

**ENVIRONMENTAL POLLUTION AS A RESULT OF THE QUEST FOR  
ENERGY IN THE CONTEMPORARY NIGERIAN SOCIETY: AFRICAN  
TRADITIONAL RELIGION AS A REMEDY**

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**Abstract**

*The paper examines environmental pollution as a result of the quest for energy in the contemporary Nigerian society. The paper observes that the problem was ushered into the world and by implication into Nigeria as a fallout of the misinterpretation of Genesis 1: 28 inherited from Judaism and found its way into Christian thought and eventually into the Western value system and thinking of viewing the universe as serving the needs and wants of mankind alone. This thinking of subduing the universe is the driving force behind all our technological and scientific breakthroughs, whereby man tries to conquer the world for his benefits and making the world a better place for living. As a result of these orientations, there is this crave for materialistic acquisitions that are insatiable in the mist of natural resources that are limited in nature which fuels the rising need for development, is a direct function of combination of the factors of production backed by the need and demand for the supply of adequate sources of energy through exploitation. The ever increasing and insatiable materialistic acquisitions mean a corresponding exploitation of the natural resources which becomes excessive leading to environmental pollution. The spiritual dimension of the world and of life was discarded so that the problem we are having today as regards environmental pollution is a crisis of values albeit a much deeper moral crisis. The human race no longer see themselves as part of an ontological arrangement in a cosmic web where man is only a constituent part and a steward of other constituents such as trees, mountains, rivers, other lesser animals and the like all under the perview of a Supernatural Being or an unmoved Mover of the universe. This has informed the study. In tackling this problem, the paper used the secondary source of data collection and from the theoretical foundation of ontological balance inherent in the world that is taken seriously by the beliefs and practices imbued in African Traditional Religion. A case is been made here, that there are good beliefs and*

*practices such as totems and taboos, deification of natural phenomena, a wholistic view of the interdependence of the spiritual and physical worlds and the like found in African Traditional Religion could be used as a remedy to this problem of environmental pollution as a result for the quest for energy. Some of the recommendations includes: there should be an energy policy in the country that take into cognisance the various good beliefs and practices of African Traditional Religion found in the different indigenous communities in the as a way of having a sustainable and work energy policy with minimal environmental pollution. In other words, there should be a bottom to top approach in the formulation of energy policy in the country with the incorporation of the good beliefs and practices of African Traditional Religion that guard against environmental pollution which is at an alarming state, the basic tenents of African Traditional Religion regarding the sustainability and conservation of the environment should be incorporated into the teaching curriculum of our educational system especially at the primary and secondary levels so as to target students that have impressionable minds to inculcate in them these tenents that they may grow up using energy resources of the environment that is pollution friendly, amongst others.*

**Keywords:** Environmental Pollution, Result, Energy, the Contemporary Nigerian Society, African Traditional Religion and Remedy.

### **Introduction**

There is no time in the history of mankind when the environment was threatened as it is threatened today. The threat arose from human activities, which culminated into a complex set of environmental problems Dokun Oyesola cited in Anyacho succinctly observes, “our planet is threatened by global-warming, ozone depletion, biological diversity loss, deforestation” (2004: 139). All these are outcomes from human exploration and exploitation of nature. Thus in his attempt to get food and provide other basic needs namely shelter and clothing the modern man has caused serious injuries to the environment. These injuries to the environment are known as environmental pollution. Some scholars have enthused that the problem of environmental pollution in the universe today is a much deeper spiritual crisis abeit crises of values.

The evidence is mounting that human activities are warming the earth at an alarming rate, a warming that could alter social and economic fabrics around the world as its environmental effects play out. To the extent that humans are responsible for this danger, it is natural to seek a remedy (Adair, 2007: 5). And the attempt of this paper is to seek a remedy from the beliefs and practices of African Traditional Religion toward the ameliorating of environmental pollution responsible for ozone layer depletion, global

warming, flooding, drought and the like. Giving credence to the above Omaka (2009: 213) says that, increasingly the environment is described in as much more holistic sense. The place of humans in the environment was recognized at the UN Conference held in Stockholm in 1972 which states that, “man is both creature and moulder of his environment, which gives him physical sustenance, affords him the opportunity for intellectual, moral, social and spiritual growth”.

