(Re)presenting Environmental Racism and Posthumanism in Waberi's *Harvest of Skulls*

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Abstract: *African literary scholars have largely focused on the West in their studies especially on the gender and segregation together with issues of racism. However, scanty attention has been given to environment and ecological issues. Therefore, this paper focuses on (Re)presenting Environmental Racism and Posthumanism in Waberi's Harvest of Skulls. It draws insights from Rosi Braidotti's theory of Ecocriticism known as Posthumanism which posits that human beings must rectify, preserve and build any destructive objects, houses, animals, society and environmental achievement and advancements. The findings reveal the insouciant nature of African leaders to maintain peace, solutions are proffered right from the title using euphemism to douse tension as well as keep readers in suspense to read the work. This research recommmends the support of 'Signifying Mother Earth' as a component of Posthumanism so as to maintain serenic environment and better health to curb any destructive war that may be susceptibly detrimental to the physical, psychological, political and economical growth of Africa and the Africans around the globe.*

Keywords: environmental racism, posthumanism, signifying mother earth, harvest of shadows, waberi.

INTRODUCTION

Origin of *Environmental Racism* and *Posthumanism*

The genesis of the term, 'Environmental Racism' started in the 1970s in the Kettleman City. According to Cole et al (2001:2), waste was dumped in the city without the knowledge of the people in the environment. Afterward, Kings County Sherif, according to Cole et al, mobilised people in January 1988 and encouraged Greenpeace to demonstrate against it to avoid toxic waste. Cole et al (2001:10) reveal that signing of President Clinton in 1994 that, 'Environmental Justice' must be known, understood and adhered to. This law, according to them, births the term, 'Enviromental Racism.' The purpose of it, is that, both the Blacks and the Whites, 'are fighting for their children, their communities, their quality of life, their health- and for environmental justice.' It is evident here that 'Environmental Racism' goes beyond fighting to protect animals and communities rights but to maintain better health, quality of life and environmental justice as well as it is known in African settings that, 'ilera loogun oro' which literally means 'better health is the solution to psychological, environmental and economical state of a man.'

LITERATURE REVIEW

This section discusses the relevant literature and scholarly works in Ecocriticism Literature, Posthumanism and other components that are in tandem with Literature of life-maintanance, environmental issues and cultural maintanance. Cole et al (2001:11) expound the broader aspect of environmental racism to be 'political economy' as the crucial form to address injustice people face in every community. They further lament that to understand the term, it is essential to understand the impact of environmental hazards on people and communities. Considerably, Cole et al (2001:10) reveal that environmental racism and issues surround it affect both the Whites and the Blacks, the rich and the poor as no one is placed above others. They reveal, 'Environmental hazards are inequitably distributed in the United States, with poor people and people of color bearing a greater share of pollution than richer people and white people.' To them, both concepts are correct, Environmental racism and Environmental Justice as the Environmental Justice carry more weight and express their aspirations and projects, 'political economy' of environment decision making'. Sarcastically, Cole et al (2001:55) reveal the suffering and narrate the life and state of being of African Americans of the period faced. They lament:

> The CRJ'S study of uncontrolled waste sites produced similar
>
> findings: three out of every five African American and Latino
>
> residents lived in communities with uncontrolled toxic waste
>
> sites. Furthermore, African Americans were heavily overrepresented

in the populations of metropolitan areas with the largest number of

such sites.

This excerpt depicts the suffering of the African Americans right from the inception of the 'Environmental Racism' despite the intervention of the *Commission of Racial Justice* (CRJ). Although this commission was controlled by the United Church of Christ, African Americans were said to suffer the hazard of 'Environmental Racism' more than the whites as revealed by Cole, et al.

To curb Environmental Racism,' according to Cole et al (2001:134-135), certain hidden truth should be known and understood both for the benefits of man and environment. They reveal that people formed 'Citizens Against Running our Environment' (CARE) that corpse should be accorded respect and honour as it is projected that, 'We have a belief that you respect the dead, and if you have to cut off a part of the body you put it in the earth with respect- with prayers, not just throw it in the trash'. This projects that 'Environmental Racism' has respect and care for the dead and the mother earth as part of their demand for justice possibly dumping the dead on the mother earth must be taken care of as *Being* that needs care like living man as well.

