



RELIGION AND CULTURAL PRACTICES IN NIGERIAN ENVIRONMENT: CHALLENGES AND SOLUTIONS

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Abstract

The religio-cultural evolution and revolution in Nigeria have provoked development and crisis over time in the environment due to intolerance and a lack of dialogue. At times, the crises generated are extreme, antagonistic, and provoke war between the practitioners of religions and the adherents of culture. Culture incorporates issues that concern technological development, language, marriage, modes of dressing, arts and craft, food, festivity, religion, social life, education, and the political system of the people. The environment is the habitation of man and of all living and non-living things alike. It has been given to man by God to tend and control; however, human activities have greatly impacted it positively and negatively. The environment relates to the climatic and physiological structures of the atmosphere, land and water-areas, as well as the living patterns of the people and animals that dwell therein. This research addresses the concepts of religion, culture, and environment. Inter-religious and inter-cultural conflicts in the environment are x-rayed as well as religious and cultural activities that enhance the devaluation and sustainability of the Nigerian environment in Africa. This research made use of the analytical method, as well as books, journals, and internet sources for information. It recommends, among other things, that religious beliefs and activities in the Nigerian environment should, as a matter of fact, respect the progressive and valuable cultures of the people by avoiding undue interference that could generate crises and threaten their peaceful co-existence.

Keywords: Conflict, Culture, Environment, Ritual Sustainability

Introduction

Nature has given the earth to man to manage, sustain and use for his own good. Man has to use these nature's gifts, including his environment within certain ethical specification, and thus preserve life, especially human life. On the contrary, some persons and agencies out of inordinate desire to make profit, even at the expense of the needs of humanity, have destroyed and shattered this environmental ethical order.



The traditional Hindu idea of humankind, for example, emphasizes harmony with the living environment. This easily translates into a view that economic growth should be integral to the well-being of the environment as a whole. Similarly, Muslims believe that the ultimate aim of life is to return humanity to its creator in its original state of purity. In African traditional religions, the pursuit of balance and harmony in relations with the spirit world is paramount. Charismatic Christians (of which there are large numbers in Africa and in developing countries more generally) believe that personal transformation – inner change – is the key to the transformation of society. All of these ideas help to shape people's views of development. They stem from intellectual traditions associated with particular religions that have been formed by local histories, (Jackson & Sibani, 2026).

The environment is connected to the culture of a given people. Sibani (2018) states that culture distinguishes human being from other animals, in that human are able to construct patterns of behaviours for themselves, and are able to transmit this from person to person and through generations.

The belief system of a people determines the relationship with their environment. Religion affects the way of a people's life. Emile Durkheim (1912) clearly states that religion is based on a unified system of beliefs and practices related to sacred things, that is to say things set apart and forbidden. By sacred thing, one most understand simply those personal things which are called gods or spirit. In this research, focus is on religion, culture and environmental conflicts in African and religious and cultural sustainability of the Nigerian environment in Africa

Concepts of Religion

However, Omeregbe (1993, p. 3) categorically states that “religion is essentially a bipolar phenomenon... an encounter between man and a transcendent deity conceived as a personal being; capable of communication... is not a relationship between equals”. James Frazer (cited in Idowu, 1973, p. 28) sees religion as “a propitiation and reconciliation of powers believed to be superior to man”. Idowu (1973) sees religion as resulting from man's spontaneous awareness of and spontaneous reaction to his immediate awareness of the living power—wholly other and infinitely greater than himself, a power mysterious because unseen yet a present urgent reality, seeking to bring man into communion with himself. Yinger Milton (cited by Danoye, 2006, p. 7) states thus:

As a system of beliefs and practices by means of which, a group of people struggles with ultimate problems of human life. It is the refusal of capitulate to death, to give up in the face of frustration, to allow hostility to tear apart one's association. Religion is a concept that is very difficult to define. However, so many authors have given some definitions which will be x-rayed.

Etim (2001) opines that religion is a complex phenomenon. It is not just a belief that some mysterious beings exist. On the contrary, it is a purpose of life, the nature of the individual, and the ultimate explanation of things. Oconnel (2002, p. 25) simply defines religion as “The belief in spiritual beings”. Sibani (2014, p. 5) says that:

Religion does not have a unified definition. The more you attempt defining it, the more you become confuse in your position, so in the midst of this confused confusion, suffice it to say that religion is the quest for humanity to have an object of worship which directly or indirectly becomes their God or god and is the basis of their belief and driving force.



