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multidisciplinary
environmental studies
in the humanities



Image: Connect to Country by Rachel Bywaters

Decolonial Cultural Ecologies

SYMPOSIUM

26-27 October 2023
University of Cologne



UNIVERSITÄT
ZU KÖLN



Alexander von
HUMBOLDT
STIFTUNG



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To register for the symposium,
please send an email to Saskia Maaßen: smaasse3@uni-koeln.de

About

Within historical processes of colonisation, the harms experienced by indigenous peoples have frequently gone hand-in-hand with the loss of abundance and diversity of endemic species. Subsequent endeavours to protect areas of high aesthetic and/or conservation value were commonly framed as wilderness preservation, effacing prior histories of indigenous inhabitation and often entailing the removal of traditional landholders.

Today, at least a quarter of global land area nonetheless remains traditionally owned, managed, used or occupied by indigenous peoples, who are now facing new threats, notably through the expansion of intensive agriculture, extractive industries and climate change. Yet indigenous ecological knowledges, practices, and value systems remain vitally important for current and future biodiversity conservation and restoration initiatives, as well as climate change mitigation and adaptation. Socio-ecological transitions to sustainability therefore necessarily comprise a decolonial dimension. In this symposium, we approach this decolonial undertaking from a range of disciplinary and cultural perspectives in order to open up new lines of enquiry for multi-, inter- and transdisciplinary environmental studies in the humanities.

Acknowledgment

We are thankful to Anne Pattel-Gray for making available to us a copy of the painting *Connect to Country* by Aboriginal artist Rachel Bywaters.

About the painting:

The artwork has elements of the Aboriginal flag colours embedded within and speaks of the importance of our deep-rooted connection to the land and our physical and spiritual connection to the land, traditionally stomping through dance and ceremony, singing up the land and living in harmony and oneness with nature and our interconnectedness, relationship and reciprocity with the natural world. The leaves and sun speak of their healing and life-giving qualities as well as traditional ways of gathering native foods from the Country and how it nurtures and provides for us and this deep connection we have with grounding into the land has always been who we are and also how Indigenous wisdom and knowledge are deeply connected to our way of moving forward as a collective (indigenous and non-indigenous) together and for a returning back to ancient ways for our collective healing and power.

PROGRAMME

“Decolonial Cultural Ecologies” Symposium

Tagungsraum, Ground Floor, Neues Seminargebäude
University of Cologne, Albertus-Magnus-Platz

Thursday | 26 October 2023

- 4:15 - 4:30 Welcome Tea/Coffee
- 4:30 - 5:00 **Symposium Opening**
Welcoming Addresses

Professor Dr Joybrato Mukherjee
(Rector of the University of Cologne)

Professor Dr Kirk W. Junker
(Vice-Rector for Sustainability)

Professor Dr Catherine Rigby
(MESH Director)
- 5:00 - 6:00 **Panel I**

Hubert Zapf
The Concept of Cultural Ecology

Dany Adone
Cultural Resilience through Language Recovery
(Co-researched with Bentley James
and Elaine Maypilama)
- 6:00 - 6:15 Comfort Break
- 6:15 - 7:15 **Keynote Lecture I**
on-site &
via Zoom

James Ogude
'Banished Knowledges', Ecophilosophy and
Decolonial Ecologies in Africa

7:15

Reception

Friday | 27 October 2023

9:00 - 10:00

*on-site &
via Zoom*

Keynote Lecture II

Anne Pattel-Gray

*Australia's First Nations EcoSpirituality:
A Deep Sense of the Sacred and Connection
to Country*

10:00 - 10:30

Coffee Break

10:30 - 12:00

Panel II

Michaela Haug

*Imagining Decolonial Cultural Ecologies as
Plural Ecologies*

Dan Smyer Yü

*Decolonising Earth's Innate Freedom in
Bordered Highland Asia*

Kenneth Nsah

*Confronting Environmental and Epistemic
Injustices in the Congo Basin*

12:00 - 12:15

Comfort Break

12:15 - 1:45

Panel III

José Augusto Pádua

*The Colonial Gaze on the Amazon Forest:
Estrangement, Selectivity and Utilitarianism*

