

# **black planetary thinking**

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Weary Worlding

Oriel College, Oxford

29 September 2025

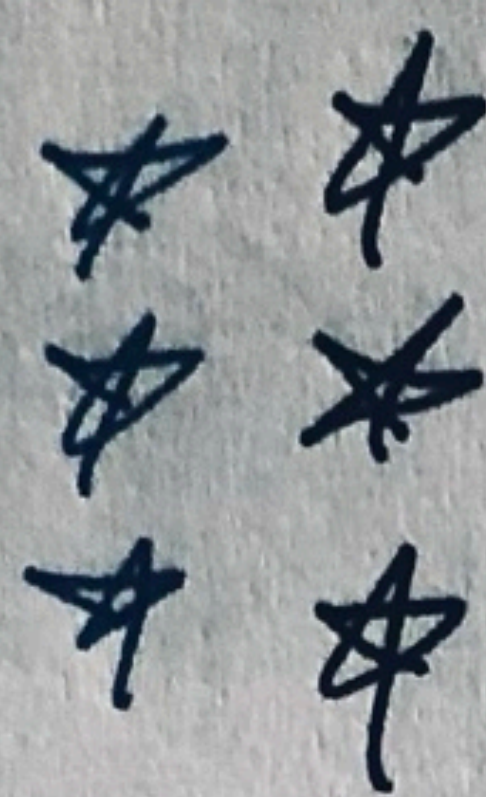
**black**



Late modern colonial occupation differs in many ways from early modern occupation, particularly in its combining of the disciplinary, the biopolitical, and the necropolitical. The most accomplished form of necropower is the contemporary colonial occupation of Palestine. Here, the colonial state derives its fundamental claim of sovereignty and legitimacy from the authority of its own particular narrative of history and identity. This narrative is itself underpinned by the idea that the state has a divine right to exist, a narrative that competes with another for the same sacred space. Because the two narratives are incompatible and the relations are inextricably intertwined, a demarcation of the territory on the basis of pure identity is quasi-impossible. Violence and sovereignty in this case, claim a divine foundation: peoplehood itself is forged in the worship of one deity, and national identity is imagined as an identity against an Other, against other deities.<sup>51</sup> History, geography, cartography, and ar-

**NECRO—  
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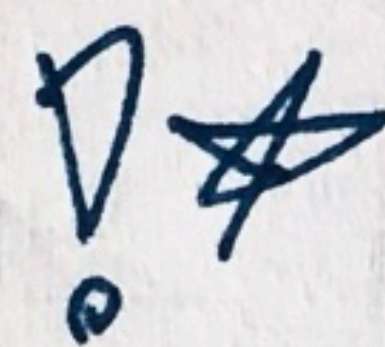




Tiffany Lethabo King

# The Black Shoals

OFFSHORE FORMATIONS of BLACK and NATIVE STUDIES



ourselves and our roles in the violence  
knowledging that the ways that we make claims to and perform our  
humanity often — and more than likely — requires the death of the other.

The #BlackLivesMatter ceremony in chapter 1 disrupted the aestheticics, logics, and genre of the conquistador human that require anti-Black and anti-Indigenous regimes of violence. In chapter 2, ceremonies of Black and Indigenous resistance produce geographies of life that counter the violence of settlement, as well as the cartographic subject and its map of conquest. In chapter 3, rituals of caressing, caring for, and acknowledging Black embodiment and its pores and points of connection to life marked as nonhuman invite new world-making practices. In turn, new world-making practices require pores, skin, bone, touch, erotics, and new haptic modes that change our relations to notions of the human as an ordered sovereign, bounded, raced, and settled individual. The Black and Indigenous eros explored in chapter 4 reorients conversations about “coalition” by grounding them in struggles to experience life with one another in the midst of being unmoored. Finally, Charmaine Lurch’s sculptural spatialization of the tesseract, the wiggling and distortion of the line create new aestheticics that invoke the human ceremony on new terms that invite us to shape what it means to be alive. The protests, cartographies against the mandate of conquest, Black-blue embodiment, Black and Native erotics, and Black aesthetics initiate ceremonies that break with violent anti-Black and anti-Indigenous modes of being human. They create new and shifting grounds.

