

3 Forgotten Regions and pastoral minorities – the Southwest Angolan case

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1 Introduction

This chapter examines the debates regarding Angolan semiarid, pastoral minorities, and Forgotten Regions *versus* place-based policies for economic development. Mourão (2020) argues that in practice, when we talk about forgetting a region, part of absent subjects (in the case of Angolan subject's present), we can address the issue through the following indicators: (a) loss of population or reduction of density, (b) decrease in the duration of stays, and (c) increased dropout rates (p. 20). This chapter aims to set a case study on Angolan pastoralism, with a unique peculiarity: involving minority ethnic groups in the forgotten Southwest of the Angolan region. According to *Community, Commission on Small/Rural* (1992), proactive steps should be taken at the national level to ensure that rural communities receive educational and economic opportunities comparable to those provided to the nation's urban regions. Throughout the world, pastoralism is one of the fundamental ways of life for their existence. In Africa, for example, from the Horn of Africa, through the Sahel region, from the east to the south, more than 268 million people base their modus vivendi on pastoralism. Despite consistent resilience to external and internal factors, over time, the disruptive relationship of external factors against the axes on which pastoralism founded teapots with its foundations, putting it at real risk of existence. As for the factors made by the human hand, we can mention, for example, regional forgetfulness and marginalization, seen as an activity without framing in the systems of the world market, the stereotyped epithets. Although there is some attention to livestock production, there are no explicit references to support the agro-pastoral groups in southern Angola as a whole. In addition to regional neglect, other risk factors imposed, such as direct and indirect, symbolic, cultural, social violence; insecurity in access; use and possession of pastoral lands; and direct assault on the land by the economic elites of Angola. Furthermore, there are external aggravating factors that significantly threaten the pastoral system linked to climate change, reducing rainfall. The drastic reduction of pastoral management areas and the deterioration of natural resources devastated the pastures, as the locust pest wave in the course in the Forgotten Regions of *Cuando Cubango*, *Cunene*, and *Huíla*, for example. All these factors have had an incisive impact on the Angolan pastoral system, putting its survival at risk and complicating its management and

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maintenance. Furthermore, as if that were not enough, the paradigm of neglect is reinforced by the dualist vision, where the “modern” is opposed to the “traditional” labelled backwards, the system of intensive creation to that of traditional creation, based on the mobility of the livestock and the use of sophisticated equipment, on the one hand, while on the other, the use of endogenous and low-cost technologies.

2 Background

Stresses between African pastoralists and the European livestock agriculturalists were raised during the earlier decades of Portuguese colonial rule, in balance to the development of large cattle farmsteads held by Portuguese homesteaders in southwestern Angola. The “traditional” cattle-rearing technique was believed to be unreasonable and inadequate for a long time, and the pastoralist populations were categorized as vagabonds. Called upon by the colonial authorities to provide information on the “nomad problem”, it demonstrated agro-pastoralists’ resilience vis-a-vis the natural environment and the ongoing modernization policies while exposing the disruptions caused by the ranching system.

This research aims to deepen the social, political, economic, and cultural exclusion of Angolan indigenous communities’ drama on the forgotten southwest region. Those forgotten human Spaces live to subsist on endogenous knowledge and generally known as Indigenous Knowledge Systems (IKS). IKS encompasses a complex series of entities, very different from the point of view of historical origin and construction of social awareness, systems on which its bases knowledge and practices and differentiated languages, very different self-awareness of academic, social, and exogenous designations and typologies. IKS linked to Angolan indigenous communities is seen by the representatives of the established power as marginal knowledge and, for this reason, silenced. We focus on the forgotten minority groups of the forgotten Angolan southwest, Bantu matrix, and others Pre-Bantu, prior to the fixation of Bantu groupings. Nevertheless, herders and agro-herders who practice agriculture combine it with endogenous pastoral handling, while others are pastoral, dedicating their lives to cattle breeding. Some practice collection but are also farmers or shepherds.

The research presents concrete case studies in the field, both ethnomedicine and agroecology, with the implementation of low-cost technologies, applying economic, clean, sustainable, and accessible energies for all.

3 ture review

3.1 Public space and affirmation of participatory citizenship

Mourão and Martinho (2021) argue that several ecosystems worldwide need preservation in their first-stage conditions. This cultural heritage needs adjusted management plans and conservation attention. It is essential to preserve the natural and cultural heritage for the next generations, promoting practical legislation, more

democratic governance, people empowerment for the related institutions, and bringing more dynamics for these frameworks, therefore:

The relationship between human communities and trees has always been an intriguing one.

(p. 5986)

For preserving natural heritage, the availability of information and social involvement is crucial. In turn, it is essential to adjust management plans, interconnect these resources with other local dynamics, promote governance, and create sustainability between conservation and development (Mourão & Martinho, 2021, p. 5987). Mourão (2020) concludes that we are witnessing the evolution and scope of forest damage; then legislate on the matter:

These conclusions deserve in-depth reflection. The first shows that sectors – such as forestry – that are decreasing in importance in GDP only attract attention when they are the focus of significant human and social damage. By dragging, we could place in this neglect many roads, public infrastructures and even buildings for collective use spread across so many low-density territories. The second reflection shows that in place of a farsighted (national) Parliament we have (had) a siren parliament that legislates only when the alarm rings. Finally, the third reflection shows a stabilization (in low values) of the legislative documents incident in the forestry sector in recent years. Some will say that it is fine, showing that a calm in the regulation helps the agents to organize themselves; others will say that little legislation can be a sign/threat of oblivion.

