

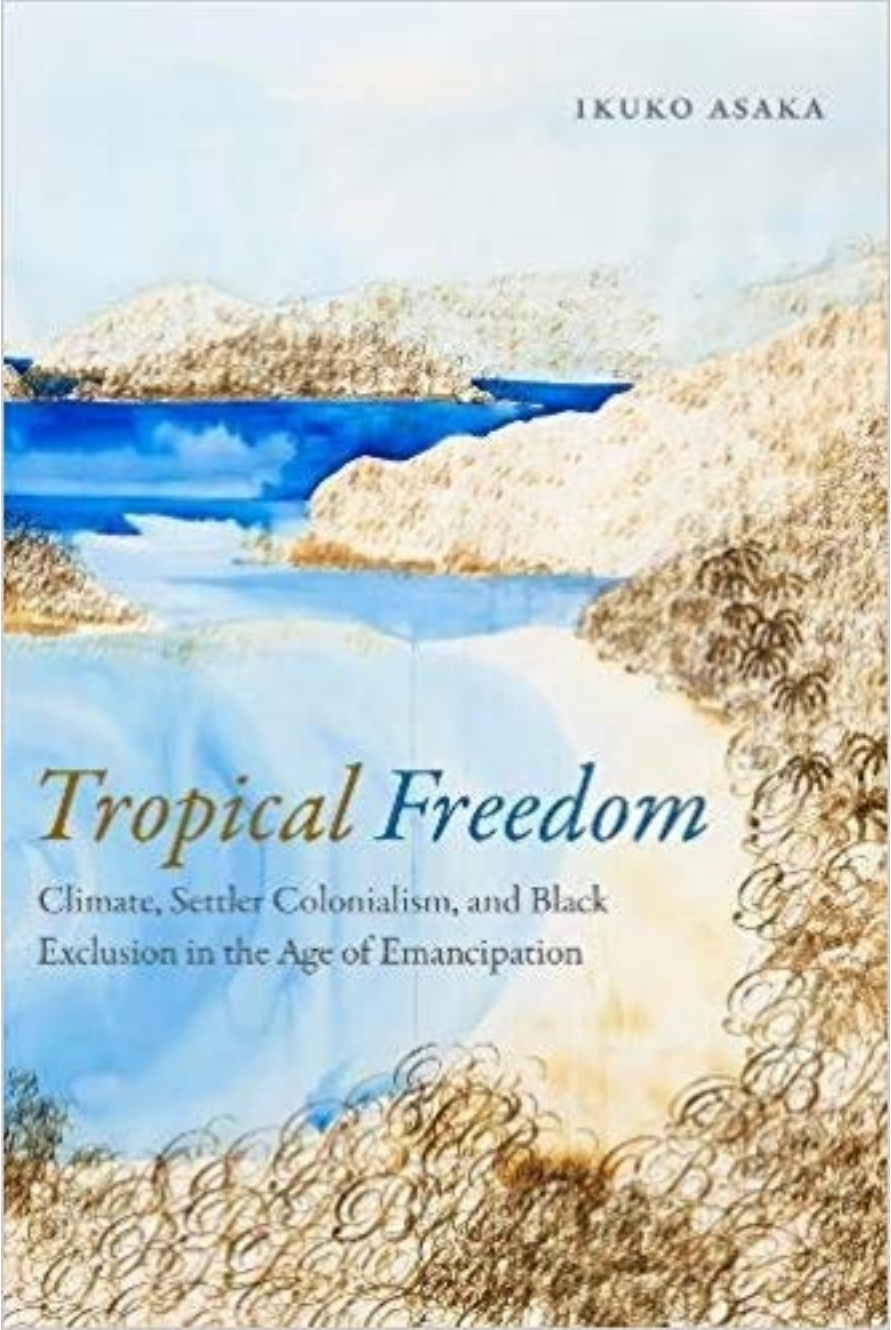
Race and climate discourses from the 18th century to today

CONS449C 204: Conversations on
race and climate change

25 March 2019

Outline

- Racialized geographies in the Age of Emancipation (1780s – 1850s)
- Racialized geographies in the Anthropocene
- Forms of racialized geographies redux
 - White supremacy
 - Eco-fascism
 - White extinction conspiracy theory
- How do we respond?



IKUKO ASAKA

Tropical Freedom

Climate, Settler Colonialism, and Black
Exclusion in the Age of Emancipation

Climate essentialism

- Expressed in a discourse of tropicality which held that the black body only thrived in the tropical regions of the world and conversely that the black body could not withstand Canada's cold or the temperate northern States of the USA.

Climate determinism

- These discourses led to a series of antiblack immigration measures in Canada in the early 20th century that were dropped only in 1953.

Black Loyalist



B. Black

Wood Cutter
at Shelburne
Nova Scotia
1788.

