

Envisioning Necro-ecological Politics

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Abstract

This paper introduces the paradigm of necro-ecological politics as a critical expansion of Achille Mbembe's necropolitics into the ecological domain. While traditional biopolitics focuses on the regulation of life, this study contends that contemporary sovereignty in the Global South increasingly operates through the administration of death—manifesting as “sacrifice zones”, “slow violence”, and “ecological deathworlds”. By synthesizing political theory, decolonial ecology, and environmental jurisprudence, the research argues that ecological destruction is not a neutral byproduct of development but a systematically engineered apparatus of power that disproportionately exposes marginalized populations to lethal environmental risks. The analysis reveals that modern environmental law often serves as a pillar of this necro-ecological regime, legitimizing extractivism and the “desexualization of living spaces” through technocratic frameworks. However, within these landscapes of organized demise, practices of “re-worlding”—including land rematriation, community agroecology, and embodied environmentalism—emerge as vital sites of resistance. Ultimately, necro-ecological politics offers both a diagnostic tool to unveil colonial-capitalist exploitation and a normative framework to envision a transformational “planetary justice”. It calls for an ontological shift in sovereignty that recognizes the interconnectedness of human and non-human life, asserting a moral and legal imperative to rehabilitate a damaged planet for future generations.

Keywords: Decolonial ecology; Necropolitics; Ecological justice; Necro-ecological politics.

INTRODUCTION

The contemporary ecological catastrophe has transcended the boundaries of mere environmental management or humanitarian concern (Vasan, 2018; Wienhues, 2020). It has mutated into a profound existential dilemma that strikes at the very ontological foundations of modern civilization. Global warming, systemic deforestation, and the mass extinction of species are not isolated anomalies; they are the visceral manifestations of broader power structures (Afifa et al., 2024; Bailey et al., 2021). Beneath the echoing narrative

of ecological devastation lies a concealed nexus of political, economic, and legal relations that perpetually reproduce a state of inequitably distributed suffering (White, 2013).

This phenomenon leads us into a labyrinth where two primary axes intersect: justice and power. In mapping this labyrinth, we are confronted with a sharp theoretical tension regarding how sovereignty administers life. For decades, this discourse has been dominated by the Foucaultian horizon of Biopolitics, which perceives power as an instrument for the regulation and optimization of living beings (Foucault, 2008). However, within the destructive landscape of the Anthropocene, the Foucaultian ratio

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appears insufficient. It is here that Achille Mbembe offers a radical intellectual provocation: in postcolonial, racialized, and extractive contexts, sovereignty no longer functions to sustain life, but rather operates through the administration of death (Mbembe, 2016: 66).

Mbembe introduces Necropolitics—the politics of death—as the ultimate prerogative to determine who is deemed "worthy of life" and who is "abandoned to death," whether through overt violence or systemic, incremental neglect (Mbembe, 2016: 53). I argue that within the ecosystem of environmental law, this necro-power manifests as the creation of "ecological sacrifice zones," where specific communities are deliberately marooned in toxic hinterlands. This politics of mortality becomes increasingly evident when we acknowledge that ecological destruction is never a 'neutral' or 'equal' occurrence. As emphasized by Schlosberg (2007) and Frey et al. (2018), environmental devastation is invariably etched with the markers of race, class, and geography (David Schlosberg, 2007; Frey et al., 2018). Indigenous populations and the Global South's disenfranchised are forced to inhabit a "state of anomie", breathing the most toxic air and consuming the most contaminated water, while their voices are systematically excised from the loci of decision-making (Bullard, 2010; Shah et al., 2021).

In his seminal work, *Necropolitics* (*Politiques de l'inimitié*), Mbembe expands the analysis of sovereignty to the body, space, and the very atmosphere (Mbembe, 2016). He demonstrates that modern power functions through the primary elements of existence: air, heat, and water. In the context of the climate

crisis, this control is transmuted into policies of climate migration restriction or the lethal privatization of water resources (Kotzé et al., 2024). Here, necro-sovereignty does not always operate through the barrel of a gun; it radiates through institutionalized heatwaves and manufactured scarcities. Furthermore, Mbembe asserts that the colonial-capitalist logic has inflicted an "ecological wound" that reduces the Earth to a mere field of limitless extraction. The consequence is the birth of "zero worlds"—dead worlds that have lost their regenerative capacity due to total sovereign abandonment.

