproportionate attention to this idea in the mass media, and lip service from key U.S. government officials, may convey the impression that the goal of space colonization and exploitation is universally embraced. This author will argue that this is not the case, and, further, should not be. Given the current state of humankind’s overall ethical and moral development, humans should clean up the mess they have made on their home planet and learn how to take care of one another here before they go off into space. The belief system perpetuated by the rhetoric of advocacy for colonizing other planets and exploiting extraterrestrial resources, as described here, is a variant of nationalist ideology--an American spirituality or even American orthodoxy--which excludes or rejects as unenlightened those who do not agree.35 In this sense, space advocacy can be viewed as a cultural ritual, performed for the purpose of maintaining social order, with its lopsided distribution of power and resources, perpetuating the values of those in control of that order – in this case, primarily the militaryindustrial complex. In short, economic injustice is tied to space colonization proposals.

In order to survive as a cultural institution, space exploration needs an ideology. It needs to have some connection to widely held beliefs. It needs a role in a cultural narrative. But a new narrative is warranted to replace the outdated and counterproductive nationalistic expansionist story. Some broader perspectives have been offered over the years. In 1965, the visionary economist Kenneth Boulding said our planet had already “become a space ship, not only in our imagination but also in the hard realities of the social, biological, and physical system in which [humans are] enmeshed…. Man is finally going to have to face the fact that he is a biological system living in an ecological system, and that his survival power is going to depend on his developing symbiotic relationships of a closed-cycle character with all the other elements and populations of the world of ecological systems…. It is clear,” he concluded, “that much human behavior and many human institutions…are entirely inappropriate to a small closed space ship. We cannot have cowboys and Indians…or even a cowboy ethic….”36 Rhetorical critic Janice Hocker Rushing once made the case that the post-Apollo-era focus of space exploration on the 15search for evidence of extraterrestrial life was a product of a widespread understanding that humankind exists in a universe, not only on planet Earth. The narrative of space exploration thus might better reflect this understanding by telling a story of “a spiritual humbling of self” rather than “an imperialistic grabbing of territory.”37 And cultural studies scholar Constance Penley has

observed that while “the WASP space cowboy version of spaceflight” has persisted from the Apollo era into the present, at the same time NASA “is still the most popular point of reference for utopian ideas of collective progress.” In the popular imagination, she said, “NASA continues to represent…perseverance, cooperation, creativity and vision,” and these meanings embedded in the narrative of space flight “can still be mobilized to rejuvenate the near-moribund idea of a future toward which dedicated people…could work together for the common good.”38 Roman Catholic theologian and self-described “space buff” Rev. Theodore Hesburgh (1917-2015) gave a talk at a “space roundtable” in 1990 in which he hoped that space exploration could lead us to a better human future here on Earth. “I take as our most compelling symbol” pictures of Earth taken from space, he said. What do these images “say to us?” First, they show no differences or divisions among nations or people. “Is not this vision laden with other philosophical and theological implications: that, like Planet Earth, humankind is one and potentially more beautiful than our past history has indicated; that we survive together or we perish together in this unitary habitat, sharing the same hospitable climate, the air, the water, the land, and, more significantly, those spiritual yearnings for knowledge, freedom, peace, development, a civilization marked by justice, not the wars that injustice spawns?” “The challenge here,” he said, “is to create a human

