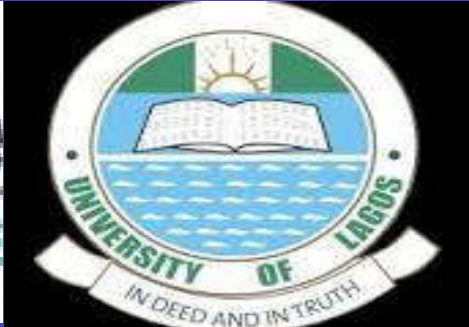




AMRC LAGOS MONTHLY PRESENTATION

**TITLE: CONTEMPORARY AFRICAN
STATES AND THE RESURGENCE OF
COLONIAL DEATH-POWER: A
CRITIQUE OF ACHILLE MBEMBE'S
NECROPOLITICS**

PETER ONI (PhD)

PENSER LE POLITIQUE

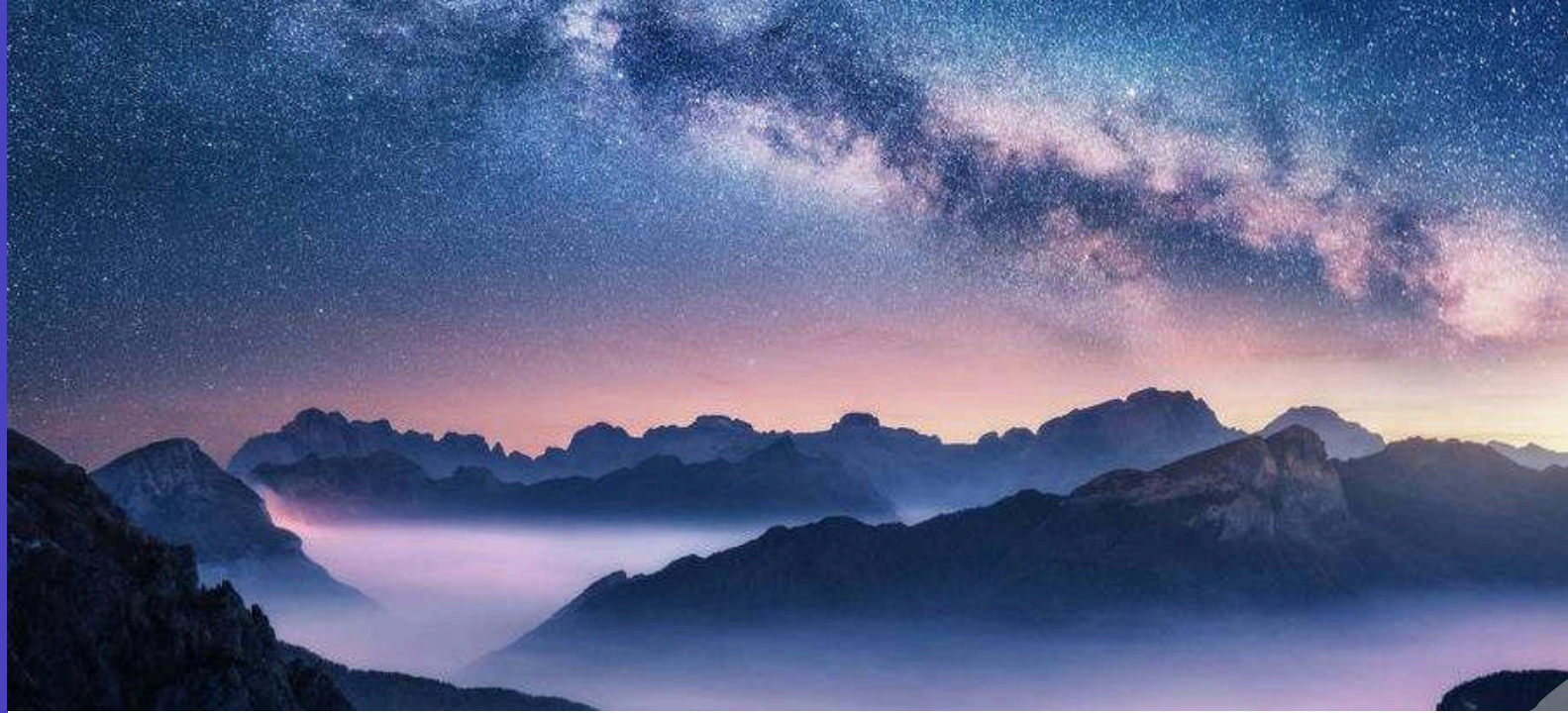
THINKING THE POLITICAL IN
CONTEMPORARY TIMES

