



## MAIN ARTICLES

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### **“The Future is Ancestral”: Towards the Eschatology of Ancestry from the Ecodomy of Quilombola Ways of Life \***

*“O futuro é ancestral”: rumo à escatologia da ancestralidade a partir da ecodomia dos modos de vida quilombola.*

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**ABSTRACT:** The climate crisis, pandemics and countless environmental catastrophes force us to confront the future we can expect for humanity and all of creation. Black women and the earth are the most affected in this context, which is shaped by patriarchy and a predatory economic system. Asking about the future means engaging the eschatological imagination to generate creative power and action capable of anticipating God’s desire for humanity and creation. We ask whether the Black diaspora, with its unique particularities, can contribute to Global theology. Can we reconfigure eschatology based on this particularity and, in doing so, nourish the hope of peoples who are massacred by the current system? To weave a black eschatology – an “eschatology of ancestry” – we use the threads of African ecofeminism and Afrodiasporic thought. We point to the ecodomy of *quilombola* ways of life as a practical eschatology.

**KEYWORDS:** End of the World. Eschatology. African Ecofeminism. Afrodiasporic Thought. Ancestry. Ecodomy.

**RESUMO:** A crise climática, as pandemias e inúmeras catástrofes ambientais nos confrontam acerca do futuro que podemos esperar para a humanidade e toda a criação. As mulheres negras e a Terra são as mais afetadas neste contexto marcado pelo patriarcado e um sistema econômico depredatório. Perguntar pelo futuro é usar

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a imaginação escatológica para gerar potência criativa e de ação capaz de antecipar o desejo de Deus para a humanidade e a criação. Perguntamos se a diáspora negra, a partir da sua particularidade, pode contribuir para a teologia Global. Será que podemos reconfigurar a escatologia a partir desta particularidade e, assim, alimentar a esperança dos povos que são massacrados pelo sistema vigente? Para tecer uma escatologia negra, a saber, uma “escatologia da ancestralidade”, utilizamos os fios do ecofeminismo africano e do pensamento afrodiaspórico. Sinalizamos para a ecodominância dos modos de vida quilombola, como uma escatologia prática.

**PALAVRAS-CHAVE:** Fim do mundo. Escatologia. Ecofeminismo africano. Pensamento afrodiaspórico. Ancestralidade. Ecodominância.

## *Introduction*

This article is part of a broader research project linked to the Circle of Concerned African Women Theologians in the African diaspora, thus grounded in a particular vital context. It does not claim to universalize this particular experience but recognizes its potential openness to the universal. It represents a particular response to a global problem – namely, environmental violence, gender violence, and ethno-racial violence.

As an Afro-diasporic woman – a hybrid and borderline subjectivity living at the crossroads of different worlds – I propose an ancestral eschatology that integrates environmental justice (ecojustice), gender justice, and epistemic justice. As a borderline subjectivity, shaped by the intersectionality of these oppressions, I possess an epistemological privilege that enables me to respond creatively to these oppressions, moving beyond modernity/coloniality. This is possible because, just as oppressions intersect, so too do resistances (Caldeira; Vicente, 2020, p. 1-27).

The experiences of recent times –pandemics, countless environmental catastrophes, and growing ethnic-racial inequalities – confront us with questions about the future we can expect. In the face of such a devastating scenario, we cannot avoid asking: What future lies ahead for humanity and all of creation? What future can Black African communities on the peripheries of the world hope for? Asking about the future involves engaging the eschatological imagination to generate creative power and action that anticipate God’s desire for humanity and creation. We ask whether the Black diaspora, with its particularity, can contribute to Global theology. Can we reconfigure eschatology from this perspective and, in doing so, nourish the hope of peoples who are being massacred by the current system?

Indeed, the climate crisis, as an imminent threat to the future of humanity, demands a responsible theological response regarding hope and

the possibilities for the future. This crisis is both epistemological and ontological. It is epistemological because it reveals the limits of a predatory rationality that disregards our common home. It is ontological, because it reflects a conception of humanity disconnected from nature and the cosmos rooted in androcentric, patriarchal, anthropocentric, and colonial humanism. Let us remember that ontology is intrinsically tied to images of God. Therefore, the theological response must be grounded in new epistemologies and, necessarily, a reimagined ontology.

In Christianity, eschatology is the discipline dedicated to reflecting on the future and hope. This discipline is significant because it seeks to discern the ultimate purpose of humanity and creation, aiming to explore what is “definitive versus what comes to an end” (Rossing; Buitendag, 2020, p. 3). Historically and traditionally, this “end” has been envisioned as an existence exclusively realized by God, inhabited by masculinized spiritual bodies, and projected into a future beyond death. Such an eschatology is not only unsatisfactory but also profoundly dangerous. It underpins a theology of a patriarchal God, an androcentric theology of creation, and a theology of hope perpetually deferred throughout history (Pennington, 2013a, não paginado).

When eschatology is detached from history, it transforms into a socially conservative and oppressive force. As a result, this eschatology contributes to the devaluation and subjugation of the female body and the Earth, portraying them as inferior, subject to domination, and unworthy of inheriting the Kingdom. From this perspective, the future offers no hope for women or the Earth. In response, many feminist theologies, rejecting the notion of eschatology, have turned their focus exclusively to the present (Pennington, 2013b, não paginado), thereby falling into immanentism.

However, abandoning eschatology is not an option, especially in times of climate crisis and escalating social inequalities. Instead, we must reconfigure it to be redemptive and emancipatory for the Earth, women, Indigenous peoples, and integrative of the entire cosmos. We propose an eschatology grounded in alternative civilizational matrices – African and Indigenous/*quilombola* – that reclaim the interplay between immanence and transcendence. This is essential, as we need an eschatological imagination that fosters creative power and action capable of delaying the end of the world.

To weave a black eschatology – an “eschatology of ancestry” – we draw on the threads of African ecofeminism and Afrodiasporic thought. By intertwining these perspectives, we claim a place within the multicolored tapestry of epistemologies of African origin. This affirms that the Black-African diaspora has preserved and revitalized a way of being in the world that fosters a harmonious relationship with Mother Earth.

It is precisely this relationship between the Black diaspora and Mother Earth that provides the foundation for imagining a decolonial and countercolonial eschatology. This is not an eschatology of liberation confined to the afterlife or disconnected from this world – our Common Home – but rather a hope that actively transfigures reality. We advocate for an eschatology of ancestry, an “eschatology put into practice” grounded in the “ecodomy” of *quilombola* ways of life. To begin, we must outline our theoretical framework of African ecofeminism, and decolonial and countercolonial thought.

