

IGBO IDEAS OF PRESERVING 'NATURE' AND THE GLOBALIZING WORLD

Charles C. Nweke
Department of Philosophy
Nnamdi Azikiwe University, Awka
nkesun2002@yahoo.com
+2348063398522

and

Chukwugozie D. Nwoye
Nnamdi Azikiwe University, Awka
tencencdon@yahoo.com
+2347034542127

Abstract

The pervasiveness of awareness campaigns bordering on the environment especially in various mass media all suggests that the world's environment is endangered, largely by human activities. The intent of this paper is to x-ray and know if the pristine ways (prior to Western influences) Igbo people used to preserve 'nature' in their traditional setting could still be of any relevance in salvaging the world's endangered environment in the face of the towering impact of globalization with its accoutrements of modern science and technology. This intent is midwived by the philosophical method of hermeneutics. It is important to add that while we recognize the wide ramifications of 'nature' discourses, the concept of 'nature' in this paper is basically reduced to its pedestrian understanding as an environment that retains its pristine attributes prior to human interventions.

Keywords: Igbo people, Idea, Nature, Globalization, Preservation

Introduction

When one talks of globalization in the purview of this discourse, one is simply talking about the world in its advanced unified form powered by the feats of modern science and technology occasioned, primarily, by the quest for industrialization. In these feats of science and technology, human beings have and are still enjoying the goodies therein. But they are at the same time being made to understand the dangers facing them as a kind of by-products, so to speak, of the achievements of science and technology as the world gears toward better living conditions. Some have termed the situation a result of reckless abandon with which science and technology pursued better living conditions for man while others see it as a necessary evil that accompanies feats of such magnitude. Whatever the direction of the debate, one thing is clear; our environment is in danger and needs urgent solutions to avert the impending disaster. It is in mind of this danger that the researcher is prying into the ideas Igbo people in Africa used to

guide, guard and preserve their environment before their contact with the western world, in order to decipher those ways with universal appeal, by which modern world environment could be rescued, enduringly saved and preserved for sustainable development and for the betterment of generation yet to be born. In view of this, this paper is divided into six sections. Section one explicates the key concepts deployed in this discussion; section two looks into how Igbo people preserved their environment prior their contact with the western world; section three x-rays the effects of globalization (industrialization) on nature; section four x-rays the manner our environment is being taken care of today; section five proffers possible solutions to the problems at hand; while section six ends the discourse with summary and conclusion.

I. Understanding the key concepts in this discourse

A) Igbo People

Who are the Igbo people? According to Ekwuru, any effort to answer this question comes with a barrage of problems in every facets of its academic thematizations.¹ Kanu while citing Hatch maintains that despite the above assertion, Igbo people are a separate group of people found in smaller units in different places. They occupy geographical locales extending from Benin to Igala and cross River to Niger Delta; with a common spoken language that gradually evolved into different dialects but well understood among them all. He further asserts that Igbo cultural models have the same affinity with one another as a result of similar cults and social institutions; as they all believe in the same Supreme Being called *Chukwu* or *Chineke*.² With regard to the question of origin of Igbo people, Kanu further remarks that two theories emerged to answer the question. He credits Onwuejeogwu with the first theory known as Northern Centre Theory. This theory asserts that Igbo people emerged from five northern centre areas, viz., the Semitic Centre of the Near and Far East, the Hermetic Centre around Egypt and Northern Africa, the Western Sahara, the Chadian Centre and the Nok centre. The second theory is known as the Centre Theory of Igbo Heartland. This holds that: “the early migrations of the proto-Igbo originated from the areas termed as the Igbo heartland, such as: Owerri, Okigwe, Orlu and Awka divisions.”³ In addition to the foregoing, the account of Igbo origin and history by Matthew Onyedikachi Eneoko⁴ makes an interesting one. For Eneoko, the origin and root of Igbo people is squarely traced to Israel of Jacob that had twelve sons who later formed the nation of Israel. The sons of Jacob were: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Dinah and Joseph.⁵ Gad, the seventh son of Jacob gave birth to seven sons in turn and they were as follows: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi and Areli.⁶ Eneoko maintains the Biblical account of movement of Israelites to Egypt due to famine. And due to the presence of Joseph there, having been sold to Egypt earlier on, the Israelites had not much difficulty due to the position Joseph had risen to coupled with his closeness to the then king of Egypt, Pharaoh. But that Eri, the fifth son of Gad, sensing future harsh times for the Israelites in Egypt left Egypt in company of his half brother, a good number of Edomites and his younger brothers Arodi and Areli. They migrated through Sudan, Ethiopia and, that is, Eri, Arodi and Areli, landed in Aguleri, which is today, according to Eneoko, is the ancestral home of Igbo people. According to this narrative, the descendants of half brother of Eri are today known as the Ijaw people while the descendants of the then Edomites are the Edo people of today, all in Nigeria. Eneoko further asserts that Eri and his people were originally white but