William (1960, p. 50) holds that religion is “the feelings, acts and experience of individual men in their solitude, so far as they apprehend themselves to in relation to whatever they may consider the divine”. Madu (2003, p. 46) opines that “religion means man’s recognition of the existence of a power or powers beyond himself, who as it were created the universe, sustains, preserve and provides for this universe”. Having viewed some scholarly definitions above, we can say that religion is man relating with God or gods or searching for the superabundant reality to obtain protection, to worship them and seek for their blessings.

A Look at culture

Every society is characterized by a unique culture which guide and order their lives and behavior. Culture is a complex system of shared beliefs, value, practices and material object that characterize a group of people. It is learned, dynamic, and symbolic system that shapes how individual understand the world and interact with others. Culture is that complex whole which involves knowledge belief, art morals, law, custom, and other capabilities and habits acquired by man as a member of society, (Sibani & Maduagwu, 2025). The word culture originated from the Latin word “colere” meaning “to inhabit, care for or till,” This Latin term evolved into “cultura,” which initially referred to the tilling of the land or agriculture. Overtime the meaning broadened to encompass the cultivation of the mind, skill and intellectual aspects of human beings.

According to Otite and Oginwo (2016, p. 86) culture is “the complex whole of man's acquisition of knowledge, morals, beliefs, arts, customs and technology, which are shared and transmitted from generation to generation”. Sibani (2014, p. 107) posits that “culture is the entity that incorporates the totality and is synonymous with the people's way of life, transmitted from age to age, generation to generation”.

Obiajulu (cited in Onwuekwe, 2006, p. 86) posits that culture is “The sum total of human creations, intellectual, technical, artistic, physical and moral. Culture is the complex part of living that directs human social life. The things each generation must learn and to which they eventually may add”.

Environment as a Concept

Environment has to do with the climatic and physiological structures of a land-area, the living pattern of people and animals that dwell therein, (Sibani & Chinda, 2024). In defining the environment, Scott (2005) states that the environment includes the continents, clouds, ice cap, animals, plants, forest and farms that comprises the landscape around us. According to Imerbore (2008, p. 3), “Environment is where we live, the ecological system subdivided into natural system, modified systems, degraded systems, cultivated system and built systems”. Edame (2006, p. 369) defined the environment as “the conditional circumstances and influences under which an organization or system exists, which may be described in terms of physical, chemical and biological features”. The environment consists of physical and non physical features that can be found, observed and felt as land, sea and air, and every living and non-living organisms. Anubha and Kaushik (2008, p. 1) defined environment as “the sum total of water, air and land and the inter-relationships that exist among them and with the human beings, other living organisms and materials”. Ibeh (2003, p. 8) defined environment as:

The term generally refers to the earth system which surrounds man, wider than the term ecology; it is the complex of physical, chemical, and biotic factors that acts upon an organism or an ecological community and ultimately determines its form and survival.

Bonn (1999, p. 9) defined environment as “the sum total of all processes and domains in which the interaction between nature and human civilization takes place, it encompasses all natural factors that influence or are influenced by human beings”. Oyeshola (1995, p. 3) defined environment as “the unit from which resources needed for human sustenance and development are obtained and into which human development is directed”. From the above definitions, it is obvious that environment has to do with the climatic and physiological structures of a land-area, the living pattern of people and animals that dwell therein. A major obstacle to investigating the role of religion in development is a widespread misunderstanding about what religion actually is. Gbenda (2010) posits that religion can help human existence to utterly depend on a healthy functioning earth system. Humanity can manage creation by their behaviour to keep it within the bounds of earth substance. Briefly, Christians traditionally believe in the prospect of a new and perfect world that will come into existence with the return of Christ to Earth.

Burleigh (2005) states that over several centuries, politics and States in Europe assimilated these originally Christian ideas of perfection. Development is one of the many coercive utopias of the twentieth century imposed by modern states that have adopted some of the character and techniques of religion. Inherent in this thinking are aspirations to eliminate evil in all its forms from the earth and the belief that human beings will, eventually, be able to achieve this goal. This ultimately reflects a Christian idea of humankind as pilgrims on the road in their final destination, where life will be as originally intended by its creator. People who are religious, however, are more likely to make this connection. It is not difficult to find examples of the ways in which people’s religious understanding of the world may have a bearing on development.

