

GUIDE FOR DIALOGUE ON
**CLIMATE
AND
POWER
ALTERNATIVES**



HOMEF
HEALTH OF MOTHER EARTH foundation

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**CLIMATE
AND
POWER
ALTERNATIVES**



HOMEF

HEALTH OF WEATHER EARTH Foundation

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MODULE 1

I N T R O D U C T I O N

JOIN HANDS WITH HOMEF,
LET'S LIGHT UP AND POWER AFRICA

Energy is one of the vital tools needed to fuel economic growth and development in any nation. Energy describes the work and heat available from all energy carriers, from the point of supply to consumption. The world energy carriers are divided into two categories: renewable and non-renewable carriers. Renewable energy is energy produced from sources that can be replenished within a human's lifetime or from sources that cannot be depleted while non-renewable energy is the energy produced from sources that can be depleted.

Renewable energy (example: wind, solar, geothermal, biomass, and hydropower) is also called clean energy while non-renewable energy sources (example: fossils – oil, coal and natural gas) are dirty energy – they are called dirty energy because their combustion releases greenhouse gasses and other toxic chemicals that pollute the environment, posing risk to human health and the health of the ecosystem as well. Predominantly, the energy carriers which supply the world today are fossil fuels, nuclear fuels, and a little of wind and solar radiation.

Without access to sustainable energy, development goals cannot be achieved. By developing infrastructure that provides sustainable, reliable and affordable access to modern energy services, people, communities and countries can significantly improve their living standards and economic status. Particularly, increasing access to modern energy services can cause improvement in health, gender equality, education and safety, as well as produce an expansion of job markets

and business activities .ⁱ

To drive inclusive growth and generate opportunities as well as put an end to the ravaging pollution scourge, Africa needs good and reliable energy access.

POWER AND ENERGY: THE STATUS IN AFRICA

Africa's energy sector is best understood as in three distinct regions: North Africa, which is heavily dependent on oil and gas; South Africa, which depends on coal; and the rest of Africa, which is largely reliant on biomass.ⁱⁱ In the 2019 World Energy Outlook by IEA, it is reported that over 600 million Africans have no access to energy,ⁱⁱⁱ corresponding to an electricity access rate for African countries at just over 40 percent, the lowest in the world.

Per capita consumption of energy in Africa is 180 kWh, compared to 13,000 kWh per capita in the United States and 6,500 kWh in Europe. Africa has an enormous energy potential, especially in renewable energy yet only a small part of this potential has been tapped or employed currently. According to the report, Prospects for Renewable Energy in Africa, of the many sustainable energy resource features in Africa, only a small percentage have been tapped and used. Only about 5 – 7 per cent of the continent's hydroelectric and 0.6 per cent geothermal potentials have been harnessed. From a 2011 estimate, only 60 megawatt out of the 14,000 megawatt of African geothermal energy capacity has been tapped.^{iv}

Africa is both the world's least electrified continent and the most vulnerable to climate change.^v As the continent with the world's fastest growing population,^{vi} the decisions made to boost power supplies will have an impact both locally and globally. The challenge at hand is how to meet the demand for energy without deteriorating the current climate situation.

Energy development has not kept pace with rising demand in developing regions, placing a large strain on the continent's existing resources. Gross Domestic Product for over half of the countries in Africa increased by a little over 4.5% annually, while energy generation capacity only rose at a rate of 1.2% between the year 2001 and 2005.^{vii}

Energy use and development varies widely across the African continent. While some African countries export energy to neighbouring countries and even to the global market, others lack as little as the basic infrastructures, systems or capacity to acquire energy. As declared by the World Bank, 32 of out of the 54 nations in Africa are in an energy crisis.^{viii}

QUESTIONING THE AVAILABLE, PATHWAYS TO THE PREFERABLE

The status of energy in Africa cannot and will not improve until we begin to question the kind of energy mix we have while making deliberate effort to pave way for the energy mix we need. Both the private and public sectors of

the economy demand energy for maximum outputs in any given nation. It is time therefore in Africa to begin radical but strategic advocacy to the governments, especially to the sectors handling energy production and consumption. Questions like these should guide that advocacy:

- What is the current energy production and consumption capacity in the continent?
- What energy sources are prevalent and what are the justifications for the energy preferences?
- What negative implications do these preferences have?
- What can we do better to improve our energy output?