that the hot climatic conditions in Africa made their descendants, the Igbo people of today, to be black. Eneoko further asserts that Eri was the first ancestor of the Igbo people and had five sons, namely: Agulu, Atta, Oba, Hebrew and Menri. Eneoko posits that Eri loved most his fourth child, hence; he named him Hebrew in remembrance of his ancestral home. And that the name IGBO is the corruption of the word Hebrew. It came thus: HEBREW-HEEB-IGBO-IBO.⁷

In terms of geography, Igboland today is situated in the Southeastern area of the country called Nigeria. The Southern area of Nigeria shows a big variety of topographical characteristics: the average temperature is in the region of 85, with annual rainfall of 70 inches; and it is located within the parallels of 6 and 8 east longitudes and 5 and 7 north latitudes. Igbo people as a cultural entity consists of: Anambra, Imo, Enugu, Abia, Ebony and parts of Delta, Cross River, Akwa Ibom and Rivers states of Nigeria.⁸ They have common boundaries with other ethnic groups in Nigeria: Eastward, the Yakos and Ibibios; westwards, with the Binis and the Isokos, Warri; Northward, with the Igalas, Idomas, and the Tivs, and on the Southward, the Ijaws and Ogonis.⁹

Igbo Socio-Political setting

Igbo people have a socio-political arrangement termed acephalous owing to the non centrality of authority and diffusion of political authority into various groups. Their mode of operation is premised on the principle of village democracy which bourgeons on the patrilineal family unit known as “Umunna” (Kindred). Thus, the village consisting of kindreds (Ndi Umunna) is the basic unit of political organization. After “Umunna” is the village Assembly (Oha-na-eze) which is the largest unit of political organization. This unit consists of lineages with common founder father. In this set up, every member is urged to participate actively in discussions and proceedings, no one is neglected. Next after village Assembly is the Village Council (Ama-ala/Ndi isi ofo). The village council comprises the lineage heads and informed men whose well-up in age or experience merits them membership. The head of the most senior lineage who almost always is the oldest member of the council directs the affairs of the council. Common opinions, decisions reached were by general agreement. Any time meetings of the village assembly becomes inclusive, the Ama-ala and other elders will normally retire into a private session and decisions arrived at will be made known later to the general assembly for ratification. This process is known as ‘Igba izu’. In sum, the village council does the duties of legislative, executive and judicial functions.¹⁰ In Igbo people socio-political setting is equally found what is known as Age grade (Individuals of particular age limit) saddled with the responsibility of maintaining peace and security of the community. *Ozo* title holders (distinguished men of means and clout) equally exist who have and maintain a level of moral and political influence in the community owing to their affluence and status. Also, in Igbo socio-political structure is the existence of Diviners (men and women of enormous supernatural powers) who are in charge of oracles and shrines, etc. These people command a measure of respect in the community because they assure judgements, decisions and predict truthfully on matters of great importance in the community.