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# Coordinates of black planetary studies

## Coordonnées des études planétaires noires

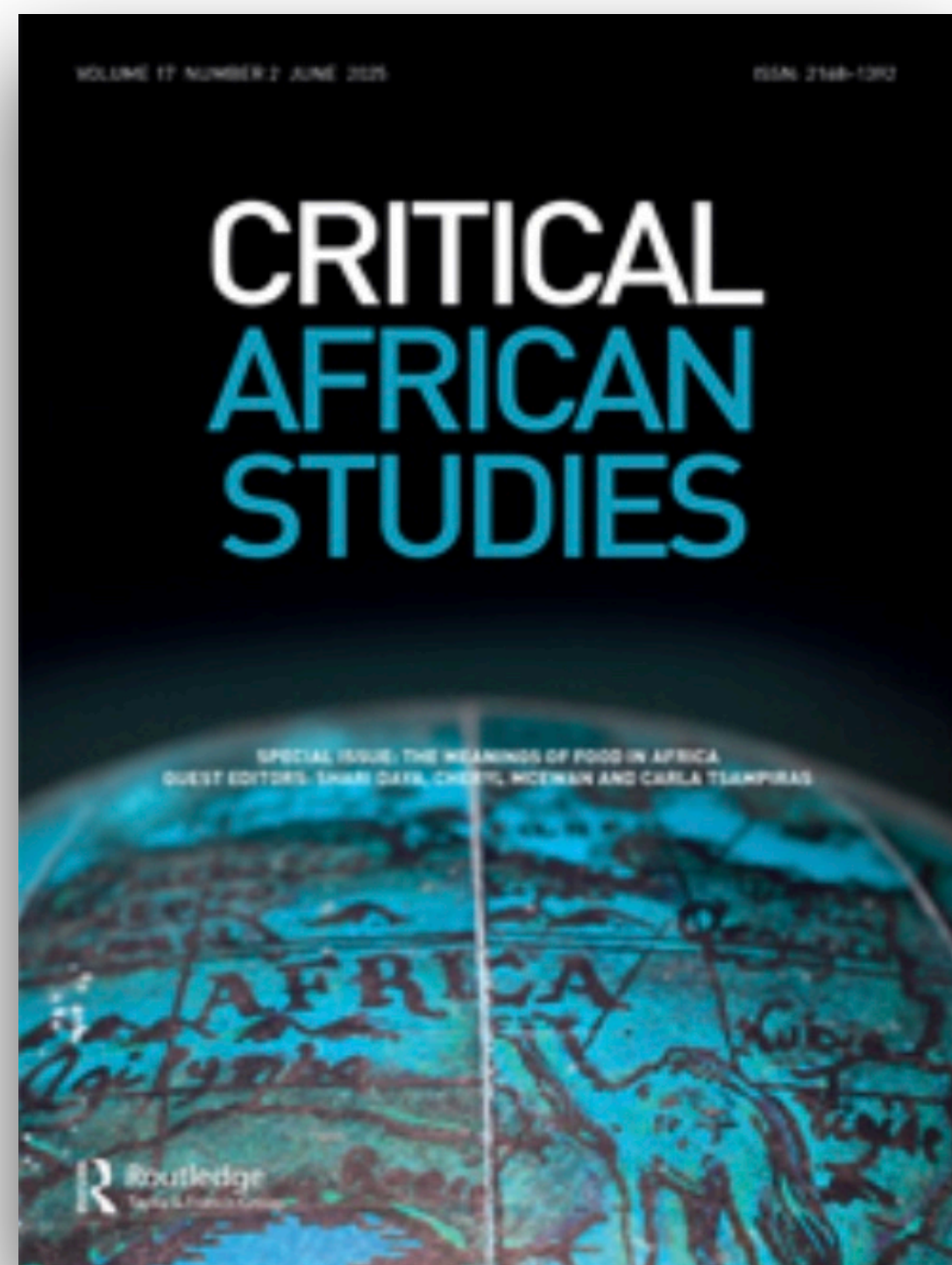
Hugo Canham  <sup>ab\*</sup> and Mohamed Seedat <sup>ab</sup>