Responses to these questions will not only create awareness among the people, making them to realize that we can have better complementary renewable energy mix on the continent, it will also drive strategic advocacy. There will be profound implications for the energy sector, both regionally and globally with the increased population and economic growth in Africa especially as seen in the continent's growing cities. A critical task for policy makers in Africa is therefore to address the continuous lack of access to electricity and clean cooking energy, and the unreliability of electricity supply, which have stalled the continent's development. Today some 600 million people do not have access to electricity and around 900 million people lack access to clean cooking energy.

Nonetheless, the momentum behind today's policy and investment plans is not enough to fully meet the energy needs of Africa's population.^{xi}

With the current rate in population growth, it is clear that the current fossil fuel energy trajectory is not serving the people, coupled with attendant impacts on health and the environment. Africa must desist from this trajectory if it must serve its people and have an autonomous pathway for the pursuit of progress. There is need to divest from the current fossil driven energy sector and refocus investment in renewables in Africa.

The future of the energy sector is the renewables. There is urgent need for African governments to focus on the challenges of providing universal access to modern, affordable, reliable and affordable energy mix rather than the current drive to build and expand on the dirty oil and gas and coal energy plants.

There is need also to strengthen policies for energy efficiency. These include fuel economy standards for cars and two/three-wheelers; more efficient industrial processes; and building codes and efficiency standards for appliances and cooling systems.

Module Task

1. What are the major sources of energy in your country/region?
2. What energy challenges are there in your community?
3. In your opinion, what do you think would be hindrances to transiting to renewables in your locality?

MODULE 2

ENERGY, CLIMATE CHANGE AND CLIMATE JUSTICE

JOIN HANDS WITH HOMEF TO
DE-COLONIZE ENERGY NARRATIVES

The United Nations Framework Convention on Climate Change (UNFCCC) in its Article 1, defines climate change as

“a change of climate which is attributed directly or indirectly to human activity that alters the composition of the global atmosphere and which is in addition to natural climate variability observed over comparable time periods.”

The UNFCCC thus makes a distinction between climate change attributable to human activities and that of natural causes.

Climate change is one of the most significant challenges the world faces currently. It affects everyone, regardless of geographical location or socioeconomic status. It determines the way we produce food, our access to water, our health, where we live, and the diversity of plant and animal species found around us. Climate experts across the world have recognised that the earth is warming up at a steady pace and the reason for this is the increase in human caused greenhouse gases, which has led to health, ecological and humanitarian crises.

As climate events unfold, changes in temperature, precipitation, sea level rise, and the frequency and severity of extreme occurrences will affect how much energy is produced, delivered, and consumed globally.

Energy production and use account for around two thirds of global greenhouse gas emissions. Africa's production and

use of energy (most of which comes from fossil fuels) contributes to climate change accounting for about 35% greenhouse gas from liquid and solid fuels and 16.9% from gas fuels.^{xi}

To achieve a low-carbon economy and consequently reduce emissions, sustainable renewable energy systems are very essential.^{xii}

Climate Justice, Gender Justice and Community Resilience

Climate justice means addressing the climate crisis whilst making progress towards equity and the protection and realisation of human rights. Climate justice particularly demands a Just Transition - one that protects the livelihood of workers and ensures clean, safe and organized jobs in the new energy system.^{xiii}

Climate justice addresses the root causes of global warming, holds polluters accountable, opposes destructive extraction, supports impacted communities, including those most affected by the increasing incidence of weather-related disasters. It opposes corporate globalization and the institutions that back them. Climate justice movements include all stakeholders such as impacted communities, farmers, consumers, labour unions, faith-based organisations and other civil society groups. The gender implication of climate change cannot be ignored because women are often the most impacted by the crisis. Climate change is not gender neutral and heavier impacts fall on

those that are “most reliant on natural resources for their livelihoods and/or who have the least capacity to respond to natural hazards, such as droughts, landslides, floods and hurricanes. Women commonly face higher risks and greater burdens from the impacts of climate change in situations of poverty, and the majority of the world's poor are women. Women's unequal participation in decision-making processes and labour markets compound inequalities and often prevent them from fully contributing to climate-related planning, policy-making and implementation”.^{xiv}

These peculiar impacts are made worse by gender roles conditioned by the African society and other norms. Community resilience must be built and strengthened, allowing for community people to be a part of policy creation, decision making and enforcement in any government. Charting a course for an effective and efficient just transition can only be made possible if the peoples' power is harnessed and channelled appropriately.