Ideas of Igbo Philosophy

In the thoughts of Ferdinand Nwaigbo, the ideas of Igbo philosophy has similarity with and yet quite different from other philosophy one can think of.¹¹ For instance, Greek philosophy is quite different from Igbo philosophy. The goal of Greek philosophy is encapsulated in the maxim *Gnothi seauton* (Know Yourself). In line with this thought, the Greek cosmology

perceived the cosmos as a rigid and hierarchical pyramid, with every form of life, in descending order, serving the one above it: man- animal, animal- plant, etc. The setting was anthropocentric, meaning that all created things were purely for the benefit of humans. That is to say, Greek philosophy championed the notion that human beings are superior to all other created beings. By implication, Greek philosophy legitimized the destruction of the natural environment since the inception of Industrial Revolution. The dualism of body and soul, matter and spirit means that material is at the service of the spiritual and the aim of this material life is simply to prepare one for the life to come. The resultant effect of this idea is the exploitation of 'nature' and humanity via the dominance of scientific theories of the twentieth centuries.¹²

By Igbo philosophy is meant the “understanding, frame-of-mind, reason and perceptions, undergirding the manner in which the Igbo people reason, conceive ideas, think, act, and utter words, and behave in different events of life.”¹³ According to F. Nwaigbo, the notion of the universe (Igbo cosmology) and the Igbo idea of human person (Igbo philosophical anthropology) is full of hope and freedom and moves with the dignity of the human person and the respect for the universe and all therein. The worth of life in the idea of an individual is the worth of life at the centre of the universe. Igbo thought pattern revolves around the value of life. Life occupies a central position in the thought of an African person. “When anything happens to life, *a carpe diem Africa* will go every length to restore the equilibrium. The cosmos in Igbo thought includes all forms of life. This life emphasizes interconnectedness and personal responsibilities towards each other. The Igbo thought referred to this interconnectedness of the human family as solidarity.”¹⁴ Unity of the whole creation best expresses the Igbo philosophy of life. In the Igbo idea of the universe, the universe is perceived as a holistic reality. No fixed dichotomy exists between nature and human beings, the sacred and the secular, the terrestrial, water existents, those living in trees, etc. Igbo people are very religious. They move with this sense of religion into their farms, market places, business centres, rivers, mountains, hills, name them. Aboriginal Igbo people show a sense of connectedness with nature’s divine powers, and as such, go after a model of harmony and balance in their interaction with the environment. In Igbo philosophy of life, there is no room for exploitation of nature.

In the worldview of Igbo people subsists the idea of holistic cosmology. Human beings and non-human beings, that is, other created things complement and aid one another in accordance with the notion of subsidiarity. In this thought pattern is found mingling, intermingling and co-mingling of the fates of humanity and that of other created beings in the universe.

In the Igbo worldview, there is a slim demarcation between the sacred and the secular. The context is experienced in the context of the secular – both build an inseparable unity. This salutary manner of understanding the world of nature/creation by the Igbo people must be taken seriously in the issues of ecology in Africa. The fact is understood again by reference to the *holy* and *sacred*. In Igbo religious worldviews, the earth and all nature is sacred and energized with the spiritual forces. The Igbo religious views find the presence of the spirits throughout all of nature and the cosmos. Especially important is the spirits of the ancestors, who bring many blessings, fertility, health and life to the human community. This made the earth/nature no longer the object of manipulation by industrialists or economic forces. This worldview enables them to take in

hand their own destiny and bring about communities which are truly humane.¹⁵

What is deducible from the above excerpt is the idea of community. In this community, every human being is highly valued and their life is also unqualifiedly guarded. Derivatively, the lives of non-human beings such as animals, plants, hills, rocks, mountains, rivers, oceans, etc., forming part of the universe, equally have right for care, respect, protection and preservation. That is why it is considered an act of gross injustice the uncontrolled appetite for the exploitation of the natural resources and the unreflective destruction of the life forms.

