

Final Programme: Extraction and the Environment Colloquium, 28-31 May 2019

Old College House, University of Pretoria

Tuesday 28 May 2019

08:00 – 08:30	Registration
08:30 – 09:00	Opening of the colloquium by the University of Pretoria Vice-Chancellor and Principal Professor Tawana Kupe
09:00 – 09:20	Remarks by Professor Sara Guyer (President of the Consortium for Humanities Centres and Institutes) – University of Wisconsin, Madison
09:20 – 09:30	Welcoming remarks by Professor James Ogude (Director, Centre for the Advancement of Scholarship)
09:30 – 10:30	<i>Parasites of Capital: Land, Labour and Disease in the Making of the Firestone Plantations Company</i> Keynote Address – Professor Gregg Mitman Interim Director, Center for the Humanities; Vilas Research and William Coleman Professor of History, Medical History, and Environmental Studies (University of Wisconsin, Madison) In this talk, I seek to bring two narrative threads together--one centered on natural resource exploitation, the other on Western biomedical research--in thinking about the history of extraction in Africa. In the equatorial rainforest belt of West and Central Africa, virus hunters, disease ecologists, and multinational companies mined vast regions, profiting from the natural wealth contained within. The materials they collected, the mines and plantations they established, and the public health interventions they made have had longstanding consequences for the livelihoods and well-being of human and non-human inhabitants. In exploring forms of parasitism, both biological and social, that emerged in the transformation of the Liberian rainforest into an industrial rubber plantation by Firestone Tire & Rubber Company, I offer one lively possibility for thinking about the poetics and politics of extraction in plantation worlds.
10:30 – 11:00	TEA BREAK
11:00 – 12:30	Session 1: POLITICAL ECONOMIES OF EXTRACTION Chair: <i>Tafadzwa Mushonga (University of Pretoria)</i> <i>Oil Palm and Huilerie du Congo (HCB) in the Plantationocene</i> Ayodeji Wakil Adegbite (University of Wisconsin-Madison) <i>Women livelihoods in the context of the environment: An inquiry into the effects of oil discovery resettlement activities in the Albertine Graben, Uganda</i> Specioza Twinamasiko (Mbarara University of Science and Technology, Uganda)
12:30 – 14:00	LUNCH



14:00 – 16:30

Session 2: POLITICAL ECONOMIES OF EXTRACTION (continued)

Chair: *Tafadzwa Mushonga (University of Pretoria)*

The Political Economics of Extraction and Profit: After Lives of Slavery across the African Indian Ocean

Serah Kasembeli

Mining extraction and environmental calamities recorded in the casebooks of the Grahamstown Lunatic Asylum, 1890–1910: a study of environmental history in South Africa

Rory Du Plessis (University of Pretoria)

National and Global Secrets: Why Africans are Unaware of the Value of their Minerals

Manka E. Tabuwe

Wednesday 29 May 2019

08:45 – 09:00	Registration
09:00 – 10:00	<p><i>Carbon Dioxide, Climate Change and an Energy Transition for a Future Africa</i> Keynote Address – Professor Emil Roduner (University of Stuttgart and University of Pretoria)</p> <p>Burning fossil fuels since the beginning of industrialization has led to an increase of atmospheric CO₂ concentration with concomitant temperature rise considerably beyond any levels over the past 800 000 years. Considering the fact that people have adapted to live at temperatures between +50°C and -50°C, an increase of the average global temperature by 2°C looks negligible. However, it is predicted to have severe consequences for life on Earth, with sea level rise by several meters and changes in habitability and biodiversity due to climatic changes, expanding deserts and disappearing glaciers.</p> <p>There are worldwide efforts towards a net-zero carbon emission economy by replacing fossil fuel with renewable energy, mainly solar photovoltaics and wind electricity. This implies a fundamental energy transition. Beyond this, CO₂ can be captured and stored, or utilised as feedstock for renewable liquid solar fuel that can be traded or used for energy storage.</p> <p>More than 80% of the African population is not connected to an electricity grid. Solar and wind energy allow for a significant improvement of living standards in off-grid locations. Electrical power is needed for water purification, desalination and recycling, and for operation of refrigerators to preserve medical drugs and keep food fresh. It permits connecting to the world while preserving tribal entity, local culture, language and religion. This will reduce significantly any migratory pressures.</p>
10:00 – 11:00	<p>Session 3: ENVIRONMENTALISM, RELIGION AND CULTURE <i>Chair: Catarina Gomes</i></p> <p><i>Knowing as Belonging: Soil, Discursive Violence and Indigenous Ecological Knowledge in the African Imagination</i> Douglas Kaze (University of Jos, Nigeria)</p> <p><i>Religious responses to climate change in Zimbabwe: A view from the degradation of cyclone Idai</i> Pauline Kazembe</p> <p><i>Folklore and Environmental Conservation among the Aari of Southern Ethiopia: An Ecocritical Study of Aari Traditional Religious beliefs, Myths, and Rituals</i> Endalkachew Hailu Guluma (Arba Minch University, Ethiopia)</p>
11:00 – 11:30	TEA BREAK
11:30 – 13:00	<p>Session 4: ENVIRONMENTALISM, RELIGION AND CULTURE (continued) <i>Chair: George Odera Outa (University of Nairobi, Kenya)</i></p> <p><i>A Critical Exposition of Yoruba Life-world of Human and Nonhuman Animal Relations (HAR)</i> Adewale Oluwole Owoseni (University of Ibadan, Nigeria)</p> <p><i>Performing petro-technology in the Niger Delta</i> Henry Obi Ajumeze (University of Cape Town)</p>
13:00 – 14:30	LUNCH



