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An African-centred approach to land education

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(Received 29 February 2012; accepted 26 March 2013)

Approaches to environmental education which are engaging with place and critical pedagogy have not yet broadly engaged with the African world and insights from Africana Studies and Geography. An African-centred approach facilitates people's reconnection to places and ecosystems in ways that do not reduce places to objects of conquest and things to be exploited for profitability and individual gain. Such an approach offers effective critiques of settler coloniser perspectives on the environment and deeper understandings of the relationship between worldview and ecologically sensitised education. Through examples from Africana Studies and Geography, this article provides an introduction to how an African-centred approach can contribute to the development of a Land Education perspective and improve college-level environmental education.

Keywords: worldview; geography; place; environmental education

Introduction

Place-based pedagogical approaches have turned attention to the importance of developing ecological understanding by connecting people to the actual places in which they live. Together with critical pedagogy, place-based alternatives can both call into question received views about how people relate to land and environments, and, more specifically, raise awareness and sensitivity to colonial relationships underlying people/environment relations. This at least is a thread common to even the most mutually antipathetic of approaches (Basole 2009; Bowers 2008; De Lissovoy 2010; Gruenewald 2008; McLaren, Macrine, and Hill 2010). However, perspectives centred in the African world (i.e. Africa and African Diasporas) remain largely outside the purview of these alternatives (e.g. Breidlid 2009, 2013; Glasson et al. 2006, 2010; Le Grange 2005; Mueller and Bentley 2009), and there has been little to no engagement with long-standing place-based and environment-focused perspectives developed in Africana Studies and Geography.

We aim herein to offer an African-centred perspective that further detects and unsettles colonisers' views promoted in much environmental education, even when guided by place-based approaches. We initiate this process in two ways. First, we explore how an African-centred perspective, as understood through Africana Studies, can be useful in reworking pedagogical materials that contribute to the making of a land-based approach. Unlike prevailing Eurocentric worldviews, an African-centred perspective can be particularly effective in facilitating people's reconnection to

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places and the ecosystems they inhabit in ways that do not reduce them, among other things, to objects of conquest, or things to be exploited for profitability and individual gain. Second, we attempt to show how ideas from an African-centred perspective can be implemented to improve college-level environmental education and thereby contribute to the development of a Land Education perspective in a North American context.

Environmental education, place-based alternatives and settler colonialism

Tied to rising concerns over environmental degradation, the institutionalisation of environmental education in the West can be traced to the 1960s and in many cases, tries to offer holistic understandings of people's relationships to environments. Mainstream environmental education approaches have grounded their teaching in the non-human world, with the aim of living in it sustainably (e.g. Ernst and Theimer 2011; Hungerford 2009; Strife 2010). Regrettably, such approaches have often neglected to focus on lived experiences in society, the diversity of lived environments, and the ways in which environments are also products of social processes. In other words, what is often missing in such environmental education is the 'question of history, culture, politics and power' (Cole 2007, 36). There have been attempts to go beyond conceptions of nature as that which is not human or urban, but they remain limited because of the primary, if not sole, focus on the non-human at the expense of considering oppressive social structures.¹

To some extent, the combination of critical pedagogy and place-based education (e.g. Gruenewald 2008) is an attempt to rectify neglect of the social underpinnings of what constitutes environment. Place-based education is rooted in efforts to raise the effectiveness of institutionalised schooling by integrating the curriculum with activities in the community in which students live. Such place-based approaches aim at both making institutionalised education relevant to students and sensitising students to the importance of the social and environmental aspects of the places in which they live. It puts the local (and local knowledge) at the centre of teaching about the world, both social and environmental, and so can serve as an entry point to raise awareness of and valorise systems of knowledge that are typically dismissed. At the same time, the emphasis on 'reinhabiting' the local seeks to avoid parochialism by involving students in examining linkages between places and by including Indigenous knowledge and multiple cultural perspectives regarding the making of a place (Gruenewald and Smith 2008; Sobel 2005).

What underlies these perspectives is a struggle against the reproduction of views that ignore relations of power in a capitalist system, whose main basis of existence has been and remains colonialism (Fenelon and Hall 2008). Colonialism is a structural condition whereby people are dichotomised into coloniser and colonised (Ladson-Billings and Donnor 2008, 67; Memmi 1991). Land is understood as a commodity, as something to control, own, and exploit for the coloniser's benefit. Both the colonised and the land in which they live are objectified, and often Indigenous peoples, including Africans in the case of colonisation in Africa, are regarded as part of nature, to also be conquered or forcibly assimilated into colonisers' ways.

