



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: C
SOCIOLOGY & CULTURE

Volume 14 Issue 5 Version 1.0 Year 2014

Type: Double Blind Peer Reviewed International Research Journal

Publisher: Global Journals Inc. (USA)

Online ISSN: 2249-460X & Print ISSN: 0975-587X

Environcentricism: A Philosophy for a Constantly Changing World

By Dr. Valentine Ehichioya Obinyan

Nnamdi Azikiwe University Awka, Nigeria

Abstract- The present disastrous predicament of flood in the world today more than ever calls for an immediate attention of every one inclusive to participate in the ongoing campaign for a more environcentric world. We live in an ever constant-changing world, both for the betterment as well as the destruction of man and his world where it is either you go out and come to meet your house and property on fire or floating on a miraculous manifested ocean from a five minutes rain¹ or perhaps meet your environment-house and properties being transformed by a contemporary construction technique or low cast consumption code to enhance better living. By and large it is an 'either or' universe instigating a need to adopt an environcentric philosophy worthy of connecting the disconnects and reviving our lost environmental values or valuation and obligations. From an environcentric philosophical dimension, The research examines the problems associated with nature or the universe and attempts answers to certain important questions as its energetic force; what is the cause of this environmental disbalance, how do we remedy the situation and make our universe habitable for all life forms and those of the next generation. To ensure an exhaustive analysis, this work shall be phenomenological and critical-analytic in its method. This study concludes with the affirmation that an environcentric philosophy which identifies and respects the deep spiritual connection between man and his environment to ensure a value and purposeful and peaceful existence.

GJHSS-C Classification : FOR Code: 160899



Strictly as per the compliance and regulations of:



Environcentricism: A Philosophy for a Constantly Changing World

Dr. Valentine Ehichioya Obinyan

Abstract- The present disastrous predicament of flood in the world today more than ever calls for an immediate attention of every one inclusive to participate in the ongoing campaign for a more environcentric world. We live in an ever constant-changing world, both for the betterment as well as the destruction of man and his world where it is either you go out and come to meet your house and property on fire or floating on a miraculous manifested ocean from a five minutes rain¹ or perhaps meet your environment-house and properties being transformed by a contemporary construction technique or low cast consumption code to enhance better living. By and large it is an 'either or' universe instigating a need to adopt an environcentric philosophy worthy of connecting the disconnects and reviving our lost environmental values or valuation and obligations. From an environcentric philosophical dimension, The research examines the problems associated with nature or the universe and attempts answers to certain important questions as its energetic force; what is the cause of this environmental disbalance, how do we remedy the situation and make our universe habitable for all life forms and those of the next generation. To ensure an exhaustive analysis, this work shall be phenomenological and critical-analytic in its method. This study concludes with the affirmation that an environcentric philosophy which identifies and respects the deep spiritual connection between man and his environment to ensure a value and purposeful and peaceful existence.

I. INTRODUCTION

For millions of years, man has existed on planet earth and from scientific exploration it is purportable that there are life forms all over the universe. For this reason, the universe is life itself. However down through the ages, cracking deeply to dissolve the mystery of the universe either primitively or scientifically, has informed various dimensions and theories such as the scientific inquiries of philosophers like; Akinaton, Himotep, Amenotep, Tempels, Senghor, Darwin, Newton about the origin of man and the world and those of Socrates, Plato, Pythagoras and Heraclitus' ultimate stuff of nature, that is, earth, air, fire and water¹. These beliefs about the natural world around us, has greatly influenced human clinging as well as the origin and development of societal cultures and traditions especially their mythologies of the origin of man and the universe, the forces of nature and their presence in our natural environment such as in the rivers, lakes and springs, in the wind, cloud, thunder storms and other

sacred elements, places and times. Over the years, through these theories, traditions and customs, we have developed certain understanding of our natural environment and devised better ways of respecting, caring as well as combating environmental challenges even though these have occasioned conflicting questions of faith and worship.

Moreover, having been equipped with knowledge of earth shapes and components, weather kinds and patterns, water circulations and levels, chemical compositions and reactions, soil structures and properties, seed germination and food preservation, energy generation and conversion, we concluded the problem with the universe has been solved. Thereafter, we saw the world in parts rather than a whole corpus, we immoderately exploited rather than reverence, we took so much away and gave nothing, we carelessly changed even those that shouldn't be and invented all the 'ought not's'. Feeling fulfilled as the king of the universe, we declared we had knocked at the door of immortality and having lost our spiritual connection and true essences, we deified science as the savior of the world. But we have not long wallowed in the ocean of wealth and privileges of industrialization or globalization before we were being infringed by the destruction of our once celebrated achievements.