This emergence of "dead worlds" necessitates a rigorous integration of Necropolitics into the discourse of environmental jurisprudence. There is a fundamental failure in the current legal paradigm, which remains tethered to a technocratic narrative of conservation and sustainable management (Bosselmann, 2020; Colby, 1991). Such an approach tends to obscure the underlying dynamics of power (Oral, 2024) and fails to recognize that the law itself often constitutes a pillar of the *necro-ecological regime*. The law frequently serves as the seal of legality for extractive concessions in ancestral territories or the displacement of communities under the guise of "green development". Thus, an antithesis is required: *a legal framework capable of confronting power in its most naked form—the power to normalize ecological demise*.

The necro-ecological political framework proposed herein offers such a possibility. It invites us not only to critique exploitative structures but to envision an existence grounded in

authentic justice. By recognizing that the human body and the Earth are coterminous sites of power, we can transform the law from an instrument of hegemonic control into a space of resistance and restoration. This approach synergizes with global environmental justice movements that challenge the colonial-capitalist logic and advocate for the epistemic recognition of indigenous knowledge.

In synthesis, this study seeks to formulate the concept of necro-ecological politics as a critical lens through which to examine the interplay between sovereignty, environment, and mortality. By synthesizing Mbembe's philosophy with contemporary ecological justice discourse, this paper argues that the environmental crisis must be understood as a symptom of a world order that institutionalizes death to perpetuate power. Consequently, the struggle against the climate crisis cannot be merely technocratic; it must be a political, ethical, and ontological endeavor to build a world where all forms of life—human and non-human—are cherished, nurtured, and protected within a horizon of genuine justice.

Literature Review

The scholarly inquiry into the interplay between power, mortality, and the environment has undergone a radical expansion over the last two decades, primarily through the confluence of political theory, postcolonial studies, and critical ecology (Cannavò & Lane, 2014; Kassio et al., 2012). At the heart of this evolution lies Achille Mbembe's (2003,

2019) conceptualization of Necropolitics. Mbembe's thesis serves as a necessary corrective to the Eurocentric limitations of Foucaultian biopolitics (Johnson, 2022). While Foucault focused on the state's capacity to optimize life (Kaku, 2021), Mbembe unveils a darker modality of sovereignty: *the authority to administer death and to curate the conditions under which specific populations are relegated to "deathworlds"—zones of systematically induced misery and postponed survival.*

In the realm of political ecology, this necropolitical lens gains a temporal dimension through Rob Nixon's (2011) theory of "slow violence". Nixon argues that environmental destruction—such as toxic seepage or climate alteration—often lacks the dramatic explosion of conventional warfare (Nixon, 2011: 55), yet it constitutes a systematic manifestation of power that aligns with Mbembe's "death-through-neglect". Here, the sovereign's hand is visible not in the firing of a bullet, but in the deliberate exposure of marginalized bodies to incremental deterioration. This intersection is further sharpened by Vandana Shiva's (1987, 2005) ecofeminist critique, which links the subjugation of nature to the patriarchal and colonial displacement of indigenous ecological autonomy. For Shiva, environmental degradation is not a neutral byproduct of growth but a gendered and colonial "politics of death" that targets the very seeds of communal life (Shiva, 1987, 2005).

The dialogue continues with Kyle Powys Whyte (2017), who articulates climate change as a mere extension of colonial aggression. For Whyte, the climate crisis is not a "new" threat but a

continuation of the “cosmological disruption” indigenous peoples have faced for centuries (Whyte, 2017). This resonates with Mbembe’s colonial ontology, where the destruction of natural relationships is a judicial and military tool of exclusion. Within global environmental law, Louis Kotzé (2016) attempts to counter this through *global environmental constitutionalism*. However, a decolonial critique of Kotzé’s work suggests that even the most progressive liberal legal frameworks risk being imbued with a ‘*liberal bias*’ that fails to dismantle the structural necro-powers that drive ecological inequality (Kotzé, 2016: 3).

