

**AFRICAN ENVIRONMENTAL ETHICS, PHILOSOPHY AND EDUCATION
VERSUS ENVIRONMENTAL ACTIVISM AND ADVOCACY: THE GREAT
DEBATE**

**@
UNIVERSITY OF LAGOS, NIGERIA (JULY 11-13, 2012)**

**By: the African Environmental Ethics and Values Research Group, Dept. of
Philosophy, Faculty of Arts, University of Lagos, Nigeria, in
Collaboration with the Center for Environmental Philosophy (CEP) in
the Department of Philosophy and Religion Studies, University of North
Texas (UNT), Denton, Texas, United States**

OPENING CEREMONY (Day One)

Venue: Julius Berger Lecture Theater, University of Lagos, Nigeria

Guest Seated - 10.30a.m

National Anthem - 11.00a.m

Opening Prayer - 11.05a.m

Welcome Address (Dean of Arts, Unilag) - 11.05a.m – 11.10am

Welcome Address (Head of Philosophy Dept., Unilag) 11.10am – 11.15a.m

Welcome Address (Convener, Dr. Chigbo Ekwealo,) 11.15a.m – 11.25a.m

Vice Chancellor/Chairman's Opening Remark (11.25am – 11.35a.m)

**Presentation of the Journal (*Journal of African Environmental Ethics and Values*)
(11.35a.m – 11.45a.m)**

**First Lecture -11.50a.m – 12.20p.m (Prof. Sophie Oluwole, Executive
Director, Center for African Culture and Development, Nigeria)**

**Second Lecture -12.30p.m – 1.00p.m (Dr. Nurit Hashimshony – Yaffe,
Academic College of Tel Aviv Yaffo)**

**Third Lecture -1.00 – 1.15p.m (Yvette Taylor, Exec. Director, Earth
Organisation, South Africa)**

Responses/Comments 1.15p.m – 1.30p.m

Vote of Thanks/Announcement/Closing Prayer

LUNCH - 1.30pm – 3.00pm (Panel Session begins from 3.00pm)

PANEL OF PRESENTERS

PANEL ONE, (*JULIUS Berger Lecture Theatre*) Thursday, July 12, 2012 (3.00 – 4.30pm) Doctoral Students Presentations

MODERATOR: Dr. (Mrs) E. O. Kehinde

1. Ucheoma **OSUJI**, University of Lagos, Nigeria
“Consciousness and Reason: The Ontological Basis for an African Environmental Ethics”
2. Jummy **AKIODE**, University of Lagos, Nigeria
“Proactive Integration of Theory and Practice in the Quest for Environmental Preservation: A Philosophical Appraisal”
3. Olubunmi **ODELEYE**, University of Lagos, Nigeria
“Environmental Issues in Africa: Problems, Challenges and Solutions”
4. Dennis **OTTO**, University of Lagos, Nigeria
“Obligation to Posterity: Towards an African Environmental Intuitionism”

PANEL TWO, (*JULIUS Berger Lecture Theatre*) Thursday, July 12, 2012 (5.00 - 6.30pm)

MODERATOR: Dr. Nurit Hashimshony – Yaffe

1. Abu Bakr El Siddig Ahmed **EL TOHAMI**, Omdurman Ahlia University, Sudan
“Towards Sustainable Livelihood in the Sudanese Cities: Case Study of Khartoum State”
2. Cyprain **ALOKWU**,
“The Theological Implications of Achieving Sustainable Urban Environment in Africa”
3. Mark **IKEKE**, Delta State University, Abraka
“Philosophical Conscientisation for Environmental Protection in Africa”
4. Israel **DUNMADE**,
“Comparative Analysis of Sustainability Issues in Africa versus Developed Economies”

PANEL THREE, (*ARTS FACULTY BOARDROOM, B401*) Friday, July 13, 2012 (10.00 – 11.30am)

MODERATOR: Prof. F. N. Ndubuisi

1. Peter Z. **ALAWA**, University of Port Harcourt, Nigeria
“Martin Heidegger on Environmental Ethics”
2. Victor **ARIOLE**, University of Lagos, Nigeria
“Adoption, ‘Ikemefuna’ Syndrome and Sustainable Environment: An Analysis of Igbo Female Couples”
3. Geoffrey O. **ANOLIEFO**, University of Benin
“Desecration of Groves and the Consequence on the Environment: The Uli Experience”

4. Kinsley I. **OWETE** & Jones U. **ODILI**, University of Port Harcourt, Nigeria
“Environmental Education and Environmental Activism in a Mock Combat: A lesson from the Niger Delta”

PANEL FOUR, (ARTS FACULTY BOARDROOM, B401) Friday, July 13, 2012. (12.30 – 1.30pm)

