BEYOND THE PLANTATIONOCENE: A VISION OF NEW HUMAN-LAND RELATIONSHIPS IN OCTAVIA BUTLER'S *PARABLE OF THE SOWER*

ELLIE GEORGE

ABSTRACT: This article examines Earthseed, the religion in Octavia Butler's *Parable of the Sower*, and its potential to replicate the colonial and extractive patterns that constitute the Plantationocene. While Earthseed reflects rhetoric rooted in European and American settler colonial logics such as manifest destiny, this paper argues that Lauren Olamina's new religion ultimately seeks to resist the extractive frameworks that define the Plantationocene. Through the community she names Acorn, Lauren envisions a transformed relationship between humanity and the land, one based on sustainability, growth, and renewal.

Introduction

Set in post-apocalyptic Los Angeles, Octavia Butler's *Parable of the Sower* centers around Lauren Olamina, a young woman living in an apocalyptic version of the United States of America. The narrative follows Lauren in the years after her home is destroyed by fire as she navigates an unstable landscape riddled with wealth inequality, resource shortages, drugs, and disease. From her observations of the decaying world around her, Lauren forms a new religion called Earthseed, founded on the tenet that "God is change" (Butler 3). While Lauren's short-term goal is to start her own self-sufficient community named Acorn, Earthseed ultimately believes that humanity's destiny is to populate other planets to spread the "seeds" of the Earth. Earthseed ultimately acts as Lauren's vehicle to envision alternative ways of living amidst the destruction present around her.

According to Lauren, Earthseed is destined to "take root among the stars" (Butler 77). However, critics of modern-day space travel fear that space exploration will only repeat patterns of colonization that afflict human settlements on Earth. They warn that these attempts merely lead right back to what we see in Lauren's Los Angeles: violence over resources, overconsumption, and pollution, the epitome of humanity's harmful relationship with the environment. These critics' pessimistic outlook on space travel contrasts with Lauren's vision for Earthseed, which imagines space as a place of renewal and possibility rather than a stage on which to enact a repetition of Earth's failures.

Fears over mankind's extractive relationship are also reflected in the Plantationocene, a new epoch proposed for the current era on the geologic time scale by climate scientists. Defined as the geologic time period marked by systematized exploitation of labor and extraction, the Plantationocene puts a name to the plantation-like patterns of production and extraction that characterize modern economies. From sweatshop labor outsourced to developing nations to

potential Silicon Valley-backed mining ventures on Mars, the Plantationocene reframes the current geologic time period to take into account *how* humans alter earth. This contrasts with the current term chosen to describe the present era, the "Anthropocene," which simply acknowledges that humans *are* altering the planet. The Plantationocene is just as much a framework for marking periods of planetary change as it is a warning call for the future. Their concerns are not limited to Earth but extend to the solar system as well. Scientists are particularly troubled by the prospect of unregulated space exploration, fearing that planetary colonization could replicate the oppressive systems of labor and land exploitation that exist on Earth.

This paradox—that establishing settlements on new worlds may accidentally re-establish old structures—is a problem potentially reflected in Earthseed, the religion created by Lauren in *Parable of the Sower*. On one hand, Lauren presents Acorn as a type of utopia where the inhabitant's relation to the land is symbiotic rather than extractive—as Lauren describes it, "more like gardening than farming" (Butler 288). But on the other hand, history has shown that escapist ideals of creating a new world often reinstate exploitative labor and resource-management structures from the society left behind. For instance, early colonial settlements in the Americas were in part founded on the idea of starting fresh in the "New World," yet relied heavily on the exploitation of Indigenous peoples and enslaved labor to sustain their economies (Library of Congress). In a similar fashion, supposedly utopian communities like the 19th-century Oneida Colony in Oneida, New York sought to create "heaven on Earth" ("Oneida Community (1848–1880)"). However, despite their idealistic beginnings, the community eventually collapsed as hierarchical power structures emerged, creating political infighting and resistance to the strict communal rules around labor and gender ("Oneida Community Mansion"). These examples illustrate a recurring pattern where attempts to build new societies, driven by escapist or utopian ideals, inadvertently reproduce the very systems of exploitation they aim to escape.