Consequently, the earth is in danger from our taste for development, we are obliged to act fast and preserve, respect and care for it by adopting an environcentric philosophy. It is obviously how far this will go to changing and catering for the ecological disbalances in the globe that this philosophy of involvement shown in the study; 'Environcentricism: A Philosophy for a Constantly Changing World' is informed.

It should be borne in mind that a philosophical approach to the study of the environment does not underestimate the vitality of other dimensions to this study such as ecology which is the study of organisms, in relation to their habitat and the interaction between the living and non-living components of such ecosystem. There are natural and manmade ecosystems such as the mangrove, swamps, fresh water, island, ocean, paddock or the earth. Ecology tends to understand the complex web of linkage, relationship and interdependencies as such². With ecology, homoeostasis which is the psychological property of relatively constant condition such as

Author: Nnamdi Azikiwe University Awka, Anambra State, Nigeria.
e-mail: meltonhelin@gmail.com

constant internal temperature within the body in the face of changing external conditions, man has been equipped with the understanding that ecosystems have the maximum propensity to subsist in the events of decay and competition. The ecosystem comprises of certain components and each of these possess genetic structure which has the propensity to adapt stably to environmental dynamics and this is maintained except massively affected by an external factor disrupting patterns of relationships and possible collapse of the ecosystem. The possibility of this has heightened the need to study the environment and erect advocacies for environmental consciousness and protection that will enable better and healthier living conditions of all life forms. To this, philosophy is a part as it is the fundamental study of man and the realities around him³ (physical and metaphysical realities of his environment or the universe).

II. THE ENVIRONMENT: CONCEPT AND PROBLEMS

The concept of the environment refers to the atmosphere, the ecosystem, the universe, the earth, the world e.t.c. It also connotes the meta-physical, physical, behavioural, and operational. To a large extent, this concept has been viewed from different dimensions. It can be seen as the atmosphere which according to Mourice Strong, "is the principal medium through which human activity is interacting to shape the conditions on which the future of life on the planet depends".⁴ it can also be seen as the totality of life. It can also be seen as the whole corpus of both macro and micro bio-interaction. It can be seen as the complex network of plant and animal life-forms. More so, it can be seen as the unit of life-dependent resources, necessary for development and continuity of plants and animals. In our context, environment is considered as the unit from which resources needed for human sustenance and development are obtained and into which human development is directed. It implies the components of our ecological system [earth], the interactions therein and the change that occur. In addition, it is the structure and organization of the physical setting.

a) *Issues of the Environment*

Many would assume that the issues of the environment points direct to the nature, components or form of the natural world, to a large extent, the issues of the environment, are basically not restricted to the empirical or physical world itself but also it transcends from the empirical realities of the of physical world to include those of metaphysical world, the outer space and planets in fact, it subsumes the whole corpus of the universal form.

The objective of such analysis on the environment as it may, are for the primary purpose of committing man to an active participation in the

teleological movement of our world, understanding the deep spiritual connection between man and the universe and implications of his activity on the environment. No wonder an environcentric philosophy as this is informed towards the sharpening of such understanding. Dokun Oyesholo in his, '*Essentials of Environmental Issues, the World and Nigeria in Perspective*', noted that:

A study of ecological and environmental issues reveals that national as well as international survival of our world depends on our involvement in the very survival of the human species on planet earth. Therefore the meaning and objectives of the environmental issues can only be established within the context of survival of our world.⁵

To buttress this further, the results of human activities affecting the environment are multidimensional they range from physical to spiritual categories. The countless ecological disorder in the world shows practically that man and the environment, are truly in a dialogue. And the continuous disastrous occurrences in the globe, ranging from the flood destruction in Nigeria around the River Niger region-Adamawa, Lagos, Kogi, Delta, Edo state⁶ etc, in Europe Spain around Malaga, in America around California, the tycoon In Asia around Japan and the fog gathering in Nepal, the earthquake and post earthquake no electricity effect in Haiti, the electricity two days short down in India, the shark saga in Australia, Egypt/Ethiopia Nile valley ownership crisis⁷ and many others around the world are indication that man is in fact not compromising. All these have left and still leave their indelible marks as the cause the death of millions of people, plants and animals and render many handicap, homeless, losing properties, land and cultural heritages.