The most profound ontological challenge, however, comes from Arturo Escobar (2016) and Boaventura de Sousa Santos (2014). Escobar argues that modern development is a failure of “ontological variety”, where Western scientific hegemony suppresses the “pluriverse”—the possibility of multiple worlds coexisting (Escobar, 2018: 16). Santos elevates this to a critique of “epistemicide”: *the systematic annihilation of non-Western knowledge systems* (Santos, 2014: viii). I posit that this results in “Epistemic Necropolitics”, where indigenous cosmologies are ‘killed off’ to clear the path for extractive modernization. In this instance, necropolitics targets not only corporeal entities but the very modes of thought that challenge the prevailing extractive paradigm.

Despite this rich tapestry of thought, a systematic conceptual synthesis between necropolitics and ecology remains fragmented. This study contributes by formulating a unified

paradigm of Necro-ecological Politics. This framework synthesizes spatial displacement (*sacrifice zones*), temporal crisis (*slow violence*), and ontological erasure (*epistemicide*) into a reflective tool for reassessing modern environmental law, which is frequently depoliticized and rendered impotent against the sovereign’s will to exclude.

METHODS

This research employs a critical-conceptual qualitative technique, prioritizing the synthesis of political philosophy, legal theory, and environmental justice over empirical generalizations. The methodological premise is that ecological events cannot be understood in isolation from the discursive power dynamics that authorize them. The analytical core is a hermeneutic examination of Achille Mbembe’s *Necropolitics*. Using a ‘hermeneutics of suspicion’, this study deconstructs the philosophical significance of *deathworlds* and *zero worlds*, evaluating their resonance within contemporary environmental legislation. This is not a passive reading but a dialogical engagement where Mbembe’s theories are put into conversation with Nixon’s *slow violence*, Shiva’s *ecocolonialism*, and Kotzé’s *climate justice*. This research adopts a deconstructive and decolonial epistemic stance:

- 1) *Deconstructive*, it seeks to dismantle the ‘technocratic mask’ of environmental law that obscures power dynamics and dissociates the human from the non-human; and
- 2) *Decolonial*, it deliberately confronts the colonial legacies essential to understanding global ecological

inequality, placing indigenous cosmologies at the center of the intellectual framework.

By rejecting the divide between theory and practice, this methodology frames knowledge as an instrument of political and ethical engagement. The resulting argumentative structure is both normative and introspective, seeking not merely to describe the necro-ecological regime but to envision a transformational framework of ecological justice capable of sustaining a more equitable and polyphonic future through the practice of re-worlding.

RESULTS AND DISCUSSION

Re-examining Achille Mbembe's Necropolitics: *Transplantation within an Ecological Framework*

The conceptual trajectory of necropolitics, from its initial 2003 emergence in the journal *Public Culture* to its systematic expansion in the 2016 French volume *Politiques de l'inimitié* and its definitive English translation in 2019, represents a profound shift in how we theorize the reach of sovereignty. This paper rigorously evaluates this complete intellectual endeavor to provide a specific conceptual framework: *Necro-ecological Politics* (Mbembe, 2003, 2006, 2016, 2019). Within the socio-legal landscape of the Global South, this framework serves as a critical lens to examine the interplay between the state, authority, legislation, and ecological demise.

At its core, necropolitics poses the primordial inquiry: *who possesses the authority to decide who may live and who must perish?* However, in this necro-

ecological transplantation, the inquiry extends beyond narratives of political violence and warfare. It examines how the logic of death is interwoven with bodies, places, and legal frameworks, revealing how colonialism has established enduring "spaces of death" that now manifest as environmental ruins. Evaluating necropolitics through the lens of Mbembe's philosophy necessitates an understanding that transcends the mere delineation of traditional political violence; it requires us to see how the state or regime of power dictates survival within the very fabric of our biological existence.

Moreover, as articulated by Mbembe in his later works, power integrates the logic of death into the fabric of social existence by organizing space, influencing interpersonal dynamics, and selectively shaping ecological infrastructure. Necropolitics is not merely a discourse on military conflict or racial discrimination; it is a framework for understanding how human interactions with the environment are shaped by power dynamics that differentiate between lives deemed worthy of preservation and those considered expendable. According to Mbembe's analysis, colonialism is comprehended not just as a physical conquest of land, but also as a paradigm of control that categorizes the world into living and dead regions.