14:30 – 17:00

Documentary Screening and Discussion: Professor Gregg Mitman

The Land Beneath Our Feet (directed by Sarita Siegel and Gregg Mitman, 2016)
The Land Beneath Our Feet weaves together rare archival footage from a 1926 Harvard expedition to Liberia with the journey of a young Liberian man, uprooted by war, seeking to understand how the past has shaped land conflicts in his country today. This film is an explosive reminder of how large-scale land grabs are transforming livelihoods across the planet.

Trailer link: <https://vimeo.com/166601524>

Upland (directed by Edward Lawrenson, written and produced by Killian Doherty and Edward Lawrenson, 2018)

In the late 1950s, a Liberian-American-Swedish company called LAMCO established mining operations in the remote highlands of Liberia. The arrival of this multinational firm spurred the design and construction of a sprawling modernist new town called Yekepa to house employees and their families. Today this new town is almost entirely abandoned, its buildings empty and facilities left to ruin. What remains tells a story of colonialism, of environmental destruction, an elusive beast and the empty promises of industrialization.

Thursday 30 May 2019

8:45 – 9:00	Registration
09:00 – 10:30	Session 5: EXTRACTION, ENVIRONMENTAL JUSTICE AND LAW Chair: <i>Melanie Murcott (University of Pretoria)</i> <i>Preliminary assessment of ecological impacts of transportation infrastructure development: A reconnaissance study of the Standard Gauge Railway in Kenya</i> Tobias Ochieng Nyumba (University of Nairobi and African Conservation Centre, Nairobi) Of Imperilled World Forest Resources: International Environment Law, the Humanities Nexus and Some Reflections on ‘Creative Legal Solutions’ George Odera Outa (University of Nairobi, Kenya)
10:30 – 11:00	TEA BREAK
11:00 – 12:00	Session 6: EXTRACTION, ENVIRONMENTAL JUSTICE AND LAW (continued) Chair: <i>Melanie Murcott (University of Pretoria)</i> <i>Moving beyond the dualism – addressing illegal mining in South Africa</i> Richard Chelin <i>How deep is your love? The case for environmental justice in postcolonial Angola.</i> Catarina Gomes
12:00 – 13:00	Discussion
13:00 – 14:30	LUNCH
14:30 – 16:00	Planning Session on the Way Forward Chair: <i>Professor James Ogude</i>

Friday 31 May 2019

Half Day	The Centre for the Advancement of Scholarship will be organising a day tour of Pretoria for participants who are interested in attending. Please confirm with Ayanda Sihlahla – ayanda.sihlahla@up.ac.za
18:00	Closing Cocktail Function





Abstracts (Alphabetical by Surname)

Oil Palm and Huilerie du Congo (HCB) in the Plantationocene

Ayodeji Adegbite (University of Wisconsin – Madison)

The Huilerie du Congo (HCB) was a subsidiary of the Lever brothers (Unilever) founded in 1911. A product of the partnership between the Belgian State and the British company Lever Brothers (later Unilever), HCB emerged from the shadow of King Leopold's notoriously brutal rule in the Congo. Under the guise of championing the "international campaign for human rights," built on the promises of welfare capitalism and its power as a modernizing and "civilizing" force in Africa, the HCB, with the support of the British government, secured five concessions with the Belgian Congo state for Lord Leverhulme's enterprise. Despite its promises, the HCB furthered land alienation, racialized violence, and forced labor that had been instrumental under King Leopold's reign. As Adam Hochschild writes in the introduction to the translation of Marchal's study of the tragic history of the Congo: "the palm oil trade established by the British industrialist Lord Leverhulme" ... is another "story of atrocities hidden from view," part of colonial Africa's history that "is only beginning to be told".