In Igbo thought system, human persons see themselves as connected to nature, as a knot in the wider cosmic arrangement, which includes the Mother Earth and all therein in terms of plants, animals, air, sun, seas, stars, the moon etc. This idea forms the bedrock of indigenous Igbo world outlook.

“The Weltanschauung (worldview) of Igbo philosophy is not tied to Gnostic or Platonic philosophies, which saw the world of material creation as either the product of an evil design (Gnosticism) or a shadowy imitation of the real world of ideas (Plato). Igbo philosophy is cosmic. There is the idea of cosmic indwelling of God in all creation.”¹⁶ The import of the above thought according to Nwaigbo is that, two stands evolve to comprehend cosmic indwelling of God in every created being. The notion of cosmic indwelling of God shows itself in the meta-narrative of the goodness of God’s creation. What is the goodness of God that is at the inception of God’s creation, Nwaigbo asks? In answer he says, goodness is property to God’s relatedness to the whole universe. Emphatically, he says, the goodness of God, we have in Igbo philosophy is the feature either of God’s identity or God’s relation to all He created. That is to say, the goodness of God demands that one respects all that is created, treating God’s goodness fundamentally in *a priori* conditions as it is enshrined in the consummation of justice in the universe.¹⁷ This musing re-echoes Edeh’s philosophy of *Mmadi* through which one is expected to, deductively, treat everything that is created by God with care, respect and dignity.¹⁸ Continuing, Nwaigbo maintains that the notion of cosmic indwelling of God takes one to the idea of transformation of temporal and mortal arrangement to that of a community of *Egbe bere Ugo bere* (Live and let live). This philosophy, particular to Igbo people, says Nwaigbo, *ab initio* inclines toward the poor, the helpless and the needy. Its implication is giving to every person their rightful dues. For Nwaigbo, the advocates of deep ecology, the maxim, let the river live, let the fish live, let the bird live, amplifies the wider concept of *Egbe bere Ugo bere* in Igbo philosophy. Assertively, he says, in a universally appealing understanding, it is hard to dodge the inference that the philosophy of *Egbe bere Ugo bere* implies moving above strict justice to social justice.¹⁹ What can be distilled from the foregoing discussion is the idea of Mother Earth, says Nwaigbo. It is the domain where humans and nature interact with each other. Mother Earth is a place where the Igbo philosophy of *Egbe bere Ugo bere* is vividly seen. It is a phenomenon having both human and sacred aspects. Mother Earth is imbued with the covert presence or indwelling of God. It is made known to us that we are part and parcel of the totality of good, that we are equally part of God’s creatures. The assurance of God in us does not emerge as an assurance of authoritarian power, but as the assurance of the overthrowing power of social justice in the human community. “In these words, we find the link with the whole problem of ecology in our contemporary world, and in them social justice is present as an issue in ecological crisis.”²⁰

Having seen the concept of Igbo people, one looks at the other concepts that form the fulcrum of this discourse.

B) Idea(S)

It means “a plan, thought or suggestion, especially about what to do in a particular situation.”²¹ It means in the context of this discourse, the way and manner Igbo people in their earlier days managed and controlled their natural habitat. That is, the sanctions, oral tradition in the form of proverbs, folklores, pithy sayings, etc., through which Igbo people educated and trained themselves, especially their young ones, in preserving their environment against ugly consequences.

C) Nature.

By nature is meant, “all the plants, animals and things that exist in the universe that are not made by people; the way that things happen in the physical world when it is not controlled by people.”²² It is the way Igbo people manage and control this phenomenon not made by man that interests this paper.