(p. 27)

Although Sousa (1989) has already called himself a “postmodern opposition” to what he calls “postmodern celebratory”, Avritzer (2002) classifies him as a representative of late modernity. His work on democracy has helped in the reflection of world citizenship, and his vision of participatory democracy is substantial for the construction of counter-hegemonic globalization, widely discussed in world social forums. Sousa (1989) bases the paradigm of modernity on two pillars: the pillar of regulation and the pillar of emancipation. The political obligation of the State is vertical and takes place between citizens and the State. The question is how to frame, from a citizen's point of view, the rights of Forgotten Regions and minorities in a State which is called democratic and law, but which does not define, in a very concrete way, the models of participation of those citizens for the enjoyment of rights, both civil and political, and economic, social and cultural aspects. While other states carry out some evaluation, we do not know paradigms that lead us to analyze participatory parameters, from citizens framed in political spheres at the highest levels, to those, as with the so-called forgotten Angolan indigenous region communities, charged with almost all decisions that imply rights, either of the first generation or the second generation. What citizenship do we have, which implies (non) participation in collective decision-making processes? The Enlightenment (2007) conceived the idea of citizenship as equality of

all before the law, and this would be the basis for the fixation of all rights, implying their politicization, that is, the codification of laws and procedures made by citizens or their representatives, provided that they expressed the will of the same people, in a historical process engendered from Greek participatory democracy. Such an idea of equality before the law emerged as a reaction to the absolutist state-managed and guided by the interests of the Crown (1952), whose objectives were political control guided by blind obedience, economic control with heavy tax burdens, as well as the cultural and religious control of a royal elite. The practice of citizenship thus appears, not simply as procedural exercise, but rather, the execution of the rights inherent substantially to the subject himself, as a carrier of the same rights and freedoms. Moreover, thus, the people cannot be seen as a mere army at the mercy of higher orders, but as an active and participatory subject, with initiatives of substantial involvement, from its conception, the application, evaluation, reorientation, and enrichment of the exercise itself with subsidies involving local vision and knowledge. Furthermore, in the face of the crisis of representative models, participation emerges as the balance that balances the presence and active participation of the subjects in the public sphere. Furthermore, this participation is in the form of institutionalized Spaces of public opinion that, in Habermas (1988) view, makes citizens not only recipients of laws and public policies but, above all, their authors as well. Moreover, the internationalization of human rights, after World War II, made these not only applicable to the field of universality but also incarnated to the contextual specificities in which the human being is part, whether in economic, social, or cultural terms, while articulating with the civil and political spheres. Therefore, in the next section, we analyze *Angolan Southwest Forgotten Space and Its Theoretical Premises on Knowledge, Development and Citizen Involvement*.

3.2 *The painful and biased part of ethnic classification*

3.2.1 Ethnic groups and the colonial vision

Before entering the life of matter, it is necessary to say that the so-called ethnographic and ethnological classification, in Africa in general, and in Angola particularly, except for independent missionaries and academics, was never disconnected from the massive colonizing project to become more into the mentality and culture of peoples to be inserted and included in the colonial administrative machine. Coelho (2015) illustrates this argument about the colonial project of the need to

Knowing the customs of indigenous peoples is the primary basis for the orientation to be followed in the administration and indigenous policy.

(p. 3)

One of the criteria was to fill the colonized peoples, considered by indigenous peoples, cataloguing them by origin, casual affinities, philological verisimilitude, similarities, or dissimilarities in customs. Therefore, the study of the so-called indigenous peoples, which constitute the multicultural and intercultural mosaic of Angola, had nothing to do with the construction of coexistence and social platforms, nor did

their hermeneutics reach the perception of the other as a collective entity. In this utilitarian perspective, the Chatelain (1918) studies classify two main branches:

- 1 Black peoples (where, among others, it cites minorities *Kuvale*, *Himba*, and *Ximba*)
- 2 Peoples of the yellow race, that is, those at the time called a derogatory form of *bosquimanes*.

By itself, the designation of “*yellow peoples*” refers to groups of random, confused identity, which curiously coincides with the designation of the *Bantu* languages of the South when designating the *San* community, whose skin color is much lighter compared to the former. Whether among the *Ovimbundu* or the *Ovavambo* of Angola (where the *Vavale*, *Vakwanhama*, *Vambadja*, *Vandonge* integrated), the *San* treated as *vakwañgala*, that is, those of brown color, otherwise said, those whose identity not fixed. Furthermore, the researchers’ derogatory view says what they thought of the *San* as the ones that roam in small nuclei, on the *Huíla* plateau, on the banks of the *Cunene River*, and the *Cubango*. They are of small stature, and their life is miserable.

At the beginning of the 20th century, one of the most influential groups in Southern Africa, the *San*, was catalogued with their wealth and human and cultural capital. In fact, within Angola, we have four main classification lines defined, after decades of missteps, by Rendingha (1973), and which in a way remains valid:

- 1 *San* (those previously designated as *Hotentote-Bushman* and considered non-Black and non-*Bantu*);
- 2 *The Pre-Bantu Groups* (derogatorily classified by *Vátua*¹;
- 3 *Bantu Ethnic Groups*;
- 4 *Groups of European origin*.