b) *Problems of the Environment*

From the above analysis, we can stretch that issues of the environment borders on the problems of consistent increasing climate change with its causes and consequences, pollution and toxic waste, population, urbanization, etc which has adverse effect on the social, economical, political and religious well being of all life forms. However, these are assembled largely on two broad categories, which can be conceptualized as causes and effects or aspects of the problem; the countless ecological problems such as depletion, acid rain, fog, global warming, and many others. The second category assembles the basic effects of these environmental problems.

i. *The problem of climate change*

What is climate change?, Is a question that man has over the years not fully digested given that the more we explain and predict, the further it eludes us. To understand climate change, it is important we give an analysis of climate, weather and finally climate change.

Though they are very closely related to each in the study of meteorology and climatology, the term climate can be confused with weather. We are often conversant with the notions of warm weather, rainy day, cold morning or a chilly night but never with notions like 'today's climate is warm'. Weather therefore refers to any causal remark about the atmospheric conditions of a particular area at a particular time. It is never static and cannot be generalized. This account for why in a country, we can speak of particularly warm or very sunny area as well as a particularly cold or very rainy area, a place can be subjected to inconsistent weather changes at any given time. In fact it varies incredibly.

When we speak of climate, we mean the average atmospheric conditions of an area over a considerable time. From atmospheric observations, climatic averages amount to a desirable minimum period of 35 years. This only made possible through a systematic observation, recording and processing of the of various elements of climate such as rainfall, temperature, humidity, air pressure, winds, clouds and sunshine before homogeneity of the climatic mode or average can be arrive at. The degree of climatic or weather variables differs within a particular country. To a large extent, the climatic conditions of temperate latitude variets more than those of the tropics. It for this reason Goh Cheng Leong noted in his, '*New Oxford Progressive Geography: Certificate Physical and Human Geography*', that:

The climate of British Isles is so changeable that many people have commented that Britain has no climate, only weather. Conversely, the climate of Egypt is so static that it makes a good deal of sense when people say that Egypt has no weather, only climate⁸.

The atmosphere is made up of gases and vapour, and receives incoming solar energy from the sun giving rise to what is called climate. Climate change therefore is the continuous movement of one atmospheric condition into another leaving certain alterations in environmental conditions which could favourably or unfavorably determine the activities or life of man. Scientists believe strongly that the rise in the earth average temperature, extremes in weather, the melting of ice caps and glaciers, and death of coral reefs and important species are descriptive indications of global climate change. Although from all angle, the subject has been debated, many hold strongly that the burning of coal, oil, and natural gas-fossils fuels that emits high amount of carbon dioxide into the atmosphere-by cars and industries are the causes of climate change.

Many environmental experts believe that those emissions act like a greenhouse, slowing to the bearest minimal the escape of heat from the earth into space and in turn causing an ever increasing rise in

temperature. Since as trees absorb carbon dioxide, large-scale deforestation may also contributes immensely to climate change. Climate change contributes to the extinction of animal species perhaps as much as 1,000 times more than natural rates. This also extends to the extinction of man and plants in the globe in an unestimated degree. Many reasons accounts for this changes in the climate and have been seen as elements by some scientists but we shall consider them as fundamentals of the climates.

We will recall that in a philosophical dimension of environmental analysis as noted earlier, the fact of causes and effects is indelible hence it is important to note that certain factors affect these fundamentals of the climate and the effects such causes is climate change which further results to the above mentioned issues of the environment.

III. MAN AND THE ENVIRONMENT: THE ONTOLOGICAL RELATIONSHIP

a) *From Esan Eco-Philosophy*

Every society has its belief; these beliefs are a product of their logical reflections on 'the realities of their environment which forms the basis for their actions and guide to their attitude and behavior towards the 'other' (man, plant and animals, animate and inanimate) in the community.