This paper aims to work through the poetics and politics of extraction manifest in the HCB that are buried in documents, behind-the-scenes negotiations, and parasitic infrastructures that enabled the reproduction of violent capitalist forms of natural resource development. Through this process Congo's palm oil became the platform upon which vast multinational corporate enterprises were built, while creating a Congo society susceptible to violence, poverty, diseases, and inadequate public health infrastructure. The recent Ebola outbreak in the DRC brings renewed attention on ecology and environment, and its impact on African bodies.

Today, the Congo economy is sustained by neocolonial forces of European and American investment through multinational companies and international agencies such as Feronia, CDC Group, and the World Bank. The DRC derives its operative force from predatory African elites and the whims of the global capitalist system. The landscapes and structures built from these concessions shape productive processes, institutions and consequently determine class structure, state organization, and policy making and implementation.

This paper uses the HCB plantation as an analytic tool to trace the extent to which the continuing tragedies of the Congo are defined by not only decades of overlapping resource wars for bodies, ivory, rubber, oil, copper, wood, coltan, uranium, diamonds, but in the political economy, and ruins created and sustained by plantations and their legacies. By paying attention to Leopold, Lord Leverhulme and HCB, on the one hand, and the workers on the HCB plantations on the other, this paper hopes to contribute to the "interrogation of the Plantationocene".

Performing petro-technology in the Niger Delta.

Henry Obi Ajumeze, University of Cape Town

The landscapes of oil producing communities are everywhere heavily invested in the technologies of what Hanna Musoil describes as "the liquid modernity". If the corporate project of multi-national oil companies is the production of "modernity's infrastructural invasions", in the spaces in which these facilities are installed for crude extraction and distribution became expressive of false modernities, one infused with metallurgical rust and pollution of the environment. In the Niger Delta of Nigeria



where crude oil was discovered in huge commercial quantity in 1956, several networks of pipelines and oil well-heads have become a part of the region's physical environment. These techno-modern materials are directly implicated in the massive spillage of crude oil into the creeks and rivers of the Niger Delta such that resonates with what David Orr describes as "the dialogue between oil and water". Geographically bound in the substrate of polluted creeks and seascapes of the Niger Delta, oil facilities mostly in various stages of rust and decay find expression in how materials of modernity facilitate slow violence. In other words, they represent the evidence of ecological damages that underwrite the history of insurrection and violence in the Niger Delta. In this vein, it is unsurprising that oil facilities and installations are the target of insurrectional anger, one that is often provoked by ways in which the presence of techno-modernity is framed as an elusive reality. This study uses the oil well-head and pipelines for case study, and focuses on ways in which the techno-science of oil is represented in postcolonial drama and literature. It draws on cultural texts/plays written about the Niger Delta to analyze and discuss the processes through which the metallurgical matter enters into the service of political insurgency. It further discusses ways in which oil facilities are dramatized and performed, tracking its transformational possibility from its potential as conduit of energy to the condition of waste and abandonment. In exploring ways in which waste and rust inflect the history of techno-modernity in the Niger Delta, this study proposes to track the contradictory subjectivities of visibility and violence in oil's ontology in the region.

Moving beyond the dualism – addressing illegal mining in South Africa

Richard Chelin, ISS

Illegal mining is a multifaceted problem with economic, environmental and social impact. Besides costing the South African economy around R7 billion a year, the negative environmental impact is far greater as it includes the loss of biodiversity, contamination of soil, groundwater and surface water. Due to the economic benefits derived from illegal mining, the practice has been undermined by organised criminal syndicates.

It is against this background that this paper examines the growing threat of illegal mining in South Africa. While the debate on illegal mining tend to focus on the artisanal vs small scale mining vs informal mining, this paper focuses on the criminal aspect and situates the issue within an environmental organised crime framework. In doing so, the author provides a brief exposition of the policies predominantly used to address the phenomenon with specific focus on their inadequacies in this regard. To this end, the organised criminal value chain are examined and recommendations on how to tackle this criminal enterprise are provided.