The Just Energy Transition and Alternatives

To attain climate and gender justice in Africa, a just transition is needed. Actualising the dream of a world free from the impacts of climate change and extractive influences on the African environment would demand a just transition. Just Transition is a framework first developed by the trade union movement which encompasses a range of social interventions needed to secure

workers' jobs and livelihoods when economies are shifting to sustainable production, primarily avoiding climate change and protecting biodiversity.^{xv} A just energy transition is a transition towards a sustainable, low carbon and equitable energy system which is better for people and the planet.

Climate Justice is a vision-led, unifying and place-based set of principles, processes, and practices that build economic and political power to shift from an extractive economy to a regenerative economy.^{xvi}

This means approaching production and consumption cycles holistically and waste-free, setting out pathways of both where we are going and how we can get there.

With all the attending deleterious impacts from fossils exploration and extraction (e.g. as seen in the Niger Delta region of Nigeria), it is clear that there is need for an alternative – a shift from dirty and harmful fossil fuels to cleaner, efficient, affordable and sustain-able renewable energy sources. For this shift to be just, there are a few minimum recommended building blocks:

- Energy must be accessible and affordable
- Corporations need to prioritize social and environmental issues and implement tools to reduce emissions, pollution and waste while also securing decent jobs

- There must be a shift in energy ownership, from the usual corporately or privately owned/controlled energy generation to a more socially or community-owned/controlled energy generation
- Workers and communities must be empowered. They should not be made to bear the burden of transiting to low carbon economy alone
- Damaged environment (air, land and water) must be restored and protected from further degradation resulting from modern agriculture, mining and industrial development.
- Energy must be democratized with the move from the present monopolised fossil fuel dominated system to a participatory renewable energy system with inclusive decision-making processes.

Module Task

1. How would you rate awareness on climate change and its impacts in your locality?
2. Are you currently experiencing any impacts of climate change in your locality?

If yes, what are they?

3. What efforts are being made in your locality towards mitigating the impacts of climate change and adaptation?

How has community people been involved in policy creation and decision making in your state or region?

MODULE 3

PEOPLES' POWER

**POWER BELONGS TO THE PEOPLE.
JOIN HOMEF TO AMPLIFY VOICES IN
FAVOUR OF RETURNING POWER
TO THE PEOPLE**

Peoples' power is the power demonstrated by a large number of the public in non-violent ways. In the context of this manual, peoples' power is power by a people in unity to demand for enforcement of laws and rights as touching the protection of peoples, environment, and other species. In this module, we will briefly discuss on how to harness peoples' power towards achieving a goal of people driven energy and power systems.

Building Movements for Climate Action and a Just Transition

A social movement can be said to be a loosely organized but sustained campaign in support of a social goal, typically either for the implementation or the prevention of a change in society's structure or values. Although social movements differ in size, they are all essentially collective. That is, they result from the more or less spontaneous coming together of people whose relationships are not defined by rules and procedures but who merely share a common outlook on society.

A social movement may be built to carry out, resist or undo a social change. It is a type of group action and may involve individuals, organizations or both.

The vision or goal of a movement is first or primarily borne by an individual or a group before sharing with like minds. The bearer of the goal or vision for any movement has a duty to first of all believe and have a strong conviction about the aim of the movement before

getting others to buy into it.

Building a movement for climate action and a just energy transition would require collective efforts from all stakeholders: CSOs, CBOs, community peoples, etc.

For social movements, especially those targeted at global issues like climate change and a just transition to be successful, momentum must build from bottom-up, that is from the community level to the global level.