spiritual unity of understanding and a justice that matches the physical beauty of this planet that is a pure gift to us, and to use it together and not to abuse it separately.” Other space-faring nations capable of sending humans into space – that is, China and Russia – are also believed to be advancing plans for further human exploration and exploitation of the solar system. There is every reason to assume that Russia and China are intent on keeping up with the United States in claiming territories and resources. For hundreds (if not thousands) of years, human societies have tried and failed to create “new worlds” on Earth, beginning “anew” and “leaving the worst behind.” The current state of human societies gives no indication that we are any better equipped today than they were 500 years ago to accomplish such goals. In its current state of moral development, the author finds humankind unfit to engage in the colonization of other planets and the exploitation of outerspace resources. Rhetoric aside, advocates of colonization and exploitation present no evidence for their claims that human societies will be able “start anew” off Earth, free of the problems we’ve created for ourselves and others here on Earth. The idea that only a select few, who can afford to pay a high price, will be able to escape the nest we’ve fouled on Earth, leaving the poor and disadvantaged to live in the mess, is morally and ethically suspect. Except for the threads of Russian cosmism, the ideology of space colonization and exploitation is largely Western, and Christian, as noted above. It appears to be some interpretation of Christian dominion, or dominionist, theology that drives colonization advocates to declare that humans are destined to fill the universe, that humans “must” colonize Mars, that outer space resources are there for the taking. The author identifies as a humanistic Unitarian Universalist and, as such, affirm and promote the seven UU principles as a moral guide. Among the UU principles guiding this critique of the idea of space colonization and exploitation are the inherent dignity and worth and dignity of every person; justice, equity, and compassion in human relations; the goal of world community with peace, liberty, and justice for all; and respect for the interdependent web of all existence of which we are a part. More than 40 years after Kenneth Boulding told us we had to get the message, space exploration is enabling people on Earth to understand that we are biological systems living in an ecological system. This competing narrative may be a site within which the ideology of space exploration might rejuvenate itself – where the vision of a human future in space becomes a vision of humanity’s collective peaceful existence on Spaceship Earth and the need to work together to preserve life

here and look for life out there. This competing narrative coexists with the now-dominant narrative of conquest and exploitation. It remains to be seen how these competing narratives play out in the dominant social order over the next few decades.

**Impact - Effects of the colonial era violence permeate our current reality, colonialism doesn’t exist in a vacuum of the past**

**Angeles 07**<https://www.sciencedirect.com/science/article/abs/pii/S001429210600122X>

This paper proposes that colonialism is a major explanation behind today's differences in income inequality across countries. We argue that income inequality has been higher in the colonies where the percentage of European settlers to total population was higher, as long as Europeans remained a minority. The countries where Europeans became the majority of the population did not suffer from high inequality. These initial differences continue to hold today. The empirical evidence we provide strongly supports our thesis.

**Settler colonialism is culture killing. Soft impacts are sometimes worse.**

**Macmillan Voskoboynik 18** <https://www.opendemocracy.net/en/opendemocracyuk/colonialism-can-t-be-forgotten-it-s-still-destroying-peoples-and-our-pl/>

The consequences of colonialism and imperialism, in all their forms and across all their epochs, defy our imagination. Unspeakable cruelties were inflicted, their scars and agonies are unspeakable.Colonialism was, and remains, a wholesale destruction of memory. Lands, the sources of identity, stolen. Languages, ripped from mouths. The collective loss to humanity was incalculable, as cultures, ideas, species, habitats, traditions, cosmologies, possibilities, patterns of life, and ways of understanding the world were destroyed. Countless ecological traditions – involving diverse ways of being with nature – were swept away.As formal colonialism came to an end, the process of erasing its crimes from public memory and effacing history began. The forces of forgetting crafted and promulgated mythological narratives of innocent imperial greatness, unblemished by enslavement or genocide. When forced to give away the Congo, King Leopold took to burning all documents associated with his brutal rule. ‘I will give them my Congo, but they have no right to know what I did there,’ Leopold said. His palace’s furnaces burned for eight days (1).There are many such shredded chapters that we will never reconstruct. Every death count, every statistic, every fragment of history, is bitterly incomplete. But the preliminary arithmetic of cruelty is enough to illustrate the sheer magnitude of destruction.So catastrophic and widespread was the decimation of human life in the Americas that nine-tenths of its original population was extinguished through war, epidemic diseases, enslavement, overwork, and famine (2). Most of us have heard the simplistic story of a genocide by germs, where populations were wiped out by diseases to which they had no immunity. But the vulnerability of communities to maladies was not just a product of biological misfortune. Malnutrition, exhaustion, absent sanitation, enslaving missions and overcrowding helped to weaken people’s protection (3). Demographic research has shown, for example, that on Hispaniola, the indigenous population plummeted before any smallpox cases were documented (4).In the last decades of the 19th century, tens of millions of Indians died of famine, while British colonial policy forced the country to export record levels of food.