### **Theoretical Framework of the Study**

Grim and Tucker cited in Gbenda (2010: 33-34), have identified three methodological approaches that appear in the emerging study of religion and ecology namely; retrieval, re-evaluation, and reconstruction. Interpretive retrieval involves the scholarly investigation of cosmological, scriptural, and legal sources in order to clarify traditional religious teachings regarding human-earth relations. This requires that historical and textual studies uncover resources latent within the tradition. In addition, interpretive retrieval can identify ethical codes and ritual customs of the tradition in order to discover how these teachings were put into practice.

In addition, in interpretive re-evaluation, traditional teachings are evaluated with regard to the relevance to contemporary circumstances. Can the ideas, teachings, or ethics present in these traditions be adopted by contemporary scholars or practitioners who wish to help shape more ecologically sensitive attitudes and sustainable practices. Re-evaluation also questions ideas that may lead to inappropriate environmental practices. For example, are certain religious tendencies reflective of other worldly or world-denying orientations that are not helpful in relation to pressing ecological issues? It asks as well, whether the material world of nature has been devalued by a particular religion and whether a model of ethics focusing on solely human interaction is adequate to address environmental problems.

The last approach is the interpretive reconstruction and it suggests ways that religious traditions might adapt their teachings to current circumstances in new and creative ways. This may result in a new synthesis or in a creative modification of traditional ideas and practices to suit modern modes of expression. These three approaches are adopted and form the theoretical framework upon which this study is built.

### **What is the Concept of Environmental Pollution?**

Anyacho, elucidates that the environment has been defined in various ways. It has been defined as an aggregate of all external conditions that influence the life of an individual. In this view, environment may be described as the sum total of the conditions external to

man which wield great influence on his total being. Oyeshola quoted in Anyacho ( 2004: 144) describes environment as:

The unit from which resources needed for human sustenance and development is directed. It implies the components of our ecological system(earth), the interactions therein and changes that occur. In addition, it encompasses economic and socio-political structures whose policies at local and international levels exert changes on the structure and organization of physical things.

Thus, environment encompasses a lot. All that relate to the conditions in which one lives could be described as environment. Any discourse on the environment may not be complete without making reference to ecology and ecosystem. Ecology is the study of the interrelationship between organisms and their environment. Ecosystem on the other hand is described as the interacting environmental and biotic system. A study of ecology and environment shows that survival of the world depends on our involvement in the very survival of human species on planet earth. Ecology teaches us that there is symbiotic relationship between man, plant and other living organisms in the environment (Anyacho 2004: 145-146).

Anyacho (2004: 151-152), asserts that by pollution we are referring generally to the introduction of an undesirable change in the particular features of concern such as the constitution and quality of water, air or soil. It can also be described as a term that refers to all the ways that human activity harms the natural environment. Environmental pollution has been identified as one of the serious problems facing humanity and other life forms.

According to Adesiyani (2005: 63), pollution means making dirty or impure. Environmental pollution is the presence of undesirable, dirty, filthy and impure substances, which could be harmful to man and other living organisms, in the environment. These substances may be present in air (air pollution), in water (water pollution), on land or vegetation. Air is a mixture of gases and it exists in a relatively thin layer around the earth, the composition of which is not absolutely constant. Pure or clean air consists mainly of nitrogen, oxygen, carbon dioxide and inert gases such as argon, neon, helium, and methane. Unfortunately, air is never found completely clean in nature. Such gases as sulphur dioxide, hydrogen sulphide and carbon monoxide are continually released into the air as by-products of industries, volcanic explosions and other natural disturbances. All these substances make up what are referred to as air pollutants which are known to constitute health hazards to man, plants and other forms of life.

He further posited that another form of environmental pollution is that of water. In the microbiological sense, water pollution is the contamination of water with microorganisms

that are or might be harmful to those drinking it. Such contamination usually arises through sewage gaining access to drinking water with the consequent danger of spreading disease, especially typhoid fever. Polluted water is not merely dangerous as a drink. It can also lead to the presence of infection in plants and animals and items of uncooked food that are prepared with water (2005: 74). By and large, Aja (2009: 209), contends that environmental pollution is any deviation from the normal in the natural composition of an environment that is harmful to man and other organisms. It could be external or internal.

### **The Concept of Energy**

The activities of mankind have largely been characterized by energy usage as long as human beings existed in home, for transportation and for both commercial and industrial purposes. Energy is a measure of the level of the national economy. High energy consumption has been associated with higher quality of life which is in turn associated with the Gross National Product (GNP). The GNP is an economic energy efficiency (the level of perfection on the economic use of energy) is translated into a dollar of GNP per unit of energy (Egwu, 2003: 1).