These historical examples pose a question: If a core pillar of Earthseed is that humanity's destiny is to spread to other planets, how will Lauren avoid re-establishing the Plantationocene? I argue that rather than understanding Earthseed as an escapist fantasy to leave Earth, we should recognize Lauren's plan for Acorn as an attempt to fundamentally rethink humanity's relationship with the Earth and transcend the economic structures of enslavement, estrangement, and homogenization that are present in the novel's dystopian Los Angeles. Previous attempts at utopian communities have failed due to society's reproduction of Plantationocene-like power structures. These collapses occurred either through political upheaval—such as when members of the Oneida Community recognized their own exploitation—or through the decimation of entire societies, as in the case of Indigenous peoples under settler-colonial rule. While these societies failed to escape the exploitative patterns of the Plantationocene that led to their collapse, Lauren dares to imagine a future beyond them. What does a new epoch for human-land relationships look like? Lauren presents Earthseed as the answer.

To make this argument, I first demonstrate the dual interpretations of Lauren's desire for space travel—either as a way to reinstate extractive practices or to chart a regenerative relationship with the land—then illustrate the consequences of unregulated space colonization. I go on to examine Lauren's attitudes towards the political candidates in her society and contrast her opinions on them to her vision for Acorn, the idyllic settlement she establishes at the novel's end, and Earthseed. I conclude with the argument that Acorn models a new paradigm for human-land relations—one based on sustainability, growth, and renewal. Ultimately, Lauren does not wish for Earthseed to replicate exploitative economies on other planets. Instead, her space exploration is an effort to transcend the Plantationocene and chart a vision of a new paradigm for human-land relations.

The Plantationocene and Human-Land Relationships

The geologic time scale is a timeline of Earth's history that scientists use to understand the development of life on Earth. While there is ongoing debate among scholars regarding the number of and precise boundaries between geological periods, many now argue that our current era demands new classifications to reflect humanity's growing impact on the environment. One such proposal is the addition of the Plantationocene as an official era, which reflects a shift in how scholars conceptualize humanity's relationship with the natural world, recognizing that humans are no longer passive inhabitants but active agents of environmental change (Stromberg 1).

Currently, the most widely accepted geologic epoch used to demarcate the current era on the time scale is the Holocene which began approximately 11,700 years ago, after the last Ice Age. Scholars generally agree that the Holocene marks the period during which humans evolved and became a dominant presence on Earth (Stromberg 1). However, some researchers argue that the simple *presence* of humans is not sufficient to define our current epoch (Lewis and Maslin 171). They point out that early human interactions with the environment, such as building campfires or crafting stone tools, were relatively benign in comparison to today's global environmental impacts, which include increasing CO2 levels enough to tear a hole in the ozone layer and a permanently changed climate (Lewis and Maslin 176).

Due to the nature of this changing relationship with the environment, another group of scholars advocate for the recognition of a new epoch: the Anthropocene (Lewis and Maslin 176). Positioned as the successor to the Holocene, the Anthropocene marks the era in which human activity has become the dominant force driving planetary change. Unlike in previous epochs, where the environment shaped human development, the Anthropocene signifies a reversal—humans are now shaping the environment. However, other scholars have taken this line of thinking even further. Expanding on the idea that the geologic time scale should represent how the planet is changed by its inhabitants, they advocate for the delineation of an additional geologic period starting at the

early 17th century, called the Plantationcene (Davis et al. 4). The concept of the Plantationocene draws on the historical concept of plantations in the American South, which were characterized by exploitation and control over land in a mechanized manner (Davis et al. 2). In their push to include the Plantationocene, its proponents argue that these same systems of exploitation and control continue to permeate the globe, particularly through modern-day globalization (Murphy and Schroering 410). The term describes the way agriculture transformed into "extractive and enclosed plantations, relying on slave labor and other forms of exploited, alienated, and usually spatially transported labor" (Davis et al. 2). By invoking the imagery of the plantation, these scholars claim that a primary cause of climate change is human created plantation production systems, which use machinery and systematic processes to execute methods of extraction (Haraway 161). Plantation production systems include factory meat production, mono-crop agribusiness, and the substitution of crops like oil palm for multispecies forests. The delineation of the Plantationocene as a new era documents the impact of globalization and the circulation of people and plants on land degradation—a process which is described as "the global circulation of people and plants, the simplification of plantation landscapes, and the role of long-distance capital investments in such processes of homogenization and control" (Davis et al. 5). Ultimately, the Plantationocene highlights the ways in which globalization and exploitative systems continue to shape our current relationship with the environment.