MODERATOR: Prof. Princewill Alozie

1. Julia Finomo **AWAJIUSUK**, University of Port Harcourt
“African Environmental Ethics or Environmental Activism: A Way Forward in the Niger Delta”
2. Demola **KAZEEM**, Lagos State University, Ojo
“African Environmental Ethics and the Poverty of Environmental Activism: A Hermeneutico-Reconstructionist Appraisal”
3. Theophilus John **ANGBASHIM** & Allahnana **AKU**, Nasarawa State University, Keffi.
“Excessive Human Activities on River Antau and its Health Implications for the Residents of Keffi in North Central Nigeria: An Assessment”.
5. John **NNAJI**, University of the Balearic Islands, Spain
“Protection of Wildlife and Access to Environmental Information in Nigeria: A Deontological Inquiry”

LUNCH (1.30pm -3.00pm)

PANEL FIVE, (ARTS FACULTY BOARDROOM, B401) Friday 13, 2012. (3.00 – 5.00pm)

MODERATOR: Dr. Julia Awajiusuk

1. Caroline **MBONU**, **University of Port Harcourt, Nigeria**
“Proliferation of Religious of Religious : A Nigerian Challenge to Ecospirituality”
2. Sylvester L. D. **ITANRIN**, Adekunle Ajashin University, Akungba-Akoko
“A Philosophical Analysis of Vegetarianism and its Implication for Environmental Restoration and Ecosystemic Balance”
3. Bernard **ADINUBA**, University of Lagos, Nigeria
“Achieving Environmental Balance in Nigeria: A Critical Analysis of Amartya Sen’s Food Entitlement Thesis
3. Prince Pieray A. **ODOR**, Independent Researcher, Lagos
“Bio-Chemical Sciences, Serious Threat to Environmental Sustainability”
4. Dan **EKERE**, University of Lagos, Nigeria
“An Evaluation of C. S. Momoh’s Pansophism and Ontological Placement in African Philosophy”

CLOSING PANEL, moderated by the Convener, Dr. C. J. Ekwealo
Questions & Answers, Meeting of the African Environmental Ethics and Values Research Group, Department of Philosophy, University of Lagos, Nigeria.

BOOK OF ABSTRACTS

LIST OF PRESENTERS, INSTITUTIONAL AFFILIATIONS AND TOPICS

Professor Sophie **Oluwole**, Executive Director, Center for African Culture and Development, Nigeria.

Yvette Taylor, Executive Director, Earth Organisation, South Africa

Dr. Chigbo J. **Ekwealo**, University of Lagos, Nigeria.
“African Environmental Ethics, Philosophy and Education versus Environmental Activism and Advocacy: The Great Debate”

Dr. K. L. **Gerasimova**, University of Cambridge
“Introduction of GM Crops: A Policy of Innovation versus the Politics of Environmental Activism: Implications for Africa”

Dr. Nurit **Hashimshony-Yaffe**, Academic College of Tel Aviv Yaffo
“State and the Environment, A Dual Dynamics”

Prof. Israel **Dunmade**, Mount Royal University, Calgary, AB
“Comparative Analysis of Sustainability Issues in Africa versus Developed Economies”

Dr. Abu Bakr El Siddig Ahmed **El tohami**, Omdurman Ahlia university, Sudan
“Towards Sustainable Livelihood in the Sudanese Cities: Case Study of Khartoum State”

Ucheoma **Osuji**, University of Lagos, Nigeria
“Consciousness and Reason: The Ontological Basis for an African Environmental Ethics”

Dr. Julia Finomo **Awajiusuk**, University of Port Harcourt, Nigeria
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Dr. Mark Omorovie **Ikeke**, Delta State University, Abraka
“Philosophical Consciencism for Environmental Protection in Africa”

Dr. Caroline N. **Mbonu**, University of Port Harcourt, Nigeria
“Proliferation of Religious Sects: A nigerian Challenge to Ecospirituality”

Jummy **Akiode**, University of Lagos, Nigeria

“Proactive Intergration of Theory and practice in the Quest for Environmental Preservation: A Philosophical Appraisal”

Ven. Dr. Cyprain Obiorah **Alokwu**, Paul University, Awka, Anambra State
“The Theological Implications of Achieving Sustainable Urban Environment in Africa”

Sylvester L. D. **Itanrin**, Adekunle Ajashin University, Akungba Akoko
“A Philosophical Analysis of Vegetarianism and its Implication for Environmental Restoration and Ecological Balance”

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“Environmental Issues in Africa: Problems, Challenges and Solutions”

Dennis **Otto**, University of Lagos, Nigeria
“Obligation to Posterity: Towards an African Environmental Intuitionism”

Adeolu Oluwaseyi **Oyekan**, Lagos State University, Ojo
“The Deontological and Consequentialist Arguements for Preservation of nature by Man: A Discourse”

Theophilus John **Angbashim** & Allahnana **AKU**, **Nassarawa State University, Keffi**
“Assessing the Effects of Excessive Human Activities on River Antau and its Health Implications for the Residents of Keffi in North Central Nigeria”