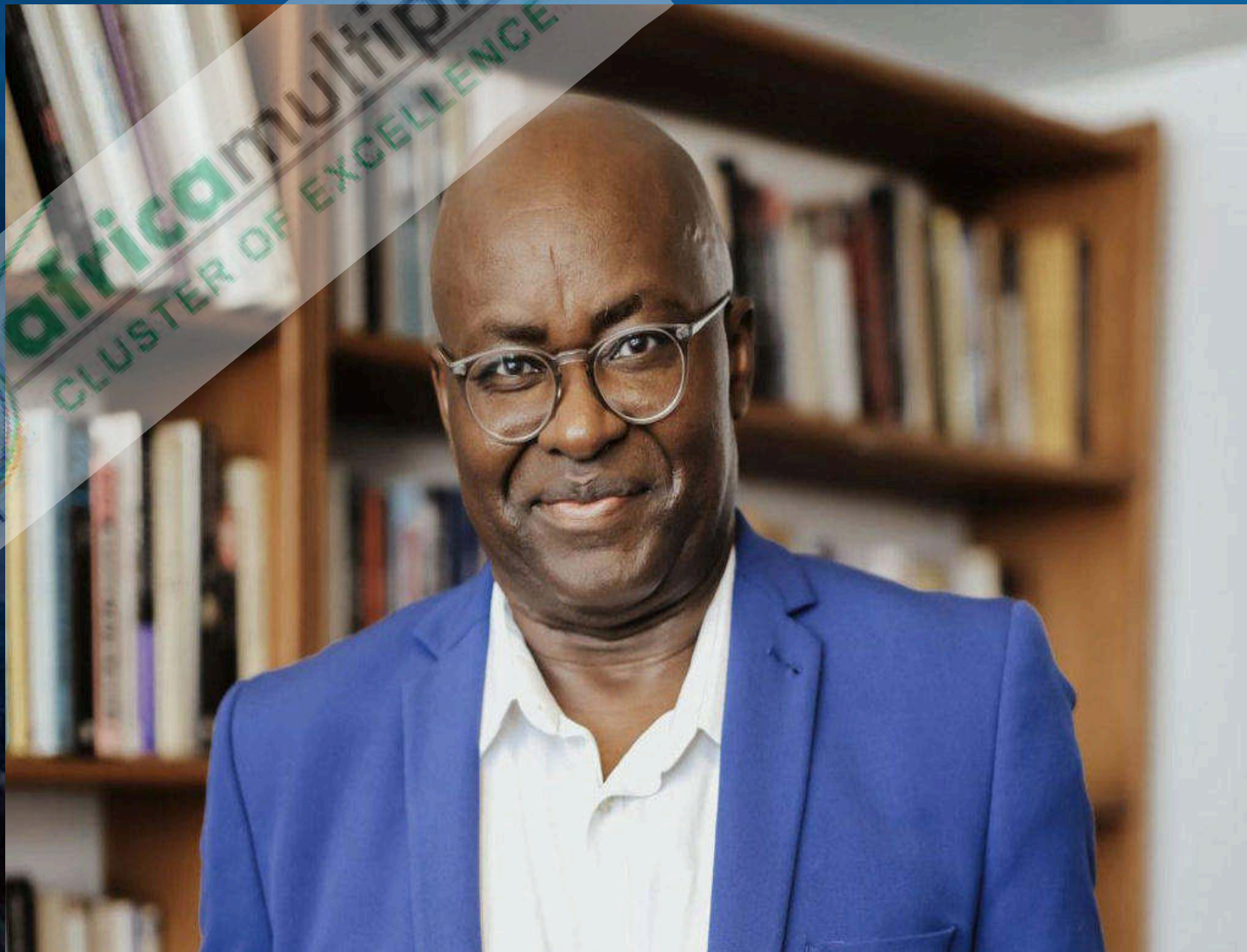


- THINKING THE CONTEMPORARY
- (STATUE BY AUGUSTE RODIN)