**Impact - Colonialism remains psychologically violent, it’s sustained intergenerational trauma.**

**Lukens Traore 04** <https://journals.sagepub.com/doi/abs/10.1177/0021934703258986>

According to a group of recently arrived students from eight different countries on the continent of Africa, schooling in America has not been a positive experience. The colonial mentality that degraded Africa and Africans for hundreds of years thrives in their schools, neighborhoods, and in the media. Their African American peers reported hearing that Africa is a “ jungle” and Africans are “savages.” The African students expressed their frustrations and disappointments with their schooling experiences: the lack of information about Africa and the lack of interest in Africa on the part of their teachers and their peers. Their dreams of getting a quality education are not being realized. The students struggle with a lack of respect and low expectations and hope to find ways to promote a more positive image of Africa and Africans. Efforts to educate Americans about Africa and Africans is critical to help change the colonial mentality that still exists in America today.

**Impact - Colonialism is the father of tangible systemic violence, read: police brutality.**

**Olutola 20** <https://www.washingtonpost.com/outlook/2020/09/01/history-racist-colonial-violence-can-help-us-understand-police-violence/>

The recent police killings of George Floyd, Breonna Taylor and others have reignited a global movement against police violence and brutality. Black Lives Matter activists of various racial backgrounds have united to call attention to the devaluation of Black life in the United States and across the globe. As these activists have made clear, the problem of police violence is rooted in anti-Black racism.