## ***1 African ecofeminism, decolonial and countercolonial thinking***

Describing the theoretical framework is crucial to outlining the path we are taking to address the epistemological and ontological crisis that hinders the creation of a theology capable of fostering hope. Theology’s epistemological complicity with Eurocentrism – and its corresponding ontology – has denied ancient wisdoms and perpetuated epistemicide. In light of this, an epistemological and ontological rupture is essential for recognizing diverse ways of life and the constitutive pluriversality of the world. It also affirms the possibility of inhabiting another temporality, one that decrees the end of the colonial world and its predatory economic logic, which commodifies everything. This can be achieved through a practical eschatology. The theoretical framework adopted seeks to promote gender justice, epistemic justice, ethnic-racial justice, and ecojustice.

### ***1.1 African ecofeminism***

African ecofeminism is a school of thought developed by African women theologians, which explores the intersectionality of the Earth, gender, and the sacred, interconnected with other social factors such as race, class, sexuality, post-colonialism, and other determinants of oppression and domination. By centering the Earth and women in its reflections, African ecofeminism breaks away from androcentric and patriarchal perspectives. This intersectionality underscores the fact that black women are disproportionately impacted by the consequences of the climate crisis, as they have historically maintained the closest and most dependent relationship with the Earth. African ecofeminism draws upon traditional Indigenous knowledge, rooted in African origin mythologies, belief in ancestry, the priesthood of women, community-oriented understandings, matrilineal cultures, and other foundational aspects (Musa, 2024a, p. 4).

We highlight the belief in ancestry, as it represents one of the key points of confluence between African epistemologies and indigenous/*quilombola* epistemologies, affirming the sacredness of the Earth. For African ecofeminism, the Earth is sacred in two ways: as a mother and as a sacred temple:

Ancestorhood is an African spirituality that also strongly supports eco-feminism. The earth, in African thinking, did not only give birth to the living and all life [...]. Rather, the earth also houses the living dead (ancestors). Those who die do not just disappear but join the community of the living dead and become ancestors, pleading before God for their wellbeing. The ancestors are an inclusive community of men and women (Dube, 1999, pp. 33–59). Since ancestors dwell in the bellies of the Mother Earth, they endow the earth with sacredness. The earth is not only a mother, who gives birth; rather the earth is also a sacred temple, hosting the ancestors. Rituals of communication with ancestors, whether as thanksgiving or supplications, are performed upon the face of earth, who is both Mother and sacred temple. The earth is a sacred mother. Speaking from the Akan traditions, Mercy Oduyoye asserts: ‘the whole Earth is sacred, any place can be a place of worship. Mother Earth, therefore, is a sacred place’ [...] (Dube, 2024a, p. 7).

The Earth is sacred not only because it is the mother that gives birth to beings, but also because it houses the living dead (the ancestors). This is, in fact, one of the distinctions between Western epistemologies and African epistemologies: in African societies, the understanding of intersubjectivity extends beyond the living. African societies, therefore, can be seen as a “three-dimensional organic” community, meaning they are constructed “by the living members, the ‘living-dead’ members (the ancestors), and those who have not yet been born” (Maria, 2023, p. 39).

It is important to note that the belief in ancestry should not be confused with pantheism, which states that everything is God. Instead, it affirms the sacredness of the Earth, recognizing that all created things exist in God and God in them. This aligns with the thesis of panentheism, which holds that “in every minimal manifestation of being, in every movement, in every expression of life, we are surrounded by the presence and action of God” (Boff, 2012, não paginado). African ecofeminism emphasizes precisely this Christic dimension of the Earth (Molato; Dube, 2022, p. 37-55) and the dynamic interplay of transcendence within immanence brought about by the incarnation of the Word of God.

The ancestry experienced in Africa became an analytical category for the organic intellectuals of the African tradition and was reinvented in the Brazilian diaspora. For philosopher Eduardo Oliveira, who developed a “philosophy of ancestry”, ancestry “is a category of relationship, connection, inclusion, diversity, unity, and enchantment”, with the function of enchantment capable of building worlds (Oliveira, 2021, p. 24-25). Oliveira argues that ancestry is:

[...] the territory under which symbolic, material, linguistic, affective, and energetic exchanges take place: it reveals the **principle of reciprocity**. It is a category of inclusion, as it includes everything that has passed and is happening. Ancestry is the place where diversity and existence dwell. Everything that exists is a diverse sign and comes from another sign: it is the **principle of the inclusion** of the excluded third – those who have not had voice, opportunity, citizenship, history, or culture. To include is not to invert the poles of domination, but to eliminate the figures of the dominator-dominated (Oliveira, 2021, p. 25, emphasis added).

Intrinsically linked to the belief in ancestry is the Ubuntu philosophy, which shapes an understanding of community and personhood: “Umuntu Ngu muntu nga bantu,” meaning a person is only human through and with the community. The understanding of personhood (umuntu) is invariably connected to humans, animals, plants, and the whole Earth:

To be a person (umuntu) is, therefore, to understand that your community and your relatives include animals, plants and the land, whose sanctity must be preserved. Therefore, the famous saying, “I am because We are, and We are because I am,” is a statement about co-existence with all members of the earth Community. In this cosmology life between the humans, animals, plants and the land is not characterised by dualistic perspectives or exclusive boundaries rather it is interconnections. In other words, ‘Ubuntu and other African indigenous worldviews view life as a shared community among the human and non-human and the Spirit world’ (Dube, 2024a, p. 8-9).

In this African understanding of community, human beings are inextricably linked to communities of animals and their habitat. There is no space on earth that is not inhabited by some Earth community. For this reason, animals and human are interconnected and must live in harmony, recognizing the sacredness of the Earth, the dwelling place of all. Ubuntu, therefore, expresses another order of synchronic temporality – non-linear, with a beginning, middle, and end – where events occur simultaneously and in parallel spaces within the dimension of the living dead (the ancestors), the living, and those yet to be born.