The Plantationocene Reflected in *The Parable of the Sower*

As described by the Plantationocene, in *Parable of the Sower,* power systems in Lauren's society cause labor exploitation and environmental degradation. The Plantationocene is evident within the version of America presented in *Parable of the Sower* in three ways: first, in the election of Christopher Donner as president; second, in the gendered power dynamics that reduce women to property; and third, in the way the private company KSF controls Olivar. The Plantationocene's influence on Lauren's society is initially demonstrated through the election of Donner as president. As the winner of the presidency, he aims to recover the economy and put people back to work by suspending wage, environmental, and worker protection laws (Haraway 161). He claims that economic growth will happen through the abandonment of all worker protections. Donner's proposed policies open the door for the systemic exploitation of both the American environment and people, as they leave the country without worker protection or environmental regulation. In Donner's America, workers' livelihoods come at the expense of unregulated capitalism, mirroring the theory of exploitation present in the Plantationocene (Davis et al. 2).

Richard Moss and his views on women provide an additional example of how the Plantationcene exists in Lauren's society through the way people, especially women, who live within it are systemically exploited by capitalism. As a

higher-up engineer for a large commercial water company, Richard can afford to maintain polygamous relationships with young women who do not have access to shelter or resources without him providing it. Due to the lack of worker protections, when these women become pregnant, they are abandoned by their employers and left to fend for themselves. This power dynamic exemplifies how those with economic power and control over food production such as Moss can subjugate women. The economy is held up by women, who are the ones powering the water company, but functions through their exploitation, turning them into the "spatially transported labor" theorized by the Plantationocene through regulating them to live in proximity to the men who provide their sustenance.

Echoes of the Plantationocene are also seen in Olivar, a city where the corporation KSF has taken over and coerced the population into exchanging their land for the promise of guaranteed aid, food, and security. This is a survival-for-labor arrangement akin to corporate enslavement as the residents are left to suffer from various challenges such as the "encroaching sea, crumbling earth, a struggling economy, and desperate refugees" (Butler 118.) Although *Parable of the Sower* takes place in a dystopian reality, the system of servitude in Olivar mirrors historical forms of enslavement in the way that it ties a person's entire livelihood to their employer.

Most importantly, Olivar represents the effects of the Plantationocene's systematized destruction of the environment. Olivar is greatly affected by climate change, experiencing severe droughts, wildfires, and rising sea levels. The river near Olivar dries up, creating a scarcity of water resources. The lack of water has made it difficult for residents to grow crops, which threatens their livelihoods and exacerbates the economic struggles already present in the community. Olivar's environmental concerns can be understood as products of the Plantationocene — KSF controls the livelihood of its residents yet has the power to disregard the environmental protections that the residents need to ensure their continued survival. It is an inescapable loop for a vulnerable population: residents need KSF to survive, yet KSF's lack of accountability to their people only creates further harm.

What is Earthseed? A Departure from the Plantationocene

While the world around her runs on systems that reflect the Plantationocene, Lauren envisions a different approach to living through her religion Earthseed and the idyllic settlement of Acorn it informs, which she establishes at the end of the novel. Acorn is presented as a type of utopia where the inhabitant's relation to the land is symbiotic—as Lauren describes it, "more like gardening than farming," or in other words, regenerative instead of extractive (Butler 288). Acorn's agrarian, commune-like structure provides her with a self-reliant lifestyle even when the power structures around her, shown through the lack of worker protections and polluted environmental systems, have failed.