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<sup>b</sup>*South African Medical Research Council, VISARU, Cape Town, South Africa.*

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In this paper, we define and give form to the nascent field of black planetary studies. We do this by charting a treatise on the conceptual coordinates of the field. At its base, it is the careful suturing of black studies, indigenous, environmental, and planetary studies in the service of breaching ontological boundaries. This redraws temporal parameters, recasts the human in relation to natural ecologies, and thinks across species in ways that attend to relation and coconstitutedness. As a response to the need to think beyond the limitations of the Anthropocene, we centre place, the interface between the human, waterbodies, spiritual and ancestral cosmologies, and plant and animal ecologies in our multispecies world. By refiguring the parameters of our classic – colonial – knowledge agendas, we open new ontological frontiers framed by a black worldview located on the African continent although insistently in relation to its black diasporas. Framed as black planetary, we attend differently from environmentalists, green activists, and scholars of subjectivity whose analysis often ends at the boundaries of the Anthropocene. Since place is central, we locate the field in its black geographies manifest in Africa and South Africa more specifically. Our intervention shifts the colonial order of things. We cast Africa as a site of theory.





**planetary**



SPATZ

Race and the Forms of Knowledge

NORTHWESTERN UNIVERSITY PRESS

# RACE and the FORMS of KNOWLEDGE

Technique, Identity, and Place  
in Artistic Research

BEN SPATZ

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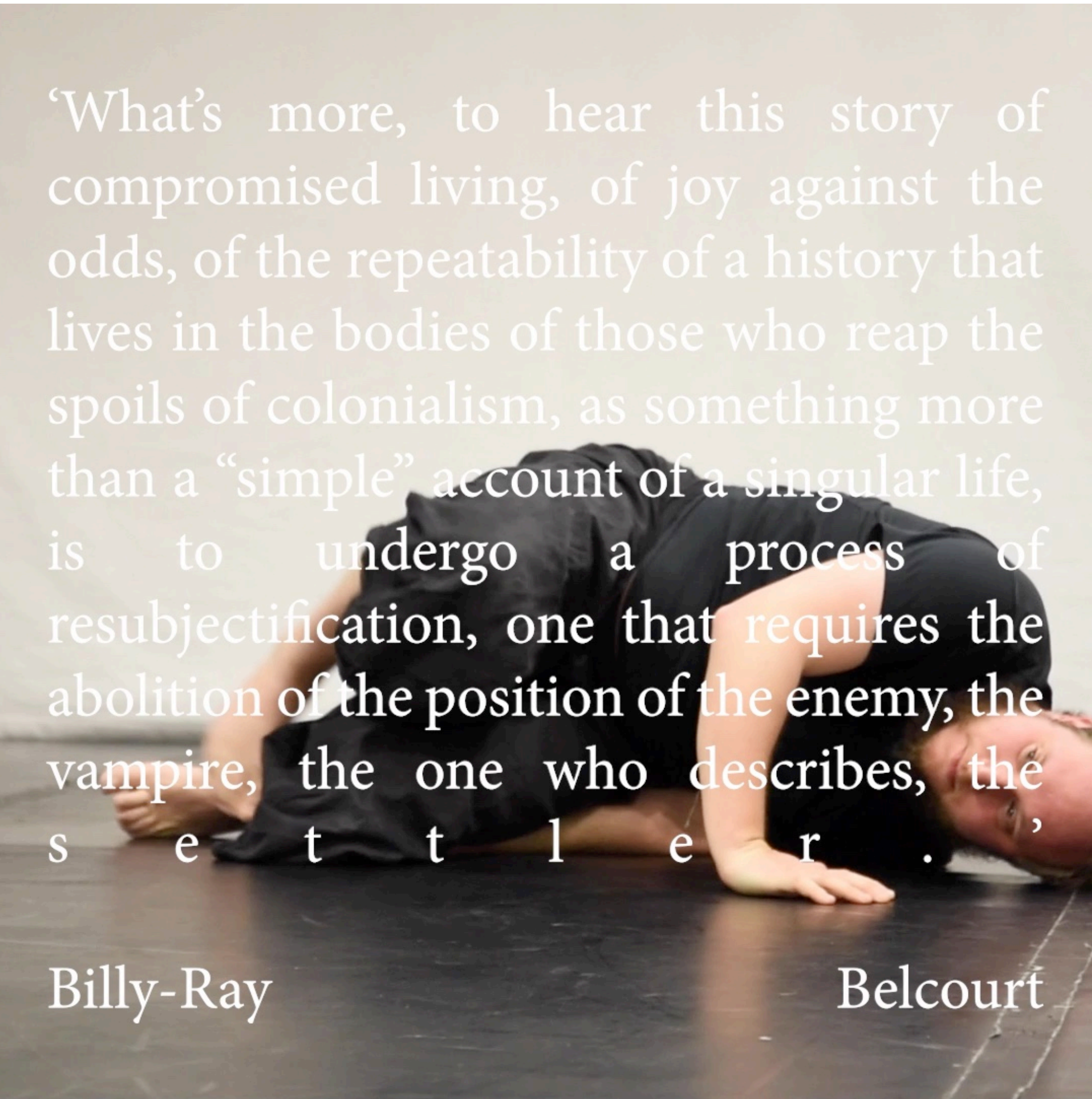
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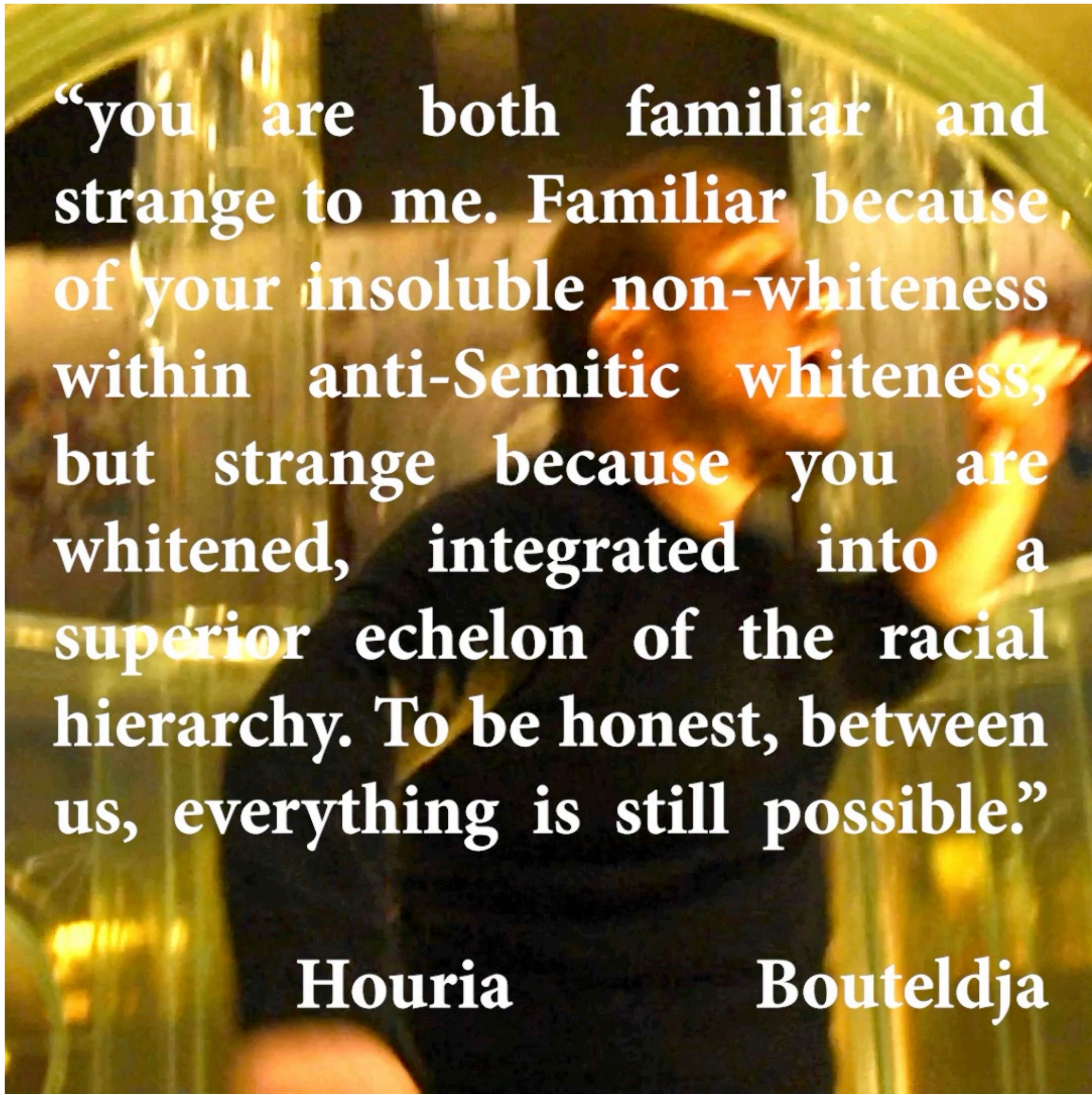