Religious Practices, Culture and Environmental Conflicts in African

The conflict between Christianity and African traditional culture in Nigeria extends beyond the religious to encompass broader questions of cultural identity, values, and social organization. The missionary promotion of Western culture as the natural companion of Christian faith created a false equivalence between Christianity and Western civilization that led many Nigerian converts to abandon not only traditional religious practices but the entire cultural matrix in which those practices were embedded, (Ajayi, 1965). The following are some of the practices that generates conflicts in African environs:

Sacrificing Twins and their Mothers:

In the traditional setting, the issue of human sacrifice is very predominant. The Killing of twins was very rampant before the advent of Western religion. Many ethnic groups in Africa believed that twins birth was unnatural and so either the twins were killed or the twins and their mother were killed, (Sibani & Amadi, 2024). Mbiti (1970) describes how an Udhuk woman preferred going to the bush to deliver when she knew that her time for delivery was approaching. The reason for this was that Udhuk people used to kill the twins and the mother. To avoid this, a woman would prefer going to the bush with a relation so that if she delivered twins or triplets she would kill one or two and return with one baby.

The killing of twins in Ohafia, Abireba, Bende and Alayi of Abia State of Nigeria was taken seriously. A woman who gave birth to twins or triplets was regarded as having polluted the “land” (Earth goddess). A woman was not expected to produce more than one child at a time. It is only animals and birds that nature made to do that and not human beings. Ogbajie (1995) says that such births bring sorrow to the family and to the woman in particular. The twins were killed by being put in an earthenware pot and thrown into the ‘bad forest’. (Bad forest is where evil spirits are believed to inhabit and people who died as a result of the wrath of God from lightning; smallpox, swollen body, etc. were buried in such forests). Such twin babies could stay alive up to two or more days before they died. In some communities, the mother of such babies was driven out of home and a small house built for her at the outskirts of the village. Note that these twins were sacrificed to the gods/goddess of the land. However, Mary Slessor, a Presbyterian British Missionary was very popular because of her work among the Efiks and Igbos. She protected twins and their mothers and also preserved those condemned by the traditionalists.

Massive Destruction/Demolition of Shrines and Sacred Grooves:

The massive destruction/demolition of shrines and sacred groves is another conflict area. Perhaps, this explains why (Wotogbe 2013, p. 47) opines, “The huge resources that would otherwise be generated through the tourism industry which is encouraged by the government nowadays is lost through reckless destruction of sacred groves”. Most of these groves house costly masks that were traded by barter for a piece of singlet, sugar, or mirror to the missionaries, which today are displayed for tourist attraction in many European museums. Christianity believes that God is worshipped in the church not in groves, and as such, wasting the groves for idol worship was not acceptable to them.

Suffice it to say that so many churches bought forests which are seen to be “evil forest” for church buildings. In some communities, most of the dreaded areas known to be the abode of the malignant spirit were donated to churches for them to contend with the gods. Churches took over these areas and built massive structures for the development of those communities, (Sibani & Nyama, 2024).

The Act of Sacrificing Humans to Avert Calamities:

Metuh (1998) posits that human life is very precious and should not be substituted for mere material development. The traditional society upheld this idea of the sanctity of human life and practicalizes it through religious rituals, various rites of passage, dedications, festivals and all kinds of initiation ceremonies. Through these, it drums it into the ears and consciences of adherents that human life in all its ramifications should be upheld and respected. Quarcoopome (1987, pp. 89-90) avers:

The act of offering human beings in a sacrificial ritual is a long-established practice in West African Traditional religion. This is in consequence of the belief that it is highest form of sacrifice and therefore the most potent. The occasion is usually a matter of communal or national importance. Then a human being is sacrificed to divinities in order that the society might be saved from some serious calamity such as flood, plagues, famine, drought and so on. The practice of human sacrifice as manifested in the daily exercise of wars, coups and counter coups, civil riots, political, economic, social and all sorts of upheavals, is still very much a



reality to be reckoned with; people die or are killed in the hope of bettering prevailing conditions.

Sacrificing Albinos to the gods:

According to Sibani (2009) human sacrifices take place almost daily somewhere in the world not only as offerings in the strictly religious sense, but in order to obtain purely material goals valued more highly than that which is offered. There is no gainsaying the fact that in Africa, the Albinos are referred to as blacks who lack pigmentations. Several parts of Africa have this kind of people killed and sacrificed to the gods of the land, because for them, they could see the feasibility of two blacks as co-parents begetting a white as snow child. The inalienable rights to life was denied those kids who could have contributed meaningful things to the society.