According to Cunningham and Cunningham (2008; 31-32), energy provides the force to hold structures together, tear them apart and move them from one place to another. It is the ability to do work such as moving matter over a distance or causing a heat transfer between two objects at different temperatures. Energy can take many forms. Heat, light, electricity, and chemical energy are examples that we all experience. Heat describes that can be transferred between objects of different temperature. When a substance absorbs heat, the kinetic energy of its molecules increases or it may change state: a solid may become a liquid, or a liquid may become a gas. Energy that is diffused, dispersed, and low in temperature is considered low-quality energy because it is difficult to gather and use for productive purposes.

In addition, the heat stored in the oceans, for instance, is immense but hard to capture and use, so it is low quality. Conversely, energy that is intense, concentrated, and high in temperature is high-quality energy because of its usefulness in carrying out work. The intense flames of a very hot fire or high voltage electricity energy are examples of high-quality forms that are valuable to humans. Many of our alternative energy sources such as wind are diffused compared to the higher-quality, more concentrated chemical energy in oil, coal or gas. These last three and the use of firewood and charcoal are the focus of the paper.

### **Quest for Energy in the Contemporary Nigerian Society**

The quest for energy is the quest for power. And the quest for power means the quest for the sources of power generation in Nigeria which most often than not leave by-products that become pollutants to the environment. Power is the rate at which energy is consumed or generated. Therefore energy and power are interrelated. Power generation is presently heavily dependent on the consumption of fossil fuels (coal, oil, petroleum, gas) and nuclear fuel. Fossil fuels are regarded as non-renewable energy sources that deplete with usage and cannot be replaced. They are finite sources and therefore need to be conserved at the present rate of consumption to ensure strong and stable world economy (Egwu, 2003: 1).

Wood plays a part in more activities of the modern economy than does any other commodity. There is hardly any industry that does not use wood or wood products somewhere in its manufacturing and marketing processes. Total annual world wood consumption is about 4 billion m<sup>3</sup>. This is more than steel and plastic consumption combined. International trade in wood and wood products amounts to more than 100 billion U.S dollars each year. Developed countries produce less than half of all industrial wood but account for about 80 percent of its consumption. Less-developed countries, mainly in the tropics, produce more than half of all industrial wood but use only 20 percent. Fuelwood account for nearly half of global wood use. More than half of the people in the world depend on firewood or charcoal as their principal source of heating and cooking fuel. Demand for fuelwood, which is increasing at slightly less than the global population rate, is causing severe fuelwood shortages and depleting forests in many developing areas (Cunningham and Cunningham, 2008: 128-130).

Deforestation affects many ecological parameters like the hydrological characteristics of soil, microclimate, energy balance, soil physical and nutritional properties and flora and fauna activity. In 1981, Lal quoted in Adesiyan (2005: 94), gave a summary of the alterations in soil and micro-climatic environments by deforestation and continuous cultivation. These ecological parameters are affected by deforestation in the following ways:

1. Hydrologic Cycle: Decrease in interception by vegetation; Decrease in water transmission and retention characteristics of the soil; Decrease in water uptake from soil below 50cm; Increase in evaporation, and Increase in surface water run off.
2. Micro Climate: Increase in temperature amplitude; Increase in incoming radiation reaching soil surface, Decrease in the mean relative humidity.
3. Energy Balance: Increased fluctuation in soil temperature; Increase in the incoming radiation reaching soil surface; Change in the heat capacity of the soil.

4. Nutrient Status: Decrease in organic matter base status and nutrient re-cycling.
5. Soil Flora and Fauna: Decrease in biological activity of macro and micro organisms, e.g earthworms; Shift in the vegetation type from broad leaves to grasses and from perennials to annuals.

Man evolved from nature, and without nature man's existence is impossible. But both forms of the interaction and how far they are comprehended are constantly altering. Man has travelled a long way from an unequal and therefore inharmonious unity with nature. When he was subject to her, to equal and harmonious unity of technically powerful environment that remains natural. In overcoming the inequality man has subordinated the environment by every means at his disposal. During the whole of man's history he has been constantly interacting with the natural environment. As Marx cited in Ogundowole puts it, the labour process itself is one of exchange of material between man and nature, in the course of which he opposes himself to nature as one of her own forces'. Three forms are distinguishable in the historical development of the man-nature interaction. The first form is characterized by man's profound dependence on nature. Myth and religion serve as forms of its reflection in ideas. The second is realized in practice in progressing production and ideally fixed in science. It received full development in the epoch of machine industry that began in England over 200 years ago. The third form is modern and of a special nature. It arises out of the substantial disturbances of dynamic equilibrium of the industry-nature relationship (Ogundowole, 2003: 45-47).