D) Preservation is from the verb ‘preserve’, and to preserve means “to save something from loss, damage, decay or deterioration.... to keep safe from danger or death.”²³

E) Globalization

Many thinkers and scholars have given various definitions of globalization. For instance, Anshi Martin Wang and Jando Francisca assert that:

No matter the way it is looked at, globalization is a historical process, the result of human innovation and technological progress. It is multifaceted, with many important dimensions: economic and social, political and environmental, cultural and religious which affect every individual in the society. It reflects technological advances that have made it earlier and quicker to complete international transactions-both trade and financial flows.²⁴

However, the definition by Maduabuchi Dukor is preferred in this research work. For him, “... globalization is a process by which a network of cultural, political and economic advantages and interests of the different peoples of the world work naturalistically for their mutual benefits.”²⁵ This definition objectively captures the heart of what globalization should be. Most other definitions only emphasize an aspect leaving others untouched, hence, the preference of Dukor’s definition. With the explication of the key concepts that drive this discussion, the writer is now poised to explain the ways Igbo people in earlier years preserved nature.

II. Preservation of Nature in the then Igbo Traditional Setting

In traditional Igbo setting, the roofs of their houses were constructed with thatch grass. The importance of this method can never be overemphasized. In this method, inside the house is experienced cool conducive air conditioner. The effect of the thatch roof keeps the house airy and makes the house not too hot for the occupants inside because it absorbs the intensity of the sun rays especially during the winter and Hamattan seasons. Above all, the nature of the thatch

roof making is such that the grasses are well woven into a form that rain water does not penetrate inside it thereby protecting those inside. Again, its structure is such that rain water drops on it and its pressure is absorbed, reduced and directed straight down to the ground in single drops in such a manner that with this less pressure, it cannot dig the ground which normally turn into erosion. This system is so environmental friendly that erosion incidents were quite minimal then. Also, it is normal practice among Igbo people of this age to have economic trees like Mango, Orange, *Ogbu* () trees, etc., planted inside their compound and around the house. This is done in order to have a healthy environment with fresh air around due to the oxygen being supplied by the green plants and the plants automatically in turn absorb the Carbon IV Oxide from human activities. This is over and above the money made from the produce of such trees.

In that traditional setting, the fore fathers of Igbo people have as their wont non planting or cultivation in water ways. That is to say, they were foresighted enough not to do so in order to avoid disaster that will follow knowing that water way is a natural phenomenon that should be respected to avoid avoidable accident.

Similar to the above, they checkmated the menace of erosion by planting *Achalla* (Bamboo) and *Ogirisi* (*Newbouldia laevis*) trees around the areas that are prone to erosion and in that manner were able to keep the environment safe by directing the water ways to their normal routes. In this setting also, there used to be specific times stipulated by the community when people are permitted to cut down trees. This measure was put in place to arrest indiscriminate felling of trees that are detrimental to the environment and things therein. That is, deforestation. A kin to this is the fact of fire wood fetching. There were time tables for fire wood fetching in particular seasons and time of the day. All these were done to help nature regenerate and renew itself normally so that the environment and people in it will have good living conditions. All these were done in order to allow nature have its natural course, and as such, avoid ugly consequences that will result when unduly interfered with.

Equally, it was the norm of Igbo people then that almost every family has some animals to rear. Apart from the economic angle to it, the animals reared helped in reducing the rate at which refuse come out of the homes. This is because, most of these refuse are consumable by these animals. It is in this way that the environment is kept clean, healthy and safe for all. The above are most of the ways the fore fathers of the Igbo people carefully maintained their environment and kept it safe for human and non human habitation. The question is, are these practices still of any relevance in our globalizing world today in the face of modern ways of living due to the advancement in science and technology? Can these practices, antiquated as some may term it be of any use today? Before attempting these question, is imperative that the effects of globalization to nature/environment today is looked into.