Cole et al (2001) reveal the struggle and the success of the second wave lawyers and their impacts in making sure to assist humans to preserve nature for human use in the 1970 as they (lawyers) used their professionalism creating various environmental legislations such as National Environmental Policy Act (NEPA), The Clean Air Act (CCA), the Clean Water Act (CWA), ETC. These environmental legislation teams according to them, assist farmers, lawyers and people from different walks of life to preserve people's lives and health. According to them, people argue that their health condition is germane to them that, 'We are not against profit or gain, but we want to gain in our own areas- we want to live.' Intelligently, the request of resident(s) from the quote reveals their cooperation and the importance of preserving their environment and lives and how essential they are to them.

Bunyan (1995:5) views 'Environmental Racism' as extention of racism and rules and regulations that affect people of colour from environmental decisions affecting their communities. The position of Buyan is similar to the Cole's and others but Bunyan is conscious of the direful living and condition of people of colour advocating a better living in the Diapora.

On the contrary, Bhabha (1994) views the possibilities of ecological impacts on humans that survival in any environmental has to do with struggles for identity as well. He submits:

These 'in-between' spaces provide the terrain for elaborating

strategies of selfhood- singular or communal- that initiate new

signs of identity, and innovative sites of collaboration, and

contestation, in the act of defining the idea of society itself.

Although the contribution of Bhabha to 'Environmental Racism' is vague he foresees it as he calls it contestation in defining society. From his position, it could be deduced that he advocates identity formation and building of society probably between the Whites and the Blacks but not in-depth as Cole and Bunyan submit.

Carrigan (2011:91) in his *Postcolonial Tourism: Literature, Culture, and Environment* views Environmental Literature from three different powers operating from different realms of the past, present, and the future. He submits:

> Embracing the nexus of past, present, and future genealogical
>
> claims (cultural sacredness), notions of nationality, significant
>
> that safeguard nature's sanctity (environmental sacredness),
>
> and tourism related economic concerns (the sacred principle of
>
> capital accumulation), it allows the- sacred spaces to become
>
> negotiable.

The position of Carrigan is more spiritual referring to one's origin or past as cultural sacredness, and environmental sacredness as safeguard and taking care of society which is similar to 'Environmental Raicism.' The last that portrays 'principle of capital accumulation' could be inferred to be above the earlier two discussed as it concerns the people at the helms of affairs in the society. Therefore, the three strands of environment by Carrigan are invaluable to the discussion of 'Environmental Racism' because the three capture but fail to arrange the components politically; the sacred principle of capitalism accommodation comes first, followed by environmental sacredness and then cultural sacredness. From the traditional perspective, Carrigan perceives the position from origin, to environment and to capitalist position (or sacerdness).

Theoretical Framework

Braidotti's theory of Ecocriticism is explored in this segment. In her work, *The Posthuman* (2013), She views man from Kantian principle of *Cogito* that humans are 'community of reasonable beings.' Her position is philosophical but it could be interpreted to mean human beings are creatures using their intelligence and reasoning capability to decide on the happenings, successes and shortcomings in their environment.

She expounds *posthuman* as the theory above all as she argues that it cuts across almost all disciplines in scholarship. She submits.

> ... the posthuman condition introduces a qualitative shift
>
> in our thinking about what exactly is the basic unit of common
>
> reference for our species, our polity and our relationship to the
>
> other inhabitants of this planet.

The argument of Braidotti is both traditional and scientific as the human beings are the only 'beings' that control other species among all the inhabitants of/in the planet. Therefore, human thinking and reasoning prove his choice in any environment he finds himself.

Braidotti (2013) further expounds the genesis of the concept posthuman and how human reasoning serves as succour to the presentation of the concept to cover virtually all disciplines.

> Posthuman theory is a generative tool to help us re-think the
>
> basic unit of reference for the human in the bio-genetic age
>
> known as 'anthropocene' the historical moment when the
>
> human has become a geological force capable of affecting all
>
> life (sic) on this planet. By extention, it can also help us re-think the
>
> basic tenets of our interaction with both human and non-human
>
> agents on a planetary scale.

From this extract, it is conspicuous that posthuman theory of Ecocriticism as it is pointed out that its tenets are in line with both human and non-human agents on a planetary scale. Then, this proves the essentiality of society and everything in environment to be objects and subjects of discussion in this kind of literary theorising and space.

Again, she further avers the components of Ecocriticism and points out the *sui generis* nature of posthumanism especially the discourse and representation that birth listed below:

> Of the human, the inhuman, the anti-human, the inhumane
>
> and the posthuman proliferate and overlap in our globalised,
>
> technologically mediated societies. The debates in mainstream

culture range from hard-nosed business discussions of robotics,

prosthetic technologies, neuroscience and bio-genetic transcendence.

