

# Review of: "From Necro-Politics to Necro-Ecology: framing the current climate environmental politics in the Americas"

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**Potential competing interests:** No potential competing interests to declare.

Necro-ecology, proposed by the authors as a new concept, is a welcome contribution to ongoing debates on the anthropocene, ecological degradation or disasters and human impact on ecosystems. It zooms in on destructive state and corporate governance of nature with the aim to evolve thinking in political ecology. As such, it promises to be a productive notion at the intersection of disciplines across the social and natural sciences and theoretical frameworks now in vogue.

I would caution against the anthropocentric hybris perhaps smuggled into ideas of a human inflicted death to nature; the post- or necro-ecological state of things may be one of new or other rather than none/absence of ecology. Dystopic a scenario as the future may hold in store for us on our current trajectory, an engagement with nature's resilience and Anna Tsing's famous account on "the possibility of life in capitalist ruins" in *The Mushroom at the End of the World* and other publications would be welcomed. Nature is more than a backdrop and resource for the intentions of Man: what manages to live despite all the taming and mastering? What resurrects/survives/thrives in the necro-ecology?

Bitcoin seems a bit off in this necro-ecological fauna.

More can be done than listing examples of bad environmental policy in the Americas, for necro-ecology is a bold concept and a far reaching idea whose roots might go much deeper than explored here.

There is an unasked question about to what extent capitalism introduces an ecology of death that nature wasn't able to create (and surpass) by itself (previous mass extinction events) without any assistance from the entrepreneurial villain. Is this eternal nemesis truly capable of all the evils we attribute to him? Already Gilgamesh was fond of slaying forest monsters and cutting down cedar trees; the Māori burned down most of the native forest of New Zealand before the European settlers finished off the job; Maya city states are thought to have caused their own demise through that same urge, and socialist states have no better track record than market-oriented ones.

The ghost of Foucault haunts much thinking these days but there are other dead french philosophers who, if summoned, can offer more unexpected doors into the never-ending human theatre of horrors. Death, as George Bastille theorized in *The Accursed Share*, is nature's own invention to make space for new life; one of the two available modes of spending earth's surplus energy given freely from the sun by either glorious or catastrophic means. When our time has come, it might be that our desire to surpass nature reveals itself as a tool of nature's own perpetual re-wilding.

That said, this article makes a clear contribution to ongoing research debates and the theories they tend to favor. Many

will deemed necro-ecology a helpful lense while thinking through the current state of our world.