III. The effects of globalization on nature today

One cannot talk about globalization without due reference to industrialization. For industrialization is the period man moved from subsistence farming to mechanized one, hence, abundant supply of nature's resources. It is the idea of transferring these large quantities of goodies as a result of industrialization to areas where they are needed that brought the notion of the world becoming a kind of global village so that through common means of communication these resources can reach their destinations easier and more comfortably. As a result, science and technology intensified their efforts in meeting this new trend, hence, the inseparability of science and technology in the idea of globalization. Globalization, so to speak, is powered by science and technology. However, science and technology, in their bid to better the lot of man has in their

trail carried a barrage of problems to the environment. It is in the light of this that F. Nwaigbo argues thus:

The problem of ecological crisis is inseparably linked with the progress in technologies in the contemporary Western society. In the previous few centuries and particularly in the past few decades of the world history, the fruits of technological progress in the modern Western society have been transmitted to various parts of the globe. The result of this transmission of the goods and services of technologies has brought an enormous and abrupt change that is negatively influencing the human environment. The changes are beyond the capacity of eco-system to adjust or sustain. For a long time now, the resultant effect of climatic and ecological changes has been the deterioration of human environment, explosion of human population, and drastic disharmony within the eco-system.²⁶

How is this the case? Chemicals from mighty multinational companies release poisonous gases that make the air human beings breathe unsafe; pesticides such as DDT, aldrin, deildrin, etc., the handy work of modern scientists, used on crops and some other chemicals used on waters for fishing make them unwholesome for consumption. Genetic modification of crops, the brain child of modern scientific cum technological advancement, has been named by some environmentalists as the root of the diminution of biodiversity. These chemicals possibly lead to reduction and eventual loss of species in some instances. Equally, some scientists point out that, the use of intercontinental ballistic missiles, again the by-products of modern science and technology, could lead to ‘nuclear winter’’: that is, atmospheric pollution as a result of dust, soot, smoke and ash would disallow sun’s rays from penetrating for a duration of time long enough to destroy most plants life and occasion a new ice age. One then imagines the weight, magnitude of this with the coming up of numerous states with nuclear weapons since 1980s. In the Niger Delta area of Nigeria, for instance, the air and water there are terribly polluted due to the effect of technological enterprise. The oil spillage and gas flaring there are as a result of technological know-how. It is the use of this technology transmitted from the west as a result of globalization that has put the people in these areas in serious danger. The emission of Chlorofluorocarbon, CFCs for short (a compound containing Carbon, Fluorine and Chlorine that are harmful to the ozone layer) and especially Carbon dioxide from automobiles, the effect of scientific and technological improvements, are the bane of environment today. The list is endless. But the question is, in the face of these dangerous situations, how is the environment today being taken care of by human beings?

IV. Handling of nature/environment in today’s world

It is not an unknown fact that inasmuch as much awareness campaigns have been carried out on how to handle our natural environment in a better way in order to avoid terrible consequences, much is still left undone. Today, the common sight in Africa especially in Nigeria is the dumping of refuse inside gutters that are meant to be channels for moving water. The result is that these gutters are blocked thereby preventing water from taking its rightful course and in the process leading to destruction of constructed roads, over and above, the fact that rain water, especially, find their way inside people’s houses with a lot of economic, health, etc., damages on its trail. The roads are later littered with refuse dumps forced out of the gutters by water, hence,

making the whole place an ugly sight to behold.

Similar to the foregoing is the reality of building houses on the water ways. People today in spite of the ample warnings about the danger of such actions still defiantly build on water ways. The result is that many innocent children and helpless aged people have died in the process besides the displacement of numerous others. All these destabilize the natural habitat and in the whole have reverberating negative effects on the things therein.

Indiscriminate cutting down of trees and the phenomenon of interlocks. Today people cut down trees without the thought of replacing them. They are after the firewood, articles of furniture they will make out of it either for sale or for their own immediate use not minding the negative effects it has on the general ecosystem. Also, the fashionable thing in Nigeria today is the beautification of both residential and corporate grounds with interlocks or German floor. They only consider the aesthetic value inherent in such beautifications and not the overall effect on the environment. They forget the values trees and grasses give to the environment in terms of fresh air and conducive atmosphere.