### **Environmental Pollution as a Result of the Quest for Energy**

The advancement of the human race is dependent on their ability to tap resources of the environment for their energy needs both personal and industrial. These sources of tapping energy include fossil fuels, trees and the like. Fossil fuels (petroleum, natural gas, and coal) now provide about 87 percent of all commercial energy in the world. Perhaps the most important facts about fossil fuel consumption is that the 20 richest countries consume nearly 80 percent of the natural gas, 65 percent of the oil, and 50 percent of coal produced each year. Although they make up less than one-fifth of the world's population, they use more than one-half of the commercial energy supply (Cunningham and Cunningham, 2008: 284-285).

One of the best ways to avoid energy shortages and to relieve environmental and health effects of our current energy technologies is to simply to use less. Conservation offers many benefits both to society and the environment. Much of the energy we consume is wasted. This statement is not a simple admonishment to turn off lights and town down furnace thermostats in winter, it is a technological challenge. Our ways of using energy

are inefficient that most potential energy in fuel is lost as waste heat, becoming a form of environmental pollution. More efficient and less energy-intensive industry, transportation, and domestic practices could save large amounts of energy (Cunningham and Cunningham, 2008: 293-295).

Man's quest for energy for personal and industrial uses over the centuries have become alarming even in the twenty-first century because of man's attitude of primitive accumulation of wealth and resources of the environment such as forests, coal and petroleum. This situation has been fuelled by ever increasing attitude of materialism or material acquisitions of things leading to the over-exploitations of natural resources. These over-exploitations of the natural resources in garnering energy have in turn left by-products or residues in the form of environmental pollution that has come to threaten all life forms in the universe, including man himself the architect of the entire environmental crisis leading to environmental degradation and pollution. The moderation which men used to live that guaranteed the harmonious workings of all constituents in the universe has been thrown into the wind with reckless abandonment.

The situation is not different in the exploitation of petroleum resources for the generation of energy. In the Niger Delta area of Nigeria we have the problem of environmental pollution as a result of oil spill into rivers, streams and the Atlantic Ocean thereby poisoning the water sources of the majority of the people in that region. Also, their livelihood is threatened as a result of contamination of water bodies in the bid to get energy during oil exploration, leading to loss of aquatic resources. Gas flaring is yet another environmental pollution in the contemporary Nigerian society as a result of the quest for energy. Pollutants are released in the atmosphere thereby causing air pollution that has been blamed for a variety of health problems including cancer of the lungs amongst others.

### **African Traditional Religion as a Remedy**

Africans are noted for the intense religiosity. According to John Mbiti cited in Anyacho (2004: 166-167), religion is the strongest element in traditional background and exerts the greatest influence upon the thinking and living of the people concerned. Religion permeates every sector of the African life. African traditional worldview holds that the environment is made up of two complementary worlds namely, the visible and invisible worlds. These are worlds of reality inhabited by beings that have the powers of affecting one another. For the Africans, reality exists in three spheres namely the heaven, the earth and the underworld. The heaven and the underworld make up the invisible world or environment while the world make up the visible environment. The invisible world is the



abode of the deities, spirits, ancestors and God. The Supreme Being lives in the sky and has full control over what happens in the whole universe. The invisible powers cohabit the earth with men. Thus man is at the centre of the spheres of reality. The visible world depends much on the invisible world and powers therein for sustainability. The invisible world also depends on the visible world for their recognition and manifestation. Thus, there is a symbolic relationship between the two worlds.