Even more, police violence in Black communities is rooted in the history of colonialism. This history, which dates to the 15th century, set in place a system of subjugation and control through conquest of the Americas and the enslavement of Africans. By remapping the world through colonial violence, European powers did more than brutalize non-White races — they carved out the very framework of racial categories as a way to justify their domination.These racial categories remain firmly intact, shaping interactions between Black people and police forces. Present-day policing practices continue to mirror the colonialism that shaped the history of Africa since the 19th century.The German annihilation of the Herero people in South West Africa — what is now Namibia — stands out as a tragic example of how racism fueled violence. It is considered the first genocide of the 20th century. In the late 19th century, Germans had established several colonies in Africa, including South West Africa, which they saw as suitable for German settlement. The peoples living in the region — including the Herero, Nama and Khoikhoi — attempted to accommodate and resist German power. As German settlers came in greater numbers, they appropriated the land and cattle of the native Herero population and relied on their coerced and enslaved labor.Although the Herero resisted, the Germans fought them. Gen. Lothar von Trotha and members of his military decided not merely to triumph over the local population but to annihilate them. Those who survived were separated from their cattle, denied access to water and forced to cross the desert near Botswana — a death march where many met their end. In 1904 alone, over 80 percent of the Herero population was wiped out. By then, Von Trotha had already honed his methods of colonial violence and even took pride in his tactics: [“I destroy the African tribes with streams of blood and streams of money. Only following this cleansing can something new emerge, which will remain.”](https://books.google.ca/books?id=Ts2bDwAAQBAJ&source=gbs_navlinks_s)Survivors were sent to [Shark Island](https://www.wsj.com/articles/germany-confronts-the-forgotten-story-of-its-other-genocide-1501255028), a narrow peninsula jutting out into the Atlantic Ocean where Germany built one of its first concentration camps. Concentration camps were a technology created and refined in colonial settings, and many were produced during the same time period: by Germany in South West Africa, by Spain in Cuba, by Britain in South Africa, by the United States in the Philippines and so on.On Shark Island, the Herero and Nama peoples were beaten and starved, forced into physical and sexual slavery. Furthermore, [as theorist Mahmood Mamdani points out](https://books.google.ca/books?id=Ts2bDwAAQBAJ&source=gbs_navlinks_s), German geneticist Eugen Fischer ran medical breeding experiments on the Herero in concentration camps to study their physical and mental attributes. The scientific ideas developed in the colony were brought back to German institutions, where Fischer’s studies were later read by Adolf Hitler. One of Fischer’s students, Josef Mengele, later conducted human experimentation and sent people to their death in the Auschwitz gas chambers.Before informing Nazi Nuremberg laws, Fischer’s experiments had an immediate effect on German colonies. After forcibly “breeding” Indigenous women with White Germans to study their offspring, he argued that people of different races should not be permitted to reproduce. His studies were used to validate racist conceptions of Black inferiority. The interplay of legal, scientific and cultural discourse within the colonies worked together to produce and maintain racial hierarchies.[Between 1904 and 1914](https://www.tandfonline.com/doi/abs/10.1016/j.hisfam.2009.08.002?src=recsys&journalCode=rhof20), German officials debated and produced legislation based upon assumptions of race prohibiting interracial marriages in many territories. The May 1912 Reichstag debate on interracial marriages in the colonies brought racialized sexual politics to a national stage. Deputy Gov. Hans Tecklenburg [considered mixed children](https://halshs.archives-ouvertes.fr/halshs-01091133/document) “a cause of great concern and … highly dangerous in view of the situation in German South-West Africa.” He argued that “they not only have a negative effect on the purity of the German race and German civilization but also endanger the position of power of the white man in general.”The United States legally banned interracial marriage for similar reasons. American [laws](https://heinonline.org/HOL/LandingPage?handle=hein.journals/lstf24&div=14&id=&page=)) devised from the 1600s, for example, defined the status of the children between Black enslaved people and White enslavers according to the “[condition of the mother.](https://doi.org/10.1080/13200968.2006.10854360)” If the mother was Black, her children were legally designated as Black and thus considered enslaved people and [property](https://www.jstor.org/stable/177794?seq=1) — or inheritable [real estate](https://doi.org/10.1080/13200968.2006.10854360) of the enslaver, according to a 1705 Virginia legislative act. Categorizing the children of White fathers and Black mothers as Black largely kept those children from inheriting the land of the White enslaver as they were inheritable pieces of property. These German and U.S. legislative examples show that legal and state structures arbitrarily produced racial groups in a way that benefited Whiteness — and those considered Black were left with the ideological baggage that came with it.Europeans justified the colonial project by framing it as a civilizing mission, a sentiment symbolically encapsulated in Rudyard Kipling’s phrase “white man’s burden.” The phrase conveyed an effort to civilize through the introduction of Western norms and to do so through the imposition of Western law. The colonial state set the colonizer apart from the colonized. It legally distinguished between [a “civilized” political minority and a “not-yet-civilized” majority](https://books.google.ca/books?id=Ts2bDwAAQBAJ&source=gbs_navlinks_s). It also helped make discrimination against the majority who were shut out of the state’s system of rights seem like the natural state of things. Race became the defining concept that marked the difference between these groups.The production of Blackness as a racial and ideological category was evident in other ways. During the 19th and 20th centuries, the public display of Black people in Europe reinforced the idea of Blackness as inferior. This was made clear in the example of [Saartjie Baartman](https://www.bbc.com/news/magazine-35240987), the South African woman taken to Europe and placed on display in a human zoo. When Baartman died, she was dissected and studied by French scientist Georges Cuvier. Her body parts were then put on display in a Paris museum.Human zoos flourished between the [1870s and World War I](https://timeline.com/human-zoo-worlds-fair-7ef0d0951035), though many continued up until the 1940s. [In the United States](https://books.google.ca/books/about/Meet_Me_at_the_Fair_A_World_s_Fair_Reade.html?id=x4shBwAAQBAJ&redir_esc=y), many flocked to see Africans and other people of color on display in exhibitions, for example, in St. Louis in 1904 and Chicago in 1933. In 1906, owners of the Bronx Zoo encaged [Ota Benga](https://www.cnn.com/2015/06/03/opinions/newkirk-bronx-zoo-man-cage/index.html), a young Congolese man, comparing him to apes. These exhibitions thrived — along with the ideas about race produced within them.Oppressive ideas about Blackness forged through European colonial violence and spread through science and culture help to contextualize the current public conversation surrounding violent policing in Black communities. They also explain why the uprisings sparked by George Floyd’s killing resulted in the toppling of colonial statues abroad. These recent events follow many years of protests and statue removals abroad.In Africa, [anti-colonial activists have been taking down statues celebrating colonial European figures for decades](https://www.npr.org/2020/06/16/878853004/in-africa-colonial-era-statues-began-coming-down-decades-ago). In 1964, Kenyans took down a monument to King George VI and, in 2015, [tore down a statue of Queen Victoria](https://www.cbsnews.com/news/in-africa-toppling-statues-is-a-1st-step-in-addressing-racism-not-the-last/). That same year, a South African student [threw excrement](https://www.npr.org/2020/06/16/878853004/in-africa-colonial-era-statues-began-coming-down-decades-ago) at a statue of British mining magnate Cecil Rhodes. A month later, his statue was removed with a crane, though in Zimbabwe, a monument of Rhodes was toppled back [in 1980](https://www.cbsnews.com/news/in-africa-toppling-statues-is-a-1st-step-in-addressing-racism-not-the-last/). There have been similar anti-colonial statue removals in other parts of the world, for example in [Chile](https://latinamericanpost.com/30732-even-the-monuments-are-revealed-in-chile-valdivia-beheaded-for-the-second-time), where activists decapitated monuments to their Spanish conquerors late last year.Floyd’s death at the hands of anti-Black police brutality reignited the spirit of anti-colonial activism and dissent. This year, in [Bristol](https://www.cbsnews.com/news/a-historical-reckoning-for-the-global-slave-trade/), a statue of slave trader Edward Colston was dumped into the harbor that once trafficked Africans. Meanwhile in the [Africa Museum in Brussels](https://www.brusselstimes.com/all-news/belgium-all-news/124663/leopold-ii-statue-defaced-again-in-africa-museum/), a statue of Belgium’s colonialking, Leopold II, responsible for the genocide of Congolese, has been defaced. These incidents capture the unmistakable connections between the problem of police violence and the history of colonial violence. Understanding these connections is a vital step toward seeking justice and redress in the United States and abroad.