‘What’s more, to hear this story of compromised living, of joy against the odds, of the repeatability of a history that lives in the bodies of those who reap the spoils of colonialism, as something more than a “simple” account of a singular life, is to undergo a process of resubjectification, one that requires the abolition of the position of the enemy, the vampire, the one who describes, the s e t t l e r .’

Billy-Ray Belcourt



artistic research  
and the  
queer prophetic

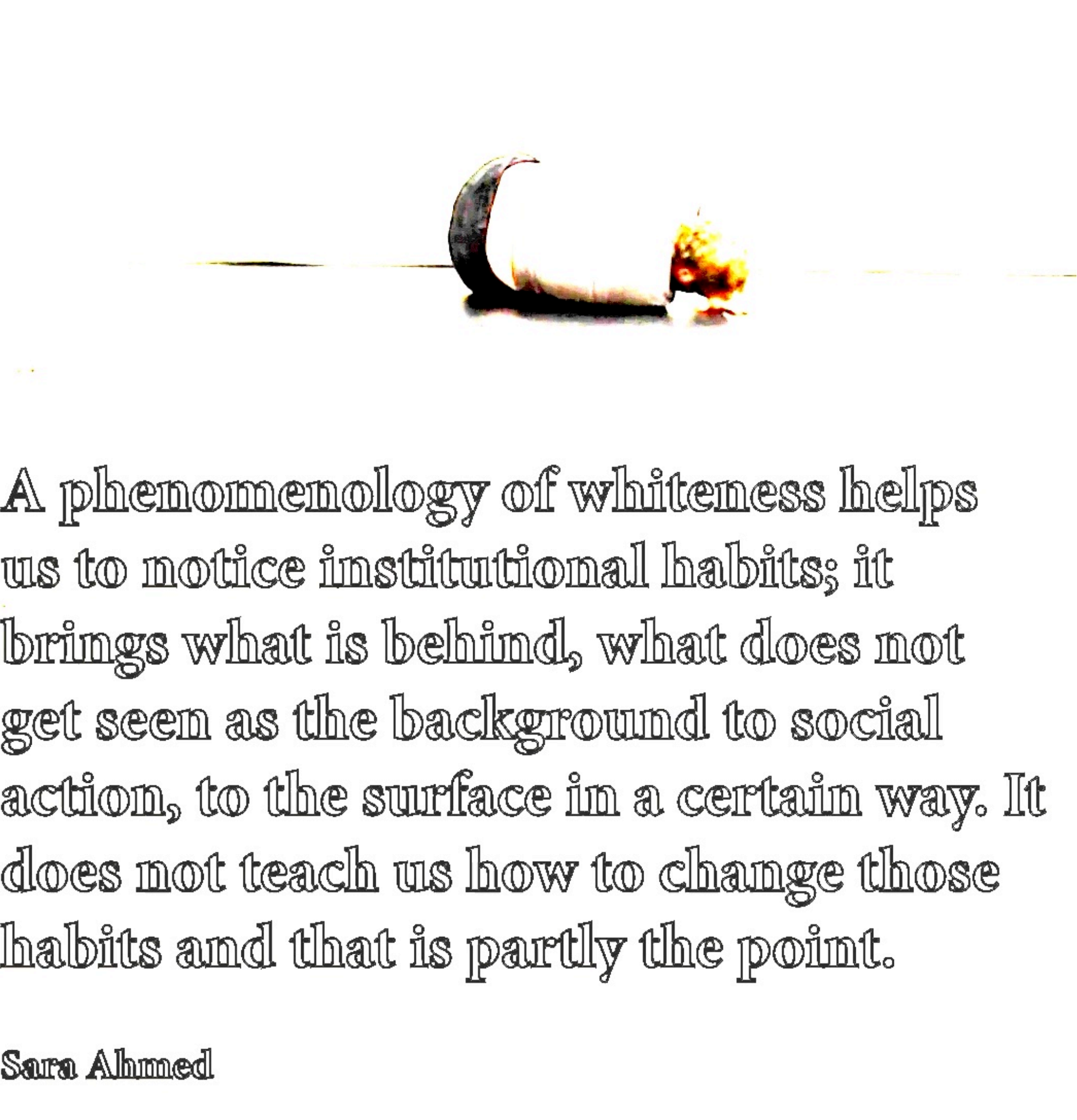


“you are both familiar and strange to me. Familiar because of your insoluble non-whiteness within anti-Semitic whiteness, but strange because you are whitened, integrated into a superior echelon of the racial hierarchy. To be honest, between us, everything is still possible.”