This other order of temporality also appears in the Sankofa symbol, represented by a bird stretching its neck to reach something on its back or tail. It is believed that the bird is turning backward to take oil from its tail with its beak to rub into its feathers. This Sankofa movement denotes a return to the root/origin for renewal or historical purposes, with the goal of achieving renewed aspirations. Musa Dube explains the meaning of Sankofa as a dynamic movement back to the past to enrich the present and ensure a better future:

The Sankofa symbol denotes movement and activity in the cosmology and African Indigenous religious and cultural thought. History, culture, spirituality, economics, and political relationships, among others, are not static. The philosophical message is that one must utilize wisdom and

experience from the past to move forward. Such wisdom should specifically enrich the present and enhance the future. The Sankofa philosophical framework thus entails a three-time framework: namely, the present, the past, and the future, which are repeated multiple times on the journey of life. The Sankofa symbol also denotes the interconnection between these three phases of life. While one lives in the present and seeks to embrace the future, one must remember and pay attention to the past and the gifts it endows for the journey forward (Dube, 2024b, p. 4).

Sankofa confirms the interconnectedness of the African worldview, in which all things are connected.

The dead and the living remain connected. The living and the land are interconnected. People of all identities – ethnicities, classes, races, ages, sexualities, religions, abilities, among others, are interconnected. One's health is interconnected with the relationships one inhabits at home, work, communal, and divine levels. One's health is interconnected with one's environment, economics, social, political, and Divine spaces. To heal and to be healed is to heal all the relationships that one inhabits (social, economics, politics, and environment) by constantly going back to assess and right the wrongs (Dube 2001, 67–80). In the African worldview, there is, therefore, no such thing as religious and non-religious. Religion is interwoven into all aspects of culture, erasing boundaries of the sacred and the profane. (The term African Indigenous Religion/s is a postcolonial invention, counteracting Western claims that Africans had no sense of the divine). With an emphasis on interconnectedness and the need to create and occupy healing relationships, the African worldview largely foregoes hierarchy and dualism, promoting liberating interconnectedness. Multi-axial Sankofa movements become a key part of maintaining health and interconnectedness in all relationships [...]. Moreover, reaching out to the past (Dube, 2024b, p. 4).

By recovering Sankofa, African ecofeminism critiques the narrow conception of Western humanity that has harmed both humanity and the planet. At the same time, it signals that hope lies in returning to the past to learn from it and rebuild, in the present, interconnectedness with all things – without which there will be no future.

## *1.2 Decolonial and countercolonial theology*

Our theological work is situated within the perspectives of a Latin American liberation theology, viewed through a decolonial and counter-colonial lens (Caldeira, 2021, p. 137-159). In the Brazilian context, these two currents of thought have been approached as complementary. Consolidated in academia, decolonial thinking is linked to the Modernity/Coloniality Group<sup>1</sup>, which seeks to emphasize the intrinsic link between coloniality

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<sup>1</sup> The modernity/coloniality group includes authors such as Enrique Dussel, Aníbal Quijano, Walter Mignolo, Ramón Grosfoguel, Nelson Maldonado-Torres, Catherine Walsh and others.

and modernity. This means that modernity cannot be interpreted as merely a product of the Enlightenment; rather, it emerged as a political-economic project of colonial expansion carried out by Spain and Portugal at the end of the 15th and 16th centuries. Capitalism, modernity and coloniality are inextricably linked, as if they were “three members” of the world-system equation (Mignolo, 2007, p. 26).

Decolonial thinking views coloniality as a much more complex and enduring phenomenon than colonialism. It goes far beyond the conventional understanding of colonialism as a system of political, economic, and legal control exerted by a foreign nation (the metropolis) over a certain population (the colony). By considering Modernity and Coloniality as self-constitutive, decolonial thought weaves a critique of Modernity/Coloniality, aiming to overcome this constitution of domination. This critique is referred to as the decolonial turn, which seeks to unveil colonial domination present in the modes of knowledge production (coloniality of knowledge), in the way European ethnocentrism operates from an economic and sociocultural perspective (coloniality of power), and in the way that modes of being, which prioritize Western rationality, oppress other equally valid ways of being (coloniality of being/subjectivity) (Caldeira, 2019, p. 998).

Although in a restricted sense, the concept of decoloniality refers to the Modernity/Coloniality Group, composed of various Latin American intellectuals, it must be understood in a broader sense of resistance by sub-ontologized and invisibilized subjects. We cannot ignore a risk that also seems to be a tendency in Brazilian academia: reducing decoloniality to an academic project among many others, thereby making invisible the locus of enunciation, such as the black locus, and disregarding its political dimension. This dimension is rooted in the political struggles of resistance and re-existence of Afro-diasporic, African, indigenous, and Third World populations (Bernadino-Costa; Maldonado-Torres; Grosfoguel, 2019, p. 10). Walter Mignolo also expresses his concern about the co-optation of decoloniality in these terms:

My concern is to emphasize the idea that ‘colonial and post-colonial discourse’ is not just a new field of study or a goldmine for the extraction of new riches, but a condition for the possibility of building new loci of enunciation and for the reflection that academic ‘knowledge and understanding’ should be complemented by ‘learning from’ those who live and reflect from colonial and postcolonial legacies. Otherwise, we run the risk of stimulating mimicry, the exportation of theories, internal (cultural) colonialism, rather than promoting new forms of cultural criticism for intellectual and political emancipation – transforming colonial and postcolonial studies into a field of study instead of a critical, liminal locus of enunciation (Mignolo, 2003, p. 25-26).

It should therefore be emphasized that decoloniality is first and foremost a political-epistemic project. This means that decoloniality must be accompanied by another political practice as a response from the subaltern to Eurocentric modernity.

Ramón Grosfoguel, for his part, presents three criteria for knowledge to be considered within the decolonial project, namely: 1) a broader canon of thought than the Western canon; 2) renouncing the pretension of an abstract universalism (a particularism with the pretension of a global universal) and seeking to foster concrete universalism based on critical dialog between various critical political/ethical/epistemological projects, whose horizon is pluriversal and not a universal world; and 3) dialogue between the perspectives, worldviews and cosmoperceptions of “critical thinkers from the Global South, who think with and from subalternized ethnic/racial/sexual bodies and places” (Grosfoguel, 2008, p. 3).

On the other hand, still little known in the academic world, is counter-colonial thinking, an expression coined by writer and *quilombola* Antônio Bispo dos Santos, known as Nego Bispo<sup>2</sup>, author of the book *Colonization, quilombos: modes and meanings* (*Colonização, quilombos: modos e significações*) and other publications.