Bieke Willem

*About Hurt Rivers, Flower Wars and Spider
Plants. Hybrid Metaphors and Decolonising
Practices in Recent Urban Mapuche Literature*

Franz Krause

*Sharing Life: Inuvialuit Whaling and the Politics
of Respecting Animals*

KEYNOTE AND PANEL DETAILS

KEYNOTE I	
Thursday 26 October 2023 6:15 - 7:15 p.m. Tagungsraum, Neues Seminargebäude and via Zoom	
James Ogude	<i>'Banished Knowledges', Ecophilosophy and Decolonial Ecologies in Africa</i>
<p>Modern philosophy has been critiqued for its dualistic thought, which tends to separate humans from nature. In this opening keynote lecture I argue that the so-called 'banished knowledges' and the African ecophilosophy, closely associated with indigenous ecological knowledges, practices and value systems embedded in the everyday practices of some communities in Africa, may well offer us important insights into the current deepening environmental crisis. Firstly, the lecture sets out to argue that the decoupling of humans from nature in Africa has to be traced to the history of Empire on the continent. Secondly, drawing on two Southern African philosophical concepts—<i>ubuntu</i> and <i>ukama</i>—the lecture argues that far from being anthropocentric as many have argued, these philosophies point to human life as embedded in and related to ecological life in radical ways. They are, I argue, ecocentric and decolonising—thus offering new ways of reading decolonial cultural ecologies as characterised by principles of conviviality, co-agency, mutuality and interconnectedness within the broader planetary universe. I seek to show that the two philosophical concepts not only collapse the boundaries between humans and nature, but they also are premised on the assumption that nature has intrinsic value beyond its benefits to human beings. I argue that the fundamental relatedness of beings encapsulated by <i>ubuntu</i> and <i>ukama</i> includes a sense of relatedness with other natural entities, not just human persons. Finally, I draw on some works of fiction and stories to show how African storytellers have always captured the entanglement of humans and non-humans.</p>	

KEYNOTE II

Friday | 27 October 2023 | 9:00 - 10:00 a.m.
Tagungsraum, Neues Seminargebäude and via Zoom

Anne Pattel-Gray

*Australia's First Nations EcoSpirituality:
A Deep Sense of the Sacred and Connection
to Country*

Professor Anne Pattel-Gray will explore Australia's First Nations EcoSpirituality, Culture and Ancestral Narratives of the Creator's actions and interaction with our Ancestors by defining the Creator's relationship with her people. Her most recent works define a First Nations theology that is viewed through our cultural lens, founded on our cosmology, epistemology, and ontology to interpret Biblical narratives. She states that First Nations people want to shape their theological thoughts and expressions by embracing their own language that gives meaning to who they are as a people. She will share findings of her joint work and publications with Professor Norm Habel, *De-Colonising the Biblical Narrative: The First Nations De-Colonising of Genesis 1–11*, vol. 1 and *12–25*, vol. 2; and *The Colonial God YHWH, Progressive Revelation of the Character of YHWH in the Book of Exodus*, vol. 3. By providing an Indigenous insight drawn from her cultural epistemology and cosmology as the foundation, she provides another biblical interpretation that highlights colonial influence and justification for land theft, domination, environmental destruction, and climate chaos.

Professor Pattel-Gray states that it is necessary for First Nations people to decolonise themselves especially to realise that some non-Indigenous Christians are still using the Bible to colonise us to keep us in bondage, and we must break free of the colonial shackles in order to be free from the colonial might. Our theology is born from this land, founded on our relationship with the Creator since time began and it is this deep ancient wisdom that sustains us and provides our resilience to survive.