The meaning of posthumanism according to the above position of Braidotti reveals posthumanists or theorists that cut across all disciplines especially arts and sciences as they are 'arts sciences business and the current trends in this recent world.

Furthermore, *posthumanism* is perceived as theory that touches humanity as a whole as Braidotti views it to be theory that releases human mind from shackles of dogmatism:

...A constructive type of pan-humanity by working hard

to free us from the provincialism of the mind, the

sectarianism of ideologies, the dishonesty and grandiose

posturing and the grip of fear.

Posthumanism and posthumanist theorists are perceived as environment-problem-solvers in Ecocriticism and scholarship as Braidotti views them to be theorists that bring humanity out of grip of fear in this age of science or better known to be 'age of innovation and ceaseless enlightenment in all disciplines.

From the submission of Braidotti, Posthumanism could be said to be part of 'new literary theory' as it discusses the 'currentness' and everyday issues and practicality that shape, nurture and allow man to enjoy life-therapy from all spheres.

Braidotti (2019) in her work, *Posthuman Knowledge* argues that man must move beyond old and stagnated system that man has been trapped in for long.

On the contrary, Neimanis (2017:42) argues the new thinking and theorising that there have always been changes in the body of women due to the flow into 'others'. She argues that:

We owe our own bodies of water to others, in both dribbles

And deluges. These bodies are different- in their physical

Properties and hybridisations, as well as in political, cultural

and historical terms- but their differing from one another,

their differentiation, is a collecting worlding.

Nelmani's position is contrary to Braidotti's as she centres changes on both the environment and women. Therefore, she centres on sexual politics in her submission unlike posthumanism that is not but depicts life to be for all.

Politically, she further submits (2017:40) that posthumanist tenets must not stagnate women from the trends of the scientific and environmental advencement of the age. Her submission:

> Understanding our transcorporeal implications in the
>
> Bodily waters of others-human and other animal, but
>
> Also oceanic, riparian, estuarine, meteorological-should
>
> not dilute a feminist politics of reproduction or breatfeeding;
>
> it should rather allow us to see how all swimming in these milky seas.

Nemanis' submission depicts sexual politics. He moves in the position of posthumanists that posthuman feminists should learn to move in the same pace of Posthumanist theorists as posthuman feminists are not ready to lag behind of the benefits in/of environment that posthumanist theorists usually advocate.

Taiwo (2014:9) admonishes Africa and Africans to imbibe the culture and spirit of modernity and learn from the 'newness' and 'freshness' of the spirit and advancements of other continents. He puts it:

> Africa must embrace, not just engage with modernity, and seek
>
> aggressively to install modern societies all across the continent.
>
> Put differently, I propose to do a spirited defence of the necessity
>
> of modernity as the way out of Africa's current prostate position
>
> respecting the quality of life in it and the dismal prospects of its
>
> teeming majority.

The position of Taiwo is slight different in terms of the submission of posthumanism. He is posthuman too. However, as his submission does not relate to correcting and rectifying environment as he only centres on modernity and learning from other continents. However, his argument fails to be explicit on the disacussion of posthuman and environmental correctness and 'healing of society.'

Taiwo (2014:19) describes South Africa as the only region in Africa with fast growing as its *Ubuntu* contributes to its unique look as 'country of African paragon of African culture and traditions.' He fails to commend other countries and their traditions as he only alludes to *Ubuntu* of the South Africans but there are questions to answer at this juncture. Where is the position of *Harambee* in Kenya? Where is the position of *Ujama* in Tanzania? Where is the contribution of *Mau Mau* in Kenya? Also, where is the submittion of Yoruba *Omoluabi* and Igbo *Igwe bu ike* in Nigeria? Where is the position and unique contribution of *Sankofa* in Ghana? Therefore, the submission of Taiwo is narrow pertaining to traditions and culture of Africa as he is unable to dig deep about the cultures of other regions of Africa but only submits that *Ubuntu* is the unique tradition which is questionable.

Taiwo (2014:216) argues that for Africans to go modern they should desist from the refrain, 'IT CANNOT BE DONE,' and the pragmatic positions should always be, 'IT CAN BE DONE'. This argument has nexus with posthumanism as it argues against the limits of African man in his environment and runs from the shackles of 'we do not have the technology and capacity.' Taiwo blends the Africa's thinking philosophy and technology together with their economic capacity to better their society without considering the position of posthumanist theorists that plain rectifying, building and healing of the society especially people, animals and even planet.