Building of mechanic, welders' workshops, filling stations, etc., within residential buildings. It is becoming a common practice especially in Nigeria that people locate their workshops operated by heavy engines generating terribly deafening noise and carbon monoxide within their homes. They only consider the cheap rate at which they set up the business but pay no attention to the health of the people around such structures in terms of noise pollution and destruction of micro-organisms under the ground that contribute to the general well-being of the ecosystem by pouring condemned oil on the ground, not to talk of the casualties that will result in the event of accidents.

In relation to the above is the negligence with which oil companies operating in Africa especially in Nigeria handle oil spillages they cause in areas where they operate. The Niger Delta issue is a case in point here. But this kind of situation is rare in the developed countries of United States of America and Europe. This goes to buttress the opinion in some quarters that the issue of globalization is simply a ploy by the west to keep dominating the rest of the world especially the developing ones and not for the collective good of humanity as they purport it. It is in confirmation of this reality that a school of thought opined thus: "...the emerging new world order engineered by America and Europe is not human and anchored on love. Africa and other third world nations have no place in this their new world order dressed in attractive attire. Odozor recognized this and remarked: The level of Afro-pessimism that is becoming apparent as the world becomes more and more a single place is alarming."²⁷ Today Africa is bearing the brunt of climate change of which she did not contribute to its growth. The point is that, beyond the apparent negligence of this disaster, the entire ecosystem suffers it directly or indirectly.

The foregoing expose is the attitude of man to nature/environment that is not in any way helping the situation. It therefore calls for attitudinal change by all and sundry in order to make the environment a habitable abode for all. In line with this admonition one may ask, has Igbo ways of preserving the environment any relevance in our today's world?

V. Ways Forward

In the course of this discourse, the ways Igbo people of traditional era used in handling their environment was amply shown. Beyond all reasonable doubt most of the ways they employed in preserving nature still have practical relevance in our today's world. That is why it is the considered opinion of this writer that the current environmental challenges can still be

surmounted when people stop building along the natural course of water ways which Igbo people of then employed. Also not dumping of refuse inside the gutters but in dustbins designated for it or in erosion sites (Mgboko) that need such refuse in order to fill it up and reclaim the land. Equally, the practice of felling down trees when it is absolutely needed can be enforced today through the help of traditional rulers in different communities for this will help checkmate the indiscriminate felling of trees that have exposed nature to grave danger. Planting of economic trees in people's compounds should be more or less made compulsory so that we can begin to recover good and salutary atmosphere around us again and not the one that is almost suffocating people. Likewise the craze for interlocks and German floors should not be encouraged any longer but planting of grasses within the compound such as carpet grasses for both its aesthetic and salutary values. These are most of the ways Igbo people in their unique worldview preserved their environment which made it possible for the current generation of that people to be alive and inhabiting their land. These practices no doubt have universal appeal for they can be applied anywhere in the globe and they will produce their good effects. If these values are abided in the light of the imminent danger humanity is facing due to man's excesses in the environment, they will go a long way in ameliorating the problems.

VI. Summary and concluding remarks

In this discourse of Igbo ideas of nature preservation and the globalizing world, the writers did set out to argue that some ways traditional Igbo people employed in preserving their environment then have universal appeal and are employable as ways of salvaging our endangered world environment due to the excesses of the propelling agents of globalization-modern science and technology. In arguing the above point, the writer undertook the task of explication of the key terms operative in the discourse, explained how Igbo people actually preserved their environment, also x-rayed the effects of globalization on nature, showed the sordid ways our modern environment is handled today and proffered as solutions that some Igbo ways of preserving nature then are still relevant today. In conclusion, the writers maintained that the ways pointed out among the people under study have universal appeal ,and as such, need to be applied today, among other practices, for effective protection and preservation of today's nature/environment.

