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**Planning
for Humane
Urbanism**



The past decade has seen an increasing involvement from the private sector in all aspects of Outer Space operations - ranging from launch capacities to



founded since 2012 [1]. Advocates of asteroid mining offer a variety of justifications for their proposed endeavours, ranging from an environmental impetus due to climate change (Johnson et al., 2014) to the ability of asteroid materials to be used as spatial extension resources [2]. The primary impetus, however, is the



whose future this industry speaks of, for, and mobilises. Due to such uncertainties, actors with vested interests are seeking to enclose the Global Common of Outer Space, ‘opening’ the ‘final frontier’ to what some commentators are referring to as a modern Gold Rush (Cofield, 2016: Elvis and Milligan, 2019: Pandya, 2019). This



destruction of concentration camp materials and Giroux's work on critical pedagogy and civic rights, the process of disimagination is operating within and upon discourses of Outer Space, as I discuss later in this piece. These attempts at disimagination are not going unchallenged, however, with Ethnofuturist works disrupting the



following discusses enclosure, disimagination, and Ethnofuturism to problematise these futures of asteroid mining: highlighting how popular NSE discourses draw upon a Eurocentric rendition of a ‘Grand Historical Narrative’. Through this, we may begin to challenge the totalising concept of ‘humanity’ [4] oft-invoked by asteroid



ownership can be resolved. This opens a regulatory ‘frontier’ through which issues of land tenure and ownership can be thrashed out, taking on significance through its ability to greatly influence influxes of capital into these operations and mineralogical deposits (Bridge, 2004). Through the regulatory enclosure of Outer Space, a regime of exclusion can



2015. The mobilisation and perpetuation of this discourse is coupled with the perversion of the common heritage principle. To refrain from extracting minerals throughout Outer Space is to (supposedly) ‘waste’ their potential and deprive future generations of the benefits this industry purports to



socio-political-material relationships that take shape (Redclift, 2006). This is also true of Outer Space, which has had various ideologies projected upon it (Valentine, 2012) and been imbued with moral and philosophical deliberations (Arendt, 1958), resulting in a domain that is ‘fully laden with cosmic dreaming, theological wonderings, and science



capitalist realism is enabled – a state of affairs wherein it is easier to imagine the end of the world than the end of capitalism (Fisher, 2009 [7]).

Consequently, the futures curated, maintained, and promoted by NSE actors are structured through a white-ethnocentric rendition of history. The resultant imaginaries and narratives



Ethnofuturism



(re)conceptualisations offered through Ethnofuturist writings and artwork [10]. If we understand Ethnofuturism at its most basic - an imaginative process that engages the *Ethno-* (referring to the archaic, indigenous, or cultural histories of peoples) and *-futurism* (deemed as the cosmopolitan, urban, and technological) (Hennoste, 2012) - and accept that texts



fiction is that of going to foreign countries and colonizing the natives, and as I've said elsewhere, for many of us, that's not a thrilling adventure story, it's non-fiction, and we are on the wrong side of the



[Walker \(2020\)](#) for a list of indigenous short films and [Clark \(2015\)](#)), and much more. Through challenging the normative discourse of Outer Space futurity - where the familiar tropes of history and enclosure are meted out once more - Ethnofuturism offers us a means of thinking outside of this framework, asking and imagining what other futures



Resource Utilisation (ISRU). The intent behind these operations is to vastly reduce space mission costs through mining and extracting relevant materials in Outer Space rather than launching all of the necessary materials off-planet.

[3] Such as the US SPACE Act 2015, American Space Commerce Free Enterprise Act 2018, the Executive Order on Encouraging International Support for the Recovery and Use of Space Resources 2020, UK Space Industry Act 2018, and Luxembourg's Law on the Exploration and Use of Space Resources, to name a few.

[4] A term that has already been problematised to certain degrees through work on the Anthropocene (Chakrabarty, 2015; Vergès, 2017; Yusoff, 2019).



and means. Rather than seeking to silence another group's history or telling of events, Ethnofuturism draws upon these different histories to challenge and disrupt the seemingly *de facto* futures often presented to us. Rather than a process that seeks the active removal or silencing of particular histories, Ethnofuturism is perhaps best thought of as an exercise of *re-remembering* and this is where its disruptive potential lies.

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