**The alternative is to reject private entities and infrastructure that supports settler colonialism.**

**Privatization is the root of dehumanization and systemic violence. It has to go.**

**ITPI 16** <https://www.inthepublicinterest.org/wp-content/uploads/InthePublicInterest_InequalityReport_Sept2016.pdf>

Inequality in the United States, which began its most recent rise in the late 1970s, continues to surge inthe post–Great Recession era. During similar eras—such as the New Deal—many of the public goodsand services we value today were created to deliver widespread prosperity. But the way in which cities,school districts, states, and the federal government deliver things like education, social services, and water profoundly affects the quality and availability of these vital goods and services. In the last few decades, efforts to privatize public goods and services have helped fuel an increasingly unequal society, This report examines the ways in which the insertion of private interests into the provision of public goods and services hurts poor individuals and families, and people of color. Quality public goods and services are fundamental to a prosperous society. Everyone benefits when government creates and supports public schools and universities, transportation systems, parks and libraries, and water systems; and ensures that public systems help people at their most vulnerable, such as a fair criminal justice system and compassionate social safety net. But privatization, a key pillar of political attacks on government in the last few decades, has weakened many public goods and services and excluded more and more Americans from full participation in the political and economic systems that shape their lives. As formerSecretary of Labor Robert Reich explains, “’Privatize’ means ‘Pay for it yourself.’ The practical consequence of [privatization] in an economy whose wealth and income are now more concentrated than at any time in the past 90 years is to make high-quality public goods available to fewer and fewer.”2As this report shows, privatization has threatened the very goals and missions of many public goods and services, especially those that the poor interact with the most. Instead of a shared responsibility to fund public services, in many cases, the burden has shifted to the backs of the most vulnerable, while corporations managing these services skim off profits. Private companies have left social safety net programs in tatters. Many workers employed by government contractors have plunged further into poverty because of declining wages and benefits. And as private interests continue to siphon money away from public services, the dismantling of public goods not only perpetuates pervasive economic inequality, but also contributes to increasing racial segregation.dollars each year, in the hopes of getting just a little bit richer. In the face of such extravagance, diverting a modest portion of the prosperity we produce in common toward services that benefit everyone shouldn’t be controversial. It’s a small price to pay for making democracy mean more than a hollow slogan, or a sick joke.

**Privatization is critical Western infrastructure. This is the only solvency method.**

**Ross 21** <https://www.investopedia.com/ask/answers/040615/how-are-capitalism-and-private-property-related.asp>

Private property rights are central to a western capitalist economy, its execution, and its legal defenses. Capitalism is built on the free exchange of goods and services, between different parties, and nobody can rightfully trade property they do not own. Conversely, property rights provide a legal framework for prosecuting aggression against non-voluntary means of acquiring resources; there is no need for capitalist trade in a society where people could simply take from others what they want by force or the threat of force.

