



AN ANTHROPOCENTRIC APPROACH TO CHRISTIAN RELIGION, FOREST, ENVIRONMENTAL CONSERVATION AND CLIMATE CHANGE IN KOLO CREEK

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ABSTRACT: *This study tries to examine anthropocentrism as an environmental ethical theory which is applied by the Christian Religion towards the treatment of the environment particularly in terms of the disvirginning of the virgin forest that adds to the survival and existence of man. The study adopted expository, textual analysis and empirical methods. The study revealed that Christian Religion with the adoption of the anthropocentric theory sees man as the center of value and that all the virgin forests which contain non-human creatures that contribute to man's survival and existence, the ecosystem, the food chain and the interdependence of man with its environment and surrounding that leads to the improvement of the ozone layer and the improvement of climate change is destroyed and decimated by man due to the imbibing of the Christian Religion and the discarding of the African Traditional Religion by the Kolo Creek Clan people. Therefore, it concluded that there should be a balance between the Christian Religious doctrines as practiced in Africa.*

KEYWORDS: Anthropocentrism, Christian religion, Climate change, Environmental conservation, Forest.



INTRODUCTION

Man is a being created by nature and it inhabits the world with other creatures seen and unseen. Man interacts with the physical world with the physical environment that makes life meaningful to its existence. The meaningfulness or meaninglessness of life that man lives depends not only on the physical beings and the surrounding environment but also spiritual impact on man. Man's quest to conquer nature either physically or spiritually has made man opt for means and ways of interacting with the spiritual world and the temporal world. It is so because man has now realized that it is not only the physical beings and the surrounding environment that gives meaning to its existence but the spiritual as well. Also, that the spiritual beings still control the activities of man in the physical world, so man has to devise means of interacting and communicating with the spiritual being to obtain/achieve its purpose or whatever it desires.

This quest by man leads to the discovery of different religions and religious practices by man in the world. Some are part and parcel of the tradition and culture of the people while some are propagated and planted from other lands to the people. Some religions in the world are African Traditional Religion (ATR), Christianity: Catholic, Anglican communion/church of England), Methodist, Winners Chapel, Jehovah Witness, Christ Tabernacle of Life Assembly, Lutheran, Baptist Mission, Assemblies of God, Cherubim and Islam, Buddhism, Taoism, Sikhism, Confucianism, and Hinduism, among others.

But for Kolo Creek people, the religion practiced by the people is Traditional African Religion (ATR), all other ones practiced by nature are outlandish/foreign to them, the African Traditional Religion was the means devised by them to communicate, interact and have contact with the spirit world. The ATR was used as a means for them to have a cordial relationship of convenient and comfortable wellbeing and welfare between the physical world and their surroundings as well as the spiritual world. All their activities, social, economic etc. revolved around this religion of ATR for a better living.

However, in the first part of the 20th century, through colonization the Christian religion was established in the area. The Christian faith that was established in the area was the Anglican Church. In Kolo Town, it was established 1907, Otuogidi - 1910, Otuabagi – 1905, Otuakeme – 1904, Amurukeni – 1914, Emeyal I – 1900, Emeyal II – 1900, Imiringi – 1910, Otuasega – 1914, Oruma – 1919, Ibelebiri – 1910, Elebele – 1910, Otuegwé II – 1901 and Otuabi – 1912. (Okpara, 88-90)

The advent of Christianity brought a new wave of change on the thinking pattern, life and the environment of the Kolo Creek people which this paper tries to discuss.



The Concept of Anthropocentrism

Anthropocentrism simply means human-centered value theory. The theory holds that man is the only species that possess intrinsic value and that non-human nature is valuable only if it is valuable to man and his purposes.

Put differently, anthropocentrism is the view that the needs and interests of man are of paramount importance and of exclusive values in nature. It is a human welfarist ethics that looks only at the worth of the environment from the perspective of its extrinsic instrumental value or in terms of its utility or usefulness to mankind (Ezedike, 68).