Sacrificing Humans to Gain Freedom:

Sibani (2009) revealed that dying or being killed for love of husband, wife, children, country and freedom, seems to be a daily occurrence in the world. All along the course of African history, people have died or killed for various beliefs. In the category are to be found the Mau Mau of Kenya, Frelimo of Mozambique, the Biafra civil war victims, Ken Saro-Wiwa of Ogoni and eight other Ogonis brutally beheaded and thousands of freedom fighters in Southern Africa. In War, the leader of the people urges them to sacrifice everything including their very dear lives, for whatever ideals. Such exercises can be described as human sacrifices. It is clear that men have a fierce determination to sacrifice and to be sacrificed.

Environmental Conflicts:

The most direct environmental conflicts between Christianity and African traditional culture in Nigeria involve disputes over specific natural sites and resources. The destruction of sacred groves, forests, and shrines by Christian converts represents one of the most tangible and irreversible environmental conflicts. In many parts of Nigeria, trees, forests, and water bodies that were protected by traditional spiritual prohibitions have been cleared, felled, or polluted by individuals acting on the belief that Christian faith liberated them from traditional taboos (Ntiemoa-Baidu, 1995). The shift from communal to individual land use, facilitated partly by Christian missionary influence, has also generated environmental conflicts. In the Niger Delta, for example, the breakdown of traditional communal land management systems has contributed to the mismanagement of mangrove ecosystems and fisheries resources, exacerbating the environmental damage caused by petroleum extraction (Ake, 1996). Similar dynamics can be observed in the forest zones of southeastern and southwestern Nigeria, where the weakening of traditional forest management institutions has accelerated deforestation.

There are also conflicts over the environmental implications of Christian evangelistic activities. The construction of large church buildings, the organization of mass religious gatherings that generate significant quantities of waste and the use of amplification technology that contributes to noise pollution are all aspects of contemporary Nigerian Christian practice that generate environmental tensions. While these issues may appear trivial compared to the broader dynamics of industrialization and urban growth, they are symptomatic of a religious culture that has not yet fully integrated environmental responsibility into its practice (Hessel & Ruether, 2000).



Religious and Cultural Sustainability of the Nigerian Environment in Africa African Environment and Sustainable Development Principle:

This principle protects the planet from environmental degradation, preservation of biological, cultural and ethnic diversity and empowerment of citizens to have an influential voice in decisions affecting the quality of their environment. The common good principle applies where the State through subventions and other financial incentive intervenes in environmental protection efforts. This is particularly the case where it is difficult to identify particular perpetrators in certain cases. Ibeh (2003) says that “the aim of this principle is to mobilize and sharpen environmental consciousness and know-how of private and societal actors towards acceptance and implementation of set environmental protection measures” (p. 105). The sustainability of African environment requires the preventive and precautionary laws to be put in action to stop further pollution or damage to the environment. Oyeshola (2008) says that international obligation should not allow activities which cause damage to territories of other states and areas beyond national jurisdiction. This principle stresses that environmental pollution or damage should be completely or as much as possible be avoided.

Ibeh (2003) stresses that it is a future –oriented measure of ensuring that the environmental protection is internalized in all the phases of production and distribution, so that present and future generations as well as the entire ecosystem are in no way adversely affected. The principle of polluter must pay provides that the costs of environmental pollution should be borne by those whose activities were responsible for causing the pollution. Oyeshola (2008) states that at the specific level, it has been held that identified polluters should be required to pay the full costs of the rectification of any environmental degradation that has occurred as a result of their activities. Ibeh (2003) opines that the aim of this principle is the avoidance or minimizing of environmental damage. Therefore, no one is immune from his moral and economic obligation to protect the environment. In this respect, policies promoting or perpetuating apartheid, racial segregation, discrimination, colonial and other forms of oppression and foreign domination stand condemned and must be eliminated in African environment.

Humans must not Use the Earth Wastefully:

Dorr (1990) said that when we use the resources of the earth wastefully, we are stealing from future generations and it is done at the expense of the poor. For the main breakthrough to come on the ground, the Christian communities and individual Christian must develop a spirituality which combines belief in God’s providence and human salvation in Christ with a deeper sensitivity to the beauty, the energy, and the fragility of our world. In this way, we can play our part in saving the world. Sibani (2022) posits that wastefulness of the resources of our environment is seen in the political actors in our African society. The manifestation of wastefulness is found in several abandonment of governmental projects such as abandoned roads, infrastructures like houses, schools, ministries, etc.