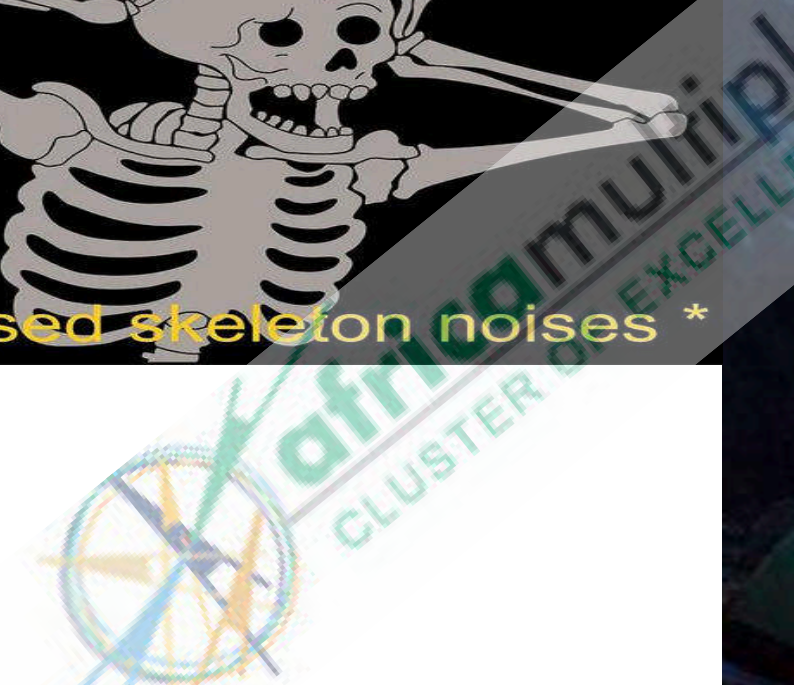
OUTLINE

- INTRODUCTION
- REDEFINING THE POLITICAL: MBEMBE'S NECROPOLITICS
- FROM BIOPOLITICS TO NECROPOLITICS
- THE EUROCENTRIC THEORETICAL FRAMEWORK
- RECONCEPTUALISING POWER RELATIONS
- TRANSCENDENCE OF HUMANISM
- WORLD MAKING-THE "OTHER-IN (ORDERING) WORLD "(
- CONCLUSION





Necropolitical
Achille Mbembe





Michel FOUCAULT (1926-1984)

French Postmodern Philosopher

1961 *A History of Madness*

1975 *Discipline and Punish: The Birth of the Prison*

**Biopower and Biopolitics (Biopower reveals the way
biopolitics is exercised**

Post Modern Approach to the notion of power

**CRITIQUE OF THE TRADITIONAL NOTION OF
SOV ERE IG NTY**



politics vs. Necropolitics



Foucault's biopower is the mechanism through which Contemporary states manage, control, and regulate the life of individual citizen as well as the entire group. It proceeds through two pillars that are:

Anatomo-politics of the individual. Its focus is the citizen and how to instill discipline in him/her through institutions such as prisons, schools and hospitals.
Biopolitics of the group (people). It considers the group and the control of social marks such as life expectancy, birth rates, mortality, diseases and the general wellbeing of people.

FOUCAULT'S APPROACH TO SOVEREIGNTY AND POWER IS TO MANAGE, CONTROL, REGULATE AND OPTIMIZE LIFE IN ORDER TO SERVE THE STATE BETTER





