

Introduction

Land Lines of Violent Inheritance

Exact knowledge of the causes and conditions of development of sexual aberrations, and of the influence on them of heredity constitution, education, the impressions of every-day life, and modern refined civilization, is the prerequisite for a rational prophylaxis of sexual aberrations, and for a correct sexual education.

—Charles Gilbert Chaddock, translator of *Psychopathia Sexualis*, 1893

But not alone to these suffering with pulmonary affections has the climate of Colorado proven a blessing. It is coming to be recognized more and more that nearly all chronic diseases do far better in the high, dry altitude of the Rocky Mountain region than in the lower and more humid atmosphere of the east and south. This is particularly true with those whose vital energies are at a low ebb. There is an exhilaration in the climate which awakens to new life the dormant powers.

—*Colorado Sanitarium Bulletin*, November 1902

What does it mean to route “sexuality” through modernity’s relationship to energy? For John Harvey Kellogg, a medical doctor and eugenicist who fervently believed in the combined forces of nature and science for enlivening hereditary constitution, energy was something to be harnessed from climate and transferred somatically. Similar to many reformers of his time, Kellogg believed poor climate and vice contributed to a rapid rise of degenerate behavior, threatening bodily stores of vital energy presumed in his time to be a key component of racial hierarchy. To those gathered in the parlor of his Battle Creek Michigan Sanitarium in early January 1897, he delivered his lecture, “Why We Are Cripples,” repeating his philosophy of individual hygiene while clarifying the role

of “nature” and “climate” in producing white racial deterioration. He boisterously declared, “Man has more natural endurance...more real constitutional vigor...than any other animal that lives, and it is because of this wonderful toughness of constitution that a human being is able to live. It is not because of the bad conditions of life over which we have no control...that we deteriorate, but by reason of our evil habits.”¹ Although Kellogg announced his affinity for many of the key ideas of dominant evolution theorists, he repeatedly affirmed a predominantly spiritual orientation to the energetic force of nature. Distinguishing himself from the British sociologist and Darwinist Herbert Spencer, whom he believed left “little room for faith in science,” Kellogg emphasized divine intelligence as the central driver of natural and racial order. Kellogg believed he could work to harness energy of the divine as it traveled through a series of converter chains: emanating from the original point of the sun downward to plant material and later converted into food. Kellogg believed that herbage, like some kind of solar monument, would deliver energy to humans, making brains, thoughts, and bodies.² In his speech Kellogg charts a racial theory of vital energy: a desire for hereditary-based acquisition made possible through the command of elaborate chains of production and consumption. In short, his theory routed race through *nature* as energetic value.

Just two years prior to these series of sanitarium lectures, Kellogg’s health philosophies and treatment regimens migrated westward to a Rocky Mountain settlement of fifteen thousand at the urging of John Fulton, a member of the Seventh Day Adventist Church.³ Located at the base of a mountain range, the Colorado Sanitarium in Boulder provided many of the marvel technologies and nutritional guidance lauded by its institutional origin in south Michigan. But what made this resort different was its proximity to the idealized climate often romanticized by Kellogg. At the crux of his plea, Fulton tapped into the location’s supposedly unique therapeutic capacities for restoring bodily vigor, especially those claims circulated by Denver Boosters and medical climatologists who promised access to stimulating air, abundant sun, and pure water from lakes and streams surrounding scattered settlements in the Front Range. Written for prospective health seekers, the sanitarium bulletin marveled of the air as an “invigorating life-giving elixir,” declaring that “the very atmosphere seems charged with electricity.”⁴ The promise of innervation, or the invigoration of vital capacity, through the generative qualities of remarkable water, air, altitude, and dramatic vistas created a powerful image for boosters longing to draw health seekers to western climates.

For white elites western climates also offered an “electric” answer to the energetic problem of sexual degeneracy, a catchall for the “crimes against nature” believed to emanate from the social milieu of urban infrastructures and tropical climates. The snapshot of Kellogg offers one of many examples of how moral reformers, cultural producers, political actors, and members of the scientific class were keen to understand the linkages of climate and sexual degeneracy. Careful anthropological study of climate’s influence, many believed, promised to unlock the so-called laws of nature so central to racial theories of vitality. In the opening epigraph, from one of the principal texts of sexology, Charles Gilbert Chaddock implores careful study of “exact knowledge” and “conditions” generating sexual aberration that throw the sexual reproduction of racial order into crisis. Reflecting on queer theory’s discomfort with the power of environmental thinking in sexological texts, Benjamin Kahan forwards these kinds of climatic frameworks as critical to a “historical etiology” of sexuality. In this way sexuality is less about subjectivity and more about the intellectual systems, historical processes, and spaces that contribute to *making* a theory of sexuality.⁵ We can understand this climatic theory from Chaddock, Kellogg, and others as a critical moment wherein anxieties about climate and energy infused the “patterns, models, and categories of sexuality,” as Kahan argues, without aligning our own allegiance to etiology as a matter of truth.⁶