John **Nnaji**, University of the Balearic Islands, Spain
“Protection of Wildlife and Access to Environmental Information in Nigeria: A Deontological Inquiry”

Dr. Kingsley I. **Owete** & Dr. Jones U. **Odili**, University of Port Harcourt, Nigeria
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PROFESSOR SOPHIE OLUWOLE GUEST LECTURER’S ABSTRACT

There are two principle identified as those that promote sustainable development in the modern age. The first states that scientific technology accelerates the establishment of industries for the mass production of machines, tools, goods and conditions to satisfy human needs and interests. The other is that the management of the economy of a state is better left in the hands of private individuals or groups, and human beings the main economic resources. Understood from Western Binary Opposition, these two principles contain no metaphysical axiom in terms of which ethics becomes a necessary consciousness.

I propose the alternative conception of reality as Binary Complementary rather than a spiritual consciousness, as the metaphysical axiom that fills this vacuum. It does this by identifying all forms of relationship as an interest feature of reality.

This conclusion avoids being a cultural ideology or centricism since it is found in the thought of Confucius, the ancient Chinese philosopher and his African Contemporary, *Orunmila*. It was also recently proposed in the works of contemporary Western scientists who defined it in Particle Physics.

Binary complementary as a social metaphor is an expression of an inalienable disrespect for human beings as well as for our environment. Any principle of development that sets this aside is based on an intellectual vice, contains a social malaise, and if you care, remains a violation of a divine (natural not spiritual) law.

Introduction of GM crops. A policy of innovation versus the politics of environmental activism: Implications for Africa

By

K. L. Gerasimova

Until mid-1990s the technology of producing genetically modified organisms (GMO) was mainly a subject for a scientific discussion (Barling, 2000). However, once the genetically modified foods entered the European and American markets in mid 1990s, GM foods caught attention of a whole society. Since then and until now GM foods and their associated risks and benefits are the main theme of fierce debates often referred as GM Controversies.

The result of this debate which is 'often conducted by either extreme proponents or extreme opponents of the technology' is 'the lack of policy framework for developing countries' (Bernard, 2007). This can be illustrated with the example of African countries and the European Union.

European Union and its country members have only small share of production of GM crops. Yet the EU as a leading importer controls the agricultural production in Africa, as a result African exporters have to comply with the European standards for quality, traceability and ethical practices. In relation to the application of GM crops, it means that African states are reluctant to approve GM crops until they have a guarantee that the Europeans accept this technology.

Above that, international environmental NGOs, which headquarters are often located in Europe, lead the strong anti-GM crops lobby in Europe and Africa. For example, an NGO Navdanya International in collaboration with twenty other NGOs from all living continents, including Africa, has just published a report 'The Synthesis Report of the Emperor has no Clothes: Global Citizens Report on GMOs – False Promises, Failed Technology'. The report has heavily criticized GM technology for failing to increase yield of any food crops, promoting 'superweed' and pesticides and has argued for ' a GMO-free world, rich in biodiversity and healthy food' (Vandana et al, 2011).

However, many will challenge viability of such project. NGOs promotion and support for bans on GM crops created a situation when a new technology that could potentially provide benefits for the African fast growing population. The 'Green Revolution' for Africa is hold back because of 'anti-scientific attitudes towards modern agriculture are being exported to Africa' (Interview with Sir David King, The Guardian, September 8, 2008). Currently, African governments started to recognized that years of banning GM crops have been 'wasted' and copying the European ban on GM foods did not reduce but increased the risks for African societies (Collier, 2009).

In conclusion, the author hopes to have a small debate with the other participants of the conference, especially those from African countries to compare their perspective on the subject.

State and the environment- a dual dynamics

Nurit Hashimshony – Yaffe

Protecting Wildflowers was the most influential environmental campaign in Israel ever, although happened in the 1950's and done by SPNI (Society for the Protecting of Nature in Israel- an NGO). It was manifestation of the romantic ethic of protecting the nature. The environmental romanticism of the time fit to the Zionist Ideology of the newly born state of Israel.

Three decades later a new environmental discourse has been developed, while campaigning for preserving nature in urban areas as public spaces, for example.

At the beginning of the 21st century the Israeli environmental discourse is no longer romantic but sustainable. The delayed development characterized the discourse in the past, disappeared; the current discourse is in harmony with the world ongoing environmental debates.

In this paper I will describe the environmental discourse development from a political viewpoint, showing the interconnections between environmental discourse dynamics and the development of the state of Israel from its independence until today. **Israel is a potential test case for a wider view of the relations between state consolidation and environmental ethics developments elsewhere.**

The current phase in environmental action in Israel is characterized in a widespread local organizing. Based on research done (2009-2010) on local government organizing in Israel I will describe the main environmental concerns and the dynamic of organizing. These might seem as a consequence of global influence but more important, the state of the state.