Yet colonialism is context-dependent. In regions like the USA, settler colonialism is the foundation of current national states and pervades social relations. Its particularity lies in a combination of genocide-supported land conquest largely directed at Indigenous peoples and mass abduction-based slavery largely affecting

African people (Wolfe 2001). In settler colonialism, Indigenous peoples have been viewed by settlers as pests to be destroyed so as to enable sole use of their land. The world is ideologically fitted into a settler logic, whereby a superior coloniser – endowed with civilisation, science, rule of law, etc. – is considered as rightfully ruling over or extirpating an inferior colonised both physically and culturally. The colonised are viewed as people who are deemed not to possess the intrinsically higher qualities of the coloniser, including in their uses of land (Smith 2005).

These foundations yield a native–slave–settler triad that distinguishes the conditions of life and struggle among the peoples concerned, as well as their respective worldviews. Tuck and Yang (2012), following Wolfe (2001), argue that settler colonialism in North America is comprised of a triad of relations between Indigenous peoples who must be destroyed and be disappeared from the land, chattel slaves (mostly from Africa) who must be kept landless, and the settlers who make both Indigenous land and slave bodies into property. Tuck and Yang observe that

Slavery in settler colonial contexts is distinct from other forms of indenture whereby *excess labor* is extracted from persons. First, chattels are commodities of labor and therefore it is the slave's *person* that is the excess. Second, unlike workers who may aspire to own land, the slave's very presence on the land is already an excess that must be dis-located. Thus, the slave is a desirable commodity but the person underneath is imprisonable, punishable, murderable. (2012, 6)

In the specific case of African Diasporas, one should additionally consider millennia-long differentiation of worldviews and centuries-long traumas meted out through European settler colonialism.

Many have attempted to overcome Eurocentrism by adopting analytical frameworks such as environmental racism, postcoloniality, and Indigenous peoples' knowledge. But these scarcely address settler colonialism. There is, for instance, little to no discussion about returning land to Indigenous peoples (Tuck and Yang 2012). By focusing on racism – what amounts to an outcome of settler colonialism – the framework of environmental racism evades these core issues. Similarly, post-colonial approaches are largely limited to showing the cultural mixing and mutual influences that colonisation also brought about, and to bringing out voices that continue to be suppressed as a result of continuities with colonial practices, such as in formal politics, economic policies, and education (Quigley 2009). Like much of postcolonial thought, recent work promoting Indigenous environmental knowledge exposes the exclusionary nature of western European knowledge systems, which treat Indigenous understandings as inferior, if they are at all considered. Efforts on this front typically concentrate on attaining mainstream status for Indigenous perspectives, on equal terms with the existing prevalent worldview (Beckford et al. 2010). As argued below, these alternative approaches remain partially mired in reproductions of settler colonial understandings by failing to consider land as a key issue. Instead, Eurocentrism must be exploded at its roots, which is what an African-centred approach can contribute.

Problems with current environmental and place-based education

Despite laudable attempts otherwise, we suggest that much environmental and place-based education remains trapped in a culture-nature dichotomy typical of settler colonial ideologies and a condescending approach towards non-Europeans. To

illustrate, the challenge for environmental education in cities is often defined as one of inadequate access to nature, as though cities were not ecosystems (e.g. Cook 2008; Ferreira 2012). Thus, one is forced to look for nature elsewhere or to find spots in a city that most resemble nature. For instance, the Young Achievers science programme relies upon a place-based, social justice-orientated kindergarten curriculum in Boston, featuring excursions to a cemetery to enable students to learn about flora and fauna. Connecting what is regarded by many as the best urban approximation of nature with human death (a cemetery) seems hardly to challenge the settler colonial perspective that people and nature are separable. Another curricular activity is centred on food production and takes children to a nearby orchard, rather than, say, an urban garden (Smith and Sobel 2010, 4–8). Even when local urban gardens or urban botanical gardens feature as part of the curriculum, as is increasingly done in environmental education (e.g. Blair 2009; Morgan et al. 2009), nature remains separated from people and human-impacted environments (see also Engel-Di Mauro 2008).