While recovering the intellectual systems that rendered climate and environment a critical dimension in the production of theories of sexuality, queer studies must also take up dimensions of *energy*, perhaps *the* dominant relationship between humans and the environment. How culture shapes desires for and the acquisition of energy is a sweeping one, largely taken up by the environmental humanities. Energy cultures linger in elaborate chains of acquisition, production, conversion, and consumption. These windows into the world of the sanitarium illuminate not just energetic metaphors enlivening desire for the region but a picture of “health” constituted by technologies of vital capacity and the ability to generate raced energy, enhanced and invigorated through elemental exposure: sun, water, and air as resources for individual absorption.⁷ This story is in turn one of a somatic energy system premised on already existing extractive relationships, values, and structures. The story of the Colorado Sanitarium helps to highlight how those ideas of environmental degeneracy migrated to the western region, wherein climate itself was imagined as a *technology* of racial and sexual vitality production.

We might tell any number of stories about sexuality's entanglement with energy, though I start with Kellogg and the Colorado Sanitarium because it so clearly brings into relief a chain of consumption and production wherein calls for racial and sexual vitality converge with extractivism. Whereas the sun, water, and air operate as elements with powers to *extract* and convert into bodily vitality, *extractivism* refers to the "cultural and ideological rationale that either motivates extraction or is the consequence of it."⁸ Both the practice and rationale help discern how value in different historical moments is generated for shifting conditions of racial capitalism. So we might interpret health seeking in the region at the turn of the twentieth century as shaped by particular logics of extractivism: the energy optimism that maps the West for endless capitalist value, the need to *enclose* that energy through regimes of property, and the sexual and racialized theories of energy shaping discourses of vitality from political elites and the scientific class. Speaking solely in terms of periodization, the emergence of "sexuality" as a modern regime of subjectivation accompanied another formative shift on the planet: the making of "petromodernity," an age accelerating the extraction, refinement, and consumption of fossil fuels.⁹ All these together make up logics, systems, and environmental traces of residual violence to compose a profoundly violent inheritance for the planet today.

Returning to the opening question, then, this book's goal is to think broadly across these two unwieldy shifts and their ecological inheritance to, first, reimagine the place of racialized sexualities in contemporary conversations about environment, energy, and systems of violence. Second, I anchor these questions in contested memory cultures of the North American West—a region so central to the development of North American energy extraction, racial capitalism, and imaginations of vitality. Drawing from four places in the region, I trace the evolution of extractivism from the turn of the twentieth century, to show how its "inheritance" is not inert or uncontested but alive and ongoing. Amid a region at the forefront of what just environmental futures might become possible, encounters with the social archives of violence can contest the reproduction of extractivism as a modern mode of living. This is what me might call a struggle over what we inherit, specifically the relationships between culture, energy, and, yes, even sexuality. But to apprehend these connections, we have to denaturalize myths of the region and the stories we tell about sexuality.

Violent Inheritance: Sexuality, Land, and Energy in Making the

North American West contends that patterns of administratively assigning racial and sexual value to the production of *innervation* and *enervation*—revitalization and exhaustion—necessitates another story of sexual modernity. Long provoking sexuality and queer studies, “sexual modernity” generally speaks to a historical conjuncture that facilitated the dissemination and proliferation of discourses of sex and the body, largely responsible for making a possessive and “modern” sexual subject. Self-disciplined, singular, and oriented toward progress, the modern subject supposedly marshaled interior capacities to adhere to a matrix of power dispersed through the proliferation of classifications of perversion. For Michel Foucault, “sexual modernity” also enabled mapping particular logics of sexuality: “to ensure population, to reproduce *labor capacity*, to perpetuate the form of social relations: in short, to constitute *a sexuality that is economically useful* and politically conservative.”¹⁰ Foucault’s speculative question here offers a stunning revelation of implicit logics of energy in his account of “sexuality” as one dimension of biopower and biopolitics. If we take energy to mean the transformation of matter into its *usefulness*, then what he calls “sexual modernity” could be helpful to trace environmental and energetic domains of sexuality. The challenge here is rooting capacity as an environmental term. Otherwise, the stories lost in our account of sexual modernity are distributed forms of racialized labor and environmental resources produced to fashion this vision of autonomous white settler self making. In other words, what we lose is an understanding of sexual modernity’s place in making contemporary *extractivism*.