While Earthseed's promise, that "Change is God" emerges in reaction to the turbulent environment, the explanation for Earthseed's destiny, "to take root among the stars" remains much more nebulous (Butler 77). Lauren dreams that someday, she will spread Earthseed "Beyond Mars … [to] [o]ther star systems [and] Living Worlds" (Butler 222). However, these two ideals—Acorn, which is community-focused, versus space colonization, which is often presented as coldly capitalist—contrast each other, and, I argue, illustrate an internal tension within the novel. If humans should "garden rather than farm," how does Earthseed's ultimate goal being space colonization achieve this ideal? Does establishing a new settlement on another planet not require resource depletion and extraction? What gives Lauren the right to claim land on other planets? These are the same questions raised by critics of inter-planetary travel, and these unanswered questions leave room for interpretations of Earthseed and Lauren's desire to settle in space that positions Earthseed as just another reworking of the same systems that underpin the Plantationocene.

I propose that there are two possible interpretations for Lauren's desire to spread Earthseed in space. The first interprets "taking root among the stars" as driven by a desire for escapism—harmless on its face, but potentially resulting in a mere replanting of the Plantationocene systems that she is running from onto another planet. And the second, which I ultimately argue for, is that Lauren is trying to create a better society through a reimagining of the relationship between humans and the land that they inhabit.

Earthseed's Implications: Manifest Destiny and Colonialism

One aspect of Lauren's description of Earthseed that casts a shadow over her endeavor are the parallels she draws between Earthseed and manifest destiny, the ideology employed by colonial American explorers to justify the seizure of land from Indigenous peoples. Manifest destiny is defined by three attributes: first, that the United States settlers possess certain moral virtues that other groups do not; second, that the United States can "redeem" the world by spreading their way of life, and lastly, that God has divinely ordained the United States to accomplish this task (Miller 332). A classic example of manifest destiny is the American settlers' colonization of Oregon. In a speech in the House of Representatives in 1846, Massachusetts representative Robert C. Winthrop invoked manifest destiny to argue for the acquisition of Oregon during the United State's period of westward expansion, and its formal inclusion into the United States of America. In doing so, Winthrop invokes a divine right to the land (Pratt 795). He states, "Our title [to Oregon] … has been designated as the right of our manifest destiny to spread over this whole continent" (Pratt 795). By positioning Oregon as the settlers' destiny, a term which also has religious significance, he attributes the acquisition to the will of a pre-ordained higher power. He justifies its conquest through his belief that the settler has a godly right to Oregon territory.

In describing an astronaut she idolizes, Alicia Catalina Godinez Lea, Lauren uses similar language. Even though Godinez died in space, Lauren finds solace in her death by rationalizing that Mars was the astronaut's "chosen heaven" (Butler 21) Lauren associates Mars with heaven, showcasing her belief that space travel represents the ultimate form of ascension. Lauren contrasts Mars' heavenly nature with her current perception of Earth, which she describes as a living "hell" (Butler 21). Similarly, whenever Lauren speaks of Earthseed, she always refers to space travel as "destiny." Merriam-Webster's dictionary defines destiny as "a predetermined course of events often held to be an irresistible power or agency"; in other words, God ("Destiny," def. N.2). Lauren not only associates Mars with heaven and Earth with hell, but she also attributes the divine to space travel itself. Earthseed's "destiny" to leave Earth and establish itself on new planets is predetermined by an "irresistible power"—or some sort of god. Like Winthrop, Lauren uses religious language—heaven, hell, and pre-ordained destiny. Just as settlers in the United States used the language of religion and destiny to justify territorial expansion into Oregon, Lauren uses similar rhetorical techniques, mirroring US colonial settler ideals to justify space exploration on behalf of Earthseed.

Furthermore, Earthseed's goal to "take root among the stars" employs similar language as that used by manifest destiny, portraying Lauren as a space colonizer and Earthseed as a colonial project. Colonialism is "a form of domination," which is achieved through "the control by individuals or groups over the territory and/or behavior of other individuals or groups" (Horvath 46). Even though Mars and other planets are not yet known to harbor life, Lauren's plans to establish human settlements necessitate control over land, aligning her efforts with other colonial endeavors. The colonization of land has also been closely tied to significant environmental changes.

Lauren would need to alter the planet's environment to construct her new society—in Acorn she wants to "fence the land, grow crops, [and] manage our water," which requires chopping trees, tilling land, and digging a well (Butler 84). Along with the historical association between colonialism and the environment, this line raises concerns about the impact of Lauren's actions on the environment of the planet she seeks to colonize. Settlers have traditionally brought disease and introduced new plant and animal species, ultimately altering the nature of the environment in a manner in line with the definition of the Anthropocene (Scarlett 1).