FROM BIOPOLITICS TO NECROPOLITICS

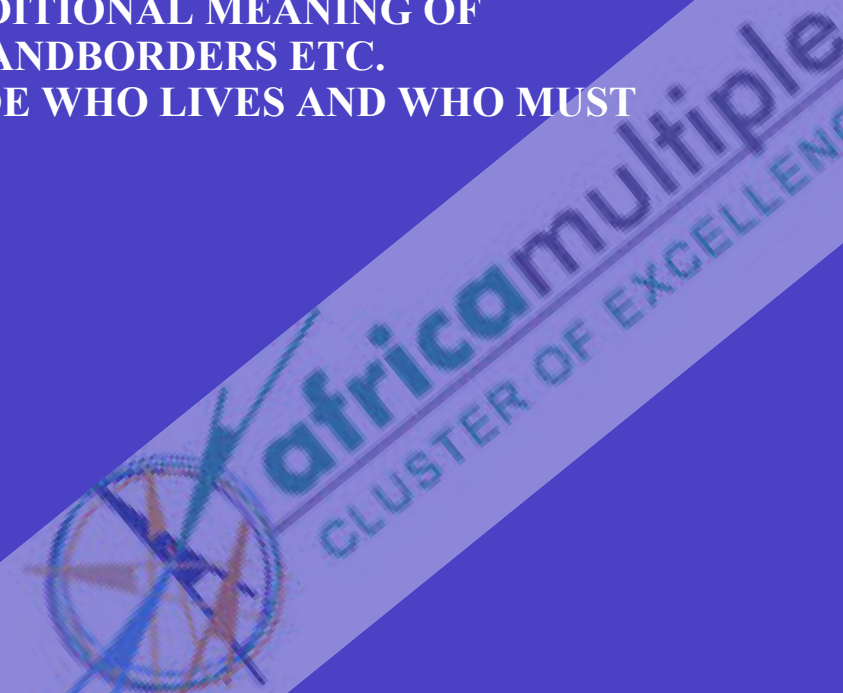
NECROPOLITICS AS A CRITIQUE OF BIOPOLITICS

MBEMBE FINDS FOUCAULT'S APPROACH INSUFFICIENT TO ACCOUNT FOR CONTEMPORARY FRAGMENTED SOVEREIGNTIES (ARMED GROUPS, MILITIAS, MILITANTS, BANDITS, TERRORISTS ETC) LEADING TO THE "BANALITY" OF POWER

NECROPOLITICS REDEFINES SOVEREIGNTY BY SHIFTING THE PARADIGM TO THE NECROPOLITICAL

SOVEREIGNTY FROM MBEMBE'S STANDPOINT :

1. A REJECTION OF TRADITIONAL MEANING OF PROTECTION OF LIVES AND BORDERS ETC.
2. THE POWER TO DECIDE WHO LIVES AND WHO MUST DIE



ACHILLE MBEMBE: A FUTURE OF SOLIDARITY

the audience

- NECROPOLITICS
- ASOCIOPOLITICAL THEORY DEVELOPED BY ACHILLE MBEMBEIN WHICH POWER IS USED TO DETERMINE WHO LIVES AND WHO DIES.
- SOVEREIGNTY IN CONTRADICTION TO FOUCAULT IS TO CONTROL MORTALITY AND NOT LIFE.
- THE CONTRAST WITH FOUCAULT: WHILE FOUCAULT MANAGES LIFE , MBEMBE FOCUSES ON THE MECHANISMS OF DEATH
- THE SUBJUGATION OF LIFE TO THE POWER OF DEATH
LA SOUMISSION DE LA VIE A LA PUISSANCE DE LA MORT
-

ACHILLE MBEMBE

A FUTURE OF SOLIDARITY



Selecting visual aids

Enhancing your presentation



NECROPOLITICS

Features of necropower

Features of NECROPOWER

STATE AND VIOLENCE : THE STATE HAS LOST THE MONOPOLY OF VIOLENCE.

NOMORE STANDARD OR STATE CONSTITUTIONAL MECHANISM FOR THE USE OF FORCE

BOTH STATE AND NON-STATE ACTORS **SHARE** RESPONSIBILITY IN DECIDING WHO LIVES AND WHO DIES.