Such separation insinuates itself in other aspects of the curriculum, whereby the settler is neatly separated from the Indigenous, whose existence is erased, and histories of settler colonial social and environmental destructions are instead displaced to other countries, especially those formerly under direct colonial rule. In the 7th and 8th year of schooling for the Young Achievers science programme described in Smith and Sobel (2010), children are engaged in a study of deforestation in African and African Diaspora contexts (Sudan and Haiti) to learn about connecting human misery with environmental degradation and the ways in which social justice activism, exemplified by the Green Belt movement in Kenya, provides a solution. Then, students put concepts to practice by participating in tree planting in the Boston Nature Center (Smith and Sobel 2010, 12). However, such pedagogical practices reinforce settler colonial ideology by eliding Indigenous peoples' histories of forest–grassland ecotone creation and maintenance, the subsequent history of colonial destruction that created Boston and its largely deforested surroundings, the problem that European and European settler colonial cities in particular tend to be highly degrading of environments (local and worldwide, through massive resource consumption), and the current local struggles in cities like Boston itself for environmental justice. Instead, in a decontextualising move typical of a colonial lens on Africa (and other places), the focus is directed at contexts elsewhere without any explanation as to why deforestation has taken place in those places, without imparting to students the skills to connect colonial exploitation with environmental degradation, and without any questioning of the environmental devastation that is Boston itself, with its relative paucity of vegetation and its continuing heavy metal contamination problems, among other issues.

These ways of promoting place-based appreciation of environmental processes inadvertently, and ostensibly with the best of intentions, continue to instil a distancing of nature from one's community. They ironically reproduce the problem they try to surmount by starting with a presupposition that people are apart from nature, that environmental degradation is mainly elsewhere and involving non-Europeans, and that colonisation histories are irrelevant to learning about nature. Notably, parents cited in a report on the programme discussed earlier remarked on not just the importance of connecting people to nature, but also how in African communities, including in the USA, people view themselves as part of the environment. It appears that those engaged in running, writing about, and assessing the programme missed the

contradiction between communities where people–nature dichotomies are absent and pedagogical techniques that reinforce colonisers’ dichotomous understanding of place. Through such examples, settler colonialism thus continues to inform environmental education practice by privileging settlers’ views and values (see also Swadener and Mutua 2008, 36–37). To resist this, we advocate an exposure of the fatal flaws of the settler colonial capitalist perspective, a culmination of a Northern Cradle ideology, so as to bring about the necessary cultural transformation in understandings of environments and a genuine appreciation for and adoption of multiple frameworks attuned to everyday ecological connections.

Geography and Africana studies

It is surprising that such problems persist when there already exist outlets, even at the primary schooling level (mainly outside the USA), for the integrative approach called for by advocates of either environmental or place-based education (e.g. Gruenewald and Smith 2008). One of these outlets is in the teaching of Geography. Education, or the sharing/imparting of knowledge, is fundamentally spatial, in the sense of physical–spiritual and land-based understanding. As Meyer points out, space is crucial to shaping consciousness (Meyer 2008, 220). In this sense, Geography should be regarded as a source of insights, especially because place has always been a foundational component of geographical study and, over the past decades, critical and radical geographers have demonstrated the intrinsically multiple-scaled, interconnected, socio-natural, and contested aspects of places (Bauder and Engel-Di Mauro 2008; Castree 2003). It is regrettable that such work continues to be little known in many environmental education programmes. One consequence of this is illustrated by the above-critiqued Young Achievers science programme.

However, Geography as a whole retains, for the most part, an overwhelmingly Eurocentric understanding of the world (see e.g. Blaut 1999; Sheppard, Leitner, and Mariganti 2013), so perhaps it is fortunate that environmental and place-based educators have yet to draw from geographers, at least those geographers in the mainstream. A more promising avenue could be to combine the insights from critical and radical geographers and from scholars in Africana Studies. Africana Studies offers both a corrective and a potential for overcoming Eurocentric notions of the world as found within contemporary Geography departments. Africana Studies posits that culture and worldview are central components in understanding people’s lived reality. Thus, to understand European propensities for the control, objectification, manipulation and exploitation of environments, an African-centred approach argues that it is essential to go to the root of western European thought. Cheikh Anta Diop, a foundational figure for African-centred perspectives, developed a framework to accomplish this task.