Taiwo (2014:189) argues against Yoruba proverb and ontology of time that, 'oni lari, ko seda to mola' {tr.: We are withnesses to the present; no one knows what tomorrow has in stock}. His position may sound post-proverbial but African man must reject such position and strive to know tomorrow based on his effort and ability to project better future for Africa and Africans and not just being too spiritual and expecting the Supreme being to come down for man's succour. Therefore, the submission of Posthumanist theorists advocating the transformation of society and everything on the planet to enjoy better preservation and health is germane to them.

Buell (2001:3) perceives the concept of environmental from two-fold; 'natural' and 'human-built' as he submits the possibilitiies of the two happen with the effort of man and his ability to transform environment. He argues that the word 'nature' is loosely explained by some but Richard White should always be appreciated by calling it 'organic machine'. Possibly, the concept 'organic machine' depicts environment and 'as working and walking being' that must be oiled and serviced always for the purpose of continuous functioning. This proves the essentiality of environment to Literature especially Ecocriticism as new theorising that can be called 'New nature Literature or Literature of discovering Environment' and nature as new component. Although Buell contributes immensely to Ecocriticism, he does not discuss rectifying and building of environment, nature, man, animals and planet as Posthumanists suggest.

Buell (2005:4) debunks the claim of Aristotle who posits that there are four building blocks of Literature which are plot, character, theme, and setting. To Buell, setting was not well captured as one of the building blocks by the submission of Aristotle that 'it is crisis issue' that needs serious and crucial discussion more than usual explication of it in Literature. However, he is unable to project the sorting out what has been destroyed or dented in an environment as posthumanists submit but he only perceives setting as unique component or element of Literature that should be explored beyond the traditional lens.

Heise (2008:6) reveals the contribution of scholars to environment and identity as he alludes to 'transnationalism,' and 'critical internationalism' and 'cosmopolitanism' as ways migrants perceive and imagine themselves beyond the local and the national. In spite of Heise's contribution, he misses the explanation of 'transnationalism' and 'critical internationalism' as his position deviates from nurturing environment but on people's migration to be precise. Furthermore, he avers the components that shape identity such as hybridity, Diaspora, creolisation, nomadism, exile, migration, deterritorialisation, *mestizaje* (a word for racial or cultural mixing used in Latin America and the Caribbean as their major theme) but unable to include labour migration, forced exile together with self-exile as parts of components that form identity. It is conspicuous that Heise only expounds ecocriticism and migration and identity without including component(s) of Posthumanist theorists in his submission.

Posthumanism as Solutions to Environmental Racism in Waberi's *Harvest of Skulls*

This segment explores Posthumanism and environmental racism in Waberi's *Harvest of Skulls* as the work limns the war in Rwanda as the destruction of society and humanity as well. The story redefines 'Environmental Racism' as the author reconstructs war between Hutus and Tutsis in Rwanda. The position of the narrator does not depict it as 'Environmental Racism' but redefines and reconstructs it by the submission of Posthumanists. The narrator reveals:

> This is a nation truly commited to remembering its genocide
>
> even in dealing with its internal problems. This includes reviving
>
> traditional, often subvertive cultural practices: black humour in
>
> songs and theatre, the ironic use of cinematographic figures
>
> in the traditional *intore* dance, the feudal art of the drum now
>
> appropriated by women (Waberi, 2016:XIX).

'Posthumanism' is ironically displayed in the above excerpt as the historical *story* between *Hutus* and *Tutsis* supposed to be presented in a sarcastic manner to project the horror events during the

war. From the posthumanistic lens, the narrator uses the historical saddened events in Rwanda to build and rectify the country as he narrates, 'remembering the genocide to solve problems' in their country; the submission is evident as the portrayal of posthumanist theorists as their position is to mend and re-amend any destruction done to any society. The projection of women in the excerpt as performers recounting and rebuilding their country through the use of choreographt which serves as posthumanistic view and redefining 'Environmental Racism' as their environment is being redefined negating 'Environmental Raicism' or destruction of the(ir) environment.

On the contrary, the narrator reveals lack of respect and nurturing and preserving of environment of the government of Rwanda. The narrator projects, 'The government is eerily absent.... The survivors and their children come out of their shacks, extremely surprised to see foreigners. Nobody comes to visit, they say.' (Waberi, 2016:XVII). The people are dejected, wounded and maimed as the war left them stranded as most of the indigenes see new people taking over their belongings. This can be inferred to be both 'Environmental Racism' and 'Posthumanism' as the narrator narrates to probably warn readers to fight war but be conscious of any destructive war that would take lives and property as negated by Posthumanist theorists.