MANAGING DEATH IN ITS MULTIPLE FORMS HAS BECOME THE RESPONSIBILITY OF GOVERNMENT, BANDITS, TERRORISTS, WARLORDS, INSURGENTS ETC. (See Nigeria, Somalia, the AES Countries in West Africa, Libya, Gaza, among others)

THE POLITICS OF ENMITY: THE PROCESS OF CATEGORIZING SOME NATIONALITIES OR GROUP OF PEOPLE AS " ENEMIES OF THE STATE" IN ORDER TO JUSTIFY VIOLENCE

MINERAL ENCLAVES AND EXTRACTIONS " DEATH-WORLDS" : THIS FEATURE TESTIFIES TO THE PREVAILING INJUSTICES IN MOST AFRICAN NATIONS WHICH INDEED IS A CONTINUATION COLONIAL LEGACIES. EXPLOITATION AND ABUSIVE CONTROL OF NATURAL RESOURCES.

THE BANALITY OF POWER (see *On The Post Colony*)
Contemporary African States and the abusive exercise of power

THE EUROCENTRIC FRAMEWORK

Achille Mbembe is not a **Radical Critique** of the European thought model. Rather he advocates a **dis-closure** (**ouverture de l'enceinte**) of the knowledge base and epistemic injustice by admitting and integrating other models of knowledge production for a balanced world.

Critique of Black Reason, depicts the subjugation and the unhealthy relationship the West had with the Black continent. to **Afro-politanism**. Mbembe **dis-closure** recommends a shared multiplicity for global development.



TRANSCENDENCE OF HUMANISM

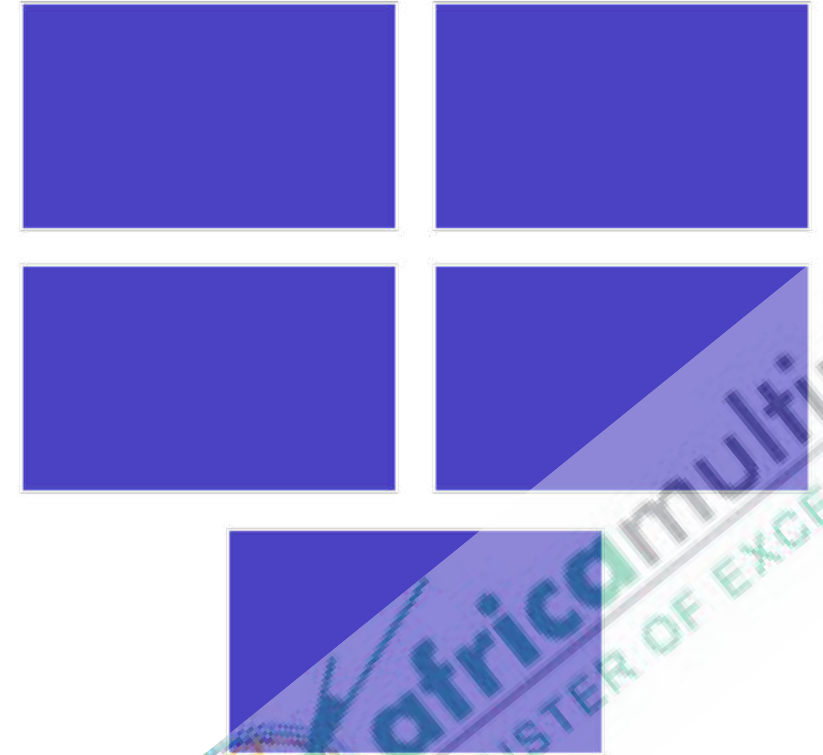
NECROPOLITICS HAS BROUGHT TO THE FORE MODERN POLITICAL SYSTEMS PERFECTING DISCRIMINATION, EXCLUSION, ANNIHILATION AND INJUSTICES.

POLITICAL ACTORS HAVE REDUCED CITIZENS TO SLAVES " THEY ARE KEPT ALIVE BUT IN A STATE OF INJURY IN A PHANTOMATIC WORLD OF HORROR AND INTENSE CRUELTY AND PROFANITY. (MBEMBENECROPOLITICS, P.21



WORLDMAKING- THE OTHER -IN /ORDERING WORLD

- FRANTZ FANON
- THE CONCEPT OF CARE
- GLOBAL INCLUSIVITY RATHER THAN ABSTRACT UNIVERSALISM
- RETHINKING HUMAN RELATIONS TO GROUND A NEW HUMANISM BASED SHARE RESPONSIBILITY
- DISMANTLING THE NECROPOLITICAL SYSTEM



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Thank you