Countercolonial thinking is centered on the practices and experiences of indigenous peoples and *quilombolas*, which Nego Bispo calls *afropindoramic*<sup>3</sup>, uniting the commonalities between the thoughts and cultures of native peoples and African peoples. In the South American diaspora, there was a kind of people who didn't let themselves be colonized. Not only did they not accept the institution of slavery and the predatory economic system, they also did not allow Eurocentric Christianity to desacralize, with its misinterpretation (Caldeira, 2013, p. 1189-1210), the ancestral relationship of communion with the Earth, creation. Nego Bispo makes the distinction between decolonizing and counter-colonial:

If you have been colonized and this bothers you, you will need to fight to decolonize yourself and decolonize your people. This is the function of decoloniality. I am quilombola, I was not colonized. Because if I had been colonized, I would be a Black person included in Brazilian society. So, in my case, I have to countercolonize – counter colonialism. [...] Colonialism is alive, becoming more and more sophisticated (Abud, 2023, no paginate).

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<sup>2</sup> For a brief biography of Nego Bispo, see: <https://estrategizando.pt/noticia/nego-bispo-voz-insubmissa-do-contracolonialismo-subtitulo-um-legado-de-resistencia-e-sabedoria-q-3100pSrCna000>.

<sup>3</sup> The Bishop explains that Pindorama (Land of the Palm Trees) is the Tupi-Guarani expression for all the regions and territories that today are known as South America (Santos, 2015, p. 20).

More than a theory, countercoloniality is centered on the experience and practice of indigenous peoples and *quilombolas*. It is a way of defending traditional territories, symbols, meanings, and ways of life. The dynamics of colonialism and countercolonialism therefore appear as processes of confrontation between peoples, races, and ethnicities (Santos, 2015, p. 20). For this reason, counter-colonial thinking emerges as a way of weakening colonialism, which is linked to a monotheistic Christian Eurocentric worldview as opposed to the “polytheistic pagan worldview” of the indigenous people and *quilombolas*, according to Nego Bispo (Santos, 2015, p. 38-39). To better explain this opposition between the cultural matrices of the colonizers and the cultural matrices of the counter-colonizers, Nego Bispo states that:

The euro-Christian monotheistic people, due to their belief in an omnipotent, omniscient, and omnipresent God, who is unique, unreachable, and transcendent, tend to organize in an exclusivist, vertical and/or linear way. This is because when they try to see their God, they look in only one direction. Since this God is masculine, they also tend to develop more homogeneous and patriarchal societies. As they believe in a God that cannot be materially seen, they cling to objective and abstract monisms:

On the other hand, the pagan polytheistic peoples who worship various goddesses and gods, who are pluripotent, pluriscient and pluripresent, materialized through the elements of nature that form the universe, tend to organize in a circular and/or horizontal way, because they can look to their deities in all directions. Having goddesses and gods, they tend to build heterogeneous communities, where matriarchy and/or patriarchy develop according to historical contexts. By seeing their goddesses and gods [linked to] elements of nature such as water, earth, fire [and] other elements that form the universe, they cling to subjective and concrete pluralisms (Santos, 2015, p. 38-39).

Without denying the value of Nego Bispo’s critique, we must recognize that he is addressing a version of Eurocentric, monocultural Christianity that expanded, along with colonialism, as a universal norm. This version of Christianity was crucial to the expansion of colonial agency, which involved the submission, domination, and demonization of non-European cultures. For this reason, following the political-epistemic project of decolonizing Christianity, we engage in dialogue with African and Afro-diasporic epistemologies to create a new theological knowledge at the intersection of different worlds. In doing so, we affirm that, historically, Christianity has been complicit in Eurocentrism and modern Western ontology, along with its corresponding image of God. This Eurocentric Christianity positioned itself as a dualistic religion, projecting its hope beyond this world, rejecting the body of women and the body of nature, and denying experiences of embodiment. Our project is to demonstrate that it is possible, as other indigenous and African authors have done, to think about theology from another cultural matrix and, in doing so, make space for the emergence of other Christianities.

### 1.3 “The future is ancestral” or there will be no future

Technical-scientific rationality has transformed the Earth, and everything on it, into a commodity, with an idea of humanity based on the distinction between humans, non-humans and sub-humans (blacks and indigenous people). This humanity, disconnected from its ancestry, is putting our future at risk, because it has transformed the Earth – and its countless diverse worlds – into resources. It is within this horizon that indigenous and *quilombola* wisdom invites us to postpone the end of the world, which has been emptied of the meaning of living in community and the very meaning of being alive, such as dancing and singing (Krenak, 2022, p. 22).

For indigenous activist Ailton Krenak, the announcement of the end of the world in contemporary times aims to make people give up on their dreams. In order to postpone the end of the world, it is necessary to tell one more story; this is how the end of the world is postponed (Krenak, 2020, p. 26-27). Telling yet another story is linked to the risk of a single story that robs us of our dignity by claiming that we are different, leading to the difficulty of recognizing our common humanity.

Seeking, therefore, what Nego Bispo called a “confluence”<sup>4</sup> between African ecofeminism and indigenous and *quilombola* thinking, we start from Krenak’s statement that the “future is ancestral.” For him, “if there is a future to be considered, it is ancestral, because it was already here” (Krenak, 2022, p. 11). It is ancestral because the future is not something that is always to come, deferred in history, but an entity that is always present, as an “eternal presence.” This ancestral temporality, inscribed in the memory of indigenous peoples and *quilombolas* (as the guardians of the forest), bears witness to another order of temporality and the significance of relationships between humans and non-humans through bonds of solidarity and kinship.

This indigenous and *quilombola* worldview confronts the reductionist, dualistic, hierarchical, and generified modern worldview of humanity disconnected from the Earth, our Mother (Pacha Mama), or from the rivers, our grandparents. It’s about drawing attention to the recognition of this ancestry that has always been present as personalized beings full of meaning (Krenak, 2020, p. 16), without which we cannot exist.

In this sense, the (re)encounter with this ancestry inaugurates *quilombola* subjectivity, which, in turn, establishes an alternative society to slave

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<sup>4</sup> For Nego Bispo, ‘confluence’ evokes a context of different worlds that can affect each other. See: SANTOS, Antônio Bispo. Colonização, quilombos. Modos e significados. Brasília: 2015, p. 89-101.

society and its predatory economic model. From this experience, we can deduce an eschatology “put into practice.” In other words, *quilombola* ways of life bear witness to an eschatological anticipation of the Kingdom of God inaugurated by Jesus Christ.