He went further, to assert that the main duties of man include living in a manner that would maintain spiritual equilibrium between him and the unseen powers in the environment. He is also to maintain cordial relationship between him and his fellowmen. Man is to obey all rules that enhance and foster symbiotic relationship between him and other creatures which though lower have powers capable of injuring him. The whole of earth and its inhabitants were created by the Supreme Being. Mass bodies of water-sea, rivers, streams, springs and all living creatures in them were created by God. They all possess souls which gives them their powers. Thus, they are not ordinary creation but veritable abode and sources of power. Man is the prime of creation since he is the only culture-bearing animal. To understand African traditional religious approach to the environment one will understand his conception of creation, his myths, totems and taboos. These are the principles through which the African concept of and approach to the environment would better be understood. In other words, the African approach to the conservation and sustainability of the environment is hinged on his traditional religious beliefs and practices that are eco-friendly and capable of providing remedy for the environmental pollution being witnessed in the world today at an alarming rate, with its devastating effects on the environment including man.

Religion is inseparably part of culture according to Omoregbe. Every religion is the product of a particular culture within which it grew. Its doctrines reflect the worldview of that culture, its understanding of reality, its ways of looking at things, at that particular time. Hence it is impossible to understand any religion without understanding the culture within which it grew. Every religion represents the way in which a particular people, a particular culture, looks at reality; it is an expression of the cultural worldview of a people and the vehicle for the transmission of such a cultural worldview (2000: 300-301).

The environmental crisis, global in scope and local in impact, requires major changes in how we think about our culture and world. Religion plays an important role in constructing modal frameworks for interacting with other people and the environment. This is critical because, the attitudes and values that shape people's concepts of nature came primarily from religious worldviews and ethical practices. The moral imperative

and value systems of religion are indispensable in mobilizing the sensibilities of people towards preserving the environment for future generation (Gbenda, 2010: 37).

The eco-theology of African Traditional Religion is revealed through nature and manifested in the religious culture. The religion is based purely on Divine Revelation of His nature and attributes to humans and the response of humans to the revelations of God. Part of God's self disclosure to humans is in nature. As Africans pondered on the mysteries of the universe-mountains, rivers, forests and the like, they put questions before themselves, as to the author of, and brain behind these mysteries, searched for answers to these questions, and came to the conclusion that a super-sensible intelligent being must be responsible for the smooth ordering of the universe. The Super Being was identified as the Supreme Being who is all-powerful, all-knowing and all-present. It is therefore, the responsibility of humans to maintain harmony with the cosmos and to create harmonious relationships with fellow beings, fauna, flora and spirits of ancestors in order to sustain perfect harmony with God and His agents (Gbenda, 2010: 43-44).

Gbenda posits that, Africans believes that everything we have un this universe was created by the Supreme Being. That explains why everything that belongs to the ecosystem and the environment has a strong spiritual meaning for humans. The traditional view is, therefore, profoundly religious, and forms the basic attitudes that characterized most, if not all, spheres of life. Hence there is no distinction between the sacred and the profane, material or immaterial. Many things on earth are held in great esteem for religious reasons, especially where they are thought of being sacred. The awareness of God as the Supreme Being in African societies is very much tied to the notion of God being the maker or creator of everything that cannot be attributed to humans. The African's attitude to nature is deeply rooted in the belief that all things were created by the Supreme Being for a harmonious continuity as such there must be a relationship of mutual obligations between all created beings (2010: 46).

Furthermore, Gbenda adumbrates that the environment is created by God and is made up of two complementary worlds, the physical or visible world and the spiritual world. The former is made of made up of the earth populated by humans, animals, forests and so on. All these constitute the physical world. On the other hand, the latter, which is made up of ontological beings like the Supreme God or Being, the divinities, deities, ancestors, and spirits. The two realms shade into each other. The visible world acts as a vehicle for spiritual power whilst the physical realm is held to be patterned on the model of the spiritual world. The Africans seeks to live in harmony and to balance their life in a harmonious and peaceful existence with the entire world and especially the spirit world (2010; 47).

There is also the belief that the cosmos represents an organic unity, and within this, the environment is seen as a nurturing mother, sensitive and alive, and capable of responding to human action. All natural resources are the provisions of God made available for the benefit of mankind. Man's duty is to explore, develop and use with moderation all available natural resources to enhance well-being. Nature is created on the principles of balance and all the systems in nature must exist and function in harmony with their balance. Land in many African communities belongs to the clans and not the individuals. The individuals are holding the land in trust of the clan which consists of the living, the living-dead and the unborn members. This has enhanced the idea of sharing and caring for nature. In many Igbo communities, there are purification rites of the land, to restore the land to its former state of purity. There are also designated forests as abode for masquerades thought to be the physical representations of spirits and ancestors. (Gbenda, 2010: 48-49).