Historically, colonialism segregated populations into distinct regions purposefully engineered to become zones of compounded danger and misery. These borders do not vanish in the post-colonial era; rather, they endure in residual forms that evolve into modern

geographical and social divisions. This legacy is evident in the manner that ecological disasters, land degradation, and industrial pollution disproportionately affect impoverished communities and indigenous populations, whose circumstances are made susceptible to market forces and capitalist technologies. Consequently, we must look beyond mere land colonization toward a regulation of environmental interactions by states, markets, and technology, where climate change and biosphere degradation have transitioned from mere side effects to fundamental components of a necropolitical strategy.

The significance of reinterpreting necropolitics as necro-ecological politics emerges when we recognize the earth itself as a mechanism for exerting control over life and death. An incisive analysis must explore how power governs bodies on both biological and ecological levels. Mbembe emphasizes that colonial aggression not only physically subjugates communities but also alienates bodies from their land and devastates their connection with nature. Within this paradigm, the notion of Deathworlds arises—environments where living entities, both human and non-human, are subjected to inherent weaknesses. These areas frequently remain unacknowledged on global geopolitical maps, although they are distinctly evident as natural catastrophe zones: derelict mines, contaminated wetlands, scorched woods, or gradually submerging coastal communities. These are all Zero Worlds, scenarios in which the ability to lead a dignified existence environmentally is diminished to nearly zero. Mbembe asserts that colonial conflicts serve as a

pharmakon—simultaneously a poison and a remedy—for modernity. While violence establishes a certain order, it inflicts ecological and societal scars that are nearly impossible to mend. Post-colonialism thus perpetuates the rationale of expropriation via global extractivism and carbon capitalism, validating the seizure of ecosystems as a novel economic mechanism of necropolitics.

At this juncture, exposure emerges as a pivotal mechanism of ecological necropolitics. Globally disadvantaged groups, indigenous communities, plantation laborers, and marginalized farmers are all exposed to the hazards of industrial pollutants and climate-related calamities without sufficient protection. They are confined in a predicament where their survival prospects are increasingly influenced by their closeness to the source of environmental degradation, such as palm oil plantations that contaminate waterways or mining operations that degrade the land. In the context of planetary crises, necropolitics transcends the mere relationship between the state and its inhabitants, encompassing the relationship between humanity and the Earth as a sentient organism. Ecology expands the concept of necropolitics because authority regulates existence and mortality not alone by armaments, but also through contamination and climatic inequity. By increasing the reading in the necro-ecological framework, we see that necropolitics functions inside the operational paradigms of multinational companies that exploit land for capital accumulation. Ecology serves as a political arena where life-and-death

conflicts manifest via climatic catastrophes and the loss of biodiversity.

The necro-ecological paradigm further encourages a discourse between Mbembe's necropolitics and the concept of ecological justice, prompting us to enquire who is most adversely impacted by the climate crisis and why climate risk is distributed so inequitably. In this context, necropolitics serves as a crucial tool for challenging the regime of carbon capitalism and detrimental growth, which insidiously masks the plunder of the environment as "progress". Necro-ecological politics demonstrates that this advancement is predicated on the accumulation of fatalities: the extinction of species, the degradation of land, and the dissolution of local communities. By extending necropolitics into the domain of ecology, we suggest that human existence is inextricably linked to non-human existence, and regulating life entails governing the climate and territory. Ecological justice refutes the technocratic assertion that climatic calamities constitute *force majeure*, contending instead that disasters are anthropogenic and stem from a socio-political framework that designates some populations as disposable. In necro-ecological politics, the border is no longer a physical barrier, but rather the allocation of poisons, pollution, and catastrophe vulnerability.

Envisioning a necro-ecological politics ultimately entails conceptualizing a political framework that transcends species boundaries and fosters solidarity across diverse entities. Fanon underscored the significance of decolonial resistance; thus, in contemporary times, decolonization

should encompass Ecological Decolonization—reasserting the right to coexist with the planet rather than merely inhabit it. This critical analysis recontextualizes necropolitics, illustrating that mortality arises from environmental governance that predisposes specific populations to risks. Climate change and inequitable access to water are not isolated natural occurrences; they stem from legal frameworks and economic strategies that institutionalize the appropriation of living space for capital accumulation. This indicates the state's inability to meet its constitutional obligation to safeguard all citizens and the natural system. Power within the context of necropolitics operates through spatial planning policies and concession permits that validate exploitation. A critical analysis reveals that the logic of death extends beyond political violence and infiltrates the mechanisms by which states and markets govern the planet.