The importance of this paper is in lighting the interface between new states consolidations process to environmental discourse development

Comparative analysis of sustainability issues in Africa versus developed economies

By

Israel Dunmade

Environment is both the source and the sink for industrial metabolism. Natural resources are exploited everywhere to oil the wheel of economic activities and to satisfy insatiable human demand for better standard of living. Environment is also the graveyard for various types of emissions resulting from our anthropogenic activities. However, the intensity of exploitation and the care taken in nurturing sustainable use of these important divine provisions vary from one place to another. This study involved analysis of similarities and differences in environmental consciousness and treatments in Nigeria and Canada. It was discovered that the economic environment, public education/awareness of their actions and inaction, and political philosophy of government in power play significant roles in how environment is nurtured or abused in both countries.

Major differences between the two countries on how environment is treated are in public awareness and empowerment, and corporate and political sense of accountability to the public.

Towards Sustainable Livelihood in the Sudanese Cities Case Study Of Khartoum State

By

Dr. Abu Bakr El Siddig Ahmed El Tohami*

Khartoum state had been witnessed vast urban expansion Which started at the late eighties of the 20th century. At that time Khartoum state municipalities were unable to control the growth of unauthorized settlements or shanty towns that were neither far from being with sustainable livelihood nor having a promising future. However the first two decades of the 21th century had experienced the launching of adoption of efficient urban plans in Khartoum state.

This paper has two objectives. The first is the identifying the root causes of non sustainable livelihood in this state as well as the socioeconomic impacts of this uncontrollable urban development. The second objective is to determine the indicators of the promising sustainable living conditions for the inhabitants in the nearby future. Rapid urban expansion can be attributed to natural factors such as drought and man – made factors. Man – made factors (anthropogenic factors) can be summarized as follows: conflicts and civil wars, poor rural development and inefficient planning, etc...

However, the future indicators of sustainable livelihood can be summed up as follows: development of efficient road networks and bridges, presence of green areas throughout the state, large numbers of well –developed hotels and restaurants, development of large number of domestic water supply stations with their extension to the outskirts and slums, adopting of urban replanning of the unauthorized settlements, etc.

Key words: sustainable livelihood, unauthorized settlements, environmental and socioeconomic impacts.

DEONTOLOGICAL INQUIRY INTO PROTECTION OF WILDLIFE AND ACCESS TO ENVIRONMENTAL INFORMATION IN NIGERIA

ABSTRACT

This paper discusses the impact of the endangered species act (**THE ENDANGERED SPECIES ACT , CAP E9, LFN 2004**) on wildlife management in Nigeria since its enactment by the Federal Environmental Protection Agency (now known as National Environment Standards and Regulation Enforcement Agency). It uses deontological approach to valuation to argue that though the conservation of wildlife is essential for the welfare of the human inhabitants, the wild species have certain values in their own rights which ought to be respected and protected so as to maintain the 'biospheric egalitarianism' vital for a sustainable ecosystem. It analyzes the importance of intelligent environmental decisions for sustainable development, and how sound environmental decisions can only be made with the help of timely, relevant, and reliable information. Basically, broad public participation in policy development coupled with greater accountability, is vital to achieving sustainable development in wildlife management. Hence, for the people to make well informed

decisions, they must have access to all relevant information on environment and development issues that affect their communities. Considering the transboundary nature of wildlife management and environmental problems it reiterates the need to foster bilateral and multilateral cooperation so as to facilitate exchange of ideas and the transfer of sound environmental technologies and conjunctive global action manageable and adaptable to local needs.

CONSCIOUSNESS AND REASON; THE ONTOLOGICAL BASIS FOR AN AFRICAN ENVIRONMENTAL ETHICS

By

Osuji Ucheoma

The emergence of African Environmental Ethics is to an extent the recognition of the limit of mainstream western environmental philosophy. This has given rise an alternative perspective, which is an African environmental philosophy. However the debate on the character and task(s) of African Environmental has commenced (Especially at 2011 conference on environmental ethics), and must continue. Within any environmental study, whether philosophical or scientific, consciousness provides grounds for observation, experience and experimentation. It is based on this that ‘Reason’ manifests the truths about our environment. This paper views Consciousness and reason as dynamic concepts as well as the inner force within the study of African environmental ethics. Meanwhile, the task of this paper is to show how consciousness and reason should is an ontological basis for an African environmental ethics.