In Diop’s Two-Cradle Theory, he posits that combinations of environmental conditions and social processes (familial systems, social customs and social values) contributed to the development of divergent worldviews, which are understood through what he calls the Southern Cradle, Northern Cradle and Zone of Confluence (Abdi 2008; Diop 1987, 1989, 1991). A cultural group’s understanding of the universe (cosmology), nature of being (ontology), values (axiology) and knowledge (epistemology) contribute to the ways in which a people make sense of reality (i.e. their worldview). In the Northern Cradle worldview (currently northern and

western Europe), generally harsher environments facilitated the development of a thought system where nature was viewed as an obstacle to basic survival and concern for others and close kin networks could be downplayed. The relatively limited amounts of natural resources and the difficulty in securing them provided a context whereby an instrumentalist view of nature, individualism, and aggressive behaviour could flourish. In contrast, in the Southern Cradle worldview, more favourable environmental conditions encouraged the development of an African thought system, based upon values of communalism, interconnectedness, spirituality and interrelationship, as well as centred on the interconnected nature of reality. A comparison between these conditions and responses to them has been suggested as responsible for the evolution of a xenophobic worldview within the Northern Cradle and a cooperative worldview within the Southern Cradle, with repercussions on the content and mode of knowledge transmission (education systems) (Diop 1987, 1989, 1991; Kamalu 1998).

A worldview is in part expressed through everyday environmental practices, ideas about the environment, and pedagogical approaches to imparting knowledge about the environment. Diop's analysis provides an explanation for the development of a western European (Northern Cradle) worldview by rooting it in the original environmental context in which it was forged. To understand the control of nature, one must see nature as an object, something outside of and unrelated to the self and that needs to be manipulated and exploited for personal gain. The approach to nature within the African world and throughout many Indigenous communities does not posit such relations. These approaches to nature recognise that nature provides for humanity just as humanity provides for nature (Kamalu 1998).

Arguably, the basis of current cultural differences lies in the formation of worldviews that emerged from relationships between peoples and the environments they inhabited over long periods and long ago. While these environments stayed consistent long enough to develop a particular consciousness, worldviews were also transported via cultural values, customs and mores. The movement and continuity of cultural consciousness allows for an understanding of both Africa and Europe beyond their presumed geographical boundaries. Thus, as we speak of Africa, African people and the African world, we speak to the reality of cultural continuity rooted in its historical origins. It does not follow, however, that a long-term cultural tendency necessarily makes for a predetermined outcome relative to environmental impact or social relations.

These insights provide the basis for the development of an alternative explanation for the relationship between humans and nature, especially in relation to African descended peoples. These perspectives not only provide cultural depth, but also offer a gateway for the development of future work using culture and worldview as part of an analytical framework.

An African-centred approach to environmental education

Thus, for an African-centred approach to environmental education, it is imperative to return to Ancient Africa as a historical marker and exemplar. It was within the Nile Valley civilisation of Kemet (Egypt) that educational institutions were developed and predicated on an appreciation of interconnections between humans and nature. Rather than seeing nature as something to be studied, as an object detached from the self, Kemetians recognised that studying nature teaches one about both

nature and self simultaneously. This interconnected relationship comes out of a worldview which says that all things are interrelated and interconnected, a worldview emanating from traditional African norms that are found in various ways throughout the African world (Carroll 2012; Hilliard 1986, 138).

As explained already, by advancing a focus on the African world, we posit that Africa does not just refer to a geographical location but also refers to a worldview. African people throughout their Diaspora then make up the African world. This Diaspora, though, originally rooted within a continent called Africa, has now spread the world over, bringing along a particular understanding of people/environment relationships. One pedagogical advance that we suggest is the recognition of the relationship between geographical Africa, African people and the African Diaspora. It provides a unique interpretive framework rooted within an African worldview that can make sense of human/nature relationships expressed among African descendants wherever they are.

There are many ways in which such an African-centred approach can be implemented in the college classroom. The examples that follow provide a glimpse into semester-long college-level courses that can fit departmental requirements for Africana Studies and Geography but also fulfil general education requirements and that are based on our own teaching experiences. Even if not part of a specific 'environmental education' curriculum, such Africana Studies and Geography courses offer insights for developing course content in land education.

