

**CATHOLIC UNIVERSITY OF CAMEROON (CATUC), BAMENDA**  
**INTERNATIONAL CONFERENCE ON ENVIRONMENTAL PHILOSOPHY**  
**BEING-TOWARD-THE-PLANET: ONTOLOGICAL DILEMMAS OF TECHNOSCIENTIFIC**  
**ENVIRONMENTALISM**

**Peter Takov (PhD)**

This paper examines how technoscientific environmentalism produces dilemmas in which proposed solutions often reproduce the very problems they seek to address. It asks: How does technoscientific environmentalism transform our ontological relation to the Earth, and what alternative mode of being does this transformation require? Drawing on Martin Heidegger, Hans Jonas, and African relational environmental thought, the paper argues that dominant technoscientific approaches, even when framed in terms of sustainability, remain grounded in an instrumental ontology that reduces the Earth to a standing-reserve to be optimized and controlled. Against this background, the paper proposes a reconceptualization of the human being as “being-toward-the-planet,” understood as a form of stewardship that combines ontological humility, ethical responsibility, and relational coexistence within a broader community of life. This alternative orientation resists both technocratic “salvationism” and passive resignation by emphasizing vulnerability, interdependence, and shared exposure to ecological risk. The central claim is that the ecological crisis is fundamentally ontological: it arises from a distorted understanding of what it means to be human on Earth, and therefore cannot be resolved by technoscientific means alone. A genuine response requires a transformation in how humans inhabit the Earth, one that reconfigures our self-understanding from masters of nature to co-dwellers within a fragile planetary habitat.

**Keywords:** Technoscientific environmentalism, Ontology, Being-toward-the-planet’ Environmental philosophy, Sustainability

**TESTIMONY IN AFRICAN INDIGENOUS KNOWLEDGE AND ENVIRONMENTAL CHALLENGES FACING**  
**A TECHNOLOGICAL AGE**

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**ABSTRACT**

Overwhelmingly, African indigenous knowledge due to its rooted traditional and culturally based approach, suffers from marked biases/prejudices in the face of Western considerations and technoscience. The conceptualization of testimony as a central instrument (watchdog) in African epistemologico-environmental challenges highlights the fact that there is no antagonism with technology. This article estimates that integrating such an element in environmental conservation constitutes an opportunity for tele-guiding technological development; focusing on communalism,

ethics of care and responsibility, promotion of human dignity, and welfare. Testimony as a cosmological guide and moral authority enjoys reliability and trust; fostering responsible technological innovation and progress. Fundamental features of testimony in African epistemology (reliability on communitarian framework/oral tradition), and moral authority as custodians of environmental preservation or sustenance, leads to confrontation with technological exigencies. Nevertheless, prospects and perspectives of testimony in indigenous knowledge influencing environmental concerns (as gadfly: check and balances), cautions against an epistemology and ethics of care, technological progress versus social disruption, integration of responsible innovation, and challenges of belief, truth, and justification. Consequently, testimony in African epistemology enhances a framework of values (care, solidarity, and social cohesion); ensuring that technology serves human and ecological flourishing, by reconciling nature exploration apropos technological advancements. Ultimately, scientific investigations alongside testimonial epistemic trust, encounters challenges of second-order assessment, trustworthiness, taboos, and occasional distrust of scientific expert testimony.

KEY TERMS: *Testimony, indigenous-knowledge, environmental- challenges, Technological age*

## **The Fate of Africa amidst Global Environmental Challenges**

Fomutar Stanislaus, PhD

### **Abstract**

This article evaluates the concrete realities of environmental degradation in Africa and explores best practices that could foster a sustainable future for the continent. In recent times, following the outcry of Africans over environmental damage caused by rising emissions from industrialised countries; damage, that is increasing the vulnerability of African economies and ecosystems, Africans have continually demanded for reparation. Yet, since independence, Africa has received little genuine compensation from colonial and Neo-colonial masters, the same actors that the continent now looks to for adaption finance. While demanding adaption funds is a necessary and commendable step to take, especially given that mitigation strategies are most effective in industrialised regions that contribute the most to global emissions, it is difficult to say if these funds will ever adequately reach Africa, cognizant of past failed initiatives and unmet pledges. Without reparation and real accountability from major global polluters, Africa is likely to face ever more perilous conditions and a diminished capacity to adapt to environmental challenges, unjustly imposed on her by industrialised nations. This article argues that, for Africa to obtain justice and accountability from those responsible for the continent's deteriorating environmental conditions, she must first become a serious political contender on the global stage. A strong and united African bloc of continental negotiators would constitute a voice that cannot be ignored in international forums. Unless such a unity is achieved, individual African States and fragmented regional bodies risk remaining supplicants in Western corridors of power, asking for what they justly deserve rather than claiming it as a matter of right.