Community level → National level
Regional level → Global level

For movements to be successful, they must:

- Be strategic
- Have clearly defined and measurable aims/goals
- Advocate with facts
- Not be tied to an individual or corporate body

Promoting Renewable Energy (Communities as Climate Actors)

Renewable energy, often referred to as clean energy, comes from natural sources or processes that are constantly replenished. For example, sunlight or wind will always be available even if it depends on time and weather.

Renewable energy is a better alternative to the traditional energy that relies on fossil fuels and it is much less harmful to health and the environment.

When it comes to tackling the impacts of climate change, especially through our energy consumption, everyone has a role to play (governments, and in particular, community people, women and youths).

Women have invaluable knowledge and experience of community and social norms that can be harnessed into climate action. The impacts of using unsustainable and dirty energy in a home is felt more by women, hence their experiences can be harnessed for the advocacy towards renewable energy. They can help serve as pointer to the need to transit to the use of renewable energy resources. Studies on women and disaster show that when women are engaged as decision makers in resilience and disaster plans, they are better able to adapt and manage.

Most communities that are vulnerable to the impacts of climate change have been dealing with climate variabilities for decades now.

Over the years, they have developed local strategies and have a wealth of knowledge on how to adapt. To get communities to serve as climate actors, they should be empowered to use this gained knowledge and skills in decision-making processes to take action. Below are other ways that communities could engage in climate actions.

- Provision of information about adaptation processes and interventions
- Engagement in decision-making processes about adaptation actions
- Raising awareness on climate

change within communities, sharing of information about climate change and adaptation actions ongoing in other communities

- Engaging in local level adaptation with the communities as partners who can contribute towards decision making.
- Simplifying information about climate change, making knowledge on climate change locally relevant by including local experiences.

Alternatives to Development

Developmentality, sometimes called **developmentalism** or as Arturo Escobar et. al., in their book *Pluriverse* puts it, the seductive nature of development rhetoric, has been adopted across virtually all countries.

Many decades after the spread of the notion of development, only a few of the countries that were called 'underdeveloped' or 'developing', now really qualify as 'developed'. Others struggle to emulate the global North's economic template, doing so at enormous ecological and social cost. The conception of development as linear, unidirectional, material and financial growth, driven by commodification and capitalist markets is more the reason for this rather than lack of implementation.

Despite numerous attempts to re-signify development, it continues to be something that 'experts' manage in pursuit of economic growth, and measure by Gross Domestic Product (GDP), a poor and misleading indicator of progress in the sense of well-being.

In truth, the world at large experiences 'maldevelopment', not least in the very industrialized countries whose lifestyle was meant to serve as a beacon for the 'backward' ones.^{xviii}

Africa has indeed paid an enormous price in her attempts to replicate 'development' as seen in the global North.

The concept of development handed down to us or that we have so far adopted has not worked well for the African people and environment. Now is the time to change our development model from a growth-oriented and extraction of natural resources oriented model to something that is more holistic, something that really speaks to the indigenous cosmo-visions of the people in which this notion of prosperity based on only on material well-being and material consumption does not exist.

An alternative to the concept of development in Africa would be a redefinition of the concept or a simple adoption of the concept of buen vivir or eti-uwem as will be explained below. Simply put, Vivir Bien and Buen Vivir reflect an indigenous cosmovision that emphasizes living in harmony with nature and one another. It is a close concept to the Andean suma qamaña and suma qawsay.^{xx}

Power, Energy and Re-Source Democracy

The place of peoples' power cannot be

overemphasised. Community people must come together to harness their peoples' power to resist all forms of exploitation while insisting on re-source democracy if they must transit to sustainable renewable energy and experience eti-uwem.

In his 2014 book 'Re-source Democracy', Nnimmo Bassey explained that re-source democracy hinges on the recognition that a natural 'resource' fundamentally belongs to nature and secondly to communities of species and peoples who live in the territory or have traditionally held the territory where the 'resources' such as forests, rivers or grazing lands exist.

Re-source democracy is about stewardship that recognises the rights of citizens to establish rules and to act in line with traditional as well as best available knowledge to safeguard the soil, trees, crops, water and wildlife first as gifts of Nature and secondly to enjoy the gifts as necessary provisions that support their lives and livelihoods as well as those of the future generations.