One course we draw on here is *Introduction to Africa*, an Africana Studies course that focuses on the historical development of African civilisations from ancient Africa until prior to European contact with Western Africa. In this course, students are exposed to the intimate and long-term linkages between African peoples and the lands they have inhabited historically. For example, through the study of the ancient Egyptian civilisation, a focus is placed upon their cosmogony, which understood the origins of reality as based on humans, other living creatures and the physical environment working together in order to create life, harmony and mutual respect. Evidence of migration patterns is also discussed to show the movement of African people across space that allowed for the transmission of cultural values and beliefs that time has been unable to totally obliterate. The linkages expressed in this course demonstrate the importance of how worldview (Southern Cradle, in this instance) affects understandings of nature and connections to land as they relate to African historical realities, both ancient and current. An African-centred education approach thus integrates understandings of people/environment interactions with the development and continuities of an African worldview to explain, in part, the characteristics of African civilisations. By doing so, students gain an appreciation for the importance of considering worldviews in grasping the manner in which people relate to the environments in which they live.

Another course that provides examples of African-centred land education surveys African American history, engaging with African descendants' migration out of southern states into northern cities from the early to mid-1900s. The course confronts issues that propelled the mass migration, – racism, Jim Crow, employment and self-determination struggles among African Americans – and the ongoing process of return migration back to the south (Falk, Hunt, and Hunt 2004). While the southern USA can be connected to the brutal atrocities of enslavement, it still does not limit the manner and movement of African Americans to the south. This return migration can be interpreted as a relationship that these African descendants have

with the southern USA as an African ‘American’ place of origin, involving long historical ties and spiritual linkages connected to local churches. Though current trends seem to locate economic factors as the primary reason for the new migration of African descendants in the USA, an African-centred perspective looks to provide more culturally relevant explanations for thought and action within the African world.

Students in this course are also exposed to the thinking of C. Tsehloane Keto (1994), who has advanced the notion of an ‘Africa-centred perspective’ of history. In doing so, Keto has engaged the relationship between geography and historical understanding. As knowledge of geography shapes knowledge of history, Keto has been extremely critical of the use of the Mercator cylindrical projection by geographers and educators. The Mercator map was devised for navigational purposes (and conquest by naval force) by keeping direction accurate. However, the effect is a distortion of area, and, in the case of the Mercator projection, areas in the northern hemisphere are disproportionately inflated, privileging Europe. Keto suggests using the Peters projection because it maintains greater accuracy for area (but not shape) and so shows a more balanced view of the northern and southern hemispheres.

This critical perspective on map reading is transferable to geography courses generally and exercises can be devised that point to Northern Cradle biases in coordinate systems as well, such as using relative location systems based on distance from sacred places or places of origins. Such pedagogical interventions raise awareness about the impossibility of a neutral map. They can also promote representations of the Earth’s surface that are attuned to appreciating environments in meaningful ways, including through spiritual understandings, instead of reproducing abstraction and detachment from lands and oceans.

Another, more specific example of applying an African-centred approach as land education, is in *World Geography*. This course is an introduction to regional geography by studying what distinguishes the world’s regions and countries and the interactions of peoples in the process of global integration. Unlike the previous two courses, environmental issues form an essential part of course content. In most offerings of the course, curricula are replete with Northern Cradle ideology that reproduces people’s alienation from ecosystems by reinforcing culture-nature divides and that denies the contribution of non-European peoples in the making of places. African-centred perspectives help overcome such ideology by (1) pointing to the relative unity of African geography and the continuities in constructive relations between Africans and ecosystems, and (2) showing how places are not reducible to what Europeans do. These are two examples of the difference that an African-centred approach makes for students in learning about environments and places.

Furthermore, an example of culture–nature dichotomisation is in the segmentation of Africa into North and sub-Saharan regions and the treatment of Africa as limited to its continental extent. The construct of a sub-Saharan Africa is overwhelmingly common in geography textbooks and has repercussions for understanding ecosystems and how African life-ways have co-evolved with them in constructive ways. To show the falsity of this construct, following African-centred approaches to understanding the relative cultural unity of the African world, one can show how African spiritual understandings and environmental practices in the Americas, for example, are continuous with those in the African continent itself and how they have promoted sustainable ways of producing food, of recycling materials, and other such environmentally sustaining practices wherever African people live (e.g. Carney 2001; Kamalu 1998; Leach and Mearns 1996; Reij, Scoones, and

Toulmin 1996). The segmented Africa construct can also be undermined by pointing out the fictitious divide by showing the contrived nature of the boundaries between North and sub-Saharan Africa in terms of cultural traits (e.g. the distribution of languages and religions) and physical environments (the regional boundary does not coincide with ecosystem differences). One can then move to exploring ideological underpinnings, which involves settler colonial strategies of control by way of division, and long-standing Eurocentric imperialistic obsessions with the spread or presence of Islam and/or Arabs.