As a whole, I argue for an energetic and ecological theory of “sexual modernity,” tarried between the intimate scale of the body to global energy regimes. In doing so I confront the relative absence of energy analytics in queer studies more broadly. One exception includes *vitality*, that multivalent word I’ve used to reference discourses of race and sexual degeneracy so important to Foucault’s conceptualization of biopower and biopolitics. Vitality also shimmers across queer intrigue of the lively capacities of matter so often maligned as “dull” or “unlively” by human-centrism or sometimes may challenge hierarchies of life and death altogether.¹¹ And though it is accurate that we will not find in Foucault’s oeuvre a reference to fossil fuels or energy systems as we imagine them in contemporary terms, his preoccupation with vitality as a dimension of sexuality presents a much needed opportunity to re-examine vitality’s environmental making.¹² Consequentially, this book develops a set of vocabularies for mapping sexuality within extractivist

energy regimes and draws on their contemporary mediation in contested memory cultures of the West's inheritance as a region wrought with contestation.

To think sexuality through an energy regime means grappling with the historical, social, technological, and economic relationships that structure value regimes of capacity.¹³ By “energy regime,” I’m referencing a term from the energy humanities that helps us think through various “ages” of energy, such as “the age of fossil fuels” or its shorthand, petromodernity. Regimes are made in part through abundant interconnections of specific *resources* (say, the sun, horses, coal, petroleum, wind, and water, among others), their respective technologies of acquisition and materialization, and elaborate delivery systems.¹⁴ But this technical vocabulary can quickly shift into unwieldy territory, so the specific *social* dimensions of energy matters most for my own engagement.¹⁵ By *social* I reference energy humanities’ well-treaded ground of the values, stories, and ideologies that make *possible or desirable* the transformation of matter into capitalist value, to meet the needs for the so-called good life.¹⁶ But this book makes clear how queer studies, in addition to the energy and environmental humanities, cannot leave behind energy’s intersection with structures of settler sexual modernity. I discuss this term with greater depth later in this introduction, but it refers to interlocking though contested political processes by which settler states regulate indigeneity to produce “elimination” of “Native as Native,” through laws regarding marriage, gender, and reprosexual kinship.¹⁷ Far from race neutral, the linkage of energy regime, sexuality, and land offers maps to communicate relationships scattered, emplaced, or forgotten across time and space. This book thus considers the multitude of ways one might dwell, inhabit, and feel through the violent inheritance of this energy’s periods of renewal, adaptation, and contestation. Inheritance bears recursive layers of residual violence.

From the standpoint of the contemporary present, *Violent Inheritance* dwells in the nonlinear traces of this regime’s enduring materiality and sedimentation: the ecological, energetic, and affective inheritance of what I call “land lines.” As a concept that grasps the connections between the regime, sexual modernity, and the affective and material conditions in making the North American West, land lines function as this work’s primary key term and method. As a key term, it points to key sites of racialization and state violence wherein political and economic actions *tether*, or forge connections, between domains of sexuality and land use in settler colonial North America, inclusive of enclosures,

appropriation, sacrifice zones, and labor. Conceptually, land lines communicate how this nexus of the biopolitical and land forge a different understanding of the relations of energy and power in the region and the continent more broadly. What we find, then, is a concept that names the aggregation of layers of cultural sediment or the violent inheritance of any given place. Land lines evoke a temporal trace that mediates settler whiteness and ecological affect. As a method, to *trace* land lines asks in earnest how places of memory and memorialization mediate these relationships, what kind of attachments they foster, and, fundamentally, how in situ encounters might invite grappling with what one can do with archives of violence in the present to collaboratively foster more just environmental futures.

Inheritance offers a communicative dimension of accessing and moving through this energy regime through a knot of ecological feeling, archived or curated stories, and the mnemonic power of the environment. The environmental and energy humanities have well established how regimes tend toward imperceptibility in their totalities and live within social relationships, cultural imaginations, and modes of historical preservation.¹⁸ By tending to sites of memory contestation throughout the region, land lines become perceptible within the social life of the archive, a communicative process of preserving, archiving, circulating, and remediating remains. In the context of the North American West, then, land lines name the sexual and racialized logics of possession and land appropriation that continue to govern life, to exhaust racialized populations, and to forestall necessary transformations in how we imagine value. Their domains include physical land (land forms and their surrounding ecosystems), layers of contested legal geographies (such as federal acts and later appropriations), and infrastructure (transportation, water, energy, agriculture), alongside entrenched social beliefs about how to *make* and *convert* energy for proper, productive use.

