

Notes for Sian Sullivan, 'Future Pasts'

- [1] cf. Alexander, J.E. 2006(1838) *An Expedition of Discovery into the Interior of Africa: Through the Hitherto Undescribed Countries of the Great Namaquas, Boschmans, and Hill Damaras*, Vol. 2. Elibron Classics Series, orig. published by London: Henry Colburn; Johansson, P. 2007 *The Trader King of Damaraland: Axel Eriksson - A Swedish Pioneer in Southern Africa*. Windhoek: Gamsberg MacMillan; Wallace, M. 2011 *A History of Namibia: From the Beginning to 1990*. London: Hurst & Co.
- [2] Žižek, S. 2009 *First as Tragedy, Then as Farce*. London: Verso, p. 92; Žižek, S. 2011 *Living in the End Times*. London: Verso.
- [3] Zalasiewicz, J., Williams, M., Steffen, W. and Crutzen, P. 2010 The new world of the Anthropocene. *Environmental Science & Technology* 44: 2228–2231.
- [4] Foucault, M. 1998[1976] *The Will to Knowledge: The History of Sexuality Vol. 1.*, London: Penguin.
- [5] UNEP 2011 *Towards a Green Economy: Pathways to Sustainable Development and Poverty Alleviation*. <http://www.unep.org/greeneconomy/GreenEconomyReport>
- [6] As in Rostow, W.W. 1960 *The Stages of Economic Growth: A Non-Communist Manifesto*. Cambridge: Cambridge University Press.
- [7] Chakrabarty, D. 2007 *Provincializing Europe: Postcolonial Thought and Historical Difference*. Princeton: Princeton University Press.
- [8] See, for example, Sullivan, S. and Hannis, M. 2014 Nets and frames, losses and gains: Value struggles in engagements with biodiversity offsetting policy in England. *LCSV Working Paper 5* <http://thestudyofvalue.org/wp-content/uploads/2013/11/WP5-Sullivan-and-Hannis-Nets-and-Frames1.pdf>
- [9] cf. Sullivan, S. and Low, C. 2014 Shades of the rainbow serpent? A KhoeSān animal between myth and landscape in southern Africa – ethnographic contextualisations of rock art representations. *The Arts* 3(2), 215-244, <http://www.mdpi.com/2076-0752/3/2/215>
- [10] Duffy, R. 2000 *Killing for Conservation: Wildlife Policy in Zimbabwe*. Oxford: James Currey.
- [11] McAfee, K. 1999 Selling nature to save it? Biodiversity and the rise of green developmentalism. *Environment and Planning D: Society and Space* 17(2): 133 -154.
- [12] Sullivan, S. 2013 After the green rush? Biodiversity offsets, uranium power and the 'calculus of casualties' in greening growth. *Human Geography* 6(1): 80-101; Benabou, S. 2014 Making up for lost nature? A critical review of the international development of voluntary biodiversity offsets. *Environment and Society: Advances in Research* 5: 102-123.
- [13] Descola, P. 2013 *Beyond Culture and Nature*. Chicago: University of Chicago Press.
- [14] Bateson, G. 1972 *Steps to an Ecology of Mind: Collected Essays in Anthropology, Psychiatry, Evolution, and Epistemology*. Chicago: University Of Chicago Press; Chakrabarty *op. cit.*; Kohn, E. 2013 *How Forests Think: Towards an Anthropology Beyond the Human*. Oakland, CA: University of California Press.
- [15] Hahn, T. 1881 *Tsuni-|Goam: The Supreme Being of the Khoi-Khoi*. London: Trübner & Co.

[16] cf. Schmidt, S. 2014 Spirits: some thoughts on Damara folkbelief. *Journal of the Namibian Scientific Society* 62: 107-134.

[17] Sullivan, S. 2000 Getting the science right, or introducing science in the first place? Local 'facts', global discourse – 'desertification' in north-west Namibia, pp. 15-44 in Stott, P. and Sullivan, S. (eds.) *Political Ecology: Science, Myth and Power*. London: Edward Arnold.

[18] Rohde, R.F. and Hoffman, M.T. 2010 Landscape and vegetation change in Namibia since 1876 based on the photographs of the Palgrave Commission, pp. 6–14 in Schmiedel, U. and Jurgens, N. (eds.) *Biodiversity in Southern Africa. Volume 2: Patterns and Processes at Regional Scale* Göttingen & Windhoek: Klaus Hess Publishers; Rohde, R.F. and Hoffman M.T. 2012 The historical ecology of Namibian rangelands: vegetation change since 1876 in response to local and global drivers. *Science of the Total Environment* 416: 276-288.

[19] e.g. see Intergovernmental Panel on Climate Change (IPCC), Fifth Assessment Report <http://www.ipcc.ch/report/ar5/>

[20] Rohde and Hoffman 2010 *op. cit.*

[21] Impey, A. 2013 Songs of mobility and belonging: gender, spatiality and the local in southern Africa's transfrontier conservation development. *Interventions. International Journal of Postcolonial Studies* 15(2): 255-271.

[22] Brown, V. et al. 2010 *Tackling Wicked Problems: Transdisciplinary Imagination*. London: Routledge.

[23] cf. Ivakhiv, I. 1997 Ecocultural critical theory and ecocultural studies: contexts and research directions. Paper presented at *Cultures and Environments: On Cultural Environmental Studies*, an On-Line Conference hosted by the American Studies Program, Washington State University, June 20-22, 1997, http://www.uvm.edu/~aivakhiv/eco_cult.htm; Hall, M. 2011 *Plants as Persons: A Philosophical Botany*. New York: Suny Press; Descola *op. cit.* ; Kohn *op. cit.*; Marder, M. 2013 *Plant-Thinking: A Philosophy of Vegetal Life*. New York: Columbia University Press.

[24] The term 'ecocultures' forms the title of a newly published volume considering the ways in which communities in different contexts globally are acting to maintain or build resilient and sustainable lifestyles: see, Böhm, S., Bharucha, Z.P. and Pretty, J. (eds.) 2015 *Ecocultures: Blueprints for Sustainable Communities*. London: Routledge. In this text, 'ecoculture' refers normatively to communities considered to be making choices that affirm sustainable, resilient alternatives to mainstream society, seen as problematically consumerist and growth-oriented. Our own uptake of the term 'ecoculture' differs slightly in that we are using it to denote the differing views and values enmeshed in cultural knowledges and practices that are simultaneously oriented towards and shape ecologies, rather than to denote a particular and normative set of practices.

[25] Hannis, M. In press. The virtues of acknowledged ecological dependence: sustainability, autonomy and human flourishing. *Environmental Values* <http://www.ericademon.co.uk/EV/papers/Hannis.pdf>; Hannis, M. Forthcoming. *Freedom and the Environment: Autonomy, Human Flourishing and the Political Philosophy of Sustainability*. London: Routledge.

[26] We seek to engage with some of these questions in a forthcoming chapter, Hannis, M. and Sullivan, S. Forthcoming. Reciprocity and flourishing in an African landscape, *in* , Hartmann, L. (ed.) *Flourishing: Comparative Religious Environmental Ethics*.

[27] Holland, A. and Rawles, K. 1996 The ethics of conservation. *The Thingmount Working Paper Series on the philosophy of conservation* TWP-96-01, University of Lancaster, p. 46, emphasis in original.