W. B. Wood
1788



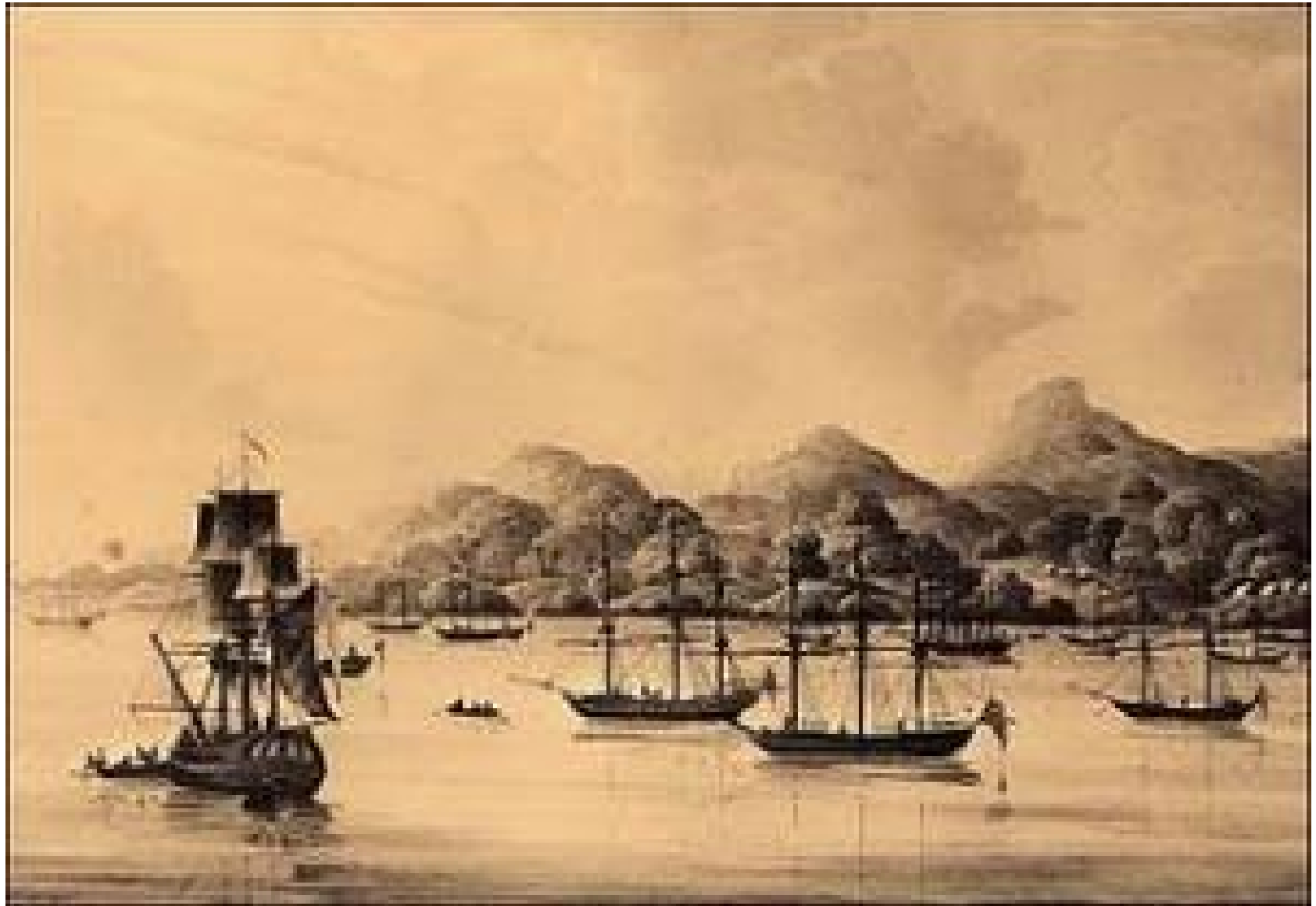


John Clarkson, Abolitionist

John Clarkson

- The company sent John Clarkson, an agent, to Nova Scotia in 1791 to recruit free, Christian blacks
- Blacks were promised free passage and were granted land when they arrived in SL.
- They planned for 500 to go, but 1100 signed up
- He appointed David George, Thomas Peters and John Ball to act as his deputies.
- Clarkson recorded many of the Black Loyalists stories in his journal





Opinion The far right

Eco-fascism is undergoing a revival in the fetid culture of the extreme right

Jason Wilson



Some see looming ecological collapse as an opportunity to re-order society along their preferred, frankly genocidal, lines

🐦 @jason_a_w

Tue 19 Mar 2019 17:00 GMT

In his shoddy manifesto, the accused shooter in Christchurch identified as an “eco-fascist”

Some eco-fascists draw on Malthusian and 'Deep ecology' discourses

- 'Lifeboat ethics' as expressed by Garrett Hardin and others

Hardin's *Tragedy of the Commons* (1968)

- A focus on population - 'breeding' - in relation to pressure on the resource base
- An exclusionary approach to natural resources management is Hardin's dominant legacy
- Idea that resources held in common are subject to massive degradation

Garrett Hardin's Tragedy of the Commons (1968)

- This schematic representation = 'open access'
- served to (mis)guide policy,
- provided a persuasive explanation of how resource degradation and depletion took place.