Re-source democracy calls on us to re-source, to re-connect with Earth – our source of life – and to respect her as a living being with inherent rights, and not just a 'resource' to be exploited. It hinges on pragmatic politics and wisdom that our relations with nature cannot be left to speculators and manipulators of market forces whose drive is to commodify nature.

It ensures the right (and demands a responsibility) to participate in decisions that determine our access to, and enjoyment of nature's gifts and removes the obstacles erected by the politics of access while providing process for redress. It demands that certain places must be off limits to extractive activities especially when such re-sources are found in fragile ecosystems or in locations of high cultural, religious or social significance in order to support the higher objectives of clean and safe environments to ensure citizens' wellbeing.

Re-source democracy is a clarion call to protect, defend and replenish our re-sources and environment for the common good. The concept of re-source democracy is predicated on a culture that respects life and hinges on the premise that “the earth does not belong to us, rather, we belong to the earth”.

We all celebrate and defend our rights to life. While we do that, we must also realise that nature has a right to maintain her cycles and that our lives can only be supported by nature when she is able to maintain those cycles. Our rights do not supersede or subvert the rights of nature.

Peoples' power is needed to drive the concept of re-sources democracy.

Activism in Shrinking Spaces – Protecting the Protectors

It has increasingly become unsafe for environmental activists and earth defenders in the world, particularly as most of them, in a bid to stand against pollution and unjust exploitation of

earth and earth's resources, have been threatened, imprisoned and killed. Some countries have made laws that criminalize dissent, making it near impossible for anyone or group to take a stand against human and earth rights abuses.

In the last decade, there has been reported cases of death and imprisonment of earth defenders. As reported by the international environmental organization Global Witness, 2017 saw a total of 207 killings of environmental activists or defenders. Agribusiness had the most deaths associated with it, with a reported 46 activists killed in disputes over large-scale agriculture projects across the globe. The industry was rightly followed by the oil and mining industry, which in the past has been the most dangerous field for activists, with 40 killings. Poaching and logging were tied for third, each with 23 reported deaths in 2017.

Global Witness senior campaigner, Ben Leather pointed out that the reported statistics was only a tip of the iceberg because of the difficulties in reporting and verifying in some countries.^{xxi} In 2018 alone, about 164 land, wildlife and earth defenders across the globe were killed. Notably among these are;

- Jose Unahan, an indigenous peasant leader who defended ancestral lands against large-scale mining, killed on June 6, 2018 in the Philippines
- Julián Carrillo, a prominent Mexican indigenous rights

campaigner, killed October 24, 2018

- Kaliappan, one of 13 demonstrators shot by police on May 23, 2018 while protesting against copper smelter pollution in southern India.
- Bakary Kujabi and Ismaila Bah, anti-sand mining protesters in Gambia, killed on June 18, 2018
- Six Virunga park rangers killed in DRC wildlife sanctuary in April, 2018
- 30 defenders in total killed in the Philippines, half of which were against the 1.6m hectares of land proposed to be used for industrial plantations by the government.

Across the different continents, evidence shows that some governments and companies are using countries' courts and legal systems as instruments of oppression against those who threaten their power and interests. Countries like China, Russia, Guatemala, UK, Iran, the Philippines and some parts of central Asia, have made laws criminalising dissent and restricting freedom of speech for activists and earth defenders.