3.3 *Who are the pastoral groups of Angola?*

Of those called *Bantu*, most of the pastoral community of southern Angola is located and constituted, from the point of view of physical geography, of four provinces, *Cunene*, *Namibe*, *Huíla* (located in *southwestern Angola*), and *Benguela*. *Herero* are located in Angola, the *Ndombe*, the north, the *Hakahona* and the *Dimba*, to the east, and the *Himba* to the south. These extend beyond the *Cunene River* through Namibia, where they mix or touch the *Herero*, who, with the *Mbandero*, enter *Botswana* (Carvalho, 2002). They are groups with languages, sometimes wholly distinct from each other, with very different geographical Spaces, common geographical characteristics, and semi-arid and rigorous practice in pastoral management. They depart from the *Ndombe* of *Benguela*, the *Kwando*, and of the practitioners of pastoralism and can be divided between pastoralists (those who strictly practice pastoralism, with some frugal agriculture when some precipitation occurs) and agro-pastoral, being those that combine the practice of family farming and the traditional pastoral. Therefore, depending on the geographical location and *agropuviometry*, the peoples are catalogued as follows:

Namibe: Here, they inhabit mainly *Kuvale* of the *Herero* group, adapted to the rigorous semi-arid, where the fundamental economic activity is the pastoral

management of cattle, their precious resources, and the water on which man and animal depend. Associated with the *Kuvale* are also the *Pre-Bantu Kvisi* group that also practices pastoralism and absorbs the structure, habits, and customs of the *Kuvale*. There are other *Pre-Bantu* groups such as the *Cuepe* and the *Curoca*, all of them, despite having assimilated themselves to their *Kuvale* neighbours, with more pervasive and engaging cultures and languages, have their own cultures but have assimilated the ways of being and being of the *Kuvale*. Anyone who does not know them could easily mistake them for the *Kuvale*. The *Kvisi* (whose name is also derogatory, not knowing their real name in reality) are called by the *Kuvale* by *Valuhapahe* (i.e., the newly integrated ones). In addition to the *Kuvale* and *Himba*, which are strictly pastoral, as a response to the environment, there are agro-pastoralists in municipalities with the highest rainfall rate, especially *Bibala*, where many *Nyaneka* residents are located, especially those from *Quilengues*.

Huila: In *Huila* province, pastoral groups are divided into two, as in *Namibe*: *Nyaneka* (*Mwila, Ngambwe, Handa, Tyipungu, and Tyilengue*) and *Herero* (*Hakavona, Ndzimba, and Kuvale*), with the *Herero* being a minority located only in the *Gambos Municipality*.

Cunene: Here, we find two pastoral groups considered the majority: the *Nyaneka* (*Vankhumbi* above all and some *Vangambwe* and a small number of *Ndombondola* or *Ndongoena*) and *Vawambo* (*Kwanhama, Vavale, Vambadja, and Vandonga*). The minority groups, thus classified due to their small number, are in general as follows: *Hakavona, Ndzimba, Himba, Tyavikwa, and Bantu and Vátwa* (there are two groups significantly differentiated physically and philosophically but considered *Vátwa* by others, who are the *Vátwa of Chibia* (*Huila*) and the *Vátwa of Curoca* in *Cunene*).

Benguela: In continuity as *Huila*, we have pastoral groups constituted of *Tyilengue* (*Vanyaneka*) and *Ovimbundu*, especially the *Tchongoroi* and *Caimbambo*.

Indeed, according to both written records, these pastoral groups have been written about for a long time or through direct observation, which by far holds the most significant bovine capital is on the community side and not the business sector.

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4 Research methodology

This research follows a (1) systematic and (2) bibliometric literature review to identify, evaluate, and synthesize all relevant studies following a (3) PRISMA statement (*Preferred Reporting Items for a Systematic Review and Meta-analysis*). Furthermore, we adopted two approaches: a *qualitative approach* based on bibliometric analysis and a *quantitative approach* focused on an analysis of the content present in the literature.

Phase	Approach	Description
Phase 1	Quantitative	Analysis according to the research objective and the preliminary characterization of the selected papers resulting from a bibliometric criterion.
Phase 1	Quantitative	Discussion of the relevant findings and results with values added to Forgotten Regions research. Discussion with a starting point on Mourão (2020) – <i>Economia do Esquecimento</i> .

Generally, using more than two databases is necessary to achieve an in-depth systematic review of the literature. Meanwhile, this research chose only two databases – *Web of Science Core Collection* (one of the most extensive abstracts and citation databases of peer-reviewed literature – multidisciplinary, comprehensive) and *Scopus*. For this, the focus of attention was placed on the metadata of the scientific production in the last 101 years (1920–2021), as collected in the databases with the most significant impact in social science.

Mourão (2020) discusses how the institutions of the social economy, by becoming infected by the practices of institutions based on neighboring Spaces, are also elements that promote social-economic development:

Firstly, the focus situations of the social economy are “common pools,” that is, spaces of needs that go beyond the borders defined by administrative rules (p. 65).

Secondly, neighbouring institutions are faced with realities that are very close to each other (p. 66).

Thirdly, to create qualified employment (avoiding the migration of the youngest and most qualified), institutions organize themselves and send signals to each other to take advantage of the emergence of legislature programs of circumstantial response.

(p. 66)

The goal of this scoping review is twofold. First, we aim to assess *Forgotten Regions and Pastoral Minorities – The Southwest Angolan Case* with the Mourão (2020) studies. The reason to choose a multi-disciplinary approach rather than focusing on contributions within one research field is that we believe that a broad phenomenon like *Forgotten Regions and Pastoral Minorities* cannot be fully understood by only studying it within, for instance, the one field. A concept at the intersection of different fields must be studied using an integrative approach; ignoring contributions from specific fields would bias our understanding of *Forgotten Regions and Pastoral Minorities*. The second goal of this review is to assess the different clusters of *Forgotten Regions and Pastoral Minorities in Angola*. Scholars have used a variety of concepts as substitutes or complementary elements when theorizing about *Forgotten Regions*. Therefore, we analyze the final papers thematically to assess the critical themes. Given that the same keyword can have a (partly) different meaning in other disciplines, we argue that this thematic analysis helps us conceptualize the primary trend linking *Forgotten Regions and Pastoral Minorities*. Hence, this review also assesses how *Forgotten Regions and Pastoral Minorities* have been studied across fields (including related constructs) to identify similarities and differences and their impacts in Angola.