In this series of explanations, necro-ecological politics is conceptualized as both a cognitive framework and a normative structure that elucidates the operation of power through the management and destruction of ecosystems, thereby systematically generating conditions of vulnerability to ecological demise. This framework necessitates the integration of interpretations of slow violence, the persistence of colonial legacies, and planetary justice grounded in corporeal experiences.

Towards a Conceptual Framework of Necro-ecological Politics

The intellectual progression established by Achielle Mbembe's synthesis in necropolitics facilitates the emergence of a robust theoretical framework for comprehending what may currently be termed necro-ecological politics or environmental necropolitics. By integrating the emotive, geographical, ontological, and symbolic aspects of Mbembe's critique, we derive a model of sovereignty that transcends mere life management to encompass the systematic rebuilding of planetary existence via deterioration, neglect, and exploitation. Necro-ecological politics, therefore, transcends being a mere sub-discipline of environmental studies; it represents an epistemological rupture that compels a re-evaluation of sovereignty, ethics, law, and ecology grounded in the context of planetary disposal. This rupture necessitates a fundamental shift in our ontological foundation, moving away from the Cartesian dualism that treats nature as a passive *res extensa* to be quantified. Instead, a necro-ecological ontology posits a *Relational Ontology* where the Earth is an active participant. To envision this politics is to recognize that the death of an ecosystem is not a mere "loss of resource" but an "ontological amputation" of human existence itself, as our being is inherently an *inter-becoming* with the non-human world.

Mbembe's concept of necropower offers a crucial perspective for comprehending that modern power is exerted not just via legal frameworks or formal institutions, but also through the manipulation of environmental and climatic circumstances. In conflict zones like the Sahel-Sahara, sovereignty is

demonstrated by the regulation of water resources, the strategic positioning of inhabitants in critical areas, and the limitation of human movement. Here, environmental factors such as dust, thirst, wind, and drought serve as direct tools of power, governing life and death in both literal and metaphorical dimensions, thereby altering the anthropocentric premises of sovereignty theory and situating the landscape as an active participant in the implementation of necropower.

This epistemic shift is significant because it reveals that ecosystems function as instruments of political power. Amid the escalating climate catastrophe, this rationale becomes apparent when nations barricade coasts to exclude climate migrants, disregard populations affected by tidal floods, or permit landscapes to ignite for the purpose of raw material exports. Ecological necropolitics signifies not only environmental damage as a byproduct but a systematic, deliberate imposition of death through indifference and the cumulative orchestration of ecological deterioration.

This dimension is further elaborated through Mbembe's interpretation of Fanon, who perceives colonialism as a violence that is both geographical and ontological, resulting in the obliteration of the connection between the person, space, and the cosmos. Mbembe broadens this assessment to encompass a global affliction characterized by deforestation, water contamination, and the obliteration of indigenous peoples' existential frameworks. Epistemologically, this framework demands a '*Hermeneutics of Suspicion*' against technocratic claims that

mask power relations. It seeks to confront *Epistemicide*—the systematic silencing of non-Western knowledge systems—by fostering an ‘Ecology of Knowledges’.

According to Fanon, decolonization transcends the mere reversal of power dynamics; it embodies the reclamation of the earth itself, a perspective that gains vital significance within the framework of decolonial ecology (Fanon, 1963). Necro-ecological politics, when interpreted through this Fanonian lens, constitutes a repudiation of the fatalism inherent in the enumeration of death while simultaneously proposing a politics of resurrection (Fanon, 1963: 95-100). Axiologically, the framework shifts from a utilitarian “greatest good” logic—which often justifies sacrifice zones—toward an Ethics of Vulnerability and an Ethics of Care. Value is relocated from “growth” to “relational sustainability,” where justice is no longer anthropocentric but biocentric, ensuring that the non-human has the space to recover.