Mining extraction and environmental calamities recorded in the casebooks of the Grahamstown Lunatic Asylum, 1890–1910: a study of environmental history in South Africa

Dr Rory du Plessis, University of Pretoria

The casebooks of the Grahamstown Lunatic Asylum contain not only clinical entries but also document how the mining industry and the various environmental calamities of the late nineteenth century had a bearing on an individual's mental distress. In terms of mining, the casebooks are inundated with patients who were sent to the asylum from the De Beers diamond mine in Kimberley suffering from



overwork, privation and mental anguish. Along these lines, the asylum's casebooks provide evidence of how the mining industry engaged in labour practices that weighed heavily on the bodily and mental health of the miners, and eventually culminated in the onset of mental illness. In terms of environmental calamities, the casebooks illustrate how various droughts, and the rinderpest (cattle disease) epidemic of 1896–1898, featured as significant factors that brought on an individual's attack of mental illness. Moreover, for the patients of the asylum, the lack of access to clean water contributed to the onset of contagious diseases that contributed to a substantial number of deaths. In sum, the paper aims to identify and explore the casebooks of the asylum as an important resource for understanding how extraction economies and industries, as well as environmental disasters impacted on the mental and physical health of individuals in the late nineteenth century of South Africa.

How deep is your love? The case for environmental justice in postcolonial Angola.

Catarina Antunes Gomes

As an emerging and interdisciplinary field, the major contribution of Environmental Humanities may be described as the questioning the ontological exceptionality of the human. This amounts to a development of the critique against anthropocentrism, which can be traced in the academia to the 1960-70's proposals on Deep Ecology. The 1992 Earth Charter represented an important consolidation of that same critique.

However, the challenge the ontological exceptionality of the human should not be made in an historical void, whereby historical and political responsibilities would be nullified. It is in this sense, that a postcolonial approach to Environmental Humanities becomes crucial: it is the element needed in order to imagine and implement new ways of life with justice to those that have been more vulnerable to climatic changes. Indeed, as stated by DeLoughney, «postcolonial approaches emphasize how experiences of environmental violence, rupture, and displacement are central ecological challenges across the Global South, while at the same time identifying possibilities for imaginative recuperation that are compatible with anticolonial politics» (2015: 2).

As it is known, Angola was under Portuguese colonial rule until mid-1970's. The last century was prolific in colonial politics of redesigning landscapes, peoples and resources while implementing capitalist modes of extraction and economic development. Similar policies have been pursued by the postcolonial government. The consequences of phenomena such as land grabbing and extractivist industries as well as the lack of consequent public policies to fulfil basic human rights are currently being magnified by serious climate change, affecting particularly the historical disavowed communities. This paper will focus on the case of San communities living in the south of Angola. Without a postcolonial approach to their increasing marginalization, what would it mean for San communities to question the exceptionality of the human?

Folklore and Environmental Conservation among the Aari of Southern Ethiopia: An Ecocritical Study of Aari Traditional Religious beliefs, Myths, and Rituals

Endalkachew Hailu Guluma, Arba Minch University, Ethiopia



The Aari of Southern Ethiopia have preserved the biodiversity of their land for centuries as studies indicate. But how did this illiterate community do so? This study answers this through an ecocritical study of Aari myths, traditional religious beliefs, and rituals. These folkloric data are collected from South Aari district's elders selected through snowball sampling using unstructured interviews. They are then appraised using ecocriticism. The results showed the overwhelming majority of Aari beliefs, values and folk ideas about nature are ecofriendly and ecocentric. For Aaris, the first ancestor of every Aari clan was born out of an a natural element (most often earth, water, sun, a hill/mountain, river or forest). And places where the first ancestors came from or first settled in and got buried in are sanctified together with their vegetation cover or water bodies. The 'Godmi', holders of hereditary priesthood, are often considered as born from certain natural elements and as having a mythical connection with those elements. Every Aari community has its own forest as a sanctuary to perform worship rituals for Sabi (God) and Beri (Goddess) and each household has a small grove in which these rituals are performed. The rituals are done seasonally, when the believer is in distress or when a Godmi says Sabi and Beri have come to reside with their subjects. In addition, ancestral spirits are also venerated and worshiped in family groves. In general, trees, certain springs and the forests are seen as holy (filled with the grace of the deities and ancestral spirits, pure, cleansing and protecting). As spirits Sabi sends for punishment, Tsoysi, are believed to reside in forests, cutting them down is believed to bring calamity upon the trespasser. They say Sabi reveals itself through big old trees and won't cut them. Springs associated with Beri are sanctified. Wild animals coming from other areas are believed to come seasonally to perform the Chishi ritual for Sabi and will not be touched. Women only participate in Beri rituals. In general nature is respected and viewed as the origin and protector of mankind and the abode of deities and spirits. Aari people considered nature part of them and what Sabi and Beri and their ancestors gave them to keep. Their view towards the environment is more closer to an ecocentric one and is eco-friendly. But nowadays, the spread of Christianity has decreased believers of traditional religion and is endangering the environment. So, multidisciplinary environmental conservation efforts incorporating Aari indigenous knowledge and practices of conservation, instead of those relying solely on modern science, are needed in Aariland.