## ***2 Ecodomy of quilombola ways of life: eschatology put into practice***

Advocating an eschatology of ancestry is linked to the idea defended by Krenak of looking forward to the end of the world (Krenak, 2020). This will only be possible if we think of eschatology as hope and the end not as the end of the world, but as fullness (Gal 4:4). Krenak predicts that a kind of world does need to end: the world that sets itself up as the only possibility and, in doing so, eliminates all other worlds.

In theological terms, we need to clarify the discourse on the “end of the world” and the “end of times”. Researchers have recovered the real meaning of the biblical discourse on the “end of the world”, not in terms of the eschaton used by fundamentalists to affirm that the destruction of the world is part of the divine plan. In this sense, Rossing and Buitendag recover the eschatology of the Roman Empire in biblical times, to counter the idea of the “end of the world” with the concept of ecodomy as eschatology put into practice. In Jesus’ time, Rome had its own eschatology, namely the ideology of the “endless empire”, in its geographical and temporal dimension; in which the empire was eternal and would last forever:

‘World without end’ for Rome meant ‘empire without end’ – in both the spatial sense of conquering the ‘ends of the earth’ geographically and the temporal sense of lasting forever. Roman propaganda, imperial coins and monuments bore slogans like *Roma Aeterna* – ‘eternal Rome’ – all promoting the idea that Rome was a divinely ordained way of life, eternally victorious and an empire that was destined to last forever [...]. Hymns such as Horace’s *Carmen Saeculare* included the claim that Rome had already brought about a golden age of peace and prosperity (Punt 2013:1) (Rossing; Buitendag, 2020, p. 3-4).

With its imperialist eschatology, “Rome considered itself to be eternal and blessed, extending its reach to the ends of the earth, the ends of the entire *oikoumenē*. Adoration is the only appropriate response to such a system of benefaction, like the adoring postures of Earth and Ocean” (Rossing; Buitendag, 2020, p. 3-4).

Rossing and Buitendag point out that both Jesus and the early Christian communities rejected this eschatology of the Roman empire as eternal and omnipotent, affirming instead that only God is eternal. They also empha-

size that certain New Testament books challenge the imperial eschatology, particularly in their treatment of the “end times”, as elaborated by Paul (Romans 8 and 1 Corinthians 10:11) and in the Book of Revelation:

A strong sense of an impending ‘end’ pervades much of the New Testament. But if we look more closely, the ‘end’ that these texts envision seems to be not so much the destruction of the earth (gē) or the end of the created world (kosmos). Rather, as Rossing has argued (2003), they envision an end to the Roman imperial order of oppression and injustice – an end to what New Testament authors call the *oikoumenē* (Rossing; Buitendag, 2020, p. 4-5).

Thus, the announcement of the “end of times” in the primitive communities did not pertain to the destruction of the created world or salvation after death; rather, it was an anti-imperialist declaration of divine condemnation, proclaiming the “end of the imperial world”:

‘What time is it?’ Paul asks, by using the word *kairos*. It is time to wake up (Rm 13:11). Paul declares the time in which he was living to be the ‘end of the age’. Such pronouncements about the ‘end of the age’ (1 Cor 10:11) are not just vague end-of-the-world talk that many of us grew up learning in Sunday school. Nor are they about going to heaven after you die. Phrases such as ‘the rulers of this age who are doomed to perish’ (1 Cor 2:6) referred the Roman political powers – as seen by the reference two verses later to the rulers’ having ‘crucified the Lord of glory’ (1 Cor 2:8). Christ delivers us from ‘this evil age’ (Gl 1:4), a not so veiled criticism of the Roman imperial order’s ideology of a present ‘golden age’ (Kahl 2014:505). In these verses, Paul is making daring anti-imperial pronouncements, undercutting the empire’s propaganda (Rossing; Buitendag, 2020, p. 7).

Another important issue linked to the idea of the “end of the world” is the expression *oikoumene*, which refers to the “inhabited world”, more specifically the “imperial world,” but which has historically been interpreted as the created world:

Against such pro-empire propaganda, it is striking that the New Testament refrains from referring to the *oikoumenē* in any positive sense. This may be because the *oikoumenē* had come by the first century to represent the Roman Empire – an empire that must come to an end. Declarations such as the ‘hour of trial that is coming upon the whole *oikoumenē*’ (Rv 3:10) should then be read not so much as a general end-times tribulation that God will inflict upon the planet earth, as fundamentalists claim, but more pointedly as the trial or judgement that God will bring upon the entire Roman Empire and on all those who benefit from Rome’s injustice (Rossing; Buitendag, 2020, p. 3-4).

Andries van Aarde, with the intention of identifying the positive roots of the term *oikoumene*, taking up Barbara Rossing’s research, states that:

In her essay ‘(Re)claiming *oikoumenē*’, Barbara Rossing (2003:76–78) describes ‘*oikoumenē* as empire’ and the imperial power of Pompey, Julius Caesar, and Caesar Augustus (Octavianus), who one after the other were depicted in ar-

tefacts as the powers who trampled the world (*oikoumenē*) underfoot. Rossing also interprets the phrase in the Jesus saying ‘then the end [*to telos*] will come’ (Mt 24:13–14) as ‘asserting the end of the empire even more than the end of the geographical world or earth’ (Rossing 2003:82) (Van Aarde, 2015, p. 5).

For Van Aarde, what we have is a description of the *oikoumene* (inhabited world) when it is governed by power, more specifically, the power of the Roman Empire. This, indeed, must be desacralized and come to an end. However, for Aarde, it is possible for another world to emerge, or rather, for the *oikoumene* to be governed differently, for example: by children or by love. When “children rule the *oikoumene*” can be interpreted as a metaphor for the dystopia of the Church’s discourse, which makes “life in abundance” conditional on the second coming of Christ (*parousia*). This is the dystopian discourse of the “millennial dream”, altering the potential of the utopia of abundance in real life. But, on the other hand, when the *oikoumene* is governed by love, it means that it is under the “divine economy”:

The metaphor ‘divine economy’ symbolises a situational and contextual change with subsequent existential consequences that caused transformation in people’s ethos and their ethical outlook on metaphysical and physical relations. It represents a metaphorical twist in the sense that the hegemony of the previous paradigm of the polis and the empire became deconstructed. The brutality of an exclusive domination with particularistically inclined nepotism and exploitation of outsiders was displaced with the concept *basileia* against polis [...]. I am convinced that the notion ‘kingdom of God’ (*basileia tou theou*), intended to be an alternative to the concept ‘empire’ as the continuum of the Aristotelian polis-ideology, represents one of the greatest epistemological transformations in history [...]. In the divine *basileia* those social roles which were previously considered to be effectively outside the polis, are part of the moral duty of humankind, called to live in accordance with nature (in Greek philosophy, often referring to God) [...]. These *les misérables* are the ‘extremely poor, slaves, defeated political subjects, and women’ [...]. In God’s *oikeiōsis* one does not rule in terms of a selfish hierarchical ideology (Van Aarde, 2015, p. 6)

According to Van Aarde, the notion of *basileia tou theou* (kingdom of God) is key to understanding the gift of love as the heart of *ecodomy*. We don’t intend to delve into the fundamental concept of the kingdom of God at this point. Rather, we want to emphasize that it is possible to think of *oikoumene* beyond the pejorative concept described in the New Testament. It is possible to build a new *oikoumene*, governed by the “divine economy”, in which love is the heart of *ecodomy*.

## 2.1 Eschatology as *ecodomy*

Times of crisis and devastation, as a consequence of colonial habitation of the earth, call for an eschatology that generates hope for humanity and creation. We propose that the concept of *ecodomy* can serve as an

interpretative key for *quilombola* ways of life, understood as a permanent struggle to achieve the “life in abundance” promised by Jesus of Nazareth (cf. Jn 10:10).

The concept *ecodomy* appears in the literature on ecotheology and was first introduced at the Faculty of Theology at the University of Pretoria, South Africa, in 1997. Ecodomy has since become a discipline within the branch of ecotheology that reflects on how believers should respond to the climate crisis. In other words, ecodomy aims to inform and inspire the faith community to live a full life in this world (Venter, 2017, p. 92). However, in line with the Latin American liberation tradition, which asserts that theology is always a second act – preceded by the faith praxis of the community – we will reflect on the Afro-diasporic community’s praxis of liberation from the concept of ecodomy.

Linked to the word *oikos* (home), the concept of *ecodomy* is intrinsically related to the concepts of *economy* and *ecology*:

He addresses the current world crises with regard to ecological and social disequilibria. We need new visions for ‘household politics’ (*oikodomia*) on the one hand and a reinterpretation of the traditional ‘aliens in a foreign land’ (*paroikia*) on the other hand. The constructive and immanent thrust of ecodominical communities must incorporate the element of critical non-conformity (Buitendag, 2019 *apud* Rossing; Buitendag, 2020, p. 1).

As such, ecodomy is linked to the image of the world as ‘home’ (*oikos*), in which we all live together. More proactively, “Ecodomy means ‘building the house of life’ [...]. Ecologically, ecodomy is the art of ‘inhabiting rather than dominating the earth, our home’” (Rossing; Buitendag, 2020, p. 1). Ecodomy therefore denotes alternative communities on earth and also presupposes eschatology put into practice, pointing to an urgent and necessary historical project for the present time (Rossing; Buitendag, 2020, p. 1-2).

Ecodomy, in its strict sense, means “building the house” and, figuratively, it denotes the idea of “life in its fullness” (Jn 10:10). But this “life in its fullness”, as a promised gift, is also a task. That’s because “life in its fullness”:

[...] cannot be taken for granted, because reality as it presents itself in the lives of individuals and communities, comes in the guise of ‘life in its emptiness’, life in its brokenness. ‘Life in its fullness’ requires an effort, and the key role players are individuals within such troubled situations who take initiative to heal and to make a difference (Villiers, 2017, p. 35).

It is therefore in the midst of experiences of “life in its emptiness” that individuals must fight for the historicization of “life in its fullness”. In the

midst of the historical process of denying life, individuals must respond critically so that life in its fullness can emerge, opposing the hegemonic system that leads to a precarious life.

Ecodomy demands that more than what is necessary has to be done and that there is no room for prejudices and stereotypes. 'Life in its fullness' can only be realised by acts of loving kindness, selfless love, and often needs to challenge the expectations and norms of the society of the day without taking the consequences into account. Thus, Ecodomy is not a natural state of affairs, but requires an effort (Villiers, 2017, p. 50, emphasis added).

Based on the confluence of "ecodomy" and "ancestry", we believe that the *quilombolas*' creative and immanent impulses can provide insights for thinking about an eschatology of ancestry. This is because they were able to confront death in all its possible senses, be reborn, and establish an alternative society to the patriarchal and capitalist slave/colonial society, with its predatory and deadly logic. We propose that the concept of *ecodomy* can serve as a valuable category for interpreting these – and other – creative impulses of the *quilombola* population within an eschatological framework, one that anticipates "life in its fullness".

On this horizon, we will describe the phenomenology of *aquilombamento*, which should be interpreted as the movement from "empty life" and "precarious life" to the fight for "life in its fullness". However, we must remember that enslaved black Africans, indigenous people and the Earth were – and still are – the ones who suffered most from the advent of colonization and its necropolitics. And if there is a phenomenology of *aquilombamento*, it is because there was a racial ontology that constructed the figure of the black man, branding him in a sub-ontology, rendering them as an emptying of life and dehumanizing him (Caldeira; Albuquerque, 2022, p. 21).

## 2.2 *Aquilombamento*<sup>5</sup> as a reconnection with the Earth

Malcom Ferdinand, in his book *A decolonial ecology*, describes the phenomenology of *aquilombamento* to challenge us to "think from the Caribbean world" (Ferdinand, 2022). *Aquilombamento* refers to the practice of enslaved blacks/Africans who escaped the hardships of slavery and the colonial way of living, seeking to (over)live in the forests of the surrounding mountains, in a para-outside of the colonial world, an economy that dehumanizes and depletes the Earth. "The *Quilombola* escape often had as its condition the encounter with land and nature. Faced with a colonial dwelling that

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<sup>5</sup> Aquilombamento is not exclusive to Brazil; it has appeared in many other countries under different names. For example, in Colombia (cimarrones), Haiti (marronagens) and Jamaica (Maroons).

devoured the world, the *quilombolas* put into practice another way of living together and relating to the Earth" (Ferdinand, 2023, p. 168).