Anthropocentrism environmentally places man at the center of the conceptual scheme of things. Thus environmentally, actions are positively or negatively seen if and only if they benefit man. Other creatures termed environmentally as non-humans such as mammals, birds, fishes, reptiles and insects including inanimate natural members of the ecosystem like plants, streams, rivers, oceans, and soils are placed outside the sphere of one moral universe.

Christianity

Christianity and Judaism have a common root in the religion of the scriptures that Christianity calls the 'Old Testament'. Christianity shares with Judaism the moral basis of the Ten Commandments (Thompson, 263) and the Jewish Torah is part of its own scriptures. Torah is the first five books of the Hebrew Bible and includes rules for dealing with religious, ethical and social concerns. The best known core statements of these rules is the Ten Commandments and the moral principles of the Torah was summed up in the first century BCE by Rabbi Hillel.

However, Christianity interprets the rules of the Torah in the light of the life and teachings of Jesus Christ, a significant feature of which was that Jesus was prepared to set aside the detailed requirements of the law in the interest of an expression of love or compassion in particular situations. (However, in doing so, the scriptures suggest that he was not setting the law aside, but rather fulfilling and completing it) (Thompson, 263).

As the Gentiles joined the Christian fold and its emergence as a separate religion, the social custom and many of the rules given in the Torah were no longer taken as the base for a Christian life.

Nevertheless, Christians and Jews hold a common core of moral tradition (Thompson, 263). Christianity makes a point of emphasizing that it is based on faith in God and in Jesus Christ, rather than obedience to religious rules where it shares the same values (Thompson, 263). A source of authority for Christian morality varies in terms of emphasis from one Christian denomination to another. They however include:

1. The authority of the scriptures (regarded as inspired by God);
2. Human reason (particularly as used in applying a natural law basis for morality and in the application of traditional moral rules to new situations);
3. Conscience (as given by God);



4. The direct inspiration of the Holy Spirit (particularly emphasized within charismatic church); and
5. The authority of the church (believed to be inspired by the Holy Spirit) particularly for Catholics, the pronouncement of the Pope, the Bishop of Rome (Thompson, 264).

Differences of emphasis between different groups on Christians may generally be traced back to which of these sources of religious and moral authority take precedence. In general, for example, the Catholic Church has emphasized the authority of the church teachings and the Pope, and gives human reason a supporting role. By contrast, some protestant groups place far greater emphasis on the divine inspiration of the scripture. There is also a wide variation in the appreciation of the role of human reason (Thompson, 264). Some see it as God-given and able to aid with the interpretation of scripture or of national law, others see reason as 'fallen' and therefore of limited value.

The culture affects the economic, social, political, psychological, and spiritual lives of the people. As a result of the culture various traditional forests are reserved and preserved.

During the Agholo (Kolo) traditional festival performed at the beginning of every new-year. This feast was performed with masquerades. The masquerades were in two groups, some were on land while others were in canoes along the river. The purpose of the festival was to clear, scare evil spirits and diseases from the town. The town was cleansed through sacrifice and also the masqueraders were directed by the fetish priest to the spot of sacrifice.

In short, the festival involves a lot of sacrifices led by the chief priests. The festival is performed mainly in traditional rites. In the Eyal Agholo (Kolo Festival) which was celebrated for eight (8) days, in the morning on the day of the Eyal (festival) each elder would go to their respective family god shrines which were usually all in a virgin forest to perform traditional rites till dawn, either which they return to the shooting of dare guns believing that by doing so they are dominating evil spirits in the country.

In celebrating the Eyal (festival) each of the families especially the aborigines/original settlers had their separate location/site for the performance of the festival in the bush. It was after each family had performed the rites in the various shrines in the forest that they had Ogele processing from the shrine in the forest to the town from their separate sites. The Inyade group of families performed their traditional rites in a shrine called Eririka-Inside situated in a forest between Ayakoro and Ellele bush.