Furthermore, we list the main PRISMA statement phases:

- *Step 1: Selection of fields of interest.* We use a systematic multistep literature search. The first decision for our literature search is to select the relevant fields of interest to conceptualize “southwest” and “Angola”. Hence, a key criterion to include fields is that studies are conducted significantly in economics, social sciences,

business and management, and arts and humanity. We acknowledge that including other fields could be of interest to study “*Forgotten Regions*” modelling and political “economics” but that we need to balance everything and be relevant.

- *Step 2: Selection of timeframe.* We selected a timeframe including papers published between January 1920 and December 2021 (Figure 3.2).
- *Step 3: Selection of academic sources.* To determine which sources are included, we selected top journals and a more comprehensive list of perfect journals (impact factor > 1). In the top eight journals – impact factor, we included *Journal of Post Keynesian Economics*, *Journal of Business Ethics*, *Interdisciplinary Science Reviews*, *Journal of Philosophical Economics*, *International Journal of Social Economics*, *European Journal of The History of Economic Thought*, and *International Journal of Ethics and Systems*.
- *Step 4: Selection of keywords.* In the next step, we did a preliminary search using Web of Science and Scopus databases to identify a set of keywords to guide our search. The criterion for keywords is to include specific keywords for the topic and general keywords to account for similar constructs that use a different name. We included the keywords: “southwest” and “Angola”. We know that other keywords can be attractive or relevant, but our set will sufficiently cover our crucial criterion.
- *Step 5: Identification and screening.* The search process generated over 4,400 papers that fit the selected keywords (Figure 3.1). Our broad set of keywords and multidisciplinary mainly caused this large number. Papers were first scanned by title and by reading their abstracts. In total, we screened the abstracts of 446 papers.

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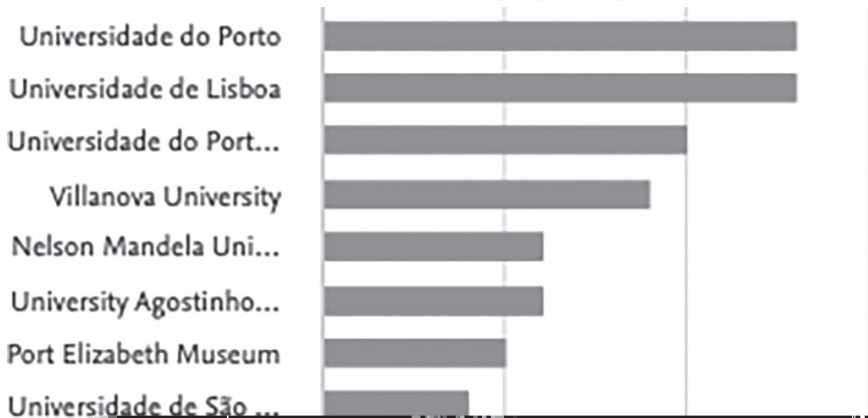


Figure 3.1 Methodology approach – the PRISMA statement

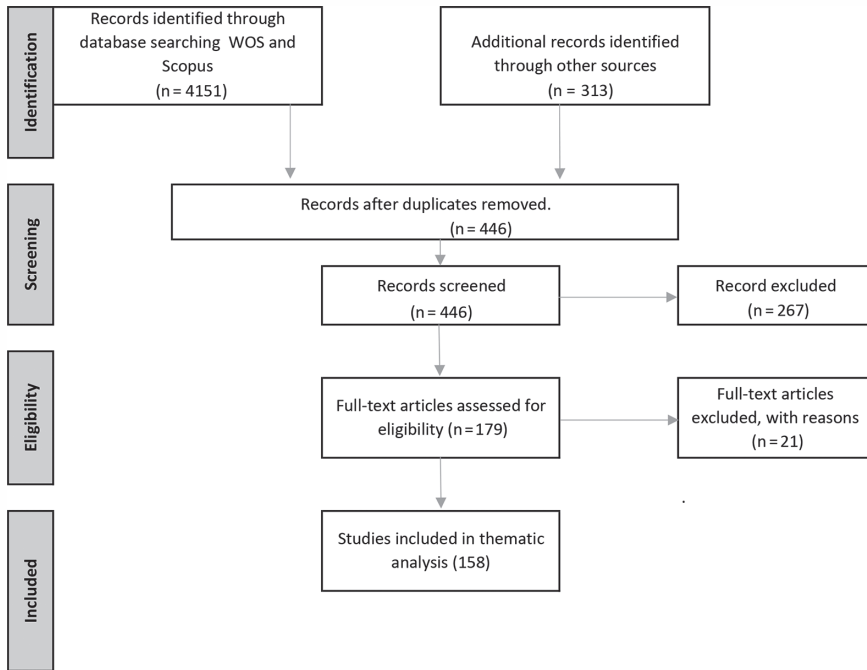


Figure 3.1 (Continued)

We derived our initial set from this list of papers by including papers for closer review that we perceived best fit our study goal. We excluded 267 papers, leaving us with a preliminary sample of 179 papers.