Key Words: Southern Ethiopia; Aari; Ecocriticism; ecocentric, myths, rituals, traditional religious beliefs, environmental conservation; indigenous knowledge; folklore.

The Political Economics of Extraction and Profit: After Lives of Slavery across the African Indian Ocean

Serah N. Kasembeli

This paper thinks through life narratives of slavery, civil war and internal African movements in Eastern Africa to conceptualize the question of war, refugee crisis and modern-day slavery as one related to the political economies of natural resources. It argues that the invisibility of modern-day slavery and the after lives of slavery across Indian Ocean Africa are immersed in contentions of mineral resources such as oil for example the case of the Sudan. The research examines how Dave Eggers's *What is the What: The Autobiography of Valentino Achak Deng* (2006) and Mende Nazer's biography *Slave: My True Story* (2003) grapple with internal African slave ontologies, and migration as both geo-historiographical displacement and economic violence. This research finds useful the recent reality of the demonstrations in Sudan and the overthrowing of Omar Hassan al-Bashir, and the case of the Lost boys of Sudan to make interconnections of the refugee crisis, child soldier and modern-day slavery as



one related to the Anthropocene, and the political economics of extraction and profit. These literary texts depict the invisibility of slavery across the continent, not only in the watch of Human rights bodies and regional cooperations, but also in the face of the economic subjectivities produced by economics of the rush for natural resources and the politics around it. The focus on these texts in the space of the Eastern African Indian Ocean will be useful to explore how modern-day slavery has been (mis)understood in the shadow of economic, political crisis of the environment.

Knowing as Belonging: Soil, Discursive Violence and Indigenous Ecological Knowledge in the African Imagination

Douglas E. Kaze, University of Jos, Nigeria

Beyond focus on the mindless transformations of colonised environments by colonial forces, one of the major concerns of postcolonial studies is the centrality of knowledge and perceptions in the practice of power in the colonial process. That is to say, the kind of colonial violence perpetrated on African physical environments and human-earth relations are rooted in generations of European ecological misperceptions. In this paper, I seek to explore the ways in which African writers have imaginatively sought to engage the impact of these misperceptions not only on the environment but particularly on indigenous ecological knowledge. I centre the discussion on how the motif of soil or earth vis-à-vis sonship/daughtership is used to approach this in Chinua Achebe's *Things Fall Apart* and Ngugi wa Thiong'o's *Weep Not Child*. In these novels, we encounter characters who have close engagement with the soil but have to deal with different forms of disruptions that result from major historical shifts in the periods depicted. Achebe's reimagination of an agrarian and animistic pre-colonial Africa at the threshold of colonialism provides us with the platform from which to examine the early beginnings of violence to the African earth in relation to what is meant to be a son or daughter of the soil not only through genealogical and mystic connections to the earth but also through sophisticated local soil knowledge. Ngugi's novel, set in colonial Kenya, offers an interesting juxtaposition, and tensions, of land claims and significations based on African indigeneity and British conquest (and their ontologies). The discussion will be in conversation with Kate B. Showers' concept of soil as historical bodies, which provides a framework that allows intersections of the diverse domains of literality and tropology, time and space, and the human and the non-human.