Criticisms of Space Travel and Colonization

As illustrated in the section above, Earthseed can easily be understood as a colonial project. From a critical perspective, this raises many questions about the intended end result of Lauren's project. For instance, what happens once Lauren reaches her new planet? Critics of space travel have raised concerns about the consequences of unregulated space exploration. This is reflected by "Ethical

Exploration and the Role of Planetary Protection in Disrupting Colonial Practices," a paper written by a group of scholars and scientists from fields such as astronomy, anthropology and physics to express worries about the negative ramifications of planetary defense and human exploration activities in space. These scientists contend that space travel is poised to perpetuate structures created by settler colonialism (Tavares et al. 2). The paper argues that the consequence of this colonial expansion into space "prioritize profit over human welfare, producing an environmental crisis and creating vast inequalities further compounded by climate change" (Tavares et al. 2). In essence, they warn that "Coloniality," or an enduring system of domination, has resulted from the economic and political systems set up by enslavement, and will be applied to future space travel. Their claim reflects shared concerns with the scholars who originated and advocate for the adoption of the Plantationocene term. They caution other scientists and government agencies about the potential for space travel to replicate these structures.

They identify three ways in which space travel reproduces colonial structures, the first of which is the "Commodification and Appropriation of Land and Resource Extraction" (Tavares et al. 2). The paper illustrates that rendering land or people into property was crucial to the accumulation of wealth that led to the development of the Western world, from cotton fields in the American South to sugar plantations and rubber tapping in Brazil (Tavares et al. 3). More importantly, the authors argue that the field of planetary science and space exploration is not divorced from these practices (Tavares et al. 1). For instance, proposals for resource extraction that exist for asteroid mining are often presented under the guise of sustainability and technological innovation, but upon closer inspection only reproduce the practices of extractive capitalism that have contributed to Earth's environmental degradation (Rivkin et al. 1). Asteroid mining poses increased inequality by concentrating wealth into the hands of a small number of people who control the mining operation. While tremendous wealth has been generated by advancements in mining technology, marginalized communities and developing nations may not benefit from it at all, continuing to create the same "winner take all" effect that capitalism promotes (Tavares et al. 3).

The second concern they raise is that the suggested use of public-private partnerships in space exploration will replicate colonial structures (Tavares et al. 4). Private individuals and institutions working in collaboration with governments have played a critical role in colonial structures because they control access to goods and services, which then leads to political power (Tavares et al. 4). The paper cites the East India Company as an example of this phenomenon because the East India Company functioned as an essential aspect of British expansion across the Eastern Hemisphere and exerted significant control over trade and politics (Tavares et al. 4). The East India Company's influence led to the plundering of India's natural resources, including textiles and spices, which caused economic hardship and poverty for millions of Indians (Tavares et al. 5). The authors also point to more recent examples, such as the influence of American fruit companies in driving the United States' interventions in Latin American politics during the

Cold War through controlling the local economy and determining political outcomes (Tavares et al. 4). These examples show how historically, private industries' power has significantly affected the livelihoods of communities. This presents a potential pitfall that must be addressed for future space settlements.

In response to these concerns, Tavares et al. offer a four-pronged approach for exploring space without replicating colonial structures. They advocate for recognizing obligations to the potential future life, pursuing ethical interactions with potential microbial life, and preserving environments on non-habitable worlds (5). These scientists recognize the need for a new relationship with the land that prioritizes environmental protection, as opposed to the traditional relationship of colonization and exploitation seen in the Plantationocene.