The Egbesu group of families performed their traditional rites in a virgin forest between Emerepere bush and Okedum bush called Abadi. The Okurozeghe family performed theirs in a virgin forest opposite Kolo II called Egeliyai. Iduom and Ekata families on behalf of the Elemi group of families performed their festival in a virgin forest called Eriripo Ekata and Idiome.

The women on the other hand, as soon as the elders returned from the shrine in the forest on the performance of the traditional rites, would sweep their homes and all dirt including ashes would be carried and dumped into the Kolo Creek stream at its southern end of the town. The women in



their return would prepare food, dishes, catering fishes and meat. Thereafter the Ogele, the men would come eat and feast with them, followed by display of cultural troupes.

The Eyal Agholo (Kolo festival) involves mostly spiritual worship and traditional rituals and rites in cleansing the town. Apart from the above-named forest where rituals/traditional rites were performed during the festival, there are other forests where the gods/deities of different families are worshiped and the shrines located. We have the Aghologho forest where the Oweifa family deity/shrine was located.

Imumkelele a forest where the Imumkelele deity/shrine of the Emugbom family is located. Aloghom is the forest where the Aloghom deity/shrine of the Egbesu family is situated. Ebazo forest is the forest where the Ebazo deity/shrine is located. It is a god owned by the Okiata family unit of the Inyade group of families.

Apart from these deity/shrines in the forests, there were other virgin forests that no deity/shrine is situated but it was forbidden. The reason being that it was believed by the people that the forest was the abode of evil spirits and no person farms, kills wild creatures, or cuts down trees. One such forest was the Eghalaghala forest. It was a virgin forest owned by the Abonu family in the Inyade group of families. Eghalaghala forest is in a bush called Okuoma. The people believed that there were evil and dangerous spirits in that forest and that whoever cleared it for any farming activities, hunting, killing of animals of any kind etc. would receive the wrath of the spirits in the forest by death. So, no one dare do anything there, it was a conserved and preserved forest. Ekogha is also a forest that has no shrine/deity been worship but it was believed by the Kolo people that it was dangerous for human being to perform any activities there because the forest is abetted by evil and dangerous spirits. Clearing the bush either part or whole of the forest must receive the wrath of the gods that reside there by death or serious punishment if it was not done intentionally but done intentionally is must be death. This also applies to Eghalaghala forest. The Ekogha forest is owned by the Ekparba family unit of Inyade group of families. And Okpagimanam forest is a forest also forbidden by the people. It was believed that evil and dangerous spirits reside there and any attempt to clear it or perform any human activities in the forest will automatically attract the wrath of the evil spirits or goes in the forest. Okpagimanam forest is own by the Abonu unit family of the Inyade group of families. However, it is worthy of note that in the traditional resting day in the week called Ake which is the fourth day, nobody nears these forbidden forests of any reason. This 4th day which is traditionally like present day Sunday is up till date a Holy and sacred day for the people. It was believed that the Ake day is for man to rest while it is for the gods, spirits, deities and the entities in the spiritual world to make use of the day. The Ake day is dedicated to the gods, spirits, deities, divinities etc. so since it is a day for the spiritual world whoever dare goes to those forbidden forests or goes to bush generally for farming must meet the wrath of the gods, spirits etc. either death or very serious punishment and apart from these forests been forbidden at all times, it was even more serious and dangerous in Ake days.

Apart from these forbidden forests, all the communities in Lolo Creek Clan have forbidden the burial grounds. The burial ground/cemetery is all forbidden forests. Nobody does any activities in it. It is because the Kolo Creek people are by extension African revered the dead, it was considered that where they are buried is their home and nobody is allowed to disturb that forest for any reason



whatsoever. In addition to the cemeteries, at Otuasega community, they have Edum Ifie forest that is forbidden as well, nobody kills fish in and around the place or do anything in the forest. In Emeya II Town, we have the Onu forest where the Onu deity/shrine is situated, it is a virgin forbidden. The forest is totally forbidden, nobody dares to clear it for whatever purpose(s).