As the theory of society building and reconstruction, Posthumanism is later displayed, respected and encouraged as the Rwandan government in the narrative moves from 'slumbering' to being at alert and lover of environment, nature and humanity. The story reads:

> According to a *Wall Street Journal* study, Rwanda, 2016, was the
>
> frontrunner in Africa in the fight against poverty. Now that Rwanda
>
> is secure, the government concentrates on the economy and the social
>
> sphere; the impulse moves from the bottom up: in 2003, parity was
>
> implemented, giving women access to the highest positions of politics.
>
> By establishing equality between men and women, Rwanda has pulled
>
> Itself up to the very top (Waberi, 2016: XVII).

'Environmental Racism' is reworked and corrected by the government of Rwanda as she determines to re-fix the destruction of environment, lives and properties as it has been revealed from the extract. Genderlessly, the narrator stresses on the love and posthumanistic nature of Rwandan government respecting women and bringing them to politics so as to build society mentally, psychologically, intellectually and politically as politics is the 'centre-top' that shapes any ideal society. It is no doubt that posthumanism is explored, respected and brought to centre stage as the story revealed disrupted and cataclysmic state of the Rwandans past.

The story reveals the genesis of 'Environmental Racism/Destruction' as the greed and inability to self-control of the people of North- Kivu of the natural resources around them serves as the cause of war.

> The power struggles with ethnic overtones are not the only
>
> reasons of war, of course. North- Kivu Province has important
>
> mining resources gold, tin, and coltan are much coveted and
>
> greed is highly conducive to flare ups. Such is life, with both
>
> great achievements and challenges, in Rwanda and in the region
>
> of the African Great Lakes (Waberi, 2016:XX).

Mainly, ignorance leads to 'Environmental Racism' but consciousness of environmental resources in the story leads to 'Environmental Racism' as the Rwandans destroy themselves and their environment during war. It could be debunked that their attitude to one another and the destruction of their environment can be said to be ignorance of the blessings in Africa instead of destroying one another as well as the(ir) properties. It is advisable from this excerpt that Africans need to learn to come together and settle any border dispute amicably as such averts war but birth peace and harmony and healthy living as the Posthumanist theorists engender.

In spite of Waberi's better treatment of the concept posthumanism, his narrator slightly violates the position of posthumanist theorists as the narrator overtly displays weapons used during war in Rwanda. He avers:

> Even crushed or dismembered, we can't be sure they're
>
> dead, so we go back over the bodies and finish them off
>
> with anything we can lay our hands on, a machete, a scythe
>
> a club, a bludgeon, a Kalash, a sickle, an axe, a stone, a big
>
> stick, a tree trunk, an iron bar, a bayonet, a shank, a stake,
>
> a bullet, a rifle stock, burning tires, a brick. We chanted on
>
> the way home (Waberi, 2016:11-12).

'Environmental Racism' is purely displayed in the extract as the narrator reveals the weapons used during Rwandan war which could cause some readers to collapse or develop high blood pressure (or have diseased blood) as a result of reading this segment that remind of the dead of his or her

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people during the war. As horror reminder, this could also be called 'Historical Environmental racism' or simply 'Environmental Racism' as it reveals destruction caused to man and environment.

As posthumanist theorists submit, environment should be nurtured, protected and preserved but war in Rwanda projects their land as destructive land and environment as a result of war that could be called 'Environmental Racism. The attitude of Hutus and Tutsis towards one another and their environment could make them to be referred to as 'Environmental Racists/Destroyers. This is evident in the narrator's point:

> Likewise, civil servants, even outside of committed relationships
>
> or marriage, may not be distracted by their devilish women, whose
>
> forefathers came across the Red Sea and turned our agricultural
>
> paradise into this valley of tears (Waberi, 2016:17).

The 'destruction of agricultural paradise and turning it into the valley of tears' depicts 'Environmental Racism' as the environment and especially 'green paradise of man' is destroyed and turned to valley of tears. To key into the position of Posthumanist theorists, African leaders need to learn to act fast against any ruckus that may susceptibly result in war as the end of any war usually leads to chaos and loss of lives and properties as these are frowned at by the posthumanist theorists. Based on the position of posthumanist theorists, their components such as nurturing and rectifying and saving man and environment could be termed to be *Clinical Literature* as it heals man and environent and reveals aesthetics in them.