**AFRICAN ENVIRONMENTAL ETHICS OR ENVIRONMENTAL
ACTIVISM:**

WHICH WAY FOR THE NIGER DELTA?

by

AWAJIUSUK, FINOMO JULIA

As a result of oil related activities, the Niger Delta has severally been referred to as one of the most endangered deltas in the world. Oil activities by multinational corporations and indigenous peoples themselves destroy the environment leaving adverse consequences on the population. The situation has attracted the interest of environmental activists from different backgrounds, who have confronted governments and multinationals alike. In doing so however, the role African environmental ethics could play in making environmental activism effective has barely been considered. This paper therefore explores the role African environmental ethics could play in environmental activism, and in fighting environmental degradation in the Niger Delta. The paper examines such environmental ethical theories as anthropocentrism, biocentrism, eco-centrism aligning them with African environmental ethics to determine the points of convergence and divergence; and to see how they could be utilized to save the Niger Delta environment from a looming catastrophe. The paper recommends a multi-faceted approach to solving environmental issues in the Niger Delta. It holds that a combination of African environmental ethics and environmental activism would contribute immensely to solving the problem of environmental degradation in the Niger Delta. When this is done and a resultant change of attitude achieved, then the continual existence of biotic and a-biotic occupants of the Niger Delta environment could be guaranteed.

MARTIN HEIDEGGER ON ENVIRONMENTAL ETHICS

by

Peter Z. Alawa

Martin Heidegger is a contemporary philosopher who is popularly referred to as “a philosopher of ‘Being’.” This is because he was interested in recovering the real meaning of “Being” that other philosophers seem to have forgotten. There is another important aspect of Heidegger that one needs to know and that is his environmental ethics. Some philosophers such as Francis Bacon, Thomas Hobbes believe that nature should be exploited, saying that, “one should twist the tail of the tiger to see the reaction.” The ground should be cut open and explorations carried out so that there would be gasoline for human utilization. Trees and flowers should be exploited so that new ones will grow. The above ideas had influenced science and technology that nature is now destroyed and we have a lot of problems in society today. But Heidegger’s notion of “letting things be” has made his thinking attractive for radical environmentalists interested in transforming humanity’s

currently destructive attitude towards nature. Heidegger is not against development but he is against the destruction of nature. He says “let beings be”. Our concern in this work is about Heidegger’s environmental ethics and how it could help us cope with environmental hazards. Our method is textual analysis, reflecting on the books written by Heidegger and the commentaries written on him by other authors.

Philosophical Consciencism for Environmental Protection in Africa

By

Mark Omorovie Ikeke

The resolution of the environmental predicament in Africa requires that people conscientiously apply themselves to viable practices that will protect nature. People will not apply viable and healthy practices that will protect the environment unless they are convinced of those practices. For people to be convinced of those practices and their consciences instigated towards environmental protection, they should be critically empowered with environmental ideas and knowledge that will drive those actions and practices. It behooves philosophy as a field that is totally concerned with the search for knowledge in a critically manner to engage in that work of conscientisation. It is this work of conscientisation that is named philosophical conscientisation. As the Center for Environmental Philosophy notes, environmental sustainability requires right conscience and living rooted in inner convictions. This research argues that the formation of an environmentally friendly and right conscience should be a core issue in environmental ethics. Philosophy is a discipline that questions and probes people’s believes and practices, and raises their mindset towards new values. This research uses a critical analytic method to examine the issue of environmental conscientisation and how philosophy can help foster that environmental conscientisation that will serve environmental protection in Africa. The work concludes that scientific facts and theories about the environment are not enough to serve environmental protection, it is necessary for all disciplines especially philosophy to advocate for right eco-friendly consciences.

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Proliferation of Religious Sects: A Nigerian Challenge to Ecospirituality

by

Caroline N. Mbonu

The focal point of the environmental debate remains the physical environment. More recently, the non-material aspect of the environment has become a major aspect of the

ecological discourse. Scholars have made a case for religion and spirituality as major factors in environmental sustainability. Thus, there is need for a spirituality of the environment. Spirituality they argue would make the human-environmental balance possible. But the sought for sustainability remains elusive as long as there are racket generating churches in every nook and cranny of most neighborhoods in the country. Most area churches have the tendency to take away the aesthetic of the environment as well as produce inordinate levels of pollution. Sounds from mega phones, and insistent trumpeting and “praise worship” prove unhealthy not other to human neighbors but animals as well. The need to inject religious faith into the environmental debate must examine critically the wisdom of a church in every street corner. So far there has been no ethic in place to keep overzealous prophets from erecting churches even in family homes. I draw from the works of ecotheologians and ecospirituality as well as the environmentalists to argue that ecospirituality would help to regulate the proliferation of churches and save humans from the looming non-physical environmental disaster.

A PHILOSOPHICAL APPRAISAL OF THE EXIGENCY OF PROACTIVE INTEGRATION OF THEORY AND PRACTICE IN THE QUEST FOR ENVIRONMENTAL PRESERVATION

By

AKIODE OLAJUMOKE M.