Acorn: A Vision for a New Human-Land Relationship

While Lauren's desire to achieve space colonization spurs fears for the worst outcomes outlined by critics of inter-planetary exploration, her criticisms of Donner, Mosses, KSF, and Olivar, show that she doesn't seek to recreate colonial structures on another planet. For example, when explaining Donner's plan to "put people back to work" in her diary, Lauren critiques his ideas, asking "Will it be legal to poison, mutilate, or infect people—as long as you provide them with food, water, and a space to die?" (Butler, 28). With this statement, Lauren illustrates the hypocrisy within Donner's plan; while Donner promises a healthier economy, Lauren questions what measures will be taken to achieve it. She suspects that economic growth will come at the expense of the labor force, as companies resort to "poison," "mutilat[ion]," and "infect[ion]" to achieve their desired results (Butler 28). Lauren's critique of Donner's approach to job creation highlights her opposition to the Plantationocene and the systems it promotes which allow for private, unregulated corporations to exploit their workers. Thus, the patterns happening on Earth that Lauren criticizes are those of the Plantationocene and the ones that she wishes to avoid. In opposition to the systems that govern the Plantationocene, Lauren proposes a new human-land relationship through Acorn, the refugee settlement she establishes on Earth at the novel's end. Her new human-land relationship prioritizes a commitment to creating a just and sustainable society, which is communicated through the recurring literary symbol of seeds. Lauren names her new community Acorn, referring to a literal seed of the Earth and symbolizing rebirth and the potential for growth. Lauren's dream and long-term plan for Earthseed is to establish more colonies like Acorn and eventually settle in space. She states, "I want to make more Acorns, not just here on Earth but anywhere humans can survive" (Butler 110). Acorn prioritizes community and openness, which contrasts with her previous home in Los Angeles, a heavily privatized city. Acorn is accepting, and reminiscent of a land where there was "no gangs, no slavery, no free poor squatter settlements … plenty of land for everyone … free, eager for hardworking newcomers" (Butler 330). The seed for which the community is

named represents growth and possibility, and the book's title, *Parable of the Sower*, emphasizes Lauren's role as a Sower in both meanings of the word: someone who plants seeds and, as in the Bible, someone who spreads a message. The novel ends with a passage from Luke 8:5-8, "A Sower went out to sow his seed; […] Some fell into good soil, and when it grew, it produced a hundredfold" (Butler 328). Just as a Sower can tend to seed in the soil to produce a bountiful harvest, Lauren wants to sow the seeds of a better, more plentiful world in contrast to the decay established by current economic and political systems.

I propose that Lauren's aspiration to become a Sower and the new human-land relations she maps out in Acorn are lenses through which we should interpret her desire to venture into space. She doesn't aim to merely escape to another planet and recreate her current society, which would entail replicating the patterns of the Plantationocene that the authors of "Ethical Exploration" warn against. Instead, space travel provides an avenue for Lauren to break free from the Earth – bound cycle of oppression altogether, and to create a fundamentally different relationship with the land. This desire drives her mission of seeking out new worlds beyond the constraints of Earth.

Lauren's wish to break free from the Plantationocene itself is symbolized by the transformation of slave cabins into residences within Acorn. When Bankole, Lauren's eventual husband, shows her his destroyed property, he mentions that the builder, Mora, had prior experience building slave cabins and would be eager to build something better, something "fit for human beings" (Butler 325). Lauren agrees to this offer and creates a new kind of home in its place, an ideal, communal one. Earthseed is all about change, and Mora's renovation of slave cabins are a literal manifestation of this—Acorn takes a structure that previously facilitated the exploitation of enslaved people and turns it into something that reimagines human's relationship with the land. In Earthseed, Lauren imagines a world in which humans cultivate the land rather than systemically exploit it. This is Lauren's promise of Acorn, of Earthseed, of life among the stars.

Conclusion

At first glance, Earthseed's destiny to "take root among the stars" appears problematic because of the language's association with conquest, and the image of manifest destiny and colonial expansion it invokes. As scientists and scholars argue, space travel represents the colonial problem of the modern age and is uniquely poised to recreate unhealthy relationships with the land, such as conquest and resource exploitation. Many scholars have written papers on ways to engage with space travel purposefully, avoiding reproducing the same systems present on Earth (Duendy 2020; Wilson et al. 2023; Lawrence et al. 2023).

Although Lauren omits specific details explaining how she will ensure that her space travel will be conducted without harm, upon examining her attitudes towards other religions and political candidates, as well as her

philosophy regarding Acorn, we can see that Lauren's goal pushes further: she aims through Earthseed to create an entirely new relationship with the land. Lauren believes that instead of a privatized de-regulated society like the one she was born into, humans should create a community based on sustainability, growth, and renewal, as seen in Acorn and Earthseed. She doesn't aim to recreate the Plantationocene; instead, she paints a portrait of what life could look like beyond it.