PANEL I

Thursday | 26 October 2023 | 5:00 - 6:00 p.m.
Tagungsraum, Neues Seminargebäude

Hubert Zapf

The Concept of Cultural Ecology

Dany Adone

Cultural Resilience through Language Recovery

ZAPF

The Concept of Cultural Ecology

In this introductory talk, I offer a few summarising comments on the concept of cultural ecology as one of the two defining terms in the symposium's title. I will address some of the salient points of this ecotheoretical approach, which specifically focuses on the role of literary and other forms of cultural creativity but also has broader transdisciplinary implications for the environmental humanities. Some of these points—singularity and interconnectivity of cultural ecosystems; aesthetic communication as an ecological force in culture; sensitivity to pathogenic structures of civilisation and asymmetries of power; semiotic empowering of the marginalised and excluded—are not only compatible with but mutually co-productive with decolonial perspectives.

ADONE

Cultural Resilience through Language Recovery

(Co-researched with Bentley James and Elaine Maypilama)

Since studies have revealed that most languages on this planet are under threat or are at the brink of survival, there has been increased interest among linguists in documenting, preserving and saving languages. Among the most affected countries we find Australia which had more than 250-350 distinct Indigenous languages at the time of colonisation. Of the +250 Indigenous languages spoken in 1788 only 12-15 languages are nowadays being transmitted to the next generations. As a response to this urgency, a number of programs have been developed with the main goal to maintain, revitalise, and even revive languages.

In this paper we discuss why language maintenance/recovery is vital to the intergenerational transmission of Indigenous Knowledge linked to place. These languages and the knowledge of place embodied in them contain the keys to psychological, emotional and economic wellbeing that underlie cultural resilience for the most disadvantaged groups in Australia. The language of *Country* is fundamental to Indigenous ways of being and is the vehicle for the transmission and preservation of cultural knowledge linked to *Country*. We will draw on stories on fire and cultural burning to demonstrate how language recovery and cultural resilience are interconnected.

PANEL II

Friday | 27 October 2023 | 10:30 a.m. - 12:00 p.m.
Tagungsraum, Neues Seminargebäude

Michaela Haug	<i>Imagining Decolonial Cultural Ecologies as Plural Ecologies</i>
Dan Smyer Yü	<i>Decolonising Earth's Innate Freedom in Bordered Highland Asia</i>
Kenneth Nsah	<i>Confronting Environmental and Epistemic Injustices in the Congo Basin</i>

HAUG

Imagining Decolonial Cultural Ecologies as Plural Ecologies

In my talk, I use the notion of “plural ecologies” (Duile et al., 2023) as a prism to explore decolonial cultural ecologies, as it draws attention to the multiple, parallel existing relationships between humans and non-humans that can include or exclude, deny or acknowledge particular beings. It further assumes that people can be familiar with and involved in different networks of relationships between humans and non-humans depending on situation and context, deconstructing therewith the dichotomy between “modern” and “indigenous” ontologies as separate coherent entities.

While Western modernity is characterised by a desire for a single coherent worldview (Henare et al., 2007: 10-11) for many people,

switching back and forth between different ecologies is a part of their everyday reality. Drawing on my long-term fieldwork among the Dayak Benuaq in East Kalimantan, Indonesia, I explore manifold perspectives on the forest and different, highly context-sensitive practices of relating to it that are based on different ontological presuppositions. The forest constitutes the basis of Dayak Benuaq livelihoods, it houses a multitude of spirits and places of individual and collective memory, and finally it is also a natural resource open to exploitation.

I argue that acknowledging different ecologies and viewing them as being of equal value and validity constitutes an important prerequisite for engendering and fostering decolonial ecologies, as such a perspective allows for the co-existence and creative intertwinement, juxtapositions, and convergences, as well as collisions and clashes of different conceptions, nurturing what Anne Salmond (2014) calls “ontological creativity” (ibid., 296). If we want to figure out e.g. how a scientific view of nature can coexist with moral relationships between humans and non-humans, an ontological creativity such as can be found in pluralising ecologies might be a most valuable inspiration.