As I noted elsewhere, the world for the Esan⁹ people is characterized by 'Ahu'- forces, hence it is possible or commonly heard among the Esan that '*Elimhin ru Erhan*' -there are spirits in the trees also in rivers, forest, hills, mountains etc. this is not to say the Esan believes in animism in a derogatory sense. But in saying that things in nature or material things are alive, the Esan is consistent with his basic assumption about nature. He means that '*Orionlen*' - life forces, permeates the whole universe and that matter and spirit are one inseparable reality. For the Esan people, behind every natural thing and intimately co-existing with them is a non-material power. This power is '*Orionlen*' or '*Etinosa*'- life-force which he beliefs to have existed from the beginning of the world. This force is active and man, animals and spirit share from this life-force and it can be communicated to things. Spirit and mythical beings possess this life-force. It is impersonal and unconscious yet constitutes the individuality of every living thing and this can vary quantifiably and qualitatively¹⁰. Life-force is under the direction or guidance of the soul though it does not vary quantifiably or qualitatively. The Esan has no clarity of such forces but only describes them in terms of their functions or manifestations.

The above metaphysically shows that the Esan belief in the reality of an existing interaction between these forces in their environment. Hence for them the interactions between man and man; man and nature and man and God are those between vital forces, souls and or powers. In this dimension it becomes inferable that superior or higher forces directly influence lower ones while the lower ones

have indirect influence on superior ones. The product of such belief is the fact that as beings or forces exist in a mystical network of interrelatedness, the standard of good behavior depends on maintaining, respecting and strengthening relationship between vital-forces in the environment.

The world for the Esan people consists of the physical reality, which we see-'*Ebuwedage*'. It is not a static reality but a dynamic reality, which opens up to '*Agbon meyedage*'-the world I cannot see, the world beyond. The world both seen and unseen is one reality. In the world beyond, there is the realm of the nature spirits, both the good and the bad, and there is the realm of ancestors, realm of man and the realm of things, plant and animals or animate and inanimate things. Esan cosmology is affirmed further by J. Mbiti's conclusion on the African ontology in his; '*Introduction to African Religion*', when he said: "the Africans have their own ontology ... but it is an extremely anthropocentric ontology in the sense that everything is seen in terms of its relation to man".¹¹ The Esan people believe strongly that man is the owner and ruler of the world. Better put; the central focus of the universe hence they say; "*Oria yan agbon*". In Benedict Uabor's reference to Akhilomen's analysis on the anthropocentric nature of the Esan cosmology, this point is made emphatic when he noted that:

b) *Esan Anthropocentric Cosmology*

Man tends to be anthropocentric. He regards every other thing to exist for his sake and that, it is through him, in him and for him that things derive and have their meaning and significance. All things man feels is centering round him and, made for him. This is because he recognized his unique and distinct position in creation.¹²

From a purely naturalistic dimension, the Esan see the human person as a sacred being, possessing the spark of the Supreme Being; an '*Imago Dei*' –Image of God-'*Oria no Osanobua maeh*', possessor of value and dignity, and a communitarian being. '*Oria*'-man, in Esan ontology, is considered as the central focus of the universal form whose duty is to control, promote, protect and utilize nature or the components of his environment according to the desire of his maker. In Esan cosmological belief therefore '*Oria*', that is man, in this light, sees the universe in terms of himself and endeavors to live in harmony with everything in nature even where there is no existential relation of life. In this way the visible and invisible parts of the universe are at man's disposal through physical, mystical and religious means.¹³ The following is an illustration of the anthropocentric nature of the Esan ontology.

