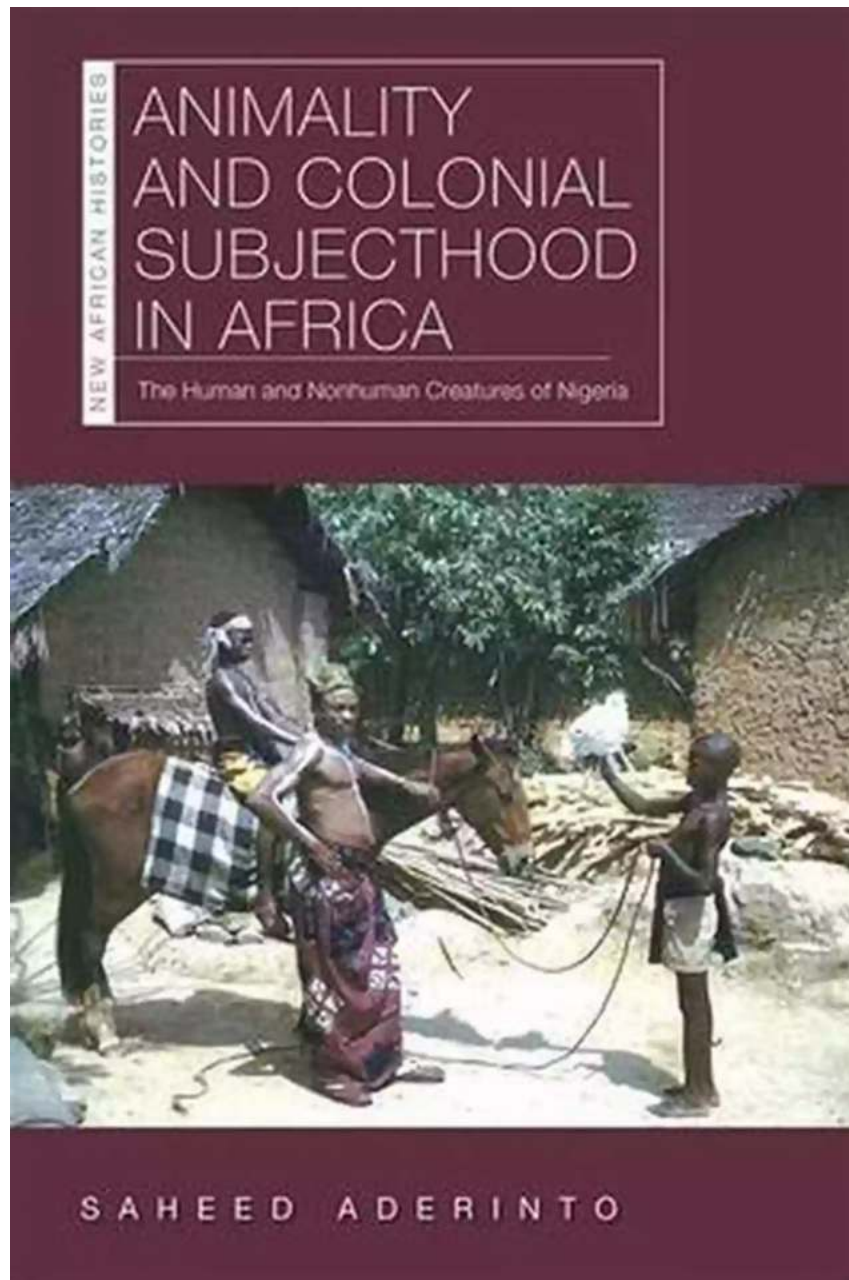


Animality And Colonial Subjecthood In Africa

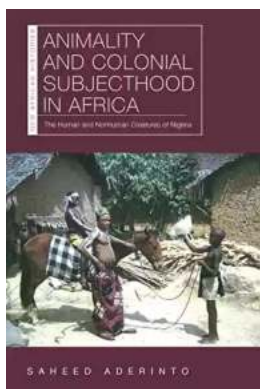


Animality and colonial subjecthood in Africa have been extensively studied and debated over the years. The influence of colonialism on the relationship between humans and animals in Africa has had lasting effects on the continent's cultural, social, and political landscapes. This article aims to delve into this complex topic,

exploring the historical context, the impact on African societies, and the ongoing struggles for decolonization in relation to animality.