WORKS CITED

Butler, Octavia E. *Parable of the Sower*. Open Road Media, 2012.

Davis, Janae, et al. "Anthropocene, Capitalocene, … Plantationocene?: A Manifesto for Ecological Justice in an Age of Global Crises." *Geography Compass*, vol. 13, no. 5, 2019. *Wiley Online*, https://doi.org/10.1111/gec3.12438

Deudney, Daniel. *Dark Skies: Space Expansionism, Planetary Geopolitics, and the Ends of Humanity*. Oxford University Press, 2020.

"Destiny, *N.* (2)." *Merriam-Webster*, https://www.merriam-webster.com/dictionary/destiny

Haraway, Donna. "Anthropocene, Capitalocene, Plantationocene, Chthulucene: Making Kin." *Environmental Humanities*, vol. 6, no. 1, 2015, pp. 159-165. Duke University Press, https://doi.org/10.1215/22011919-3615934.

Horvath, Ronald J. "A Definition of Colonialism." *Current Anthropology*, vol. 13, no. 1, University of Chicago Press, 1972, pp. 45-57. JSTOR, https://www.jstor.org/stable/2741072.

Lawrence, Andy, et al. "The Case for Space Environmentalism." *Nature Astronomy*, 21 Apr. 2022. Cornell University, arxiv.org/abs/2204.10025.

Lewis, Simon L., and Mark A. Maslin. "Defining the Anthropocene." *Nature*, vol. 519, 2015, pp. 171-180, https://doi.org/10.1038/nature14258.

Library of Congress. "Overview." *Colonial Settlement, 1600s–1763*, Library of Congress, https://www.loc.gov/classroom-materials/united-states-history-primary-source-timeline/colonial-settlement-1600-1763/overview/.

Miller, Robert J. "American Indians, the Doctrine of Discovery, and Manifest Destiny." *Wyoming Law Review*, vol. 11, no. 2, 2011, pp. 329-349. *University of Wyoming*, https://scholarship.law.uwyo.edu/cgi/viewcontent.cgi?article=1254&context=wlr

Murphy, M. W., and C. Schroering. "Refiguring the Plantationocene: Racial Capitalism, World-Systems Analysis, and Global Socioecological Transformation". *Journal of World-Systems Research*, vol. 26, no. 2, Aug. 2020, pp. 400-15, https://doi.org/10.5195/jwsr.2020.983

"Oneida Community (1848–1880): A Utopian Community." *Social Welfare History Project*, Virginia Commonwealth University, 18 Aug. 2015,

https://socialwelfare.library.vcu.edu/religious/the-oneida-community-1848-1880-a-utopian-community/

"Oneida Community Mansion House: Historic Structure Report." *Oneida Community Collections*, Syracuse University, https://library.syracuse.edu/digital/guides/o/OneidaCommunityCollection/hsr1.htm.

Pratt, Julius W. "The Origin of 'Manifest Destiny.'" *The American Historical Review*, vol. 32, no. 4, 1927, pp. 795–98. JSTOR, https://www.jstor.org/stable/1837859

Rivkin, Andrew S., et al. "Asteroid Resource Utilization: Ethical Concerns and Progress." *arXiv*, Cornell University, 2020, https://arxiv.org/abs/2011.03369,

Scarlett, Jazmin P. "The Harmful Legacy of Colonialism in Natural Hazard Risk." *Nature Communications*, vol. 13, no. 1, 2022, https://www.nature.com/articles/s41467-022-34792-7.

Tavares, Frank, et al. "Ethical Exploration and the Role of Planetary Protection in Disrupting Colonial Practices." *arXiv*, Cornell University, 2020, https://arxiv.org/abs/2010.08344.

Wilson, Mark A., and Massimiliano Vasile. "The Space Sustainability Paradox." *arXiv*, Cornell University, 19 Sept. 2023, arxiv.org/abs/2309.10067.

ELLIE GEORGE BC '23 double majored in Architecture and English. She enjoys cities, urbanism, reading, and writing, and occasionally finds ways to bring those interests together. She currently works in higher-ed administration and lives along the M5 bus in Manhattan.