The importance of seeing places through an African-centred lens can also be brought home by using illustrations from nearby, as recommended by the above-cited place-based educators. Where we live, in the colony called 'New York State', almost every town bears a plaque stating when the place was 'settled' and bears little to no recognition of cultural influences other than European ones. Every now and then, there are attempts, for example, to signal the importance of the historical presence of African Diaspora communities, but typically this is by way of cemeteries or slave plantations, as if African people never taught 'whites' anything, never imparted cropping system knowledge, never contributed to the actual shaping of a landscape through such activities as farming, agricultural innovations and much else. Such ideological terms and silences buttress a view of the world that justifies the annihilation of other peoples and with it other ways and possibilities of relating to land, environment and place. Such a process of settler colonial indoctrination can be exposed by discussing these matters openly and by way of concrete examples from places with which students are familiar. Later in the semester in our *World Geography* course, readings and discussions link past and current African life ways, sustainable food production systems, and spirituality, including resistance to settler colonialism (slavery and plantation systems in particular, contrasted with environmentally sustainable Maroon communities). These links help reinforce the importance of African worldviews to the development of an ecologically sustainable society. Such an exercise goes a long way in conveying a sense of place that is not limited to that of privileged Northern Cradle perspectives and thereby students not only gain a fuller comprehension of Africa by exploring the African Diaspora experience in the USA but develop the means to question settler colonialism and comprehend its socially and environmentally devastating consequences.

Conclusion

Using examples from Africana Studies and Geography, in this article, we offer a point of departure for the creation and implementation of college-level courses grounded in an African-centred approach to land education. Unlike prevailing Eurocentric perspectives, an African-centred perspective is particularly effective in facilitating people's reconnection to places and the environments/lands they inhabit in ways that do not reduce them, as in settler colonial perspectives, to separable objects of conquest or things to be exploited for profit. As the above illustrations show, African-centred approaches can thus contribute to undoing settler colonial assumptions in environmental education by stressing connectedness to place in ways that are attuned to local environments, social struggles and histories, and their interconnections. Meanings of place and environmental practices in the African Diaspora, for instance, are replete with long-lasting cultural continuities with potentials to develop constructive linkages to new surroundings as part of the

reproduction of a Southern Cradle worldview. Such historical continuities defy settler colonial assumptions that impose breaks with the past and with other places. An example is the manner in which Boston's history is implicitly conceived in the Young Achievers science curriculum discussed above, as largely devoid of nature and without mention of the struggles and contributions of Indigenous peoples and Africans in making the urban ecosystem that is now Boston. That city is also treated as if its ecosystem characteristics were disconnected from the rest of the world (e.g. neo-colonial linkages at the global level) and, in particular, from cultural processes other than European ones. An African-centred understanding enables the development of sensitivity against such disconnections and imposed discontinuities, across time and space (e.g. African Diasporas to Africa), and to perspectives that tend to be ignored.

Land education through Africana Studies works to disrupt privileged conceptions of African life, history and culture pervading the basis of normative constructions of knowledge and orientations to environment. Given its interdisciplinary structure, geography can provide a more holistic interpretation of African world history if coupled with an African-centred conceptualisation of place. This conceptualisation promotes an integrative view of nature and people that stresses interrelation and interconnection with the land and its histories, histories that in the case of the African world span multiple continents. It is a conceptualisation founded on communalism, rather than individualism, so that environments are not only intrinsic to being human, but to the very existence of communities. In this, African-centred perspectives complement most Indigenous approaches by providing alternative means for the transmission of knowledge and understanding of land and one's place in it that brings to prominence diasporic connections to places erased by settler colonial approaches.

Note

1. We recognize that exceptions to this exist, for example the work of Julian Agyeman and others who have written about environmental racism, environmental justice and other social justice issues as they relate to environment and environmental education. However, such works are not within the mainstream of environmental education yet.

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