YÜ

Decolonising Earth's Innate Freedom in Bordered Highland Asia

Political independence from colonial rule does not automatically come with environmental freedom from colonial environmental consciousness. The concurrence of ending political coloniality and repurposing colonial environmentality in postcolonial societies in Asia attests to the paradoxical embodiment of political postcoloniality and environmental coloniality. The former inherits and shapeshifts the latter for postcolonial nation-building purposes, while the latter has metamorphosed into postcolonial national modernisation paradigms but retains the same colonial ecological worldview and environmental approaches to the use of land and water. Intended as a decolonial discourse of environmental ethics, this paper proposes what the author calls “the innate freedom of the earth” as the foundation of the collectively endeavored, new environmental ethics in the twenty-first

century. Referred to as an inherent part of the earth's livingness as a self-regulatory planetary being, this innate freedom is identified through the author's study of the geologically ancient but increasingly dammed rivers sourced from the Himalayan-Tibetan highlands. Based on the author's collaborative research with local communities and peer scholars in the greater Himalayan region, this paper, on the one hand, examines the colonial environmentality, past and present, particularly in the cases of modern China and India, and, on the other hand, argues for a decolonial environmental ethic that supports the claim of the earth's moral/spiritual considerability based on her planetary Deep Freedom with a life history of 4.5 billion years.

NSAH

Confronting Environmental and Epistemic Injustices in the Congo Basin

The Congo Basin tropical rainforests in central Africa are reputed for the huge capacity of their vegetation and peatlands to sequester greenhouse gases and play host to many critical minerals and about 10% of global biodiversity. Conservation is a top priority for INGOs, NGOs and governments in the Congo Basin, but it is largely based on the fortress conservation model, underpinned by the myth of an African Eden (Nsah, 2023), which perpetuates both environmental and epistemic forms of injustice to indigenous and local communities. We need decolonial, postcolonial scholarly approaches to confront these intersecting injustices. In my paper, I will draw on two novels namely *Congo Inc.: Le Testament de Bismarck* (2014) by In Koli Jean Bofane and *Les Marchands du développement durable* (2006) by Assitou Ndinga to point out some examples of epistemic and environmental injustice that accompany biodiversity conservation in the Congo Basin. These would include various manifestations of slow and simultaneous violence, including forcible displacements (Nsah, 2022; Nixon 2011); epistemicide and epistemic arrogance (Santos, 2014) in the selected novels. By doing so, I will not only suggest measures aimed at confronting these forms of injustice but also highlight the importance of leveraging environmental humanities, or specifically conservation humanities, (Nsah, 2023; Reyes-Garcia et al., 2023; Holmes et al., 2022; de Smalen, 2019) in addressing the climate crisis in general and the ecological crisis of biodiversity loss in particular. I will also be foregrounding the Congo Basin and sub-Saharan Africa which are often neglected in these debates that have a potential to shape environmental policy and practice.

PANEL III

Friday | 27 October 2023 | 12:15 - 1:45 p.m.

Tagungsraum, Neues Seminargebäude

José Augusto Pádua	<i>The Colonial Gaze on the Amazon Forest: Estrangement, Selectivity and Utilitarianism</i>
Bieke Willem	<i>About Hurt Rivers, Flower Wars and Spider Plants. Hybrid Metaphors and Decolonising Practices in Recent Urban Mapuche Literature</i>
Franz Krause	<i>Sharing Life: Inuvialuit Whaling and the Politics of Respecting Animals</i>

PÁDUA

The Colonial Gaze on the Amazon Forest: Estrangement, Selectivity and Utilitarianism