There is always no continuity in completion of projects worth millions and billions of naira by succeeding administrations in Nigeria and most African countries. It is painful how politicians waste the resources of their States by spending millions of naira on one small bottle of drink which if properly channeled could pay the school fees of the poor and educationally disadvantaged ones in the society. Also, Sibani (2022) avers that the act of investing in an unrealistic project by humans is very common and counter-productive in any given society.



We need to change our attitude towards humans and the environment as our actions are directly and negatively impacting on our environment and generations yet unborn. Some humans are very unfriendly and always throw away unused clothes, left-over food and valuables which can be beneficial to the less privileged amongst them. We need to do away with wastefulness and care for the poor and hungry in the society.

Humans must Live Peaceably with the Environment:

The Christian religion says: “blessed are the peacemakers for they shall be called the children of God” (Matt. 5:9). Environmental resources cannot be well managed in an atmosphere of hostility, conflicts, insecurity and so on. It is against this background that World Council of Churches (cited by Gbenda, 2010) states: It is also the debt owed by economically and politically powerful national elites to marginalized citizens, the debt owed by current generations of humanity to future generations; and so on a more cosmic scale, the debt owed by human kind to other life forms and the planet. It includes social damages, such as disintegration of indigenous and other communities. (p. 170).

Sean (1986), Borry (1988) and Dorr (1991) agreed in one view that the church can make a major contribution on the issue of ecological crisis, degradation and pollution by developing, preaching and practicing a holistic spirituality which promotes partnership with nature rather than exploitation of its resources. This involves a notable change of perspective in Christian teaching. It means abandoning the other-worldly, escapist spirituality which was common until fairly recently.

Religious Intervention on the Environment Via Teachings:

The ministers of the gospel should use the pulpit to preach against air pollution and environmental degradation. Paul II (1990) in a World Day of Peace said that air pollution is often due to lack of farsighted official policies or to the pursuit of myopic economic interests. The solution is economic activity. The needs to consider the fact that every economic decision has a moral consequence, and thus show increased respect for the environment. In making use of natural resources concern should be for their protection and cost entailed – environmentally and socially – as an essential part of the overall expense incurred. Nwachukwu (2010) said that the created world exist as a network of lives woven from threads of dependence and interdependence. In their governance of created nature, human beings need wisdom to understand the interconnections that make up the integrity of the ecosystem and which enhances its generative potentials. Therefore, an attitude of domination and triumphalism over nature and nature’s exploitation for humanity’s immediate need is an environmental injustice against God’s “Shalom”, against nature and against future generations. The consequence of this act of injustice is environmental disaster. With this idea, he exposes the impact of natural oil exploration on the socio-environment of the oil producing communities of the Niger Delta of Nigeria

Benedict XVI (cited in Gbenda, 2010) said that emphasis on climate change and protection of creation is on greater sense of international solidarity. This is a responsibility that present generations have towards those of the future, a responsibility that also concerns individual states and the international community. Natural resources should be used in such a way that the immediate benefits do not have a negative impact on living creatures and humans both present and future. The church should fight against environmental degradation and



promote integral human development. Apart from global warming, greenhouse gases are also responsible for the ozone layer depletion. Benedict XVI (2009) called for a global solidarity in tackling the problem of climate change, deforestation, environmental degradation and pollution and the loss of biodiversity. Sadly, as reflected in the outcomes of Copenhagen, a global consensus on a united way forward in caring for the earth was not arrived at. But humans cannot afford to be indifferent to the signs of the times such as climate change without risking their survival and wellbeing.

Moltmann (1985, p. 224) understood the human lordship over the earth as a “lordship exercised by a tenant on God’s behalf”. Pawlikowski (1994, p. 44-45) added that “it is a caring role model on God’s ultimate dominion, a God-life responsibility for the natural world”. Igbo (2010) opines that humans, therefore, would be over stepping their limits were they exploit the world’s resources to the detriment of the land, plants life, animals, rivers and sea. Paul VI insists that any ill-considered exploitation of nature by humans put humans in the risk of destroying nature and becoming in their turn the victim of this degradation. Material exploitation of nature brings along not only adverse consequences of pollution and illness but also creates an environment for tomorrow which may well be intolerable. Paul II (cited in Igbo, 2010, p. 50) said that “humans are empowered that they should communicate with nature as guardians and stewards and not as heedless exploiters and destroyers”.