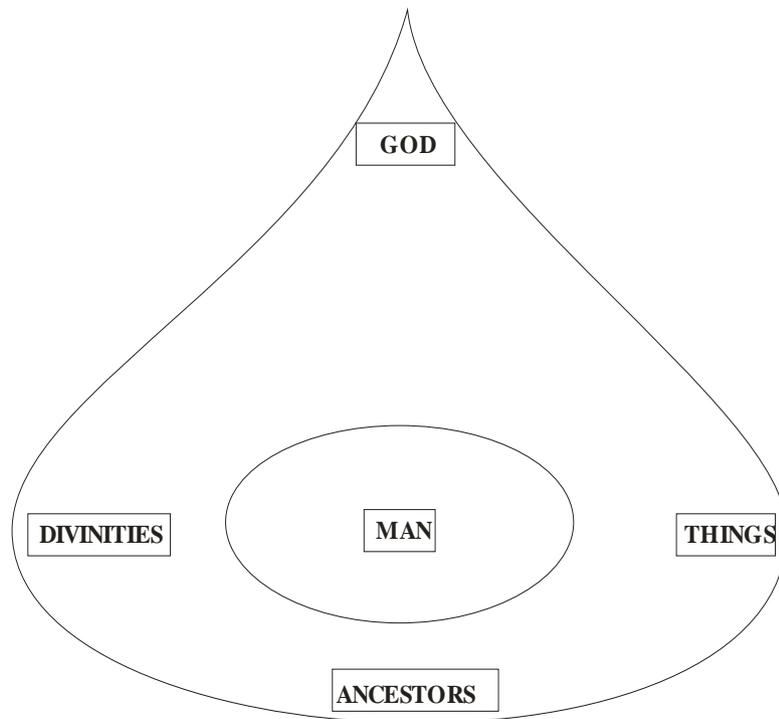


Figure 1 : Esan Anthropocentric Cosmology.

From the above, we can understand that for the Esan people, man is at the center of everything in the

universal form, this accounts for why the Esan commonly say '*Oria yan agbon*'. This shows also why they believe that

God made everything for man, placed him in the center of the universe and gave him power to utilize them for his good and theirs. By implication, man must reverence nature as the altar of God who is at the top of everything. Man must also understand that even though he is at the center of all, he is not the measure of all as there are forces that are higher than him, thus although all things were made for him, in his dealings with these forces, he must understand they can mar or make him. He must live in harmony with nature¹⁵.

The question we can draw from the above is, how much of these do we still have in our world today. How much does our eco-thought serve as a fundamental guide to our actions or activities in the universe? The answer to this is clearly negative as man's craving for development and 'super man' has accessioned an immoderate scientific exploitation, lack of care consciousness for the environment which has vulcanized a ever increasing threat to human lives and those of plants and animals as well as other animate and inanimate existents in the environment. Indeed a 'disturbia'. Most interesting is the fact that we are at once the asker and the asked, the problem and the solution, the cause and the affected. We are indeed trapped in a shadow we cannot run from. Hence we must respond.

IV. THE EMERGENCE OF GLOBAL ENVIRONMENTAL CHANGE AND THE REACTION: A HISTORICAL BACKGROUND

Although, man has consistently concerned himself with global environmental changes at different points in history especially from the Noah's ark saga in the B.C. era to the global warming indices of our contemporary time. However, it is purpotable that recent evirocentric concerns heightened with the conveying of United Nation Conference on the Human Environment (UNICHE) in Stockholm back in 1972¹⁶. This invention informed a priority to human environmental challenges.

Certain past, present and future possible variable in forms of causes and effects such as the 1783 "remarkable fog", the acid rain, pollution and resource exploitation, occasioned the 1972 general assembly of the United Nation on human environmental challenges. One of the pressing issues at that time was the strong desire of developing countries for urgent industrializaion like other countries around them. In order to harmonize the divide between the developed and developing countries, in Stockholm, Maurice Strong, the Secretary General of the United Nation Conference on the Human Environment (UNICHE) charged 27 experts with the duty of reaching a consensus to address the needs to institute principles through which the occasions of economic and social development can be regulated so that new international agreements do not excessively

burder on them and new legislation reflecting the unequal levels of development be reversed to center on the principle of sovereign equality. No doubt the result of the meeting in fornix, Switzerland in June 1971 was the no other than the immediate link between development and the environment and the concept of sustainable development as noted by Williams, cemented the alliance¹⁷.

Moreover, the 1980s dimension to the emergence of global environment change on the international political schema was a consequence of a number of certain highly disturbing environmental factors. Our planet is threatened by global warming, ozone depletion, biological diversity loss, deforestation, desertification, environmental disasters and degradation. In the same breath there are global ills besetting humanity prominent among these are AIDS, malaria, crime, drugs, social brake down and war. But basically, the political change in Eastern Europe influenced by the adoption of certain pragmatic theories, the consequences of the just ended Cold War which minimized the existing tensions between competing blocs who began the shift of attention from nuclear weapons threat to the dangers inherent in consistent human destructive activities adversely affecting the human and physical environment. Others are the of Bhopal and Chernobyl disaster, the great famine in Africa, heightened global oil spills, like the Exxon Valdez and indeed other environmental catastrophes in the globe. Furthermore, increasing scientific evidence of the environment and the discovery in 1985 of a hole in the ozone layer above Antarctica and warning from scientists about the dangers of global warming were dramatic illustration of the impact of environmentally insensitive economic growth¹⁸. This no doubt influenced the Brandtland Report in 1987 that current policies were unsustainable for planet and future economic prosperity¹⁹ and of course the need to convene UNCED Earth summit in 1992 Rio²⁰.