Transfusing ecocultural rhetorics of environmental memory with decolonial queer ecologies, cultural geography, and affect studies, I walk alongside formal spaces of cultural memory so central to the reproduction of self and nation to ask these questions: first, how does sexual modernity intersect with historical and ongoing contests over land, accumulating into land lines; second, how do land lines move from the imperceptible to the felt; third, how do ecocultural critics account for how encounters with these memory spaces uphold, contest, or offer conditions for more just ecological relationships; and, finally, under what

conditions of imagination might these spaces shift to open possibilities for regenerative thought and feeling? *Violent Inheritance: Sexuality, Land, and Energy in Making the North American West* makes two openings at the confluence of queer studies and the environmental and energy humanities. First, I illustrate the centrality of land and infrastructure to the bodily production of vitality and capacity, fundamentally rooting sexuality within environmental processes. In situating the production of sexuality through modern infrastructure such as rail and commodity production chains that link regions and the movement of people, animals, and ideas, the object of so-called modernizing sexuality functions akin to the production of a commodity, or the eugenic alteration of so-called nature.¹⁹ In this way we might think of the creation of a normative sexual subject as possessing a particular kind of bodily vitality that simultaneously necessitates ongoing environmental privilege to sustain energy's actualization.²⁰ Second, this book bridges grounded knowledge production with queer ecology, underscoring sensation, mediation, and affective atmospheres in denaturalizing normative regimes of energy that ground relationships to "environment" or "nature," both historically monopolized by eugenic settler whiteness. Struggle over these terms and their roots in making race, sexuality, and disability too is an inheritance.²¹

Sifting through durable sediment throughout archives, museums, historical sites, and the tempos of everyday living, I trace and denaturalize an environmental and energetic theory of sexual modernity, challenging the assumptions North American settlers make about sexuality, land, and relationships between life, time, and violence. Rather than offer a totalistic history of the region, the book's arc turns to key sites of racialized sexual subject formation grounded in the ecologies of the North American West. Between 2010 and 2018 I gathered archival sources and conducted interviews, attended community gatherings and pilgrimages, and toured museums, all the while crossing state and national borders in automobiles, airplanes, buses, and the legs of a body itself in a state of transition of gender and capacity, moving between rural, urban, and seemingly nowhere. During the course of traveling, I passed through airports in metropolitan hubs; went through border checkpoints with relative ease afforded by my U.S. passport and whiteness that compensated for my body's gender nonconformity; gazed out the window of moving vehicles into spinning prairies amid dry, hot summers; and walked along sidewalks and past railroad tracks hardened by the brisk chills of

the transition between winter and early spring. Although I draw from movements across and through the span of twenty-some years from my own experiences and knowledge of living in the suburbs of Colorado in the 1980s, rural Oklahoma in the early 1990s, the more populous Wyoming state capital of Cheyenne, and the college bubble of Laramie in southeastern Wyoming at the turn of the twenty-first century, this book is not autotheory nor what some would call an “ethnography.” Rather, I ground embodied queer ecological criticism with an array of interpretive methods in archives, participant observation, and personal interviews to understand how the lingering of sexual modernity through layers of land appropriation shapes what it feels like to be situated in relation to landscapes of violence, memory, and potential regenerative futures. Throughout the remainder of this introduction, I detail with greater depth the book’s primary key terms: *sexual modernities*, *land lines*, and *regeneration*. But, first, I need to pull back from the bad romance of regional myth to more fully grapple with a region of sacrifice and environmental privilege.

WHY THE NORTH AMERICAN WEST?

