

A Poetics of Climate Change: Apocalyptic Rhetoric in Selected Poems from East Africa

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Abstract

This paper discusses the employment of fear eliciting images characteristic of environmental apocalypse as a means of influencing the attitude of audiences in regard to manifestations of climate change in selected poems from East Africa. The analysis draws on Stephen O'Leary and Greg Garrard's understanding of comedy and tragedy as modes of thought applicable to apocalyptic stories. Following this thought, I analyse renditions of scenes of destruction in the poems to understand how harnessing emotions of fear and pity may be valuable in environmental discourse. I argue that far from enhancing the notion of an inescapable calamity towards which humans are fast careering, the emotions of fear and pity in the poems potentially enhance meaningful engagement with the ecological crisis, and promote culpability among audiences. I assert that reading apocalyptic representations as attempts to achieve rhetorical effects might be more beneficial in the context of environmental literary criticism than consideration of the truth value of apocalyptic projections. The article points out some of the ways in which the song mode of poetry may be supportive to this way of reading.

Introduction:

The written poetry of East Africa is significantly influenced by oral recitations, incantations and songs alongside which the genre thrives. Among other qualities 'deterritorialized from traditional orature,' to use Evan Mwangi's term,¹ this poetry is context sensitive. Much of it is composed in response to certain socio-political conditions prevailing in the respective primary settings. In conformity, the anthology *Echoes Across the Valley*², from which I select the poems for this paper, brings together over 200 poems clustered under themes such as: domestic and armed violence, political betrayal and corruption, poverty and deprivation as well as environmental issues. To date this is probably the only poetry collection from the region that dedicates a full section to environmental issues. The poetry engages with these issues in ways that indicate the purpose to influence the attitude of audiences concerning specific matters, in resonance with Tanure Ojake's remark that the African poet sees him/herself as 'obliged to enlighten the people'.³ Such socio-political responsiveness renders the poetry valuable for environmental discourse.

¹ Evan Mwangi, 'Hybridity in Emergent East African Poetry: A Reading of Susan N. Kigali and Her Contemporaries,' *Africa Today* 53. 3 (2007): 42.

² Arthur I. Lurui, and Kwamchetsi Makokha, *Echoes Across the Valley* (Nairobi: East African Educational Publishers, 2000).

³ Tanure Ojake, 'Poetic Imagination in Black Africa,' *Syncretic Scholar (1979-1991)* 4.10 (1983): 6.

The Apocalyptic Kid Selected Poems

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