Religious responses to climate change in Zimbabwe: A view from the degradation of cyclone Idai

Pauline Kazembe

The subject of climate change and the activities surrounding the conservation of the environment continue to occupy a marginal position which is constantly threatened by resistant and disavowing sentiments. Yet, the current global environmental crises and climate change related problems are a direct result of human activities. Fundamental to some of these human activities is religious belief and practice. This study explores the various ways in which this human activity can shape the ways people conceptualise as well as act in response to climate change issues. It does this by qualitatively considering the various religious discourses on and responses to the environmental degradation caused by tropical cyclone Idai which recently hit Zimbabwe, Mozambique and Malawi. The major objective is to unpack the religious meanings attached to this particular environmental disaster and



to issues of climate change in general. These meanings will then be assessed so as to evaluate the extent to which they can work for or against ecological sustainability.

This assessment will be reached by answering four related questions:

- What is the role of religion in discoursing climate change related issues?
- Are there any religious archives for understanding the environment?
- In what ways do the religious archives for environmental knowledge influence people's responses to climate change problems?
- What research contributions can the humanities make in framing the religion-climate change convergences?

Of Imperilled World Forest Resources: International Environment Law, the Humanities Nexus and Some Reflections on 'Creative Legal Solutions'

George Odera-Outa, University of Nairobi, Kenya

This paper discusses 'creative legal solutions' that can contribute to and counteract the extensive menace of forest and environmental degradation. It provides a brisk review of the state of play for forest resources within the general framework of International Environmental Law conventions and norms, with a view to qualifying some of the approaches considered effective and which others, one would suggest, are worth pursuing particularly in the era of climate change. The question is examined as to whether there are veritable contributions and insights from the humanities, and especially literature, in so far as artists have always endeavoured to recreate humanity and all its foibles. A recourse to celebrated African novelist, Chinua Achebe's profundity in some of his better known writings bear significant environmental legal frameworks that are part of the regime of creative solutions.

Preliminary assessment of ecological impacts of transportation infrastructure development: A reconnaissance study of the Standard Gauge Railway in Kenya

Nyumba Tobias Ochieng, University of Nairobi and African Conservation Centre, Nairobi

Transportation infrastructure such as railways and roads play a key role in the movement of goods and services within and between countries, contributing to economic and social growth. Kenya, with support from the Chinese government, is currently constructing a standard gauge railway (SGR) to support the country's Vision 2030 development agenda. Although the actual land area affected by the SGR may cover only a small proportion along the corridor, a significant proportion of the area supports a wide range of ecologically fragile and important ecosystems in the country. The aim of this paper was to broadly identify the actual ecological impacts of the SGR vis à vis the perceptions of stakeholders and to use that information to inform on ecologically sensitive design, implementation, and mitigation of linear infrastructure impacts. Qualitative data was collected through 24 group interviews and meetings comprising over 40 key informants in 14 sites along the Mombasa to Narok sector of the SGR. The surveys aimed to gain the understanding and perceptions of experts in biodiversity conservation, communities and local leaders on the interactions between the SGR and the traversed ecological systems. Qualitative content analysis methods using the Qualitative Data Analysis Miner Lite (QDA) software were applied to code and categorize the qualitative data. ArcGIS



10.4 was used to spatially map the SGR, key ecosystems and protected areas and together with the qualitative data, identify impact hotspots. Four dominant themes emerged: 1) ecosystem degradation; 2) ecosystem fragmentation; 3) ecosystem destruction; and 4) impacts of climate change. Ecosystem degradation was the most commonly cited impact while ecosystem destruction was of the least concern. Climate change issues mainly related to current shifts in climatic conditions, loss of forest cover and drying up of rivers and streams and concerns about their future changes. Our results show that the SGR affected key ecosystems in the country and noted the asynchrony between impact mitigation, construction and operations, and stakeholder views. The paper presents a conceptual model that highlights how ecologically sensitive project design and implementation can be better undertaken for mega linear infrastructure. Therefore, we recommend that project proponents develop sustainable and ecologically sensitive measures to mitigate the impacts.

A Critical Exposition of Yoruba Life-world of Human and Nonhuman Animal Relations (HAR)

Adewale O. Owoseni, University of Ibadan, Nigeria.