References

1. Ekwuru, G.E. (2009). *Igbo Ontology: The Ontogeny of Igbo and Hermeneutics of Igbo Sculpture*. Enugu: Victojo. Cited in Kanu, Ikechukwu Anthony (OSA) "The Concept of Life and Person in African Anthropology" in *Issues in African Traditional Religion and Philosophy* (Eds) Ezenweke, E.O and Kanu, I.A, OSA (Jos: Augustinian Publications Nigeria,2012),p.63.
2. Ibid.
3. Ibid.

4. Matthew Onyedikachi Eneoko is the Executive producer as well as the compiler of the documentary known as *Ndi-Igbo: the Lost Tribe of Israel and the Nigerian Slave Trade*, (Ed) Frank Ogbodo.
5. Henry Wansbrough (ed), *The New Jerusalem Bible Reader's Edition*, (London: Darton, Longman and Todd Ltd,1990),p.29-31.
6. Ibid., p.46.
7. Matthew Onyedikachi Eneoko, Op.Cit.
8. E.E. Njoku. (1990). *The Igbos of Nigeria: Ancient Rites, Changes and Survival*. New York: Edwin Mellen. Quoted in Kanu, Ikechukwu Anthony (OSA), Op.Cit., p. 63.
9. V.C. Uchendu (1965). *The Igbos of South East Nigeria*. London: Rinehart and Winston. Quoted in Kanu, Ikechukwu Anthony (OSA), Op.Cit., pp.63-64.
10. Ifeyinwa Emejulu, "Nigerian peoples: Ethnic and Language Groupings" in *Readings in African Thought and Culture Vol.1* (Eds) Aghamelu F. and Asomugha C. (Aguata: Strong Towers Books, 2009), pp.317-318.
11. Ferdinand Nwaigbo, "Igbo Philosophy and Deep Ecology" in *Discourses in African Philosophy: Celebrating the Genius of J.Obi Oguejiofor* (Eds) Ike Odimegwu, Martin F. Asiegbu and Maurice O. Izunwa, (Awka: Fab Anieh Nig.Ltd, 2015), p.246.
12. Ibid.
13. Ibid.,p.247.
14. Ibid.
15. Ibid.,p.248.
16. Ibid.,pp.249-250.
17. Ibid.,p.250.
18. Emmanuel Mathew Paul Edeh, *Towards an Igbo Metaphysics*. (Chicago: Loyola University Press, 1986), pp.100-130.
19. Ferdinand Nwaigbo, "Igbo Philosophy and Deep Ecology" in *Discourses in African Philosophy: Celebrating the Genius of J.Obi Oguejiofor*,Op.Cit.,p.250.
20. Ibid.,p.251.
21. A.S Hornby, *Oxford Advanced Learner's Dictionary of Current English* Seventh Edition (Oxford: Oxford University Press, 2005), p.739.
22. Ibid.,p.976.
23. Mairi, R., *Chambers 21st Century Dictionary of Current English*, (London University Press,1998), p.1097.
24. Anshi Martin Wang and Jando Francisca, "Preserving African Identity in the Globalization Process" in *Essence Interdisciplinary- International Journal of Philosophy* Vol.5, 2008, p.51. (Ed) Maduabuchi Dukor.
25. Maduabuchi Dukor, "Editorial: Globalization and African Identity" in *ESSENCE Interdisciplinary International Journal of Philosophy* Vol.5, 2008, p.v. (Ed) Maduabuchi Dukor.
26. Ferdinand Nwaigbo, "Igbo Philosophy and Deep Ecology" in *Discourses in African Philosophy: Celebrating the Genius of J.Obi Oguejiofor* ,p.251.
27. Paul I. Ogugua, "Globalization: is it enough? (A philosophical Discourse)" in M.Dukor (Ed), *Nnamdi Azikiwe Journal of Philosophy* Vol.6.No.2 (2004), p.72.

IGBO IDEAS OF PRESERVING NATURE AND THE GLOBALIZING WORLD-----*Charles C.*
Nweke Nnamdi and Chukwugozie D. Nwoye