- *Step 6: Eligibility.* We subjected the 179 papers to check their relevance and excluded 21 irrelevant studies. We apply three criteria to ensure that the selected papers are highly relevant and quality: (1) Papers should use “southwest”- and “Angola”-related concepts as significant constructs. Papers were excluded when those words were only included in the keywords, abstract, or introduction but not explained in the text. (2) Papers should include some theoretical notions for “political economics” and “ethnography” and “development” (or related constructs). We excluded papers that did not provide a conceptual or operational meaning. (3) Papers should use the concepts related to “southwest” and “Angola” and “minorities” in the core of the theoretical section to ensure that “*pastoral minorities*” play a crucial role in the development of the paper.
- *Step 7: Coding of articles.* The eligibility process excluded 21 full-text articles in a final sample of 158 papers that fulfilled all three criteria. A single coder made the identification, screening, and paper’s coding.
- *Step 8: Thematic representation.* We applied thematic analysis to the selected papers to address how the different terms were used and if their meaning is comparable or different across fields.

5 Findings

5.1 Quantitative results and analysis

Although the number of papers on “southwest” and “Angola” evolved, it was only after 1991 that their numbers increased significantly (Figure 3.2). We chose the years from 1920 to 2021 because they corresponded to the publications available in the two databases, namely, Scopus and web of science. From 1962 to 1991, there were scattered publications without following a specific trend. Publications reached their peak in 1991, and an abrupt decrease followed a sharp increase. The citations take the upward trend from 1991, reaching the peak in 2021.

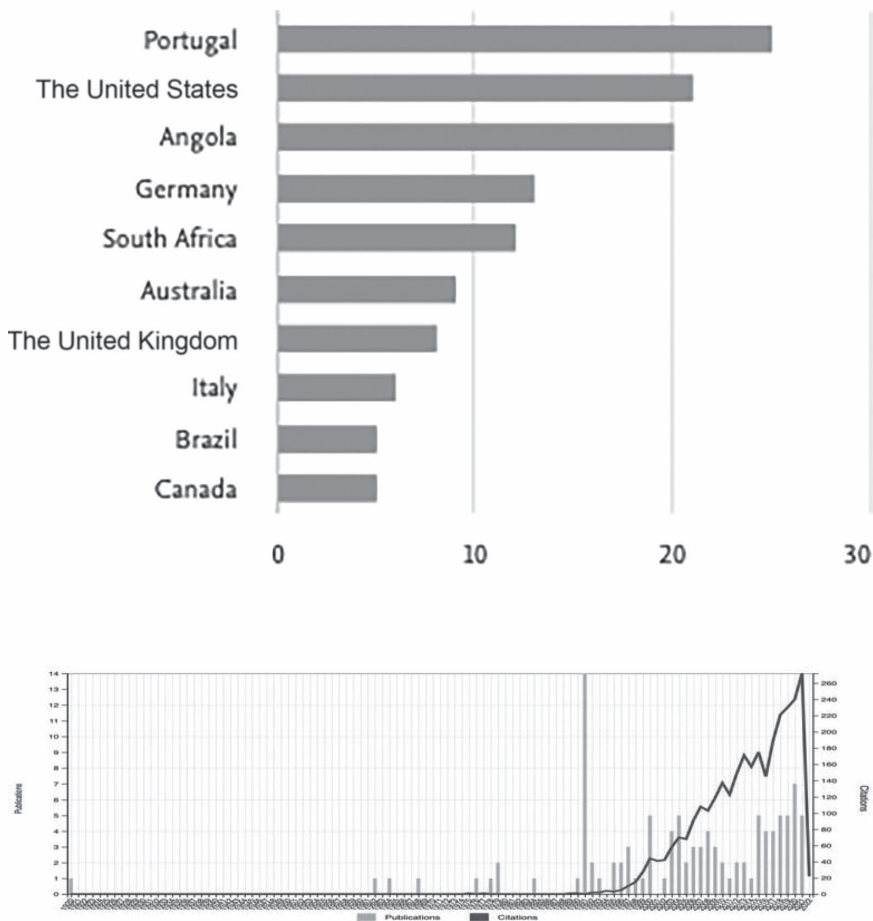
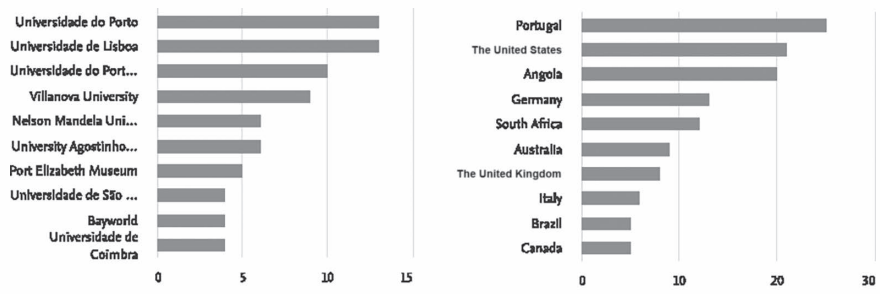


Figure 3.2 Number of published documents/citations by year

Porto University and Lisbon University are the institutions that more contributed to the impact of “southwest” and “Angola” studies. The countries that most contributed to these publications are the Portugal, the United States and Angola (Figure 3.3). The reason behind these numbers, in those countries, reinforces the importance given to the impact of “southwest” and “Angola” on the “Angolan political economics”, in particular, contributed with the institutional framework that justifies networking in the innovation processes; moreover, these academies are traditionally open and prove to develop new knowledge at a fast pace. Therefore, countries in which Academia has a dynamic role capture the publishers’ and authors’ interest in those topics.