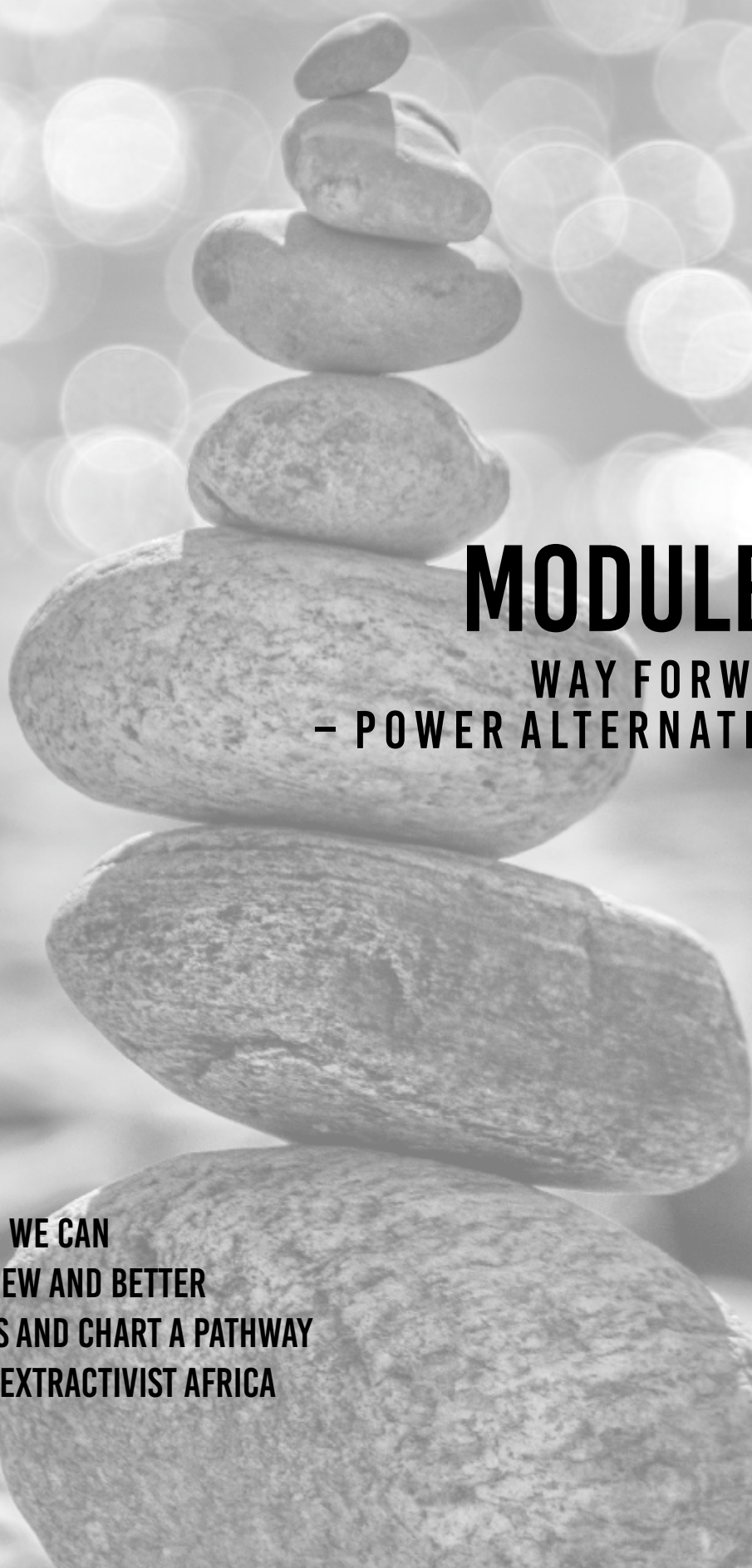
In the face of these threats, earth defenders and human rights activists are encouraged to fight on as it is indeed a worthy cause that they engage in. However, defending the earth must be done in wisdom while promoting the safety of one's self and that of his family.

Civil Society Organisations, both local and international must come together

to form strong alliances and collaborations in support of individual activists and devise means to protect them and in the worst-case scenario, an avenue for extraction when there is threat to life.

Module Tasks

1. Mention a social movement that you know
2. What was/is the movement set up to achieve?
3. Were/are they successful or not?
4. Are there lessons learned from their activism? If yes, list them
5. What natural resources do you have in your locality? How are they being protected and harnessed?
6. Do you see a need to start up or link up to a social movement in your locality? What would be its objective?



MODULE 4

**WAY FORWARD
– POWER ALTERNATIVES**

**TOGETHER, WE CAN
DEVELOP NEW AND BETTER
PARADIGMS AND CHART A PATHWAY
TO A POST-EXTRACTIVIST AFRICA**

Power and Wellbeing in a Post Extractivist Africa

It will be a great tragedy if after asserting for an end to extractives and a transition to renewable energy, we do not chart a pathway for wellbeing in a post extractives Africa.

We may not achieve a just transition and it may end up being business as usual if we do not first and foremost have a clear understanding of what wellbeing or *vivir bien* (as Pablo Solon calls it) or *Eti-uwem* (in *Ibibio*) entails.