**The role of the ballot is to reject set colonists. The opponent is a colonizer and unless they gut all three links you vote on the role of the ballot.**

**Chatlani 13** <https://georgetownvoice.com/2013/10/10/time-industrialized-nations-reject-neocolonialism/>

It’s time for industrialized nations to reject neocolonialism. We trekked through the Amazon Rainforest, kicking up the mud with our boots, wielding our machetes, and avoiding the danger in our path. Don Gregario, an Ecuadorean farmer and my service group’s host for the week, led us on the journey into the forest where he tended a small cocoa farm. Sweating from the terrible heat, we helped Don Gregario with his work: clearing waist-high weeds, collecting cocoa plants, and carrying seed-filled buckets on our backs. While I was exhausted at the end of the day from both the heat and the strenuous labor, I appreciated seeing the reality of working at the other end of a neocolonial[ism] system.Despite his arduous labor, Don Gregario, like thousands of other farmers in developing countries, cannot send his children to school, take a small vacation, or afford anything other than basic necessities. He is a victim of an unfair system enforced by industrial nations like the United States. After only experiencing his life for a week, I realized how much of a global issue the lack of freedom in a free market is as the rich get richer and the poor only get poorer.While our collective notion of colonialism may evoke images of bygone days, neocolonialism, a capitalistic form of imperialism, still pervades the global market. Our failure to recognize the negative consequences of this system has allowed several industrialized nations to maintain their economic dominance over developing societies, whose resources and populations are being unfairly exploited despite advances in technology, a greater range of diversity in economic practices, and an overflow of resources. Although many conservatives refuse to recognize these facts, self-determination can actually come at a very high price.Since the 1960’s, foreign companies have invested in Ecuador’s large oil deposits. Instead of helping the middle and lower classes, these corporations have stripped Ecuador of its resources, destroyed the Amazon rainforest, and taken away homes from some of the most hard-working people I have ever met.The struggle persists, and the rights of populations in developing nations continue to take a backseat to capitalistic concerns. In September, the United States denied visas to five Ecuadorian nationals who needed them in order to travel to the UN General Assembly, where they would have presented a case against Chevron-Texaco, one of the largest oil companies in the world. As a result of this multi-billion dollar company’s actions in Ecuador, 16 to 18 billion gallons of toxic wastewater have been dumped into the rainforest.Thanks to companies like Chevron-Texaco, the local population has been exposed to a wave of cancer, miscarriages, and birth defects over the past three decades.  Although we have the technology to drill oil ethically, we still allow mammoth companies to bully and exploit developing nations.Because their land has been destroyed, many citizens become dependent upon industrialized nations for their livelihood, and they have no other option but to work for the very companies that infringed upon their rights. The nation’s water supplies are polluted, farmers like Don Gregario are scrambling to find new land, and young Ecuadorians are denied a future as they are cast into a never-ending cycle of poverty.The effects of neocolonialist practices extend across the globe. All along the ivory coast of Africa, cocoa farmers often resort to child labor because they have no other way to compete against companies like Nestlé, which has had a history of human rights violations in this area.Failing to address this issue allows for both environmental destruction and human rights violations throughout the world. Before my trip to Ecuador, where I talked to families that had lost loved ones to the environmental destruction caused by companies like Chevron-Texaco, I did not realize neocolonialism was still alive. Despite conservative efforts to draw attention away from the issue, the consequences of neocolonialism—poverty, unfair labor, and discrimination—are still problems that they have to face everyday.I hope that one day I can visit Don Gregario again. I hope he’s living the life he deserves. Until we collectively address the issue, developing nations will inevitably become victims of this harmful system.

**Rejecting setcol means acknowledging privilege, a thing of abundance in this space.**

**Intrepid n.d.** <https://www.intrepidtravel.com/nl/ethical-marketing-policy/reject-neocolonialism>

Neocolonialism refers to the power systems that are legacies of colonialism, benefitting one group of people over another. In tourism, experiences that ‘extract’ from communities are an example of neocolonialism. For example, tours of favelas that are observational instead of improving a community, and where money doesn’t stay local.Rejecting neocolonialism is about acknowledging and accepting privilege. It’s doing whatever we can to ensure [we don’t] harm communities that have already suffered.At Intrepid Travel, we will:Respect communities by removing and excluding any imagery and language that objectifies or commodifies residents, Indigenous people and local people.