The Historical Context: Colonialism in Africa

Colonialism in Africa had a profound influence on the perception and treatment of animals. During the colonial era, Africa's diverse wildlife was often considered exotic and available for exploitation. European powers saw Africa as a resource-rich continent, and the hunting and capturing of wildlife for trade and entertainment became common practices. This commodification of animals reinforced the narrative of Africans as uncivilized and closer to nature, perpetuating the idea of animality in colonial subjecthood.

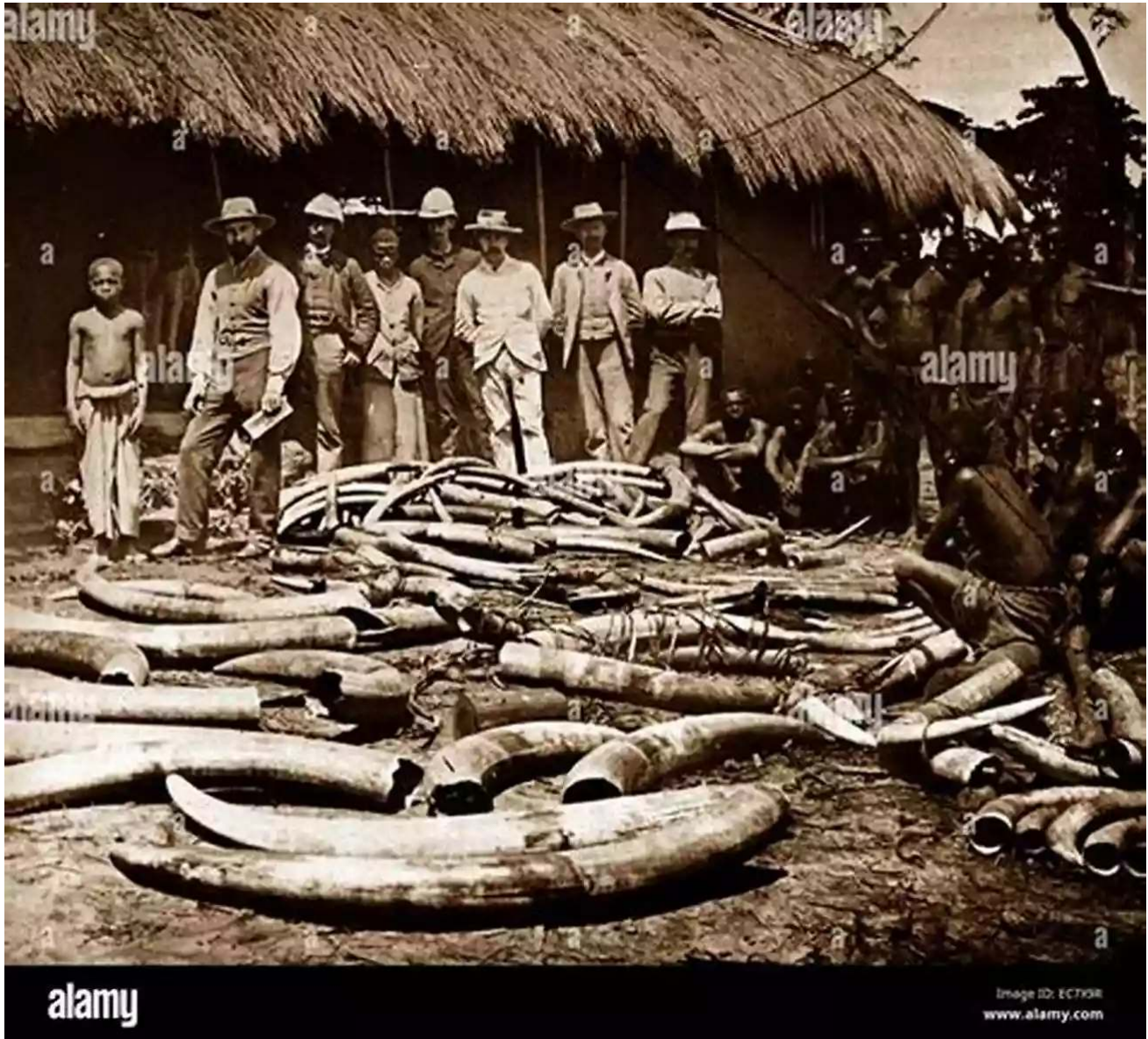


Animality and Colonial Subjecthood in Africa: The Human and Nonhuman Creatures of Nigeria (New African Histories) by Saheed Aderinto(Kindle Edition)