As defined in Health of Mother Earth Foundation's Re-source Democracy, *Eti-uwem is a concept in Ibibio, one of the several languages in Nigeria, and it literally means good life or good living.*

Within it is the idea of living in harmony with nature and all peoples. It incorporates dignity, respect, rectitude, integrity, solidarity and contentment. Within this concept are the key principles of social justice, power relations and citizens' and communal ownership and control of local re-sources.

*It objects to speculation, exploitation, expropriation and destructive activities and, very importantly, has no monetary price placed on life and nature. A close concept is *sumac Kawsay* of the Kichwa people of Latin America, which is sometimes also captured as similar to *buen vivir* (mentioned above).*

The concept of *Eti-uwem* as proposed in the text states that what the world

needs is living well in a citizens-driven participatory manner as opposed to working in the platform of so-called green economy, which in its application is a euphemism for green capitalism. *Eti-uwem* emphasizes the place of peoples' power, ownership and control of local resources.

It explains a way of life where the voices of the people are heard, and grassroot people are integrated in policy and decision making in any given community or region.

To achieve this wellbeing, communities and Civil Society Groups have key roles to play in shaping the necessary transition from ecologically disruptive living to one where energy and other production and consumption models are respectful of nature. Ecological living with respect to all beings (re-source democracy) would demand that polluters stop polluting and not simply pay for polluting because the environment does not only provide the support for human life but does so for other living things.

Alternatives

Africa has the world's lowest per capita energy consumption. With 16% of the world's population (1.18 billion out of 7.35 billion), it consumes about 3.3% of global primary energy. At the end of 2015, the continent had about 7.6% of the world's proven oil reserves, producing 9.1% of total global oil production and accounts for 4.2% of total global oil consumption. Africa has 7.5% of the world's proved natural gas reserves; it produces about 6% and consumes about 3.9% of global reserves, respectively.

Of all energy sources, Africa consumes mostly oil (42% of its total energy consumption) followed by gas (28%), coal (22 %), hydro (6%), renewable energy (1%) and nuclear (1%).^{xxiv}

With the exception of a few countries like South Africa who uses coal and generates about 5% of its power source from nuclear energy, most African Countries depend on fuelwood, charcoal, oil and gas and hydropower for their energy needs. Globally, while there is a shift in the energy landscape, away from fossil fuels and towards less-polluting sources of energy, a keen look at Africa, reveals a different scenario.

There is an expansion in energy generation from renewables on the one hand and accompanying new discoveries of oil and gas on the other hand.

Examples of such expansions in renewables are; the Taiba Ndiaye Wind Project in Senegal recently launched which is estimated to generate 158-megawatt of additional capacity; proposed Nzema Solar power station in Ghana which will be the largest installation of its kind in Africa, expected to increase Ghana's electricity generating capacity by 6% and allow nearly 100,000 homes to benefit from clean energy; the plan by Morocco to deploy about 1.5 gigawatts of solar and wind capacity across the country to meet its goal of increasing the share of renewables in its energy mix to 42% by 2020; and the signing of contracts with 27 independent renewable energy power producers in April 2018, worth US\$4.6 billion, to produce 2,300 megawatts of electricity over the next

five years by South Africa. While all these are ongoing there has been a wave of oil and gas discoveries in countries like Mali, Guinea, Chad, Kenya, Ghana, Guinea-Bissau, Togo, Liberia, Mauritania, Sao Tome Principe, Senegal, Sierra Leone, Tanzania, Mozambique and Uganda.

The new discoveries and planned exploration of oil and gas in these countries will undoubtedly stall the 100% transition to renewable energy sources in Africa while continuing to pose environmental and health risks to the African people.

As commendable as the new and proposed expansion on renewable energy sources in Africa is, there are few concerns that must be carefully figured out, otherwise, Africa will end up in the same spot that it attempted to move from. Concerns ranging from green grabbing through large scale cultivations for biomass or from reservation for big plants or energy farms, to the concern that farmers may shift from planting to meet food needs to planting to feed machines for biomass/biofuel production. Access to modern and sustainable forms of energy can impact socio-economic parameters like income, education, and life expectancy. Investment in and access to renewable energy can act as a multiplier of Africa's development goals through its ability to incite economic growth to improve educational opportunities, improve health on a general scale and generate employment when compared to existing energy sources.

