







Whether the discussion is of pipelines or wind turbines, understanding how women's resistance to petro-politics is strategically managed, subverted, and neutralized by mainstream power discourses provides insight into how the inequalities of our current "society" (as understood by Enbridge consultant Tom Isaac) are sustained. After all, it is not oil that places "society" and its needs in opposition to Indigenous or women's interests or the interests of the un- or underemployed. It is not oil that designates certain people as model neoliberal entrepreneurs or consumer-citizens in binary opposition to enemy Others: environmentalists and petro-terrorists. It is not oil that co-opts middle- and upper-class consumers through falsely progressive discourses that sell the promise of alternatives. Oil merely fuels those interests. Critical petro-intersectionality provides a lens through which to trace and detangle the webs of relations and to expose how the inequities of race, class, and gender are not only perpetuated in our current petroculture but also actively deployed as rhetorical strategies to literally and figuratively buoy and sustain existing power sources: oil and the neoliberal petro-state.

See also: ABORIGINAL, AMERICA, CANADA, EMBODIMENT, IDENTITY, MEDIA, PETRO-VIOLENCE.

Pre-publication proof