Houria Bouteldja

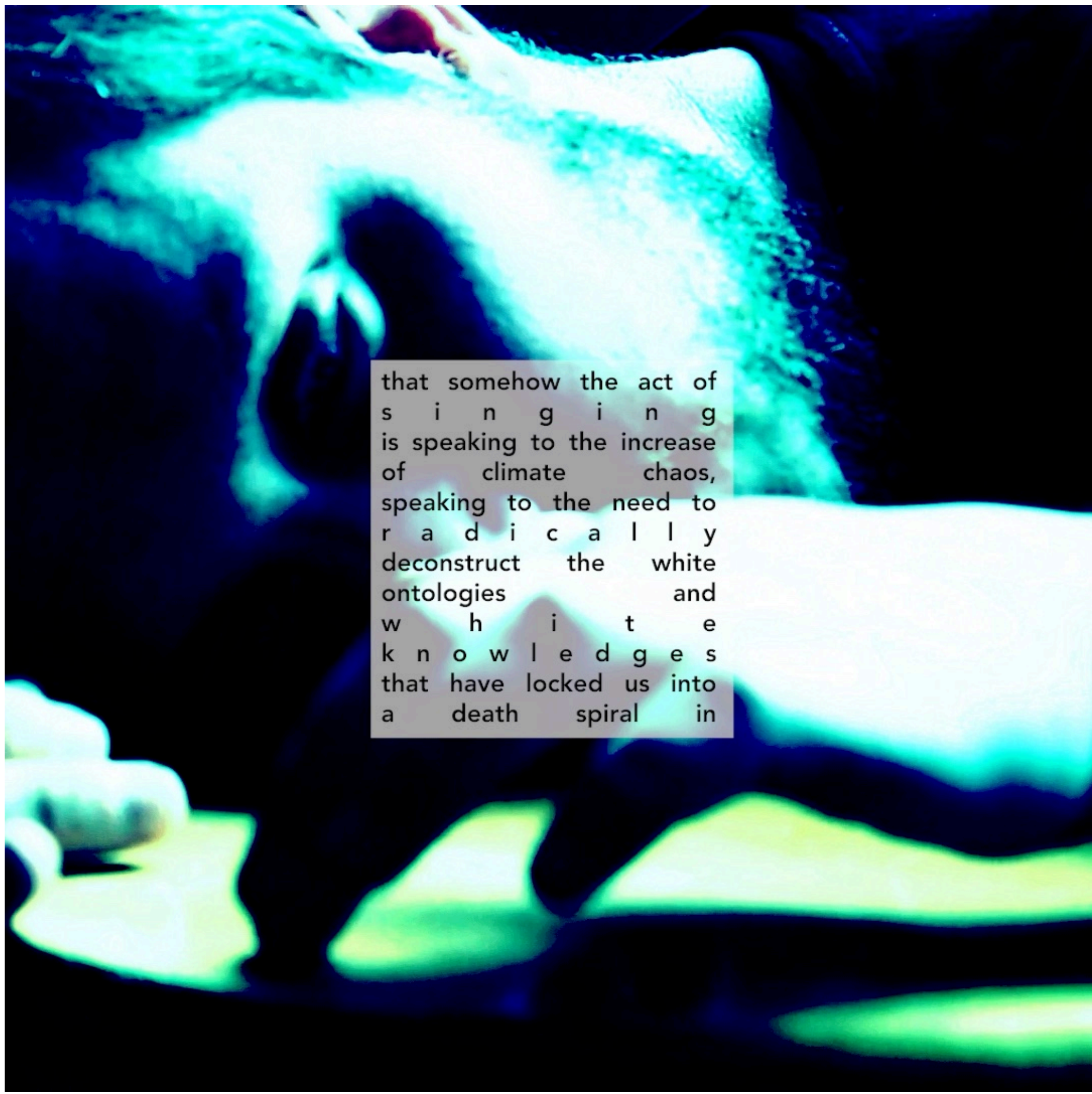


Diasporic literacy signals ways of being and ways of living (memories, imaginations, mnemonics), that we know and share in order to collectively struggle against suffocating racial logics. Like sorrow songs. Like freedom dreams. Like erotic. Like flying cheek-bones. S T O R Y



A phenomenology of whiteness helps us to notice institutional habits; it brings what is behind, what does not get seen as the background to social action, to the surface in a certain way. It does not teach us how to change those habits and that is partly the point.

Sara Ahmed