Dispossessed and subjected to colonialism, the enslaved blacks/Africans were born of the Middle Passage, a birth into non-existence. From Africans of different nationalities, they disembarked homogenized under the phantasmagorical image of the "negro" (Ferdinand, 2022, p. 168). Depersonalized, deontologized, and animalized, escape was a movement to deny the dehumanizing system and, at the same time, the only possibility of building an alternative society in which black men and women could recover their humanity.

Fleeing to the forest, as a mechanism of *aquilombamento*, will begin the process of metamorphosis from slave to *quilombola*, a collective subject rooted in African values. Clovis Moura, based on black sociology, describes the processes of black subjectivation that led to the emergence of the *quilombo* as an alternative or parallel social organization of free labor in relation to colonial slavery:

Its social agent was the discontented enslaved black person who expressed this feeling through the act of escape. This was the first stage of rebellious consciousness, determined and already reflecting a protest against the situation in which he was submerged. The **escaped black person** was the solitary rebel who escaped captivity. The second stage was the socialization of this feeling and, consequently, its organization with other **escaped black people** into a stable or precarious community. Therefore, it was the passage, at the level of consciousness, from the escaped black person to the **quilombola**. Their solitary protest gained a broader social meaning and was already expressed through collective acts of interaction. The quilombola was, therefore, a social being with a less fragmented view of the necessity to collectively and organizedly deny the institution of slavery (Moura, 2001, p. 103, emphasis added).

Moura credits the end of the slave regime on Brazilian soil to this black resistance, which was radically opposed to the colonial and slave regime. While the quilombo was a module of radical resistance to the slave regime, *quilombagem*, as a continuous process, represented, precisely because of its existence and permanence over time, the permanent erosion of the system (Moura, 2001, p. 112). Historically, during more than three centuries of black slavery, the *quilombo* – as an institution in itself – was a black nucleus where people experimented with an alternative social system to the oppression of the colonial and dehumanizing system (Caldeira, 2022, p. 190).

The *quilombola* is therefore the enslaved black person who didn't allow themselves to be colonized, as Nego Bispo emphasized when he postulated the movement of counter-coloniality. Rather, the *quilombola* preferred the uncertainty of the future of living in freedom in the dense forest, than the certainty of a lifetime of captivity and denial of his humanity. By fleeing

to the forest, the enslaved black man will experience the limits of existence in favor of a project of liberation, for themselves and for the Earth. And with no living conditions in the dense forest, the black fugitive faced death head on, going to the extreme of themselves. And there on the forest floor, like a seed that falls, this fugitive falls as an enslaved person and is reborn as a *quilombola*. Ferdinand calls this experience matrigenesis, as a metaphysical process through the ordeal of death.

The quilombola, exhausted by all these dangers [the risk of being captured by the colonial power, the harsh weather and cold, and having to survive in the isolation of this out-of-this-world nature], surrenders to this land found in a probable death. This death is not merely the cessation of breathing, a biological death; it becomes, above all, the symbol of the end of an existence that precedes the encounter with nature. Suddenly, with this escape, dies the exiled one, dies the one without Mother Earth, dies the one torn from their land dies, dies the enslaved-alienated-from-these-lands. Death becomes a door to exit, and even a path that alleviates, despite everything, this desolating experience, embodying not the conclusion of the escape, but, paradoxically, its success (Ferdinand, 2022, p. 172).

This phenomenology of *aquilombamento* is, in effect, a movement that puts an end to the colonial world. Not only that, but this kenotic experience in the middle of the dense forest opens up the real possibility of entering a new world, a new existence, new ways of being. As in African ecofeminism, the Earth is a sacred place for the *quilombola*, because it becomes both a tomb and a cradle (Ferdinand, 2022, p. 173). This sacredness is linked to the Christ-like character of the land and nature, which gave life back to those who fled the hardships of slavery. In this way, the fate of the *quilombolas* is irreversibly connected to the fate of the Earth and vice versa.

Through matrigenesis, a communion of destiny is founded between the quilombolas, the land, and nature. The quilombolas thus develop a relationship that is the opposite of their initial abandonment when they sought the protection of a Mother Earth. To survive, they become the ones who preserve the land, who care for nature, transforming themselves into the first modern ecologists of creole societies. This ecological attitude initially stands out in the internal management of human and non-human communities formed by the care and concern given to this land of life, as well as in the way these quilombolas would make such spaces a home, an *oikos*, learning its language, its *logos*. [...] Far from meaning 'human groupings', as is commonly used, the words 'settlements', 'quilombos', 'mocambos', or 'palanques' represent, above all, human and non-human communities that escape from the colonial dwelling of slavery (Ferdinand, 2022, p. 174).

Intrinsically connected to Mother Earth, the *Quilombolas* have recreated indigenous African values of care and reverence for the land and all of nature. In the *Quilombola* worldview, which resemanticizes the African worldview in the diaspora, all beings are interconnected, and there is an

expanded vision of community and its sacredness. This expanded vision of community is the foundation of *Quilombola* ways of life.

### 2.3 *Quilombo as oikoumene*

Historically, the creative impulses of *quilombolas* in Latin America gave rise to a new type of social organization: the quilombo. The quilombo is an institution based on African values that has been central to the greatest resistance in Brazil. Certainly, the quilombo can be considered the historical realization of this practical eschatology that the concept of *ecodomy* signals, because to live in the quilombo, one must know how to combine the art of inhabiting and caring for the land.

But we mustn't forget that this interpretation of the epiphany of the quilombo is not a hegemonic perspective, especially from the point of view of the modern colonial world system, which thrives on the denial of the sacredness of black life. Until recently, *quilombolas* were criminalized and treated as bandits. Many quilombos during the colonial period were destroyed under heavy armed violence, and the *quilombolas* were tortured to death (Moura, 2022, p. 30-42).

In Brazil, quilombos emerged from the gathering of enslaved blacks who fled the hardships of captivity to create alternative societies in the forests:

The movement of escape was, in itself, a denial of official society, which oppressed enslaved blacks by eliminating their language, their religion, and their way of life. The quilombo, in turn, was a reaffirmation of African culture and way of life. The type of social organization created by the *quilombolas* was so close to the type of organization then dominant in African states that, even if there were no other reasons, it can be said with some degree of certainty that the blacks responsible for it were largely newcomers from Africa, and not creole blacks, born and raised in Brazil. The quilombos, in this way, were [...] a counter-cultural phenomenon, a rebellion against the life standards imposed by official society and a restoration of ancient values (Carneiro, 2001, p. 11).