From all indication, paying particular attention to the issues of the environment as they consistently threaten human life and those of other species is an imperative in our time and this is the very interest of any philosophy of environmentalism. No wonder in event of global integrative philosophy, there have been an ever increasing demand on care for the human person and the environment as well as a radical orientation process through media both local and international, conference/seminars, publications as well as class room instructions for environmental care consciousness, human activities and its effect on the environment, the relationship between man and the environment; in fact a wide range of related topics as the safety and health of man and other living things in the universe depends on man.



V. PHILOSOPHY OF ENVIRONMENTALISM: TOWARDS SAFETY AND HEALTH OF MAN AND OTHER EXISTENTS IN THE UNIVERSE

Indeed, many may wonder how philosophy becomes so involved in such an environmental issue, what does it have to contribute? Is she through with the issues of; God, Evil, Death, Spirit, Language, Being, Substances and indeed a host of other problems? The answer is no because human existence is a constantly unfolding reality. Therefore considering the other problems of philosophy, such; Essence and Existence, Appearance and reality, Unity and Diversity, Change and Permanence, Causality, even the mind body interaction and the challenges of Determinism, the interwovenness of philosophy and environment is fundamental. J. Omoregbe noted that:

If u ask ten different philosophers what philosophy is, you are likely to get ten different answers. The simple question "what is philosophy?" is very difficult to answer. A person who for the first time tries to find out what philosophy is, is often disappointed to learn that there is no universally accepted definition of philosophy. Philosophers themselves disagree on what philosophy is or how it should be defined²¹.

The reason for the above is singularly that philosophy is the mother of all the sciences. Hence it is not limited in scope and its objective however considered, is projected at human existential wellbeing. As earlier noted therefore, philosophy is the study of man and the realities around him in a view of sharpening his attitude and concept. Observing the analysis on the ontological relationship between man and the environment in Esan-eco philosophy, a unique attitude of openness to nature in positive and sacred relationship is at once implied. It is not out of place therefore to affirm that this forms yet another dimension of man's essential characteristics or mode-of-being-in-the-world. No wonder Okolo's noted that:

...Nature is the product of a good God. Nature is not there simply/and solely to be exploited, subdued, and absolutely conquered. But for the African, it is to be venerated as the source of his material needs, the tombs of his ancestors and shrines of his gods. He obtains his needed material goods not so much by conquering and mastering it as by submitting to it and venerating it as well. Injury or damage to nature is a breach of Cosmic harmony and order which attracts penalties from the gods and when venerated, good fortune and blessings, material and spiritual, abound²².

Maquet puts the same idea across when he said that: "Nature, which man can never ignore is vast and indifferent. It hurts as much as it protects and the good

men as often as the bad are in turn victim and beneficiary"²³. This significantly identifies that the fact that nature is not only sacred and mystifying, but it is also the spring point of man's being and existence hence he seeks harmony with it by sharing in its life, spiritual and material blessing.

a) *Significance, Scope And Objective of Philosophy of Environmentalism*

From the Esan Eco-philosophy, it is hypothetically purpotable that 'we are because nature is' just as 'nature is because we are' thus man and nature or his environment are ontologically connected. Environment belongs to all living beings and thus is, important for all. Each and every body of whatever occupation he or she may have, is affected by environmental issues like global warming, depletion of ozone layer, dwindling forest, energy resources, loss of global biodiversity etc a philosophy for human regulation or a moral code for living is thus important.

Philosophy of Environmentalism as a study, asks the why, the what, the how, and the where of mans existence in the universe. It raises and analyses fundamental questions about the processes in water, air, land, soil and organisms which leads to pollute, degrade or affect environmental and human well being. It also strives to show with its entire tool, that man's activity has great or disastrous effect on the environment. It helps us for establishing standard and consciousness, for safe, clean and healthy natural ecosystem. It also deals with important issues like how can there be safe and clean drinking water, hygienic living conditions and clean and fresh air, fertility of land, healthy food and development. It strongly proposes a sustainable environmental ethics that will guide human actions in the universe thus encourages environmental law, and joins with other human endeavors such as business administration, environmental protection, management and environmental engineering, medical and laboratory sciences which are immersing as new career opportunities for environment protection and managements.

b) *Scope of Philosophy of Environmentalism*

Philosophy of Environmentalism is a multidisciplinary science whose basic aspects have a direct relevance to every section of the society. Its main aspects therefore will include among others:

- Establishing standard and consciousness for human and environmental value
- Re-echo Ethics for healthy human environmental activities and sustainable environmental management.
- Engage the public and professionals in an epistemological awareness of the ontological relationship between man and the environment
- Ensure a culture of conservation of nature and natural resources.