The presentation will discuss a set of accounts of the Amazon Forest produced by Iberian colonisers in the 17th and 18th centuries. One aspect that is revealed in these texts is the feeling of strangeness in face of an ecological region very different from the Mediterranean one. In the view of the Iberian colonisers, the signs of perfection of Nature were defined in an essentially Mediterranean context, based on biblical narratives and classical medical literature. The profoundly different environment of the Amazon Forest generated both attraction and repulsion. The attraction, however, was elaborated through a fragmented pattern, which did not value the forest as a whole so much as some of its trees and fruits. The intrinsic value of the forest was not recognised. The utilitarian sense, on the other hand, of transforming that natural abundance into economic wealth, appeared constantly. But the economic models for utilising the Forest were essentially European. The question was how to appropriate the elements of fertility apparent in tropical nature to boost economic practices already existing in Europe.

WILLEM

About Hurt Rivers, Flower Wars and Spider Plants. Hybrid Metaphors and Decolonising Practices in Recent Urban Mapuche Literature

Despite a recent trend in return migration, the majority of the Mapuche, Chile's largest indigenous group, still live in cities, often in precarious circumstances. Their urban presence, far away from the ancestral territory Wallmapu, has been attributed to colonial structures, which have been reinforced in the last decade of the dictatorship of Augusto Pinochet (1973-1990). The urban Mapuche literature of today defies these structures, not by adopting nostalgically traditional elements of Mapuche culture, but by destabilising essentialist views on identity and promoting a hybrid, often conflictive culture of "champurria", the Mapudungun word for "mixture".

The concept of "champurria" is central in the poems and short stories by Daniela Catrileo, one of the most well-known Mapuchewriters of today. My talk will focus on how her use of vegetal and animal imagery, combined with typically urban materialities like concrete and graffiti, compose hybrid texts that place the experience of exile at their core. Following Azucena Castro's understanding of "strange ecologies" (*ecologías extrañas*, 2020), I will argue that these texts can be considered as "ecologies" on their own, in the sense that they contain poetic practices which undermine the modern divide between nature and culture. As such, they can be seen as a form of philosophical resistance against the consequences of Latin America's history of extractivism and colonialism.

KRAUSE

Sharing Life: Inuvialuit Whaling and the Politics of Respecting Animals

The Inuvialuit of the Western Canadian Arctic are skilful hunters, and the annual beluga whale hunt in the Arctic Ocean constitutes a key moment in their annual round of traditional subsistence activities. Based on ethnographic research since 2017, this presentation discusses Inuvialuit whaling in the context of marine conservation policies and Indigenous resurgence. It argues for understanding the hunting of whales and other animals in the local idiom of sharing.

As is widespread among hunter-gatherer groups around the world, people are obliged to share with each other, but they also share with the non-human environment that provides for them. The example of a regional marine protected area illustrates the commonalities and differences between ideas and practices geared at respecting animals, based on sharing on the one hand and conservation on the other. The presentation proposes that Inuvialuit whaling is a form of respecting animals, where killing is an integral part of sustaining life rather than its violent end. Life, in this understanding, does not inhere so much in individual bodies as in the larger web of life, which cannot be based on antagonism but is firmly grounded in mutuality.

About the Participants

Dany Adone is Professor and Chair of Applied English Linguistics at the University of Cologne, Co-Director of the Centre for Australian Studies and Director of the Language Lab. She is also an Adjunct Professor associated with the College of Indigenous Futures, Arts & Society at CDU and an Associate Professor at the University of Sydney. Her current research projects focus on Yolngu Ethnoecology and Indigenous Sign Languages of Australia. She is also in charge of the Online MA Australian Studies with four different universities across North Rhine-Westphalia. Recent publications include “Fire, Water and Land in Indigenous Australia” (2019) and “Zukunftsgestaltungskompetenz im Angesicht der Katastrophe: *Ecological Literacy* als mehrdimensionale Herausforderung” (2023), and further articles on environmental matters and decolonising methodologies in Indigenous Australia.