Euphemism as Emblem of Solution in Waberi's *Harvest of Skulls*

The title of the story is euphemismtic in nature as it reveals morality in the use of figurative language in African Literature. *Harvest of Skulls* is milder as the title of the story conceals the horror and cataclysm in the story as the readers would first perceive it as harvesting something like plant or object. The intelligible crafting of the title by the author depicts love, sympathy and empathy for the environment in spite of the 'Harvesting of Skulls among Hutus and Tutsis.' To corroborate the position of Posthumanist theorists, Waberi and his wisdom of crafting the title depicts his achievements to rectify the destruction the Rwandan war has caused the country and Africa at large. The use of euphemism is also conspicuous in the story as the narrator intelligently reveals, 'The Rwandan house is given a thorough cleaning' (Waberi, 2016:4). It is euphemistic to refer to killing and inhumane nature of people during war as 'thorough cleaning'. Politely, the use of euphemism can be encouraged in Posthumanism as it reduces tensions and rectifies destruction in environment as a trope of 'mending disrupted environment with horror debris.'

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Euphemism is also used in the text like *aroko* in African Literature which is synonymous to foreshadowing which the narrator uses to douse tension or create cliff-hanger in the story. The story reads:

> Those with the privilege of having skulls have been around for
>
> a long time. The world is divided into separate camps, and not
>
> only because of having a skull above the shoulders. Skull bearers
>
> are equally archaic in terms of what they have to say and the way
>
> they move (Waberi, 2016:8).

As the posthumanist theorists submit, environment must be nurtured, restored, rectified and respected. To nurture man and environment, it is pertinent and experimental to learn to use logical introduction like euphemism and *aroko* as narrative strategies in prose work but not only in poetry or drama. It is obvious in the above excerpt as the narrator calms readers to gently have the knowledge of the true meaning of 'Harvest of Skulls.'

Euphemism as posthumanism in the story, the narrator uses pastiche from Aime Cesaire to drive home his point. He projects, 'The cutlasses were chortling at the stars, but we didn't care about the stars. The cane slashed our faces with streams of green blades we crawled cutlass in fist (Waberi, 2016:9). As the posthumanist stand reveals, it is obvious in the above quote that 'stars' are referring to people and the termination of lives and destruction of properties. With the use of euphemism, it requires the in-depth knowledge or readers to decode the message being passed in the story. The purpose here could be said to be concealing the truth about destruction of lives and termination of properties such as parents, brothers, sisters and children of the bereaved; it could be to remind them of lives as 'stars' without the explicit mentioning of names that could inflict more pains on the survivors or the bereaved after the war.

CONCLUSION

In this work, it is revealed that ignorance of taking care of one's home, self and environment is part of 'Environmental Racism'. Also, this paper enjoins the leadership of/in Nigeria and Africa to imbibe the culture of maintenance and have knowledge about *Land* as a 'being' that must be treated with care and caution. Evidence of this is heard from the researcher's uncle who used to admonish to care for *Land* as his mother used to chant anytime she wanted to pour hot water on ground after cooking. Her chant, according to uncle goes thus, '*Ile gbe ori omoo re o, mofe da omi gbigbona*.' This is translated to be, 'Land, take the head of your child, I want to pour hot water.' Invariably, Land has been considered visible to African ancestors while many young people in this present time in Africa view this opinion as myth. In other words, Africans need to consider Land

as 'spiritual imagined being' with the ability of taking care of everyone living on it not as debris as read in Waberi's *Harvest of Skulls*. Therefore, caution must be taken when dealing with Land by chanting on it and into it before going out, farming, pouring hot water, and building house(s) on it. Posthumanly, it stands to reason that all the positions in this paper aim to maintain the health of man as well as that of the environment as discussed above that literature of this kind can be termed 'New Nature Literature or Literature of Discovering Environment'. Again, '*Signifying Mother Earth'* is recommended as a theory of preserving the earth as abode that nurtures man and everything on/in it. Therefore, Africans say, '*Alagemo ton yo kele, iku npa, an boro bosin opolo to n janra mole.'* It is translated to be 'treading gently on Land pays for both the rich and the poor, and the cultured and the ill-mannered.' Finally, '*Signifying Mother Earth'* is a theory of teaching moral to live habitably for the Africans both at home and everywhere around the globe unlike lack of regard for environment and mother earth as it expounds in Waberi's *Harvest of Skulls*.

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