Ecological justice, in this setting, entails not only reducing emissions but also re-establishing social and cosmological relationships disrupted by colonial capitalism. Land restoration, river rehabilitation, and community care serve as both tangible and spiritual endeavors that nurture memory and facilitate communal creativity. The endeavor to provide a conceptual framework for necro-ecological politics seeks to extend necropolitics into the ecological domain while connecting this discourse with modern philosophical discussions on justice. The acknowledgement that ecological harm is inherently unequal and stems from socio-political constructs highlights how

specific communities are designated to endure the consequences of degradation.

“Necro-ecological politics refers to the exertion of sovereign authority over life and death via ecological systems, wherein states, markets, and legal frameworks institutionalise environmental degradation, allocate mortality inequitably, and sustain colonial-capitalist paradigms of disposability. It is defined by spatial sacrifice zones, temporal slow violence, ontological erasure, and legal legitimisation, while also creating opportunities for ecological justice and planetary solidarity.”

In this context, the perspectives of Rob Nixon, Kyle Whyte, Louis Kotzé, Vandana Shiva, and Giovanna Di Chiro significantly contribute to the integration of necropolitics with ecological justice. Rob Nixon, via the notion of slow violence, underscores that ecological violence frequently transpires gradually, eluding the scrutiny of legal systems yet proving lethal for marginalized populations, engendering ecological deathworlds structured to expose at-risk people to protracted demise. This is inextricably interconnected with Kyle Whyte’s focus on the persistence of colonialism, where ecological collapse in Indigenous territories is seen not as an isolated disaster but as a continuation of settler-colonial principles (Whyte, 2017: 111). In the context of global law, Louis Kotzé’s concept of planetary justice serves as a normative framework for addressing the international practice of ecological necropolitics, asserting that justice must incorporate

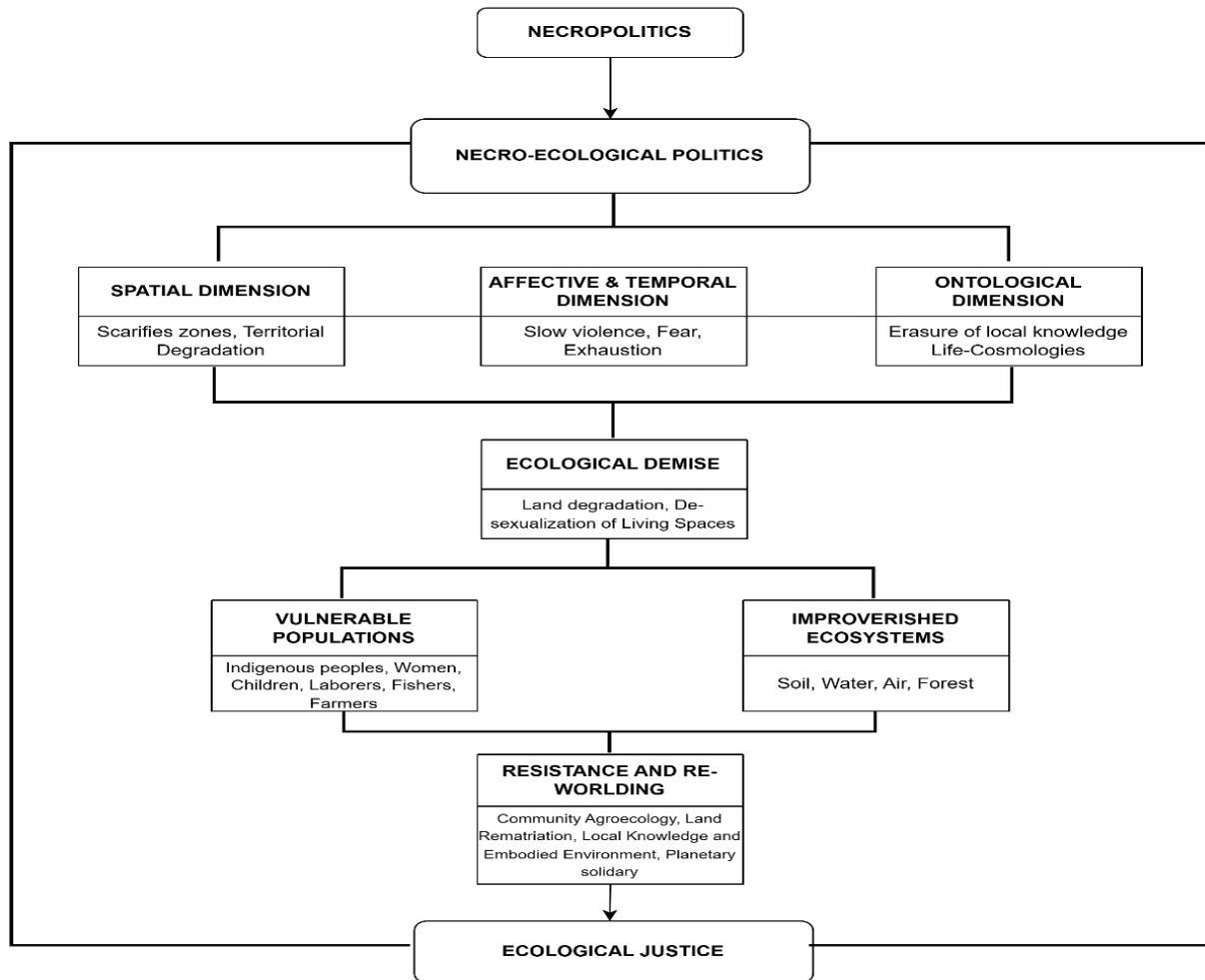
intergenerational, interspecies, and interterritorial obligations. Consequently, international law may no longer invoke state sovereignty as a pretext for permitting the destruction of the planet, moving instead toward a Dialogical Sovereignty where the state acts not as a master, but as a guardian of the pluriverse.