that somehow the act of singing is speaking to the increase of climate chaos, speaking to the need to radically deconstruct the white ontologies and whiteness that have locked us into a death spiral in



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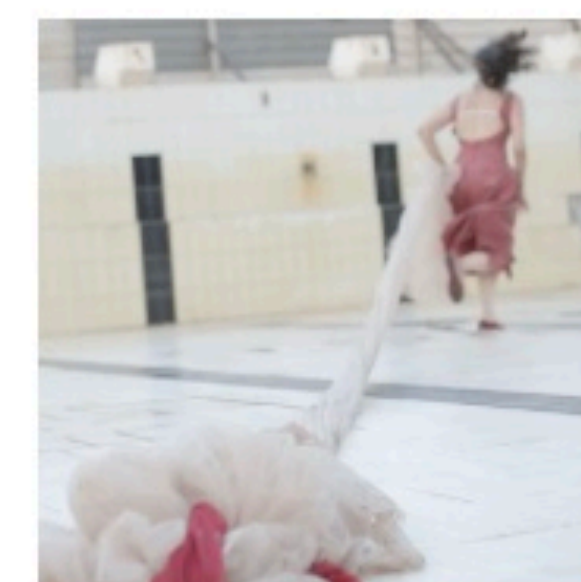
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## Video Articles



### In the Spirals of Knowledge: A Somatic Affective Research

Graziela Corrêa de Andrade, Alex Dias Mendes Moreira and Gilberto de Lima Goulart

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### Of Words and Sounds: Curating an Epistemically Plural Anthropology Symposium