The quilombo, therefore, emerged as a mechanism of resistance against the inhuman system of slavery and colonialism, serving as both a radical protest and a social experiment in defiance. Beyond this, it also became a space for reworking the sociocultural values of enslaved Africans within the context of a landowning-slavery society (Caldeira, 2023, p. 213). As a social organization rooted in African cultural values, the quilombo proposed a distinct order in gender relations, as well as socio-political and economic organization. In essence, the quilombo demonstrated the ability to reorganize itself in response to social demands, envisioning a horizon of socio-racial justice, gender justice, and eco-justice.

This institution, grounded in African values, emerged as the sole avenue for black women and men to reclaim their humanity – that is, their ability to exist for themselves and to be with and for others. Moura highlights that one of the most subversive aspects of the quilombo was its rejection of racial hierarchization. Its population was “ethnically differentiated without a hierarchical scale being built upon these differences, which assigned positive or negative value to each ethnic connotation, ranking social agents according to their color” (Moura, 2001, p. 116). This new *quilombola* society dismantled the hierarchical social classification that established the inferiority of non-white population in relation to white population (Caldeira, 2023, p. 213).

Kabeglele Munanga highlights the quilombo as a historical – and arguably, eschatological – anticipation of a model of multi-racial democracy that Brazil has yet to achieve. The quilombo served as a refuge for all of society’s oppressed – blacks, Indigenous peoples and whites –, transcending ethnic boundaries. Within this space, *quilombola* practices and strategies operated under a transcultural model, fostering stable and open identities that extended beyond their own cultural confines. Munanga emphasizes that the *quilombolas* embraced an outward openness in two directions: both to offer and to absorb cultural influences from other communities, all while preserving their distinct cultural identity and respecting the shared humanity of others. Their goal was to “form open identities, produced by incessant communication with the other, and not closed identities, generated by cultural barricades that exclude the other” (Munanga, 1996, p. 63).

In this context, the “*quilombolas* lived in peace, in a kind of radical fraternity” (Carneiro, 2001, p. 14), creating a heterogeneous community composed, predominantly of blacks, alongside “mulattos” and Indigenous people (Caldeira; Albuquerque, 2022, p. 11-12).

The quilombo was, therefore, a singular event in national life, regardless of the perspective from which it is viewed. As a form of resistance against slavery, as a human settlement, as a social organization, and as a reaffirmation of the values of African cultures, in all these aspects, the quilombo reveals itself as something new, unique, and peculiar – a dialectical synthesis (Carneiro, 2001, p. 18).

This new *Quilombola* alternative society, as a form of counter-culture to the slave-owning, racist, patriarchal, and capitalist society, demonstrates that it is possible to live according to a different order of existence, in perfect communion with one’s ancestry. In doing so, it anticipates the experience of God’s desire for all creation. It is important to note the historiography of the quilombo has been predominantly patriarchal, often overshadowing the central role of black women. Ferdinand highlights that “within these creole metamorphoses and matrigenesis lie specifically feminine experiences of *aquilombamento*”, even though gender inequality persists in some aspects of the *quilombola* experience.

However, it must be understood that without the leadership of black women, *quilombola* resistance would not have been possible. They were responsible for forming the alliances that facilitated escapes. Among them were the “liberating” *quilombolas* who freed enslaved people, the “*quilombola* mothers” who chose to stay behind to care for their children without any guarantee that the *quilombola* would return to rescue his family, and the “*passadoras*”, whose role was to feed and hide the *quilombola* in the slave quarters. Within the quilombo, women were also responsible for cultivating the land and raising animals to sustain the communities (Ferdinand, 2022, p. 177-178).

The quilombo, therefore, represents the eschatological anticipation of God’s desire within the context of colonial history. Far from being merely a historical event, in Brazil, the *quilombola* way of life remains a foundational principle in the processes of subjectivation among Afro-Brazilians, referred to as “quilombismo”. This concept embodies the idea of re-existence as a “human, ethical, and cultural affirmation,” through which the Afro-Brazilian population engages in practices of liberation and asserts control over its own history (Nascimento, 2019, p. 284). Central to these processes of subjectivation is the recovery of African ancestry, which serves as a vital foundation for *quilombola* ways of life (Caldeira; Albuquerque, 2022, p. 12).

African spirituality is also recreated in the diaspora through the *quilombola* experience of being reborn from Mother Earth. One of the defining characteristics of *quilombola* spirituality is its polytheistic nature, which reveals divinity materialized in all aspects of nature. This *Quilombola* polytheism, still insufficiently researched, appears deeply connected to African ancestral memory and the belief in ancestry. Consequently, the Western paradigm struggles to grasp this profound relationship with all that exists and, particularly, the integration of ancestors into nature.

And this is precisely why, for indigenous peoples and *quilombolas*, “the future is ancestral”, because it has always been there, as the closest thing to us in the past, it is now and will be later, as the eternal presence of being, as Krenak says. It’s about experiencing another temporality in which it is possible to think of the future, not as something that is always to come, but as something that has always been present: the ancestral future.

## *In conclusion*

The statement that the “future is ancestral” can be understood as a metaphor for Sankofa, which serves as a valuable concept for fostering a process of shared humanization. Sankofa emphasizes that the future is

not perpetually postponed in history; rather, it is accessible to those who dare to revisit the past and draw lessons from it.

In this sense, revisiting the quilombo as an alternative society provides insight into how black people resisted colonialism and capitalism in the past while continuing to inspire black resistance today. It stands as an evidence that other ways of life are possible – ways that embody and realize a practical eschatology, anticipating God's desire for life in its fullness for all. *Aquilombar*, the act of forming new quilombos, becomes an ethical and epistemological imperative to achieve epistemic justice, gender justice, and eco-justice in the Brazilian context. We are not proposing the universalization of the *quilombola* experience.

This is not a call to universalize the *quilombola* experience but rather and acknowledgment that the particular experiences of Afro-diasporic people, specifically *quilombolas*, offer valuable perspectives for confronting a system that perpetuates the dehumanization of black and indigenous peoples and their ancient knowledge. A people that has creatively resisted the forces of colonialism, capitalism, and their predatory economies – and continues to do so – undoubtedly has profound contribution to make in a world that insists on a single narrative.

*Quilombola* resistance and their ways of life signal that living outside the colonial and capitalist world is not only possible, but also necessary and urgent. Inhabiting the *oikoumene* illuminated by ancestry can postpone the end of the world while simultaneously accelerating the colonial and capitalist “end of times”.

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