Simultaneously, the ecofeminist narrative, as illustrated by Vandana Shiva, reveals that women in the Global South are leading ecological resistance by preserving agroecological expertise and indigenous seeds while enduring the most significant load of vulnerability. Shiva asserts that women's bodies represent both a domain of vulnerability and a repository of knowledge, a perspective elaborated by Giovanna Di Chiro through embodied environmentalism. This concept rejects the division between ecological and physical experience, rooting justice in the lived realities of individuals dwelling near polluted rivers and hazardous industrial waste. Within the context of necropolitics, these bodies serve as tangible proof of the functioning of necropolitical authority at a fundamental level, while simultaneously providing the foundation for resistance. This synthesis asserts that necro-ecological politics is a domain where the principles of necropolitics and ecological justice converge, delineating how power engenders mortality via environmental policies while fostering the potential for resistance through reworlding activities and planetary solidarity.

When mines are established on indigenous territories and forests are

incinerated for carbon commodities, ecological necropolitics functions by delineating hierarchies of existence. The notions of planetary justice, ecofeminism, and embodied environmentalism enhance the understanding that the environment is a political domain for both mortality and defiance. The principle of human rights should be broadened to include communal and intergenerational ecological rights, ensuring that the concept of non-regression in environmental law prevents states from diminishing safeguards under the pretext of development. Nevertheless, within this arrangement of systemic demise, avenues for defiance persist through community agroecology and land rematriation. Resistance constitutes the quotidian labor of care that reinterprets the world, establishes a novel cosmological connection with the earth, and repudiates the story of planetary fatalism. Planetary solidarity functions as an ethical-political basis for establishing legal frameworks and social movements that genuinely promote life. Consequently, necro-ecological politics identifies the planetary catastrophe as a consequence of a power dynamic that exploits bodies and land, while creating opportunities for re-envisioning the global order. It serves as an ethical imperative to cultivate a vision of ecological justice that sustains life across generations, species, and boundaries—the moral, political, and legal foundation upon which the endeavor to rehabilitate a damaged planet must be established.

Figure 1. The architecture of the Necro-ecological Framework



Source: author's conceptualization, 2025.

The flowchart above illustrates the functioning of necro-ecological politics as a power system that both subjugates planetary life and facilitates latent avenues for resistance. The diagram's thinking progression ascends vertically from its historical underpinnings in global capitalism and the enduring ramifications of colonialism, both of which serve as the foundational bedrock for modern dynamics of power concerning life and death. In this schema, capitalism operates not merely as an economic system but as a comprehensive framework that reconfigures the interaction between humanity and the environment through an extractive and accumulative focus. Simultaneously,

colonialism has established persistent patterns of geographical and subject division that continue to manifest as contemporary forms of ecological dominance. This foundation gives rise to the necropolitical force articulated by Achille Mbembe—a power that transcends the biopolitical regulation of life to actively dictate who is entitled to exist and who may be sacrificed.