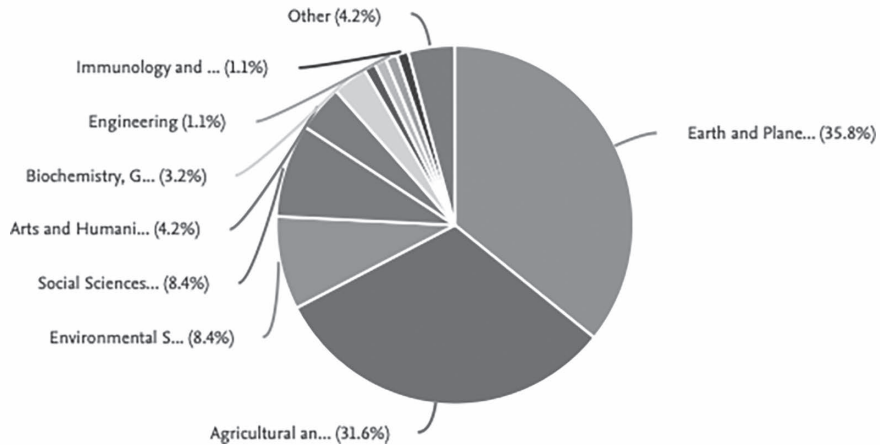
At current days, the “southwest” and “Angola” “Epistemology” is advancing new theories under the subject areas of “Earth an Plane” (35.8%), “Agricultural” (31.6%), “Environmental” (8.4,6%), and “Social Science” (8.4,6%), and the remaining percentage for other knowledge areas. Moreover, *Web of Science* automatically provided the results according to minor subject areas of “Engineering” and “Immunology” as shown in Figure 3.4. Not surprisingly, 60% of the articles published in titles classified

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Source: Author

Figure 3.3 Scientific affiliation production/country



AuQ 19 Figure 3.4 Scientific production by subject knowledge area

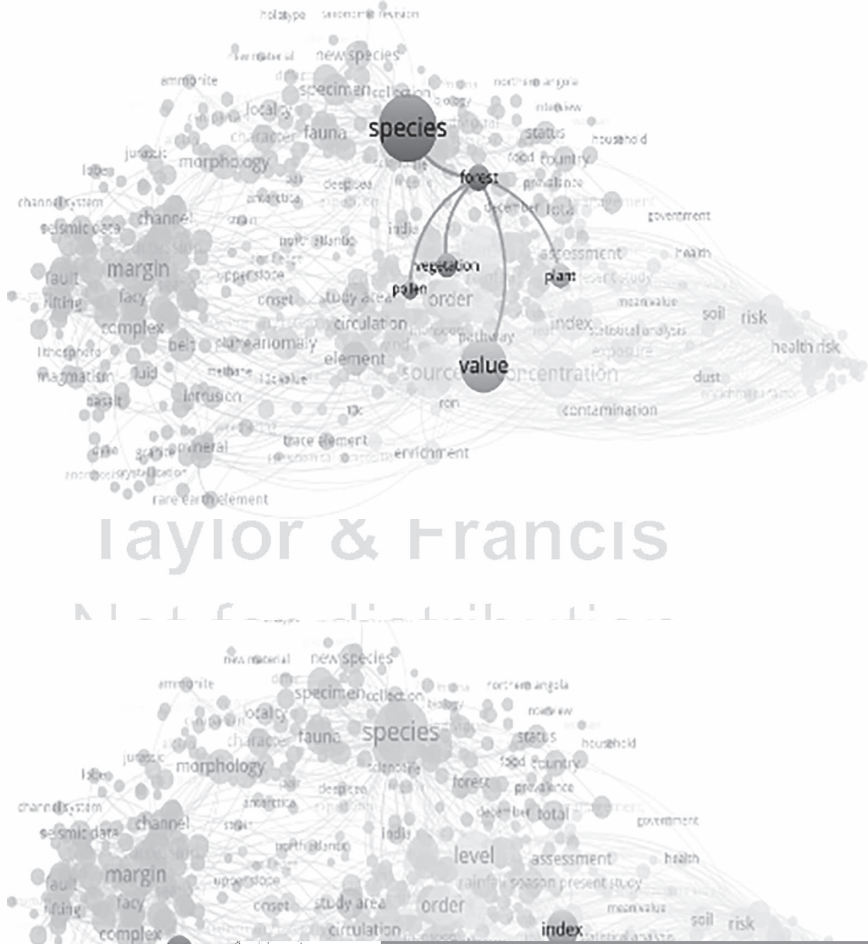


Figure 3.5 (Continued)

thematic links on Southwest Angola: 1) circulation (the people live essentially on pastoralism, which leads to constant transhumance in search of green pastures); 2) the morphological configuration (semi-arid, which favors forgetfulness and the harsh conditions of survival of the people); 3) animal species (which are essentially cattle, which constitute the wealth of peoples. Wisdom and knowledge revolve around the underlying philosophy behind cattle breeding tales, stories, teachings); 4) the fauna (semi-arid, dry, and without regular rainfall); 5) forests; and 6) geochemistry.

The Figure 3.5 represents the nodes, their relationships, closeness, and edges. Furthermore, the thickness and intensity of the color of the edge indicate the appearance frequency. In the first quadrant, we observe all the interconnections concerning 1) circulation, 2) the morphological configuration, 3) animal species, 4) the fauna, 5) forests, and 6) geochemistry. The leading groups in Angola are the aerosols (psammitic soils) that cover more than 53% of the country. These sands are dominant in three significant landscapes: the dunes of the Namibian desert, the red heathlands of the coastal strip north of Sumbe, and the vast Kalahari basin. The vast majority of sandy soils are found approximately east of 18° longitude – the aeolian sands of the Kalahari Basin, which cover almost 50% of Angola and hide virtually all formations (Huntley, 2019, p. 40).

