

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.

The article is certainly of great interest. Especially, the proposal to develop a term that addresses the devastating policies against the environment. To this end, the authors draw on Foucault's notion of Biopolitics and, in particular, Achille Mbembe's Necro-Politics. Out of this combination comes the promising term Necro-Ecology.

In my opinion, this term can be of great interest to focus on the consequences or effects of current policies on nature. Although I have no major observations to make in this respect, I would like to formulate some small considerations in the form of questions:

1. Since the concept of Necro-politics already includes a dimension related to the predation of natural resources, wouldn't generating a new term, which only emphasises the environmental issue, be disconnecting it from the other dimensions that make up a political-economic-cultural system?
2. According to the proposal, it seems that Necro-Ecology only operates in the capitalist system in its neoliberal mode/stage, couldn't it be applied to other modes of production? I am thinking of communist or 21st century socialist systems existing in some countries in the Americas that, at the very least, are committed to neo-extractivist models. Also, in my opinion, these logics of Necro-Ecology have not only been activated under capitalism, they have also occurred in pre-capitalist stages.
3. It also seems that this term operates thanks to the interest of certain social agents. Most of them belong to the elite, such as national governments and transnational corporations. I wonder if one of the political subjects that legitimises (if not supports) Necro-Ecological logics does not reside in civil society itself. That is, I have the feeling that important sectors of citizens support these logics.
4. Finally, while this term can help to focus on the effects based on its four dimensions, it should not obscure possible nuances to the processes taking place in the Americas. For example, when mentioning tourism as an extractivist phenomenon, one should allude to what kind of tourism. There is a great plurality of forms, some of them focused on endogenous and environmental processes.

I reiterate that these are only questions that, I hope, contribute to the debate. Questions that do not question either the validity or the interestingness of the term Necro-Ecology.