This authority functions through the administration of death, manifesting as both direct violence and a systematic neglect that induces chronic misery. Within a necro-ecological context, this power permeates the dimensions of geography, time, the body, and the atmosphere, operating through three

mutually reinforcing pillars. The Spatial Dimension is evidenced by the establishment of Sacrifice Zones—territories intentionally surrendered to degradation for the sake of capital accumulation. This is inextricably linked to the Affective and Temporal Dimension, which pertains to the generation of fear, uncertainty, and the collective exhaustion characterized by Slow Violence. Furthermore, the Ontological Dimension involves the erasure of local community life-cosmologies, where the spiritual and cultural connections to the land are systematically severed. These dimensions converge toward a singular, devastating outcome: *Ecological Demise*.

Ecological Demise, in this framework, signifies more than the biological destruction of the environment; it represents the forfeiture of the potential for a dignified existence and the Desexualization of Living Spaces, where the vital intimacy between humanity and the Earth is replaced by sterile commodification. When ecosystems lose their regenerative capacity and living space is commercialized, human existence—particularly for the Vulnerable Populations—is subjected to permanent and inescapable risk exposure. This demise is the deliberate consequence of a socio-political framework that legitimizes pain as an inherent expense of modernization. The visceral impact of this “organized death” is most acutely experienced by marginalized groups, including indigenous peoples, women, children, laborers, fishers, and farmers, who inhabit Impoverished Ecosystems—soils,

waters, and forests that have been stripped of their generative power.

Nevertheless, within the shadow of this devastation, seeds of defiance inevitably emerge through Resistance and Re-worlding. Within impacted communities, many kinds of resistance arise that repudiate the rationale of ecological sacrifice. Practices such as community agroecology, land rematriation, and the preservation of local knowledge and the embodied environment illustrate that life may be re-envisioned even amidst ruins. Such resistance is not merely local; it establishes a Planetary Solidarity that links struggles across communities and species to address global ecological inequity. This map of power, while illustrating a hierarchy of subjugation, simultaneously demonstrates that opportunities for care and healing consistently arise within the fissures of degradation. Ultimately, necro-ecological politics moves beyond a mere diagnosis of power, advocating for a transformational vision of Ecological Justice where the world is redefined as a communal habitat requiring stewardship against the destructive rationale of exploitation.

CONCLUSIONS

This paper has formulated the paradigm of necro-ecological politics as a radical and necessary expansion of Achille Mbembe’s necropolitics into the ecological sphere. By synthesizing perspectives from political theory, environmental justice, ecofeminism, and decolonial thought, I have contended that

ecological destruction is not an incidental byproduct of modernity but a systematically engineered phenomenon. It manifests as a deliberate orchestration of slow violence, the designation of sacrifice zones, and the creation of deathworlds where marginalized populations are systematically relegated to states of ecological precariousness. The primary assertion of this study is that sovereignty in the twenty-first century must be comprehended as an apparatus extending beyond the governance of bodies and people; it encompasses atmospheres, ecosystems, and planetary existence in its entirety. This analysis reveals that environmental legislation and policy, far from being impartial instruments of protection, often serve to legitimize ecological demise under the pretext of advancement and development. Within these landscapes of exposure, however, the emergence of resistance practices—such as community agroecology, land rematriation, and embodied environmentalism—highlights the latent potential for re-establishing the severed connections between humanity, non-human entities, and the planet.

Ultimately, necro-ecological politics functions as both a diagnostic and a normative framework. As a diagnostic tool, it unveils the lethal mechanisms of colonial-capitalist power in generating ecological demise; as a normative framework, it asserts the ethical necessity of a planetary justice that incorporates intergenerational rights and a solidarity that transcends both national boundaries and species divides. This paradigm prompts a fundamental reimagining of law, sovereignty, and justice through the lens of compassion and stewardship for a

damaged planet. Such a reconception is not discretionary but imperative: it constitutes a profound moral, political, and legal obligation for both current and future generations to secure a world where life, in all its pluriversal forms, is once again deemed worthy of protection.

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