Debates in the global North are ongoing on the expediency of deconstructing (or otherwise) of the epoch of the Anthropocene in the course to mitigate the evolving crises (of climate change, global warming, extinction of natural habitat and species) that beset the environment and its constituents (human, animals, atmosphere, biosphere and so on) at large. As the global South is also rarely spared of the 'unequaled' dispensation of the evolving crises, it is timely to factor the plausible contributions that could be derived from the autochthonous pool of understanding within the context of African communities specifically on the crises posed by the epoch of the Anthropocene. Drawing insights from my ongoing Ph.D. thesis on human and nonhuman animal relations in Yoruba (Southwest Nigeria) thought, this paper attempts to argue that factoring the principle of 'species interdependency', which is compatible with the larger goal of environment-centered livelihood (existence) is viable for addressing the challenge posed by the Anthropocene epoch. Hermeneutics is devised as the method for explicating the Yoruba life-world (worldview and practice) of HAR. This is substantiated through the interpretation of myths, belief, superstitious relational attitudes, moral nominalism, entertainment and aesthetics that depict the dynamics of HAR in Yoruba thought. Furthermore, the paper argues that the justification for the Yoruba worldview is underscored by the hybridity of ecoanimism and weak anthropocentrism, described as 'ecoanimist anthropocentricity' for the sake of precision. The paper concludes with some remarks about the significance of this kind of effort and the problematic issues that may ensue in proposing such an outlook.

Key Words: Yoruba, HAR, Anthropocene, Ecoanimism, Weak Anthropocentrism

Women livelihoods in the context of the environment: An inquiry into the effects of oil discovery resettlement activities in the Albertine Graben, Uganda

Specioza Twinamasiko, Mbarara University of Science and Technology, Uganda (with Katja Werthmann and Frank Ahimbisibwe)

The discovery of commercially viable oil reserves in Albertine Graben has attracted a number of oil-development activities. The Ugandan government gazetted masses of land so as to execute oil related activities. Consequently, natives in the oil-rich communities have been resettled to pave way for such



developments. Some families have lost their arable lands and other natural resources they depended on for their livelihoods. Most of the affected are women who were believed to be bread-winners for their families. Though studies have been done on the effects of oil discovery on the Albertine Graben communities, little research has focused on how oil-induced resettlement activities have affected women's reliance on the environment for livelihood. This paper sets out to address this lacuna.

Using a phenomenological design, we set out to investigate the lived experiences of women before and after they were resettled. Purposive sampling was used to select respondents in their particular categories. We used in-depth interviews and focus group discussions to obtain the experiences of women. Inductive methods to analyse qualitative data were applied and data quality was ensured through triangulation and respondent validation strategies. Ethical clearance was sought from Research Ethics Committee of Mbarara University of Science and Technology and Uganda National Council of Science and Technology.

Results indicate that before resettlement, women were dependent on environment for their livelihoods. They used arable land for agriculture, forests for firewood and water from L. Albert for food, irrigation, and home use. After resettlement, women's livelihood was totally changed and this impacted the environment. Much pressure has been put on land causing fear for future generations. Further, it was established that government failed to give land titles to the resettled people and this increased their insecurity over land ownership. They then resorted to mass burning to demarcate land boundaries. This practice has not stopped and has led to continuous degradation of the environment. Garbage disposal was another challenge. During resettlement, many families were congested in particular places what they termed as a camping. This increased the possibility of disease outbreak resulting from poor hygiene conditions in the camps. In Buliisa district in particular, crop farming was replaced with charcoal burning adding to the already havoc caused to the environment. It is recommended that future resettlement programmes should focus on pro livelihood sustainability by ensuring maintenance of the former income sources in order to save the environment.

Key Concepts: Oil discovery, environment, resettlement, women and livelihoods



National and Global Secrets: Why Africans are Unaware of the Value of their Minerals

Manka E. Tabuwe

The history of mining in Africa is one that has been shrouded in secrecy from the time gold, diamonds, bauxite and other precious minerals were discovered. Many conflicts including civil wars have been fought over access and ownership to mining resources. Up till date, there is ongoing conflict in the Democratic Republic of Congo and debates over the impact of mining on citizens in South Africa. In Cameroon, gold is mined in the East Region and managed by the government. Yet, very few citizens have knowledge of the extent of such activities or of the real value of these minerals to the gross domestic product. These minerals are most often evaluated by foreign experts, with little information passing on to the public. This study looked at reporting of mining activities in terms of how much it educated the public on the issues surrounding environmental exploitation and national investment. Conducting a content analysis of newspapers from the DRC, Cameroon, South Africa and Nigeria, the trend is expected to be limited media coverage contribution to the knowledge economy in mining in Africa, both as an economic activity as well as it's impact on the environment and social development