The geologically splendiferous North American West is a region easily defined by capacity, if we root that word in the capitalist fantasies of seemingly exponential value mined from cracks in the earth. Long before the consolidation of fossil fuel infrastructures in the twentieth century, militaristic and settler desires for land and minerals would in many ways deplete and exhaust a landscape forged through a period of dispossession. Enacting a “manifest destiny” to expand national empires, the consequence of military campaigns, infrastructures, extractive industries, laws, maps, and divisions of knowledge all leave a toxic legacy on western lands. The use of the region as such makes this place a “sacrifice zone,” sumps for disposing of unwanted people, energy experimentation, and wastelanding.²² As environmental historians and justice advocates have long argued, the logic underlying this process of sacrifice includes the financial calculus of risk against reward. This is the primary context for how I consider the relationship between *innervation* (individual expansion of capacity) and *enervation* (exhaustion of “population” capacity). Within contexts of environmental violence, we have to understand these as intertwined: capacity is a critical dimension of what Lisa Sun-Hee Park and David Naguib Pellow call “environmental

privilege,” or the entrenchment of ongoing, generationally reproduced access to the planetary infrastructures necessary to support life. Park and Pellow underscore how the enclosure of the environment is itself an environmental injustice, afforded by the “siphoning” of life from populations rendered as “energy reserves” for the biopolitical state.²³ The aspiration of Anglo-American settler modernity to accumulate and extract life simultaneously exhausts. The question we must ask here is what kinds of selective traditions enable the retrenchment of environmental privilege through the cyclical reproduction of inheritance as a land-based logic.

As both a bioregion and historical regime, the North American West partly refers to unique land and water ecosystems that also exceed political boundaries. This way of framing the region as a regime helps understand that what we often call “nature” functions as *part* of capitalist processes rather than as some passive layer stamped with the imprint of “culture.”²⁴ The precision of this definition matters because it forces a different understanding of the “western myth,” long (and I mean *long*) traced by American studies and New Western scholars. Here the scenarios and internal contradictions of this myth have been well established: it encompasses the dispossession of Indigenous land base; the enclosure of private property through the taming of so-called virgin land; the pioneer as embodiment of national mission; individual over community; domination and extraction of nature; individual resilience against pain and obstacles; nostalgia for a rural past; settlement as refuge from corrupt and emasculating institutions; and seemingly limitless prosperity.²⁵ At its core the western myth is a symbolic resource of nature-based nationalism and illuminates values and archetypes of vitality as they generate relationships between land, body, and nation.

Those myths are also *regenerated*: adapting to contemporary conditions that renew their foundational archetypes, an observation documented across a broad range of cultural production. Still, racialized sexualities remain eclipsed in much of this work, with rare exception.²⁶ As feminist and queer scholars of color carefully note, sexuality, disability, and race do not operate as discrete categories; they work to produce one another in often contradictory ways. I present four case studies where contests of inheritance figure in the foreground, be it in scenes of the archive, museum, historical site, or ambient places of environmental memory. To begin to trace sexual modernity’s entanglement with energy requires first a deeper engagement with the scale of the body, a porous form whose capacity necessitated energy *actualization*.

SEXUAL MODERNITIES: ENERGY
AND ENVIRONMENTAL CAPACITY

How we answer the question of sexuality's convergence with modernity's relationship to energy depends largely on two dimensions: *where* we root this question and what we mean by sexuality, sexual modernity, and energy. In the opening anecdote of the Colorado Sanitarium, even the atmosphere conjured an electric pulse presumed to enliven those poor in vital energy. By the end of the nineteenth century, vitality and energy enveloped a range of anxieties of bodily and mental capacity: to work, to accumulate, to sexually reproduce, and, for Kellogg and western myth makers, to prevent racial degeneration.²⁷ But those imaginations of environmental vitality were also forged by conditions of dispossession and the unlawful seizure and occupation of sovereign Indigenous lands across North America. For example, decades prior to the opening of the sanitarium in Boulder, both the United States and Canada adopted official policies to kidnap hundreds of thousands of Indigenous children from their homelands and families to place them in state- and church-run institutions. These spaces, called "industrial schools" or "residential schools," facilitated the expansion of empire through increasing access to land. Many decades later and into the twentieth century, many of the departments responsible for the oversight of these policies in the United States would also oversee during wartime the forced removal of Japanese Americans from the West Coast into government incarceration centers. I detail these accounts in chapters 3 and 4, respectively, but for now I need to emphasize how their administrative overlaps have much to do with what Karma Chávez calls the "alienizing nation" and the intersection of expropriated land, labor, and racialized energy, or the rendering of a racialized population as bodies to *exhaust*.²⁸