Merely having a “*weltschmerz*” is as impotent as mere theorizing about the state of the environment without apposite action. This paper argues that proactive integration of the philosophical, moral, social and political arguments and theories of the academics with the propensity to persuade and motivate people towards change in the activist is needed to rescue from extinction the cultural, moral, and historical environment essential for raising well-turned out and sound minded youths and future generation.

Plato’s conviction about the power of the environment to mould character motivated his argument for the censorship of the environment that is allowed to influence people’s soul and mind. According to Passmore, “to love a place is to wish it to survive unspoiled”. This paper argues that the onus lie on all stakeholders in the society to protect the youth from culturally abused and polluted environment that ridicules the sanctity of sexual intimacy; focuses only on sexuality and materialism, negates the African culture and value system.

Rawls argues for fair consideration of the least advantaged members of society which in this instance is the youth; because a society is only as strong, viable and sound as its weakest members.

The aim of this paper therefore is to defend the right of the youth to an environment that will enhance self-identity, development of sound mind and the right attitude to life, humanity in themselves and in others as well as mutual respect for all.

Keywords: Environment, integration, African culture and Value system, self-identity, right and duty.

THE THEOLOGICAL IMPLICATIONS OF A CHIEVING SUSTAINABLE URBAN ENVIRONMENT IN AFRICA.

BY

C. OBIORA ALOKWU

In Africa, especially during the last two decades, there has been a growing concern and emphasis on urban environmental sustainability. This has necessitated the inclusion of a broad spectrum of intellectual disciplines and scholars of different traditions to help define, analyse and articulate solution to Africa's urban environmental problems. As a result various governments, environmentalists and environmental policy makers, had sought solutions from scientific, economic and political dimensions but had failed to recognize the influence of Christianity and the important role its theology could play as a synergy in addressing in particular Africa's urban environment and the earth crisis in general. This paper argues that solution to the current earth crisis including urban sustainability in Africa requires a multi-and inter disciplinary approach. It is of the opinion that drawing from its theological resources Christianity could offer the much needed synergy in solving Africa's environmental problems. This is also because Africans are "notoriously religious"; therefore, Africa's problems require a combination of approaches including religious approach. This multi-dimensional approach needed to bridge the gap created by non inclusion of Christian theology in environmental discourses over the years, is what this work is advocating for.

Desecration of Groves and the Consequence on the Environment: the Uli Experience

By

Anoliefo, G.O. and Nwokedi, P

Uli is a quiet gateway-town south of Anambra State of Nigeria, about 40 kilometers southeast of Onitsha and at the Northeastern border of Imo State. It is a historic town; as the village-Umuchima-Amorka in Uli, had the only Biafran airstrip and which was one of the major theaters of war during the Nigerian civil war (1967-1970). Presently, Uli town is known in the education sector, the Anambra State University is located in Umuoma village, Uli. The three-year civil war impacted negatively on the people and environment of Uli. Many of the religious observances were either kept aside for fear of desecration or to avoid reprisal 'visits' by the gods. Taboo practices lost

meaning, as most of them were not adhered to by the 'stranger' and youths. The traditional laws of the land were not spared and the attendant effect led to the issues as loss of forests to capital development by government authorities, non respect of taboo practices which protected steams, important trees, grooves, animals and even life. The present study investigated the effects of the 'unprepared' influx of humans and machinery into Uli, as a result of the civil war, on the sustainable utilization of the environment.

**AFRICAN ENVIRONMENTAL ETHICS AND THE POVERTY OF
ENVIRONMENTAL ACTIVISM: A HERMENEUTICO
RECONSTRUCTONIST APPRAISAL**

by
FAYEMI, ADEMOLA KAZEEM

Discourses on the possibility and necessity of an African environmental ethics are sprawling in contemporary African studies albeit new dimensions and emphasis. With the growing works of scholars like S. Ogungbemi, G. Tangwa, P. Ojomo, C.J. Ekwealo, amongst others exploring (in different ways) the thesis of indigenous African environmental values and principles which are considered sacrosanct in the restoration of humans and the environment in Africa, it is less controversial whether or not there is consciousness of environmental ethical thinking among the Africans. Beyond this theoretical polemics, this paper observes the paucity of environmental activism and movements in contemporary African world, whose underlying principles and tenets, are observed to be incongruent with the supposed African environmental ethics and values. This lacuna, this paper argues, is questionably in line with the failure of matching theory with praxis in many African states; the problem of wrong prioritizing and a conceptually deficient framework of action plan. As a consequence, this paper questions some previous outlines of Africa ethical environmental theory, with a view to establishing the necessity and cogency of a hermeneutico-reconstructive African environmental management theory, which gives prominence to ethical theorizing without aversion for activism.