Michaela Haug is Professor for Social and Cultural Anthropology at the University of Freiburg. Her research interests cover environmental anthropology, political ecology, processes of agrarian transformations, gender relations and the interrelations of environmental and social change. Her current research explores how different and partly contradicting visions of the future influence forest use changes and related social, economic, and environmental transformations in the forested hinterlands of Indonesian Borneo. Recent Publications include “Claiming Rights to the Forest in East Kalimantan: Challenging Power and Presenting Culture” (2018, SOJOURN), “Framing the Future through the Lens of Hope: Environmental Change, Diverse Hopes and the Challenge of Engagement” (2020, JSCA), and the volume “Plural Ecologies in Southeast Asia: Hierarchies, Conflicts, and Coexistence” (2023), which she edited together with Timo Duile, Kristina Großmann and Guido Sprenger.

Franz Krause is an anthropologist whose research revolves around water in social and cultural life. He has conducted research on communal irrigation in the Philippines, life along a river in Finland, flood memories in England, wetland uses in Estonia and deltaic transformations in Canada. He is co-editor of *Delta Life: Exploring Dynamic Environments Where Rivers Meet the Sea* (Berghahn, 2021), co-author of *Deltawelten | Delta Worlds: Leben Zwischen Land Und Wasser | Life between Land and Water* (Reimer, 2022), and author of *Thinking Like a River: An Anthropology of Water and Its Uses Along the Kemi River, Northern Finland* (Transcript, 2023).

Kenneth Nsah, better known by his nom de plume **Nsah Mala**, is an award-winning poet, writer, children's author, journalist, translator and interdisciplinary scholar. He hails from Mbessa Kingdom in Anglophone Cameroon and writes fluently in English and French and sometimes in his indigenous Mbessa language. Nsah obtained a PhD in Comparative Literature and Environmental Humanities from Aarhus University (Denmark) in 2022. His doctoral thesis was entitled "Can Literature Save the Congo Basin? Postcolonial Ecocriticism and Environmental Literary Activism." The thesis has won two prizes so far, including the prestigious Prix de thèses francophones en Prospective (Prize for Francophone Theses in Foresight and Futures Studies) from Fondation 2100 (France) and Agence Universitaire de la Francophonie in 2022. Nsah is widely published in peer-reviewed journals and edited volumes on issues such as marginality, migration, climate and environment, biodiversity conservation, theatre and sustainability. After a short postdoctoral position at Radboud University (Netherlands), Nsah is currently a Temporary Teaching and Research Fellow (ATER) at the University of Lille (France).

James Ogude is a Professor of African Literature and cultures, and the Director of the Centre for the Advancement of Scholarship and the African Observatory for Environmental Humanities, at University of Pretoria. He is also the current Director of the African regional hub of the BRIDGES Coalition in the UNESCO Management of Social Transformations Programme (MOST), located at the University of Pretoria. His research interests include, postcolonial literatures, popular cultures in Africa, and more recently, Extractivism and the Environment in Africa, and Ubuntu and African ecologies. He was the Principal Investigator of the recently concluded project on the philosophical concept of Ubuntu funded by the Templeton World Charity Foundation and currently leads a Mellon funded supra-national project on African Urbanities. Ogude is the author of *Ngugi's Novels and African History*. He has edited nine books and one anthology of African stories. His most recent edited volumes are: *Ubuntu and the Reconstitution of Community* (Indiana UP, 2019) and *Environmental Humanities of Extraction in Africa: Poetics and politics of Extraction* (Routledge, 2023).

José Augusto Pádua is Professor of Brazilian Environmental History at the Institute of History, Federal University of Rio de Janeiro, where he is one of the coordinators of the Laboratory of History and Nature. From 2010 to 2015, he was President of the Brazilian Association of Research and Graduate Studies on Environment and Society (ANPPAS). He is a fellow of the Rachel Carson Centre for Environment and Society (Munich). He integrated the creation team and is a member

of the scientific board of the Museum of Tomorrow inaugurated in Rio de Janeiro in 2016. As a specialist on Environmental History and Politics, he has delivered talks and courses, and participated in field works in more than 40 countries. He published many books and articles in Brazil and abroad, including *A Living Past: Environmental Histories of Modern Latin America* (Berghahn, 2019).