★★★★☆ 4.3 out of 5

Language : English
File size : 14963 KB
Text-to-Speech : Enabled
Screen Reader : Supported
Enhanced typesetting : Enabled
Word Wise : Enabled
Print length : 317 pages





The Impact on African Societies

The colonization of Africa not only affected the continent's wildlife but also had a profound impact on African societies. The imposition of colonial rule disrupted traditional ways of life and social structures, leading to the loss of land, cultural practices, and independence. As Western influence spread, African communities were forced to adapt to new systems of governance and land ownership, often at the expense of their connection and interaction with the natural environment.

Struggles for Decolonization

Today, the legacy of colonialism continues to shape the relationships between humans and animals in Africa. Many African countries are working towards decolonizing their societies and reclaiming their cultural heritage. This includes redefining the narrative of animality tied to colonial subjecthood and promoting a more harmonious relationship with the natural world.

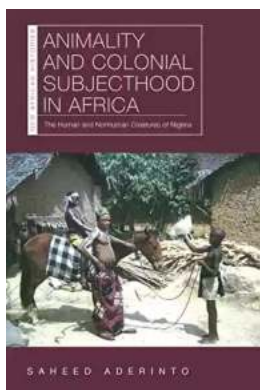


Efforts towards wildlife conservation and environmental sustainability are gaining momentum in Africa. Local communities are leading initiatives to protect endangered species, restore habitats, and promote eco-friendly practices. By shifting the focus from exploitation to preservation, these efforts aim to challenge the colonial perception of animals as mere resources and elevate the importance of wildlife in African cultures to its rightful place.

The journey towards decolonization is complex and multi-faceted. It requires challenging ingrained beliefs and systems that perpetuate animality in colonial subjecthood. By acknowledging and confronting this history, Africa can begin to reshape its relationship with animals, fostering a deeper respect and understanding of the interconnectedness of all living beings.

Closing Thoughts

Animality and colonial subjecthood in Africa is a topic that invites critical reflection on the enduring impacts of colonialism. By examining the historical, social, and cultural contexts, we can understand the complexities and challenges faced by African societies today. It is crucial to support and amplify the voices of those working towards decolonization, environmental justice, and animal welfare in Africa to create a more equitable and sustainable future.



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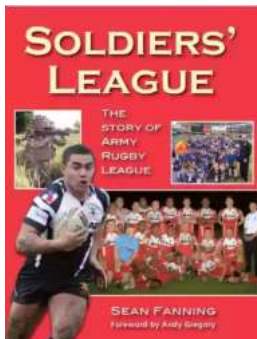


With this multispecies study of animals as instrumentalities of the colonial state in Nigeria, Saheed Aderinto argues that animals, like humans, were colonial subjects in Africa.

Animality and Colonial Subjecthood in Africa broadens the historiography of animal studies by putting a diverse array of species (dogs, horses, livestock, and wildlife) into a single analytical framework for understanding colonialism in Nigeria and Africa as a whole.

From his study of animals with unequal political, economic, social, and intellectual capabilities, Aderinto establishes that the core dichotomies of human colonial subjecthood—indispensable yet disposable, good and bad, violent but peaceful, saintly and lawless—were also embedded in the identities of Nigeria’s animal inhabitants. If class, religion, ethnicity, location, and attitude toward imperialism determined the pattern of relations between human Nigerians and the colonial government, then species, habitat, material value, threat, and biological and psychological characteristics (among other traits) shaped imperial perspectives on animal Nigerians.

Conceptually sophisticated and intellectually engaging, Aderinto’s thesis challenges readers to rethink what constitutes history and to recognize that human agency and narrative are not the only makers of the past.



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