6 The case of Huila province in 2000 – the constitutional journey with discontinuities and disillusioning

6.1 General affairs and sustainable development

From the legal bases that had created the *Constituent Commission* for the drafting of a new *Angolan Constitution* to replace the old *Constitutional Law*, *Leonardo Siku-finde-Shalom Angola Association* partnership, we create a debate involving Southwest forgotten communities to discuss their ideas, bring their findings, and publicly put proposals for solutions. The first part consisted of auscultating more than 900 people in five municipalities, with different historical, ethnic, and cultural configurations. The report's findings were then compiled, producing a series of conclusions read during *Constitutional Day*. It took place from 28 to 29 November 2000. Among our findings, we highlight only a few relevant findings:

a) *General affairs*

- Traditional leaders in forgotten Angolan Southwest have lost their organic and functional autonomy and have been tied to local political and governing power.
- There is a lack of Spaces where citizens' fundamental communities can present their views on the future of the country, making the issue of participation reducible to elections.
- The constitutional revision process began without consultation with civil society and without giving room for an approach and deepening of the constitution in its social, anthropological, historical and economic, cultural, and religious aspects.
- Parliamentarians do not consult the people with the popular wisdom and experience that is transmitted from generation to generation, preferring to

listen only to foreign constitutionalists and travel outside the country in order to gather other people's experiences.

- The making of the new constitution for Angola is not an occasion for reconciliation and national consultation. Instead, it is the task of a small group.

b) *On Sustainable Development*

- There are no long-term sustainable development policies that prioritize basic communities' interests and human potential. The development of global and sectoral public policies, especially in Education and Health, Water and Basic Sanitation, from the offices and without deep knowledge of local realities, has contributed to the failure of macroeconomic initiatives.
- There is an exclusion of traditional authorities in the decision-making process for the disposal of resources for natural exploitation, which does not allow communities to know who exploits them, what social benefits result from these holdings, and what responsibility it is for the communities to cooperate with investors.
- The ethnolinguistic communities *Ovanyaneka*, *Ovakwanhama*, and *Ovakuwale* have contributed to the good of the nation, with their children fulfilling the military service, which causes the flight of human capital without benefiting local communities.
- The import of essential foods (onion, potato, corn) and seeds that can be produced locally discourages local production with the aggravating of some of these products reaching consumers with expired deadlines.

The nation's construction intrinsically links to the construction of the nation project within the historical course. Unfortunately, there are crucial moments of articulation/mediation of this construction, always known as bottlenecks, as we can exemplify the following:

- During the last decades of colonization, Angolans claimed their self-determination, but unfortunately, they were never had or found by the Salazar regime. On the contrary, many were killed from the colonial regime.
- In the process of independence of Angola, the will of the people who should vote to choose new leaders was betrayed and not respected, which led to civil war, with heavy aftermath in human lives.
- The transitional process that begins with the fall of the Berlin Wall, the negotiations for peace in Angola, and the openness to the multiparty system and freedom of opinion and all the plenitude of civil rights and political rights called the first generation still have a weak implementation at the level of local communities. Worse still, indigenous groups, especially minorities, are only sought with the time of the electoral registration and voting. However, they are never involved in public participation issues, especially naturalists that concern their interests and issues related to their day-to-day survival, resilience, and being attentive and anticipated and consider themselves isolated.

Moreover, in addition to the challenges of social integration and forced and forged integration, others of an exogenous nature press the true essence of indigenous groups.

6.2 *The sovereignty of knowledge in indigenous communities*

AuQ 21 Naturally gathering information and observations from other indigenous human realities, whether pastoral or otherwise, refer to two human groups that have proven their resilience, in the interaction with nature and their rational use and the historical subsistence/survival, and complex amount of knowledge that makes them self-sufficient and to some extent, sovereign. We focus on agropastoral communications, whether majority or minority, and the residual minority *non-Bantu* of southern Angola. As for pastoralism, it brings, in one of Fre (2018)'s quantitative definitions, the elements that involve skills, knowledge of the environment, and the opportunity to take advantage of the respective ecological environment for the creation of personal, family, and community income.

Therefore, pastoralism is a system in which more than 50 per cent of gross revenue (the value of subsistence plus marketed production) or more than 20 per cent of household food energy is derived from livestock or livestock-related pastoral system activities. Furthermore, derived between 10 and 50 per cent of gross revenue from livestock, in other words, 50 per cent or more from agriculture, was classed as an agropastoral system agricultural.

(Fre, 2018, p. 38)

AuQ 22 The indigenous knows that allow them self-sufficiency, in an environment that, in general terms, and with the Eurocentric view, seems hostile to man, but to which the groups adapt without significantly modifying it (Carvalho, 2002). A landscape where one needs to act without seeking at first to find it for economic objectives that alter it, where his own vital and tangible interests pass through the use of the landscape as it is, will be difficult for the observer not to get involved in the ecological theme. For the case of human–nature interaction, Carvalho (2002) statement serves both *agro-pastors* and collectors, both *Bantu* majors and minors, *Bantu or non-Bantu*, all of them as indigenous communities of Angola. There are several of the excellent references of pastoral communities with an immense wealth of indigenous knowledge systems, of which we mention only the Tuareg (made of different tribes/nations), based in Mali and Niger, with a wealth of knowledge, of which we highlight traditional medicine (ethnomedicine) and their gradual improvement. Moving forward to Angolan indigenous communities, we have to highlight a variety of knowledge systems resulting from more than 600 years of interaction with the environment, which makes them self-sufficient in many respects, in a context of a massive weakness of State services, especially in the components of human and animal health.