On the whole, life force is a concept in African philosophy and religious thought which influences everything in their cosmology. It emphasizes the connection between the indigenous peoples and their fore bearers or the living-dead. Life force exists in all things and makes everything inseparably connected so that human identity cannot be explained without a consideration of the living world. Elements of natural things like forests and the like have spirits and life. The African beliefs therefore foster greater harmony among the people living in the environment to develop its own laws and customs to meet survival needs. Physical events in the environment have impact on the human beings vis-a-vis the environment (Gbenda, 2010: 57-58).

### **Recommendations**

Some of the recommendations proffered by this paper includes but not limited to the followings:

- i. There should be an energy policy in the country that take into cognisance the various good beliefs and practices of African Traditional Religion found in the different indigenous communities in the as a way of having a sustainable and work energy policy with minimal environmental pollution. In other words, there should be a bottom to top approach in the formulation of energy policy in the country with the incorporation of the good beliefs and practices of African Traditional Religion that guard against environmental pollution which is at an alarming state.
- ii. The basic tenets of African Traditional Religion regarding the sustainability and conservation of the environment should be incorporated into the teaching curriculum of our educational system especially at the primary and secondary

- levels so as to target students that have impressionable minds to inculcate in them these tenets that they may grow up using energy resources of the environment that is pollution friendly
- iii. Public awareness should be created on the importance of conservation and preservation of land resources through proper education processes. Examples are talks to school children on occasions such as World Environmental Conservation Day, and the inclusion of environment studies or education as a subject in the secondary school curriculum should be pursued. The use of mass media to achieve higher awareness must be encouraged (Adesiyan, 2005: 103).
  - iv. Conservation and preservation measures aimed at protecting land must be backed by law (Adesiyan, 2005: 103). And in the case where there exist such law(s) they should be made enforceable to serve as deterrent to others who would want to use the land and its resources in such a manner that brings about environmental pollution.
  - v. New approaches aimed at solving environmental problems have to be sought from all and sundry, particularly from the youth. This is an opportunity for the youth to constitute themselves into pressure groups to educate others on environmental deterioration. School children of both primary and secondary levels should be organized during long holidays and taught the need to maintain a healthy environment. Very early in life, the youth should be made aware of the ugliness and dangers that are inherent in a dirty and filthy environment (Adesiyan, 2005: 87).

## **Conclusion**

Man is central and more significant than any other creature in ancient African society. The community presents an avenue for his full realization. A man exists along with others. The metaphysical and logical undertone in this perception is that man as a being in the world occupies a very prominent position in the social, political and economic structures. Man should be taken into utmost consideration in any policy persuasion of the state. To marginalize and subjugate humanity to hostile and intolerable status is to endanger the life force and spirit of the community. The peace in the society is ensured where there is a correlation between the health of the individual and that of the community. None can exist without the other (Ndubuisi 435-6).

The diversity of the sources and effects of pollution indicates the complexity of the problem. Health means happiness, but an unclean environment breeds all sorts of social, health and ecological problems. The magnitude of the problem is such that it requires concerted efforts of government and the people to evolve rational environmental policies

(Adesiyan, 2005: 86). Attitudinal change and value re-orientation is highly needed in the 21st Nigerian society to halt the trend in the unguided quest for materialism fuelling the ever increasing demand for energy resulting in the over-exploitation of resources such as coal, wood and the like of the power needs of the populace, and the negation of the spiritual dimension of life that ought to be part and parcel of the physical dimension of life, all working in harmony in an ontological arrangement and engagement of relationships. Olaniran citing in Gbenda (2010: 51) supports the above by saying that the first manifestation of culture in environmental management is the preservation of the ecosystems due to religious considerations.

African Traditional Religion as a remedy for environmental pollution as a result for the quest for energy in the contemporary Nigerian Society is hinged on the beliefs and practices discussed. The problem was caused by scientific and technological breakthroughs in a bid for man to achieve some level of comfort in the universe. But the more man tries to do this, the more he is creating problems and solutions to this environmental pollution cannot be found in science and technology but rather in the change of beliefs, attitudes and eco-friendly practices modeled on the worldview of the Africans. In other words, value re-orientation, change of attitude, conservation and sustainability beliefs and practices hinged on indigenous knowledge systems of Africans show be adopted and incorporated into the making of legislation and public policy for the overall benefit of all the realities in the world, including man and others.

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