Access to modern and sustainable forms of energy can impact socio-economic parameters like income, education, and life expectancy. Investment in and access to renewable energy can act as a multiplier of Africa's development goals through its ability to incite economic growth to improve educational opportunities, improve health on a general scale and generate employment when compared to existing energy sources.

Transitioning to sustainable renewable energy models will in addition to the improvements listed above, facilitate future sustainable resource development and slow present land resource degradation, reduce greenhouse gases emissions and pollution while also empowering women and improving gender equality. In 1997, the African Energy Policy Research Network calculated that biomass from agricultural waste alone could meet the present electrical needs of 16 south eastern Africa countries with bagasse-based co-generation.

The sugar industry in Mauritius was already providing 25% of the country's energy from by-product co-generation, with the potential for up to 13 times that amount with a widespread rollout co-generation technology and process optimization.

Agricultural inputs and production have improved since the African Energy Policy Research and therefore have the potential of generating enough biomass from wastes to meet up the electrical needs of more than 16 countries if properly harnessed.

The publication : Energy Economics

estimates that replacing South African coal power with hydroelectric power imported from the Democratic Republic of Congo could save 40 million tons of carbon dioxide emissions annually. Specific renewable energy resources that Africa could invest in include; solar, wind, hydropower, wave energy, and bio-energy.

Suitable and sustainable energy provision cannot be achieved in isolation without People Power. To ensure that these energy projects do not lead to pollution and loss of livelihoods, people power must be harnessed. To do this, we must;

1. Examine the current energy context
2. Derive the big picture of the desired future
3. Agree on the trade-offs, if any
4. Build community organizing blocks including structures for community governance
5. Interface with governments
6. Be active in political organizing and mobilisations
7. Build socio-ecological monitors
8. Encourage citizens journalism
9. Encourage and monitor policy advocacy

Module Task

- What does well-being or living well mean in your ethnic nationality and nation?
- What steps do you think your government should engage in actively to transit to a renewable future?

About HOMEF

HOMEF is an environmental/ecological think tank and advocacy organisation rooted in solidarity and in the building and protection of human and collective dignity.

We believe that neoliberal agendas driven by globalization of exploitation of the weak, despoliation of ecosystems and lack of respect for Mother Earth thrive mostly because of the ascendancy of enforced creed of might is right. This ethic permits the powerful to pollute, grab resources and degrade/destroy the rest simply because they can do so. HOMEF recognizes that this reign of (t)error can best be tackled through a conscious examination of the circumstances by which the trend crept in and got entrenched.

HOMEF's work track is continuous political education that examines the roots of exploitation of resources, labour, peoples, territories, nations and regions. Through this HOMEF contributes to the building of movements for recovery of memory, dignity and harmonious living with full respect of natural cycles of Mother Earth.

Three key areas of focus are Fossil Politics, Hunger Politics and Ikike (spaces for knowledge generation and sharing such as Sustain-Ability Academy, School of Ecology, Dialogue/Conversations)

HOMEF's Vision

The ecological think tank promoting the culture of ecological knowledge, re-source democracy and environmental defence.

Our Mission

Working to support wholesome ecological and socially cohesive/inclusive communities where people live in solidarity and dignity.

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Other Publications by HOMEF

- Notes on Climate Justice
- Eco-Instigator (quarterly journal)
- Defending our Biological Diversity
- To Mint an Illusion
- Hydrocarbon Pollution Clean-up Monitors' Guide
- Community Dialogue Guide (Oil/Gas)
- Community Dialogue Guide (Forest)
- Community Dialogue Guide (Fishery)
- Oil Power and a Sign of Hope by Klaus Stieglitz and Sabine Pamperrien
- Oil Politics: Echoes of Ecological war
- Re-source Democracy
- Beyond Oil- Reimagining Development in Niger Delta
- Community Guide to Environmental Monitoring and Reporting
- Community Dialogue Guide on Food and Farming Systems
- A Guild to Aquatic Ecosystem Organizing, Monitoring, Reporting & Advocacy





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