One of my primary goals in this book is to remember how the "sexually modern" body was an ecological one, tarried between contradictions of energy's latency and actualization. Under the auspices of *energy*, sexuality functions as a technique of transforming the biopolitical body into an economically useful form. The contemporary world often roots cognizance of sexuality as a fully entrenched property of the self and personhood, where mutable desires, drives, or even libido vitality transform as testimonials of personal virtue. More colloquially, the energy politics of sexuality might register as the emittance of "big dick energy" that wafts with swagger. But historians of sexuality remind us this

linkage between self-hood and sexuality is historically contingent: one wherein the authority of the science of sex would ascend with eugenics. In the context of North American eugenics and sexology, the drive for “physical vigor and the moral cleanliness of the social body” became in part a vision of vitality that cleaved so-called aberration from the web of life, to expand the bodily capacity of a natal ethnonationalism. Competing for cultural, moral, and scientific authority, these discourses of sexuality prized elimination and disposability of “defect” and “degenerate,” justifying the “racisms of the state on the horizon.”²⁹ This story of bodily capture by scientific knowledge, the naming of aberrations as “crimes against nature,” and the dissemination of technologies to produce a subject adherent to logics of human difference is what Foucault describes as one modality of biopower, and what I’ve referenced as “sexual modernity.” Sexuality’s historical specificity thus helps us remember the proliferation of cultures of sex—love, intimacy, kinship—that long precede this moment, as many critics of Foucault and the modernity thesis have argued. However, in Foucault’s account, we also find a story of sexuality as one vector encompassing the modulation and regulation of life, making nature and energy two largely unrealized dimensions for queer and sexuality studies more broadly.³⁰ Biopower and biopolitics offer a critical entry point into understanding sexual modernity’s extractivist nature.

Energy is a scalar problem and facilitates connections between concerns of bodily vitality and the global cultures and systems of energy extraction. My point here is not to quibble with legitimate critiques of substance, nor is it to offer a deep dive into the archive of the sexual sciences to suggest a new periodization for the history of sexuality. Rather, my affinity for Foucault’s vocabulary comes from wanting to stretch “mosaic,” the metaphor he deploys to observe a milieu.³¹ When read in the context of making the North American West into a mythic place of vitality production, I see mosaic *environmentally* and as an infrastructural imagination. To start, why should sexuality studies scholars take for granted that the notion of “possessive sexuality” emerged precisely in an age of modernizing infrastructure that governed how individuals were encouraged to imagine and feel movement?³² Take, for instance, the Chicago World’s Fair of 1893, rendered as a monument to Columbus’s “discovery” of the Americas, but also the white, electrified, forward-looking, technocratic imagination of Anglo-American modernity. The question matters because it shifts away from origin stories to stories of layering, a space-time so vital to mapping the Capitalocene.³³

Mosaics want *moorings* and necessitate stories of *sedimentation*. Origin stories fundamentally miss how infrastructural time lives in *layering*, through the development and appropriation of systems and networks of energy actualization. When we speak of *modernities*, the fetishization of progress, speed, and rationality indeed come to the foreground, but the term also speaks to confluences: urbanization and its moral panics, emerging consumer capitalism, the rise of technocratic administrative governing, architectural aspiration, agricultural practice, forestry management, and more.³⁴ Modernity also marks a particular relationship to energy through its capacities for optimization: for making and exploiting racialized labor, transforming cultures of work, fetishizing efficiencies, streamlining through design, and experiencing new sensations afforded by new forms of movement made possible by modern infrastructure and attendant energy systems. Each of these relationships were made possible through an even longer history of racialized capital accumulation in the form of slavery, settler colonialism, and empire.³⁵ I work with sexuality's entanglement with dominant infrastructures and energy systems so central to capitalist geographies and the social production of nature: inclusive of transportation, communication, and water, among others. Still, how understanding of these intersections take shape depends on *where they materialize*, making ecology, or the connections between place and systems of interdependence, vital in confronting the fundamental disconnect of sexuality from colonial energy systems, making sexuality a multiscalar, environmental problem.

Temporally and spatially, sedimentation attunes us to deposits left behind—the land lines—and their slow build up, weathering, erosion, overlap, friction, and pressure. As an interdisciplinary problem, sedimentation envelops cultural and ecological processes, making it possible to understand the long life of sexual modernity's environmental imprint as an inheritance conjured and passed generationally. That passage enables the ongoing replication of a codified and concretized selective tradition. I do not want to suggest that energy cultures are static nor outside political struggle, as scholars and activists of energy justice have argued time and again. For that reason, for the remainder of this section, I want to take a multiscalar approach in more clearly delineating how *heredity* came to matter as a subject of territorial and energy expansion efforts in the late nineteenth century in addition to its lingering throughout much of the early twentieth century.

To the scientific class the optimization of whiteness necessitated securitizing sex from *enervation*, or slow devitalization mapped through