AuQ 23

6.3 *Knowledge and use of edaphoclimatic resources*

6.3.1 Some case studies with agropastoral groups of the Gambos

In the action programmed Agenda 21 of the World Summit on Arid Environment and Development (UNCED, 1993), the land was considered a fragile ecosystem due to desertification risks. For more than 600 years, the agropastoral communities of

southern Angola have been able to take profound knowledge of the environment, to the point of completely dominating it and taking from it the necessary means for the management of their herds and, at the same time, lead to management that rigorously preserves the respective environment. Local knowledge extends to physiography and hydrography, agrometeorological, building a correction with the edaphoclimatic conditions and the type of economy that communities have built up over the centuries. Traditional pastoral management comes to be the art and science of planning and directing a mature pasture to obtain and maintain maximum animal production without harming plants, soil, fauna, and water resources. The guiding principles of this traditional pastoral practice are generally: (1) Balance of the number of animals available in grazing/transhumance areas; (2) employing adapted animal species, suitable for botanical composition, and existing natural forage species; (3) alternate between periods of grazing (land near homes and transhumance areas) and those of travel to transhumance areas to ensure the recovery and quantitative and qualitative maintenance of pastures; (4) during transhumance, ensure mineral supplementation of herds, which increases the reproductive cycle; (5) strengthen the alliances of kinship and clinic links between the transhumances and the communities of the route to and from pastoral areas. Unlike erroneous theories based on false and scientifically unproven assumptions, livestock mobility is the cornerstone of the pastoral system. In a seminar on pastoralism, participants recognized that mobility is the vital element of pastoralism, and transhumance is one of the endogenous management forms of adaptation to the ambient conditions developed over the centuries by the pastures of the southeastern region of Angola.² Paraphrasing one of the findings of the previous meeting, the pastoral communities of the southwestern region of Angola have a deep endogenous knowledge of the management of pastoral systems passed down from generation to generation. At the same time, the same communities have been able to adapt to environmental transformations and innovations that result from new standards of globalization and social, economic, demographic, technological, legal, and cultural variables. The generality of the provinces of *Huíla*, *Benguela*, *Namibe*, and *Cumene* falls within the Milking complex, also called the *milk complex*, characterized by the predominance of populations of pastoral and agropastoral, practicing transhumance, and where cattle have importance as a supplier of milk for food. This large region encompasses eight agricultural areas (Katata, 2019). The provinces of *Huíla*, *Namibe*, *Cumene*, and *Benguela* and parts of *Cuando Cubango* constitute the so-called Angolan seminary. The climate, from its different elements, in association with physical factors such as soil and orography, determines the agricultural, hydrological, vegetative, and grazing calendars, here with emphasis on transhumance, whether short-lived or the long-distance. They are, at that time, vital resources, crucial factors of survival and resilience: water, rain, and drought (Kimbi, 2002).

7 Theoretical, practical implication, and future research direction

There is a development policy in the country designed from the ground up, taking into account the interests of communities and local potential: that natural resources are not disposed of without the knowledge of local leaders and are not managed

without the necessary transparency, ensuring the functionality of their compliance mechanisms.

Also, the schooling, literacy, health, the police, and local administrations include in their operation the use of local languages in order to facilitate free expression and the ability to solve their daily problems.

There are considerable investments in the social area that benefit the most vulnerable. There are social benefits arising from the sharing of natural resources in local social development.

The ethnolinguistic communities *Ovanyaneka*, *Ovakuvale*, and *Ovakwanyama* should be valued as bearers of social, cultural, and historical values, with an essential role in the process of national liberation, consolidation of democracy, and Regional Development of *Huila*, *Namibe*, and *Cunene* and throughout the country and that have Spaces for participation in issues of democracy.

The rural incidences of the present and the future scenarios are necessary so that the world scientific community has a word of reference about the pastoral system and minorities in the *South and Southwest of Angola*.

8 Conclusions

The possible exploitation of the gabbro-anortisitc resources present throughout the southwest, this being its largest world reserve, will cause massive disintegration of the land in the perimeter of the three provinces (Huila, Namibe, and Cunene) as it was never seen before. In the absence of environmental studies and systems for mitigating climate effects, how can we prevent this from accelerating the ongoing desertification and environmental degradation across southern Angola and regional “forgotten”? According to VanTuyle and Reeves (2014), “forgottonia” is a name long associated with the rural forgotten by political decision-makers. Over time, forgotten has continued to be used in political and policy development contexts to denote areas that are “remote” (VanTuyle & Reeves, 2014). So far, pastoralism in general, with particular emphasis on the African/Angolan case, is the viable system adapted to the southwestern region of Angola in the environmental, economic, social, and cultural dimension. Moreover, the various attempts to ignore it, neglect it, exclude it, and to insist on systems considered more advanced, but with devastating effects on the environment (exploitation of oil, gabbro-anorthositic resources, the creation of farms), did not create national wealth as desired, nor did it even produce the trickle-down effect. On the contrary, it has had adverse effects, widening the gap between rich and poor and increasing the risks of environmental degradation. With the recurring droughts, rainfall has decreased significantly throughout southern Angola. Moreover, with the lack of rain, the pastures are scarce. Many herders are advancing with their cattle, some toward the Province of Cunene, others toward the east, practically, with their eyes on Cuando Cubango, as a future region of land reserve and pastoral survival. However, many questions arise in Angolan Forgotten Regions regarding the coexistence between the rural and business sectors, especially looking at the incidences and impacts of future mineral exploration projects.

Notes

- 1 Mutwa, in the endogenous designation, also means someone whose identity is confused.
- 2 National Seminar: “Technical Guide: Improving The Governance of Pastoral Lands” Namibe, 22–23 November 2016 – Headquarters of the Provincial Government – Conclusions and Recommendations.

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