Adopt Indigenous copy guidelines across our global markets.Require mandatory inclusivity training for all marketers to help further decolonise travel.Reject projecting a saviour complex and promote travel in a way that fairly portrays and empowers communities.How we’ll do itUse intentional language to talk about destinations, such as removing the word ‘colonial’ as a positive descriptor.Review our photo libraries to ensure imagery does notportray colonial tendencies and gives agency to the subjects.Tell stories that do not exoticise or homogenise the local people and are told through a balanced lensHow we’ll measure it100% of internal image library assets do not portray neo-colonialism (no portrayal of saviorism, photo subjects have sense of agency, etc.)100% removal of the word “colonial” as a positive adjective and descriptor in trips, blogs and social captions

20% of first-person social media stories told through the community or host lens

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20% of first-person social media stories told through the community or host lens

**Setcol will kill us if we don’t kill it first: it breeds climate change, conflict.**

**Macmillan Voskoboynik 18** <https://www.opendemocracy.net/en/opendemocracyuk/colonialism-can-t-be-forgotten-it-s-still-destroying-peoples-and-our-pl/> During the 19th and 20th centuries, formal colonialism came to an end. Countries were liberated, new flags unfurled, and rewritten constitutions adopted. But although imperial states were forced to relinquish their hold, their legacies prevailed. Centuries of enslavement, despotism, crushed sovereignty, and ecological demolition, had guaranteed a long afterlife to imperial haunting, and its logics of conquest and predation. Many of the new nation states carried on down tracks laid for them by the colonial powers and continued the process of ecological destruction. Under the banners of development, thousands of communities were evicted and displaced in development programmes.In India, between 1947 and 2000, around 24 million Adivasis (indigenous peoples) were displaced by large development projects. The construction of the Narmada Dam displaced over 100,000 people alone. In Brazil, military and non-military governments triggered the wholesale destruction of huge areas of the Amazon rainforest, subsidizing road building, clearing the way for large cattle ranches, and opening up the land for migrants. In Egypt, the regime of Hosni Mubarak transferred control of land to large landowners, evicting hundreds of thousands of farmers were evicted, under the banner of ‘development’.In 1972, following colonial precedents, the Nigerian government outlawed traditional agriculture by fire clearance, a move that would subsequently contributed to devastating famines (18). In addition, the government’s encouragement of new oil projects was described by prominent Ogoni leader Ken Saro-Wiwa, as ‘recolonization’ (19). Deforestation took hold across former colonies. Between 1960 and 1980, Indonesia’s timber exports rose 200-fold. Côte d’Ivoire’s timber exports rose from 42,000 tonnes in 1913 to 1.6 million tonnes in the early 1980s; less than a fortieth of the country’s forests remain (20). Between 1900 and the present day, over half the ‘developing world’s’ forests were removed (21).Those resisting these models, were met with severe repression, and extrajudicial violence (22). [Settler colonialism’s] metabolism of misery continues to this day, with hundreds of social leaders and community activists killed worldwide every year, for resisting the encroachment of extractive frontiers. Between 2010 and 2017, at least 124 environmental and land activists were murdered in Honduras (23).The frontiers of ecological destruction are constantly expanding, as the global economy’s appetite for new materials staggers on. Between 2003 and 2015, the number of mining projects in Argentina rose from 40 in 2003 to 800 in 2015 (24). A fifth of Peru has been conceded to mining companies (25).Today’s world is a landscape scarred by environmental violence: the monocultural soybean fields of Brazil’s Mato Grosso; the modern gold rushes of Madre de Dios and Zamfara; the vast tar-sands ponds of Canada; the forest-consuming coal mines of Kalimantan; the megadams of the Mekong Delta; the rivers dredged to yield sand; the phosphate mines of Western Sahara; the palm plantations of Tela; the bauxite mines of Guinea; the mesh of pipelines across the Niger Delta; the sugarcane fields of Uttar Pradesh.It is also a world of furnaces: the brick kilns of Peshawar; the smelters of Norilsk; the glass industries of Firozabad; the chemical factories of Dzerzhinsk; the steel mills of Xingtai and Mandi Gobindgarh; the fertilizer plants of Baocun; the tanneries of Hazaribagh and Rawalpindi; the aluminium smelters of Al Jubail; the polluted deltas of Ogoniland; the ship graveyards of Bangladesh; the cancer villages of industrial China.The full impact of colonialism would be revealed in its long-term impacts. It radically transformed landscapes, state relations, philosophies and cultures, leaving as one of its inheritance an intensive and plunderous economic model. In pursuit of resources, countries ran roughshod over limits, and destroyed many of the ecosystems necessary for preventing climate change.