**ACHIEVING ENVIRONMENTAL BALANCE IN NIGERIA: A
CRITICAL ANALYSIS OF AMARTYA SEN'S FOOD
ENTITLEMENT THESIS**

By

Ben Adinuba

Poverty and vulnerability indicators of the World Bank and other Multilateral Development Agencies as well as Bureau of Statistics, all show that about 70 percent of Nigerians are living

below poverty line, existing on less than \$1 dollar a day, while life expectancy at birth, is put at 51 years. About 40 percent of the population also lack access to portable drinking water. The reports show that hunger and malnutrition are gnawing at the nation with disproportionate number of households falling far below the acceptable minimum per caput of protein and energy allowances. The food crises has since the early 1970s led to high rise in food import bills and food dependency which discourages the local farmers from producing the much they were hitherto used to.

The straight jacket explanation which has become widely accepted both in official and unofficial circles is that population explosion combined with low aggregate domestic food production are the prime causes of the imbroglio. This paper disagrees with this notion but rather adopts the Entitlement thesis propounded by the Noble Laureate, Professor Amartya Sen to explain that beyond the high population mark and inadequate local production, the poor strata of the population are unable to access the food in the right quality and quantity to lead fruitful and healthy lives and this situation subsists even in the face of peak food availability. The paper concludes by calling on the concerned authorities to re-strategize the Nigerian economic

road map, by correcting the imbalances noted in the lopsided distribution of national resources so as to afford employment opportunities to a large army of the idle youths and other categories to avoid cataclysmic consequences.

Environmental Issues in Africa: Problems, Challenges and Solutions
By
Olubunmi Odeleye

This write up examines African environmental ethics, arguing that environmental issues in Africa is a product of necessary evils. This paper is divided into three parts. First, this paper discusses human nature as the basis for economic development, science and technology and holds that they are necessary evils. The second part discusses environmentalism as a duty of mankind for mitigation of the impact of environmental problems in our planet. Third, the paper explores the efficacy of law and various jurisdictional policies

However, environmental ethics, generally is a diversified discourse with different ideas and perspectives. The issue of African environmental ethics in terms of discourse relating to human conduct to nature is a necessary evil. Hence, we can only mitigate it through education and awareness, sound environmental policies, and laws. By virtue of human nature, economic growth and development, technology, science coupled with egoistic and insatiable nature of man seem to be social necessities that have lunched mankind into a stance.

On the basis of this, environmental ethics in Africa, though appears to be a concern within the African domain, yet it lies, not only in the conscience of Africans but in mankind. Precisely, environmentalism ought to be a business of mankind. Our planet, is a common heritage of mankind. In view of this, we hold that since the world is an heritage of man, environmental activism and advocacy is nothing but a duty of mankind.

Obligation to Posterity: Towards an African Environmental Intuitionism

**By
Otto Dennis**

There is no gainsaying the fact that a concern for the environment is also a concern for the future of humanity. Usually, discussions on environmental ethics spot the utmost concern for posterity as one of the salient grounds of justification for the discipline. It urges human behavioural checks in relation to the environment – considering the effect of environmental and ecological degradational matters such as nuclear technology and the disposal of nuclear wastes, the destruction of wild areas and the extinction of wild species, the permanent alteration of the atmosphere and the oceans, the depletion of non renewable resources, and the continuation of unregulated population growth, *et cetera* – with a view to sustainable development. But this *concern* for posterity becomes problematic when extended to include remote people, who do not exist presently. Various pitfalls associated with this consideration have been enumerated that seek to render the ethic unintelligible and otiose, especially given its popular Western interpretations which concept of intergenerational justice is underpinned with anthropocentric *rationalism*. This paper argues for fundamental intuitionism – the immediate apprehension of objects of cognition by the mind without reasoning; instantaneous spiritual communication with anticipatory resoluteness – as a more formidable approach to the ethic, offering that this is the way the African apprehends the reality of environmental matters in relation to posterity, that enables him avoid the pitfalls of the Western *rational* approach, to provide most effectively for his remote future people.

Keywords: Environmental Ethics, Posterity, Anthropocentric rationalism, Fundamental intuitionism.

The Deontological and Consequentialist Arguments for preservation of Nature By

OYEKAN, ADEOLU OLUWASEYI

Two strong ethical positions from which environmental ethicists make a case for the preservation of the environment are, the deontological and consequentialist positions. While the former hinges its argument on the intrinsic value of nature, the latter deploys the utilitarian approach which emphasizes the need to act in a way that promotes human happiness. While a version of utilitarianism would uphold the exploitation of nature if man would be better for it, an approach would take the

argument further by asking whether the benefits of man's present exploitation outweighs future consequences. This paper examines the kernel of the deontological argument and the latter version of the consequentialist approach. It argues that both are latent with morally compelling arguments for the preservation of nature by man. It argues further that if we are to move from theory to praxis however, the consequentialist argument, construed in the second sense, offers a more firmer stand. While the paper recognizes the ethical strength of the deontological argument and the motley of challenges stacked against its consequentialist variant, it argues nonetheless that the emphasis on prudence has the greater capacity to galvanize for action on grounds that are more agreeable. It compels us in a sense that deontologism does not, to save ourselves by saving nature.