**Key words:** Africa, Industrialised Nations, Environmental Deterioration, Reparation, and Mitigation.

# **THE SEARCH FOR A NEW ETHICS OF LIFE AND DEATH IN THE TECHNOLOGICAL AGE: A DIALOGUE BETWEEN PETER SINGER AND HANS JONAS**

**By**

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## **Abstract**

In the prologue to his book, *Rethinking Life and Death: The Collapse of Our Traditional Ethics* Peter Singer makes the following revolutionary claims; “after ruling our thoughts and our decisions about life and death for nearly two thousand years, the traditional western ethic has collapsed” (Singer, 1994). This is because as he argues the development in medical technologies has expanded our moral and intellectual horizons, forcing humans to think and ask questions about issues they previously had no need to consider, or rethinking issues they had previously accepted without further reflections, like issues about life and death. Unfortunately, and according to Singer, the traditional ethics which humans often rely on to address issues about life and death stands on shaky foundations and needs a total replacement. Singer is not the first whistle blower on the impact of technological advancement on traditional western ethics. Hans Jonas in *The Imperative of Responsibility: In Search of an Ethics for the Technological Age* advocates for a new ethical framework that addresses the challenges posed by modern technology. While Singer and Jonas agree that there is something wrong with the traditional western ethics they disagree on the way out. Singer believes that traditional Western ethics has become obsolete and should be replaced, while Hans Jonas rather challenges the anthropocentric nature of this ethics, suggesting the need for it to be upgraded and made more inclusive to better address the moral dilemmas of the technological age. This paper is a dialogue between Peter Singer and Hans Jonas on the search for a new ethics in the technological age. The paper shall adopt philosophical conceptual and contextual analysis and clarifications.

**Keywords:** Peter Singer, Hans Jonas, New Ethics, Life and Death, Technological Age

## **Catholic Universities as Juridical and Moral Agents of Integral Ecology**

**By Sr. Chin Ngoinso Kong Pia**

This presentation examines Catholic universities as juridical and moral agents of integral ecology within the mission of the Church. Grounded in the canonical framework of the 1983 Code of Canon Law and the Apostolic Constitution *Ex Corde Ecclesiae*, the study argues that Catholic universities are not merely academic institutions but ecclesial realities entrusted with a specific responsibility toward the care of creation. Drawing from the Church’s

contemporary magisterium, particularly *Laudato Si'* and *Laudate Deum*, the paper situates environmental responsibility at the heart of the Catholic university's identity and mission. The presentation explores how integral ecology reshapes the understanding of Catholic higher education by integrating environmental stewardship into governance, teaching, research, and campus life. It highlights the juridical obligations of Catholic universities in the administration of temporal goods, institutional decision-making, and ecclesial accountability, while also emphasizing their moral role in forming consciences and promoting ecological conversion. Particular attention is given to the university as a "laboratory of ecological conversion," where sustainable practices, interdisciplinary dialogue, and ethical engagement with technoscience become concrete expressions of faith in action.

Ultimately, the study proposes that Catholic universities, faithful to their canonical identity and educational mission, are uniquely positioned to model a holistic response to the ecological crisis—one that unites faith, reason, law, and science in service of the common good and the dignity of creation.

**Key words:** Catholic Universities; Integral Ecology; Canon Law; Stewardship.

### **« Afro-écologie » et résilience des écosystèmes animales et végétales. Prolégomène pour une transition écologique juste et biodiversifiée**

'Afro-ecology' and the resilience of animal and plant ecosystems. A prolegomenon for a just and biodiverse ecological transition

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Aujourd'hui, l'esprit de spécialisation des biotechnologies végétales et animales n'a fait que renforcé la frontière qui a vu le jour à la seconde moitié du XXe siècle entre agriculture et élevage. Or cette rupture a conduit à des nombreux problèmes écologiques tels que des excès d'azote dans la nature, la pollution d'eau, la perte de fertilité des sols et surtout le déclin de la biodiversité. L'objectif de cet article est de démontrer que le projet de la diversification et de la reconnexion élevage-agriculture qui est traditionnellement défendu par l'afro-écologie est un levier clef de la transition écologique. L'enjeu est de résoudre le problème des crises écologiques à partir des techniques des résiliences des écosystèmes développées en Afrique. Il s'agira de démontrer comment, à partir techniques de résilience écologique développées par les afro-éco-intégristes, on peut parvenir à des transitions agroécologiques justes et biodiversifiées.

**Mots clés :** afro-écologie, biotechnologies, écosystèmes, transition écologiques, crises écologiques, biodiversité.

Today, the trend towards specialisation in plant and animal biotechnology has only reinforced the divide that emerged in the second half of the 20th century between crop farming and livestock farming. Yet this divide has led to numerous ecological problems such as excess nitrogen in the environment, water pollution, loss of soil fertility and, above all, the decline in biodiversity. The aim of this article is to demonstrate that the project of diversification and the reconnection of livestock farming and agriculture, traditionally championed by Afro-ecology, is a key driver of the ecological transition. The challenge is to resolve the problem of ecological crises using ecosystem resilience techniques developed in Africa. The aim is to demonstrate how, using ecological resilience techniques developed by Afro-eco-integralists, we can achieve fair and biodiverse agroecological transitions.

**Key words:** Afro-ecology, Afro-eco-fundamentalists, biotechnology, ecological crises, ecosystems, ecological transition.