- Conservation of biological diversity.
- Revamp civil responsibility to man and the environment
- Set sustainable standard for control of environmental pollution.
- Stabilization of human population and environment.
- Expose and engage civil society and professionals in social issues in relation to development and environment.
- Encourage development of non-polluting renewable energy system and providing new dimension to nation's security.
- Ensure a philosophical dimension of an environmental study.

c) *Objective of Philosophy of Environmentalism*

With the ever increasing developmental activities by modern man, large scale degradation of natural resources have been occurred, the public has to be educated about the fact that if we are degrading our environment we are actually harming ourselves. To encourage meaningful public participation and environment, it is necessary to create awareness about environment pollution and related adverse effects.

The United Nations conference on Environment and Development held in Rio-de-Janeiro²⁰, followed by Earth summit on sustainable Development have highlighted the key issues of global environmental concern and have attracted the general public towards the deteriorating environment. Any Government at its own level can't achieve the goal of environmental conservation, until the public has a participatory role in it. Public participatory role is possible only when the public is aware about the ecological and environmental issues. Contributing to such advocacies is the onus of this philosophical analysis of environmental care consciousness.

VI. CONCLUSION

Just as humanity promotes a culture of tolerance, dialogue and understanding the emphasis should be on moderate universal trans-cultural valuation and collective development. This work also calls for an attitude and practice of ecological sensibility as globalization faces countless ecological challenges which are to a large extent human infested (like more recently in Nigeria, the United States of America and Japan and even other parts of the globe). To a large extent therefore, the responsibility that we have as citizens and ambassadors of the earth extends not only to those whom we currently share our planet or community with but transcends also to other species, the environment and to future generations of humanity.

It should be borne in mind that this is not a conclusion to the dialogue on man for global peace, harmony, love, equality, justice and total development, but a step towards a humancentric globalization whose praxis lies in a proactive personal involvement of all

mankind in the concrete spirit of 'living together with others'.

In fact, for a wholesome management on planet earth, we would have to make the entire population of humanity, environmentally educated or oriented. From aforementioned, the following objectives of 'Philosophy of Environmentalism' therefore will engender a world of peaceful relations and moderate scientific exploitation. To ensure this therefore, we must struggle to:

1. Improving the quality of environment.
2. Creating awareness among people on environmental problems and conservation.
3. Creating such an atmosphere as people find themselves fit enough to participate in decision making process of environmental development programmes.
4. A good and deep knowledge of the environment or the ecosystem and contingent nature of every living thing on the other for continuous existence or survival.
5. Erect principles of environmental ethics and set standard that will maintain and enforce them.
6. Re –echo the need to teach philosophy of environmentalism in schools at primary, secondary and tertiary levels.
7. Get all the 'par status' of the society involved in this environmental care consciousness orientation and constant reminder process. This will ensure constant information and deliberations on the issues of the environment at the religious, political, social, economical levels. This will be made possible through the instrumentality of the family, church, schools, peer groups, and indeed other hands of the society.
8. Community health agency and commitment possibly enforced environmental health policies for life healthy living of all life forms, man, pant, animals and all categories of existents in the universe.
9. Government commitment support environmental research centers and programmes to enable structure that will meet environmental needs.
10. Government commitment sponsoring and equipping meteorological facilities to foster studies and research programmes to enable first hand and timely information about upcoming climatic changes so to ensure adequate and relevant emergency response.
11. Government and individual's consistent support to providing useful equipments to environmental agencies to ensure fully prepared or adequate emergency response to environment situations.
12. Non-governmental organization to divert attentions of from poor and needy to dealing with the cause of such conditions.
13. Non-governmental organization to give little or more attention to environmental hazard support scheme by providing for agencies necessary tools to foster ecological balance.