**RELIGIOUS PERSPECTIVES TO HUMAN ATTITUDES TO
THEIR ENVIRONMENT AND ITS HEALTH IMPLICATION:
STUDIES ON RIVER ANTAU IN KEFFI NORTH CENTRAL
NIGERIA**

by

Theophilus John Angbashim and Allahnana Aku

The devastating effect of environmental pollution on the socio-political and economic productivity and development of nations cannot be quantified. Environmental issues has to do with Industrial and human waste pollutions; deforestation; ozone later depletion leading to global warming; toxic waste and radiation pollution; desertification; waste water management; extinction of animal and plant species. The concern about environmental degradation started in the West in the 1950s, and the emphasis was on industrial pollution, which was not seen then as a matter of much concern to many African countries since they have a lower level of industrialization. Today, in Africa and indeed Nigeria, environmental challenges stare us at the face to the extent that it is now a major theme in conferences.

This work identifies first and foremost that resident of keffi especially those living by the bank of river Antau have contributed immensely towards polluting the river. The work also identified the place of religion in shaping the thoughts and life styles of some communities around the world and postulates that the two religions, namely Islam and Christianity being the dominant religions to which residents of Keffi adhere, be given a prominent role in the life of the people. This will mould the lifestyle of adherents and inculcate in them the right attitudes to environment. Furthermore, the paper calls on leaders of both faiths to re-focus on developing a theology for the earth community. They must as a matter of urgency rise up to the challenge of transforming the attitudes of people towards the environment.

**ENVIRONMENTAL EDUCATION AND ENVIRONMENTAL ACTIVISM IN
A MOCK COMBAT: A LESSON FROM THE NIGER DELTA**

BY

OWETE, KINGSLEY I.

&
ODILI, JONES U.

A call for a debate between environmental education and educational activism is a call for a mock combat between two jolly bed fellows in which one is coerced to take sides. Much have been done on environmental activism with less emphasis on the role the consciousness of the sacred plays in sustaining the environment. Employing the ethnographic survey, the study employs the concept of the sacred among the indigenous people of the Niger Delta to illustrate that the people's cognitive experiences catalyses their quest for a sustainable environment. Consequently, building upon the natural law theory, the study demonstrates that a lack of adequate knowledge of African environmental ethics is evident in the disastrous effects of the Niger Delta Volunteer Force on the eco-capital of that environmental activists should apply the principles of reconciliation in their crusades.

Adoption, 'Ikemefuna' Syndrome and Sustainable Environment: An Analysis of Igbo Female Couples

By

Victor C. ARIOLE

This study is not about LHBT (Lesbianism, Homosexual, Bisexual or Transexual). It is a study on the Igbo people of Nigeria and how they sustain families, institutions and their economic activities as function of environmental friendly sustainability development ethics. Interviews and observation focusing on two local government in Imo State—Ikeduru and Isiala-Mbano—are analysed in this presentation. They show that the Igbo people operate a seemingly humanistic and ethical methods of reducing poverty and hopelessness among their female folks as well as solving procreation, economic and institution sustainability practices. Indeed, female-female couples, as against the normal male-female couples, are allowed in rare and necessary circumstances to counter the syndrome of Ikemefuna (my strength must be sustained in perpetuity). It is slightly different from “Amaechina” syndrome. However, both are apprehensive of the “good” and “bad” of adoption. Hence, the adoption of children and its economic as well as humanistic dimensions are carried out in more

quasi altruistic manner than utmost hedonistic approach as a female yields to be the wife of another female, guarded by a male-husband or not. Our analysis and recommendation make for appreciating such peculiarities and making it worthy of universal adoption.

**Bio-Chemical Sciences, Serious threat to Environmental
Sustainability
ABSTRACT**

By Prince Awele Odor
Independent Researcher and Public Good Promoter

This paper opens with a working definition of “environment” intended to find out if man is a member of it or outside it. This action, doubting what is given by the senses, is adopted as a starting point of inquiry into why man is carrying out activities that make the environment unhealthy for human existence and likely to cause the extermination of all forms of existence in a finite time in the future. Two activities are considered. These are the application of genetic engineering to farming and excessive emission of carbondioxide. Environments are being polluted and stressed by wars with adverse consequences to all creatures. But wars are so very closely tied to the emission of carbondioxode that because the emission of carbondioxode is considered, a separate consideration of wars has not been done. Regarding genetic engineering, the effects of genetically modified organisms and synthetic farm chemicals sewn onto crops and sprayed with helicopters or with the hand by farmers have been considered. Also considered are the emission of carbondioxide by world countries, the effects of the carbondioxode emitted, and the attitudes of the government of the USA and our federal and state governments to the Kyoto Protocol.