Religious Intervention on the Environment through Education:

This is simply a reflection which authorizes an eco-theological reversal of Jesus’ expression in Matt 16:26: what then will a man gain if he wins heaven and losses the world? It then means that the journey towards heaven rightly understood as salvation involves taking care of the earth and environment. Nwachukwu (2010, p. 26) says “if you do not love trees, you cannot love God”. Definitely, we are going to be judged on the tenderness and respect we manifest towards nature as expression of the glory of God. The care for the earth has to be done through urgent practical and concrete actions.

Ukwuije (2010, p. 26-27) well articulated the impact of religion on the environment thus: To make the earth habitable beyond the present generation and to guarantee sustainable and responsible care of the earth, we call upon the particular churches to: - Promote environmental education and awareness, - Persuade their local and national governments to adapt policies and binding legal regulations for the protection of the environment and promote alternative and renewable sources of energy; and - Encourage all to plant trees and treat nature and its resources; respecting the common good and the integrity of nature, with transparency and respect for human dignity. Since the problem requires major changes in values, behaviour and way of life; science, technology, economy and government are necessary components for the conservation of the environment but they are insufficient.

Gbenda (2010), states that religious scholars and theologians are taking up the common theme that environmental crisis as merely a symptom of a deeper spiritual crisis. The implication in the words of Fohz (2003, p. 9) is that “whatever may occur within the realms of technology and politics, the environmental crisis cannot and will not be resolved unless its spiritual dimensions are addressed”.



Sustainable Cultural Practices:

African traditional culture in Nigeria has produced a range of practices that serve as effective mechanisms for environmental conservation. Among the most significant are sacred groves and forests, which function as de facto nature reserves, protecting indigenous biodiversity from human exploitation. These sacred landscapes are preserved not primarily for ecological reasons but because of their spiritual significance; yet their conservation value is real and measurable (Ntiamoa-Baidu, 1995). Totemic taboos represent another important conservation mechanism in Nigerian traditional cultures. Many ethnic groups maintain taboos against killing or eating certain animal or plant species that serve as clan totems or are associated with particular spiritual forces. These taboos effectively create protected status for specific species, contributing to local biodiversity conservation in ways that parallel modern wildlife protection legislation (Mbiti, 1969). Among the Igbo, for example, certain trees such as the Iroko (*Milicia excelsa*) are regarded as sacred and may not be felled without elaborate ritual procedures, effectively protecting them from casual exploitation. Traditional farming systems in Nigeria also reflect a sophisticated ecological consciousness.

The practice of shifting cultivation, while sometimes criticized for its land use intensity, is in its traditional form a sustainable system that allows forest regeneration and soil recovery. Indigenous farmers in Nigeria developed a detailed understanding of soil fertility management, using organic matter, ash, and strategic fallowing to maintain agricultural productivity (Gyekye, 1996). The integration of tree crops such as oil palm, shea butter, and locust bean into farming systems provided both ecological diversity and economic resilience. Water resource management in traditional Nigerian culture also reflects environmental wisdom. The designation of certain rivers, springs, and lakes as sacred sites effectively limited fishing pressure and water extraction, allowing aquatic ecosystems to regenerate. Many communities observed seasonal fishing bans enforced through traditional authority structures and spiritual sanctions, practices that functioned much like modern fisheries management regulations (Berkes, 1999).

Conclusion

The conflicts between the two systems, while real and consequential, are not insurmountable. The growing convergence between creation care theology in Christianity and the ecological wisdom of African traditional culture offers a foundation for constructive dialogue and integrated environmental action (Jackson & Sibani, 2026). The syncretic religious traditions that have emerged at the intersection of Christianity and African traditional culture demonstrate that creative integration is not only possible but has already produced vibrant communities that draw on the strengths of both traditions.

This research revealed several factors that engendered conflicts between religion and culture in African environment. Several responsibilities expected of religious organizations in Africa for the sustainability of her environs calls for religious intervention on the environment through education, religious intervention on the environment via teachings, humans must live peaceably with the environment, humans must not use the earth wastefully and African environment and sustainable development principle. The above should call for change of attitude and environmental friendliness.



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