To project further clearly, a philosophy of environmentalism, making consistent and committed efforts to care for the environment is an imperative and in fact the duty of every philosophy. Hence like Micheal in his lyrics; *Hail the world*, we must echo "...hail the world, make it a better place for you for me and the entire human race, there are people dying, if you care enough for the living, make a better place for you and for me..."²⁴.

End Notes

1. J. Omoregbe, knowing philosophy, (Lagos; Joja Educational Research and Publishers Limited, 1990), p.1
2. V. E. Obinyan, Man As A 'Being-With' In Esan Ontology' (A Ph.D dissertation in department of Philosophy Faculty of Artsnamdi Azikiwe University Awka July, 2012), p.212 00
3. J. Omoregbe, Ibid
4. Maurice Strong, see 'The Rio Earth Summit: Summary of the United Nations Conference' www.publication.gc.ca/.../bp317-e.htm 10/03/2013
5. Dokun Oyesholo in his, 'Essentials of Environmental Issues, the World and Nigeria in Perspective', (Ibadan; Daily Graphics Limited, 1995), p.3
6. Flood in Asaba, Ashaka, Ndemili, Isoko, Okwagbe, Patani; other areas in Delta State and environs as well as other parts of the world.
7. C.N.N reports
8. G. C. Leong , 'New Oxford Progressive Geography: Certificate Physical and Human Geography' (kuala Lumpur Singapore, oxford university press, 1969), p.83
9. This is a word which refers to the class of people and the total of thirty four kingdoms (large villages/townships and ruled traditionally by monarchs) making up central Edo State, South-South Nigeria. For details see V. E. Obinyan, Ibid, p. 14
10. E. A. Ruch and K.C. Anyanwu, African Philosophy: An Introduction To the Main Trends in Contemporary African Philosophy, (Roma: Catholic Book Agency, 1981), p,323
11. J. T. Mbi, Ecclesia in Africa Is Us, (Yaounde, 2004), p. 72.
12. J. S. Mbiti, 'Introduction to African Religio', (London: Heinemann, 1986), p. 80
13. B. Uabor, A Class Assignment: Esan concept of man, Ambrose All University, Ekpoma, 2000 Obinyan, Ibid., p.85
14. Ibid
15. IOyesholo, Ibid, p.1
16. M. Williams, "Re-articulating the Third World Coalition: the role of the Environment agenda" in Third World Quarterly, Vol. 14, No. 1, 1993b p. 18
17. Oyesholo, Loc., cit.
18. Williams, Ibid, p. 19

19. C.N.N Ibid
20. J. Omoregbe, Ibid
21. C. B. Okolo, What is it to be African? An essay on African Identity, (Enugu: Ceccta (Nig) Limited,1993), p.21
22. J. Maquet, "Africanity the Cultural Unity of Black Africa" Joan R. Rayfeild, (New York: Oxford University Press, 1972), p.64
23. M. Jackson, in his lyric's, Track 8, "Hail the World".

a) *Bibliography books*

1. Chukwudum B. Okolo, What is it to be African? An essay on African Identity, Enugu: Ceccta (Nig) Limited, 1993
2. Dokun Oyesholo in his, Essentials of Environmental Issues, the World and Nigeria in Perspective, Ibadan: Daily Graphics Limited, 1995
3. E. A. Ruch and K.C. Anyanwu, African Philosophy: An Introduction To the Main Trends in Contemporary African Philosophy, Roma: Catholic Book Agency,1981
4. Goh Cheng Leong , 'New Oxford Progressive Geography: Certificate Physical and Human, Geography' kuala Lumpur Singapore; Oxford university press,1969
5. Jacquet Maquet, "Africanity the Cultural Unity of Black Africa" Joan R. Rayfeild, New York: Oxford University Press, 1972
6. Joseph Omoregbe, knowing philosophy, Lagos: Joja Educational Research and Publishers Limited, 1990

b) *Journal*

8. M. Williams, "Re-articulating the Third World Coalition: the role of the Environment agenda" in *Third World Quarterly*, Vol. 14, No. 1, 1993b

c) *Unpublished*

9. V. E. Obinyan, 'Man As A 'Being-With' In Esan Ontology' (A Ph.D dissertation in department of Philosophy Faculty of Artsnamdi Azikiwe University Awka July, 2012)

d) *Lyric*

10. M. Jackson, in his lyric's, Track 8, "*Hail the World*"