Anne Pattel-Gray is Professor of Indigenous Studies and inaugural Head of the School of Indigenous Studies at the Australian University of Divinity. She is a descendant of the Bidjara / Kari Kari people of Queensland and a celebrated Aboriginal theologian, biblical scholar and Indigenous activist. Through her research, education and leadership Professor Pattel-Gray has been a critical and influential activist in seeking justice and equity for Indigenous peoples and in developing cultural frameworks and practices built on respect for Aboriginal and Torres Strait Islander communities. Among her many publications are *Aboriginal Spirituality: Past, Present, Future* (ed., 1996); and most recently, *De-Colonising the Biblical Narrative* (vol. 1, 2022; vol. 2, 2023), co-authored with Norman Habel in collaboration with Australian First Nations.

Bieke Willem is Assistant Professor of Romance Literature at the University of Cologne and principal investigator at the Global South Studies Center (GSSC). She obtained her PhD in Literature at Ghent University in Belgium (2014) and was then appointed as postdoctoral researcher at the Department of Spanish and Portuguese at the University of California, Berkeley. Before moving to Cologne, she was Assistant Professor of Latin American literature and culture at the Department of Romance Studies and Classics at Stockholm University. She is the author of *El espacio narrativo en la novela chilena postdictatorial. Casas habitadas* (BRILL, 2016). In 2022, she participated in the CALAS think tank “The Anthropocene as multiple Crises: Latin American Perspectives” at the University of Guadalajara in Mexico.

Dan Smyer Yü is Kuige Professor of Ethnology, School of Ethnology and Sociology and a Global Faculty Member at the Global South Studies Center, University of Cologne. Currently he serves as the co-lead of the Himalayan University Consortium Thematic Working Group on Environmental Humanities; an elected board member of International Society for the Study of Religion, Nature and Culture (ISSRNC); and a member of the Advisory Board of Yale Forum on Religion and Ecology. His interdisciplinary research areas are environmental humanities, religion and ecology, Himalayan studies, sacred landscapes, indigenous environmental knowledge, and climate change.

He is the author of *Mindscaping the Landscape of Tibet: Place, Memorability, Eco-aesthetics* (De Gruyter 2015), and co-editor of *Storying Multipolar Climes of the Himalaya, Andes and Arctic: Anthropogenic Climate and Shapeshifting Watery Lifeworlds* (Routledge 2023) and *Trans-Himalayan Borderlands: Livelihoods, Territorialities, Modernities* (Amsterdam University Press 2017).

Hubert Zapf is an Americanist and Co-Director of Environmental Humanities at the University of Augsburg. He is a founding member of the joint Augsburg-Munich International Doctorate Program *Rethinking Environment: The Environmental Humanities and the Ecological Transformation of Society* funded by the Elite Network of Bavaria. He has published widely on Cultural Ecology, English and American Literature, Literary History and Theory. Major recent publications include *Literature and Science* (ed.), Special Issue of *Anglia* 2015; *Handbook of Ecocriticism and Cultural Ecology* (ed.), De Gruyter, 2016; "Ecological Thought in Europe and Germany," *Global History of Literature and Environment*, Cambridge University Press 2017: 269-285; *Literature as Cultural Ecology: Sustainable Texts*, Bloomsbury, 2016; "Ecology in American Literature" (with Timo Müller), *Oxford Research Encyclopedia of Environmental Science*, published 20 June 2022; and "Posthumanism or Ecohumanism: Environmental Studies in the Anthropocene," *Journal of Ecohumanism* 1, 1 2022: 5-17 (open access).

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