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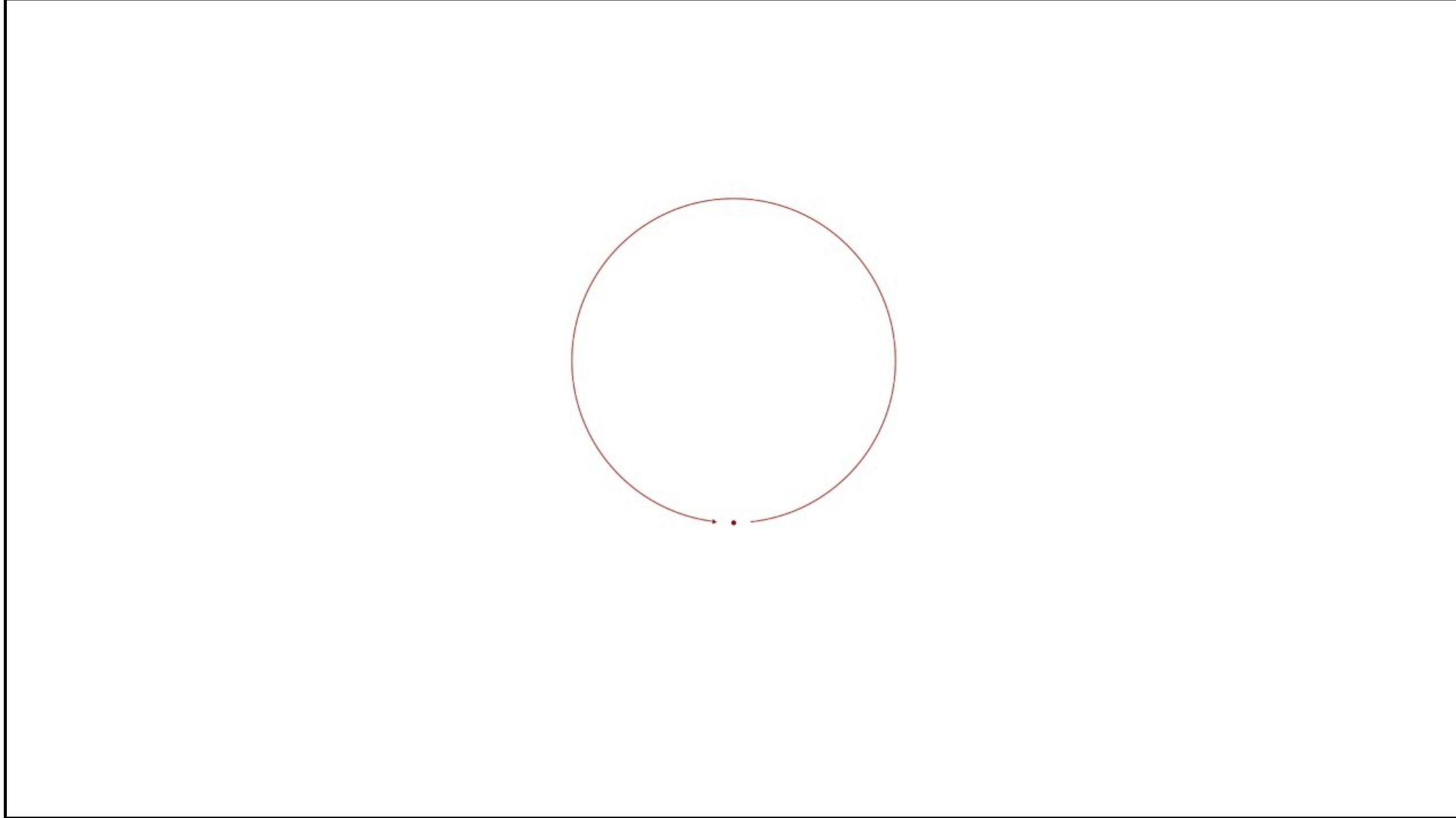


### 'Story of My Village': Participatory Arts Based Methods and Acts of Thinking Energizing Change in Rural India

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2025-09-27 Volume 8 • Issue 1 • 2025 • Article 3





Pavel Prokopic in JER 5.1 (2022); Sarah Pini in JER 2.1 (2019); Annette Arlander in JER 1.1 (2018); Jürgens and Fernandes in JER 1.1 (2018); Falk Heinrich and Thomas Wolsing in JER 2.1 (2019).





# exercise

1. an image of your own practice
2. a text of black planetary thinking
3. annotate / illuminate
4. discuss