Lifeboat conservation from 1970s – ‘keep the huddled masses out’

- Demographic growth could only increase consumption pressures
- Penetration by market forces
- undergirded by racism, elitism
- mistaken assumption of ‘open access’

Deep ecology – a biocentric philosophy

- **Arne Naess**, Norwegian philosopher
–1973 paper: ‘The shallow and the deep, long-range ecology movement’
- 1985: Bill Devall and George Sessions published ‘Deep Ecology’

‘Deep’ was contrasted with ‘shallow’ ecology

- **‘shallow’ ecology** focused on pollution and resource depletion
- Its central objective: the health and affluence of people in the developed countries (Naess 1973: 95)

NASA-Apollo8-Dec 24 1968 -Earthrise



- Environmentalists use the metaphor of the earth as a "spaceship" in trying to persuade countries, industries and people to stop wasting and polluting our natural resources. Since we all share life on this planet, they argue, no single person or institution has the right to destroy, waste, or use more than a fair share of its resources.
- But does everyone on earth have an equal right to an equal share of its resources? The spaceship metaphor can be dangerous when used by misguided idealists to justify suicidal policies for sharing our resources through uncontrolled immigration and foreign aid. In their enthusiastic but unrealistic generosity, they confuse the ethics of a spaceship with those of a lifeboat.

- We Americans of non-Indian ancestry can look upon ourselves as the descendants of thieves who are guilty morally, if not legally, of stealing this land from its Indian owners. Should we then give back the land to the now living American descendants of those Indians? However morally or logically sound this proposal may be, I, for one, am unwilling to live by it and I know no one else who is. Besides, the logical consequence would be absurd. Suppose that, intoxicated with a sense of pure justice, we should decide to turn our land over to the Indians. Since all our other wealth has also been derived from the land, wouldn't we be morally obliged to give that back to the Indians too?

Deep ecology theorist, Pentti Linkola

- “What to do,” Linkola writes in *Can Life Prevail*, “when a ship carrying a hundred passengers suddenly capsizes and there is only one lifeboat? When the lifeboat is full, those who hate life will try to load it with more people and sink the lot. Those who love and respect life will take the ship’s axe and sever the extra hands that cling to the sides.”

The White-Extinction Conspiracy Theory Is Bonkers

The New Zealand attacker wanted you to think white people face existential decline. They don't.



By Farhad Manjoo
Opinion Columnist

March 20, 2019



<https://www.nytimes.com/2019/03/20/opinion/new-zealand-great-replacement.html>

White extinction?

- “The Great Replacement” is a racist and misogynistic conspiracy theory that holds that white people face existential decline, even extinction, because of rising immigration in the West and falling birthrates among white women (caused, of course, by feminism).

White extinction?

- Nobody really knows if whites will become a minority in the United States.
- White Americans are not facing a social and economic dead end.
- White Americans will continue to hold a lot of political power.

“The Great Replacement”

- But what “The Great Replacement” lacks in any factual basis it makes up for in digital branding appeal. The white-extinction theory plays well online. It has found its greatest purchase among a certain type of basement-dwelling incel edgelord, to whom it offers both an explanation for self-pitying personal circumstance and a set of convenient antagonists (roughly, the blame falls on race-betraying, sexually empowered women; immigrants; and the Jews said to control the whole system).

“The Great Replacement”

- For white supremacists, the new term offers several branding advantages. First, it sounds kinda smart.
- The phrase was coined in 2012, as “*le grand remplacement*,” by the French writer Renaud Camus, giving the whole movement a patina of ivory tower intellectualism. “Replacement” is also more polite than “genocide,” which fits with a long-term effort among white supremacists to craft a cleaner-cut image for themselves

Islamophobic attacks in the UK leave Muslims feeling increasingly anxious

Shaista Aziz

Thu 21 Mar 2019 16.22 GMT



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The authorities must act now - following the Christchurch shooting minorities are at real risk from the far right



▲ Louisa Rolfe, deputy chief constable of West Midlands police, speaks to the press outside the Witton Islamic Centre in Aston, Birmingham, after five mosques were attacked in the city. Photograph: Aaron Chown/PA

Anti-Muslim hate crimes soar in UK after Christchurch shootings

Exclusive: rise in number of incidents related to NZ attacks alarms community groups



▲ A police officer outside the Slade Road mosque in Birmingham. Five mosques in the city were attacked on Wednesday night. Photograph: Aaron Chown/PA

Vikram Dodd *Police and crime correspondent*

Fri 22 Mar 2019 15.05 GMT

Opinion Climate change

Why climate action is the antithesis of white supremacy

Rebecca Solnit

Behind the urgency of climate action is the understanding that everything is connected; behind white supremacy is an ideology of separation

Tue 19 Mar 2019 11.58 GMT

Aboriginal values are ecocentric

- Ecocentric – focus on relationships between humans and all other life forms and inanimate Nature
- Deep spiritual ties with the interconnected web of life

She Raps and Sweden Listens



the Swedish rapper Silvana Imam