The Otuasega community king's burial ground. This forest is a burial ground/cemetery meant for the burial of exclusively for kings. It is a forbidden forest in Kolo Creek clan. Also, is Oghodom forest where the Oghodum deity/shrine of Akari/Igbo family of Ehem group of families is situated. In this forest, nobody dares clear it for farming or for any reason whatsoever or perform fishing activities during the rainy season, doing so attracts the anger of the god with death.

That notwithstanding, however, following from our discussion on the forest and the purpose of these forests in Kolo Creek Clan, we discussed that the emergence of these forests was not intentionally done, they emerge unintentionally as a result of the people's question to have enough security on their lives, live a meaningful life that dwells in the good wellbeing and welfare of the people, through a proper relationship with the spirits and the spiritual world. The people believed that for them to live in a good working environment, good health conditions and protection, good social life, good economic conditions, man must have a cordial relationship with the spirit world. Man cannot strive well without having a good relationship with the spirit being whether good or bad.

It is the spirit that shapes our moral standards, gives fertility to the land, gives fertility to man, gives long life to man, safeguard or reserve man from adversaries and bring good fortunes to the living. The spirit being goes avenge on our behalf and ensures that man lives with his surrounding environment peacefully. That is why the gods are invited to come cleansing our community for us not physically but the spiritual because man lives with both the physical and the spiritual being. For whatever man does in the physical world, man must seek the advice and direction of the spirit being, man must seek for protection through the various gods/goddesses/deities. That is why man has various gods with various areas of jurisdictions for instance, god of harvest, love, thunder, healing, rain, sun, water, theft, fertility etc. this shows that man has a constant relationship and connection with the spirit. Man communicates and communes with the spirits through rituals, sacrifices etc. While man's attention particularly the Kolo Creek people were concerned about their welfare and wellbeing for their survival and existence little did they realize that they were indirectly preserving and conserving the forest of man. These forbidden forests now became a good source of food and raw materials for man. As the forests are forbidden, different wildlife species living in the forest are safeguarded from being killed by man, even the plants are untouched, the ground/soil is left fallow and finally becomes fertile, the trees/plants produce fruits that man picked for survival. That apart, the forests serve as a reservoir for medicine from the plants for man and also medicinal raw materials for man's survival. The large expanse of forbidden forests serves as recreational facilities, aesthetic value from its landscape and canopy for the various plants and animals that are found in these forests. And these forests could serve to sacrifice value for scientists because the scientist could go there to discover a lot of natural things especially in the area of Biology and medicine and pharmacy for the good of man. As a recreational face, this paper could go to those forests to see the workings of nature through the activities and lifestyle of the wildlife species there in those forests.



Besides, the trees/plants in this forest produced fruits that could be sold by the inhabitants for their economic survival like the mango used for preparing soup called in the Agholor Language Omir Edum.

Furthermore, these forests serve a value for its own sake. That is the sake of being a forest and maintaining the ecosystem and the habitat of plants and animals.

With these and other values to these virgin forests, the Kolo Creek people unknown to them were conserving and preserving the environment for the survival and maintenance of man as nature. Since the forests are forbidden, there is the normal food chain in the habitat; there is no disturbance in the ecosystem and the bio-diseasing in the environment. And the plants and animals in the forest maintain a normal mode of life, and the forest with the various biological interactions and activities taking place in these forests contribute greatly to the improvement of the ozone layer thereby improving the climate change of the environment for the survival and movement of the existence of man.

Christian Religion, Forest and Environmental Conservation in Kolo Creek Clan

In virtually all cultures and religious traditions, one can find creation myths. It is these varied creation myths that gave rise to different religions, belief systems, traditions, cultures, attitude towards the environment and natures creations in general the world over. It is the different religious traditions that gave rise to the belief systems and worships.

In the Judeo-Christian story, some found a vindication of the value of nature while others have seen a mandate for human dominance (Gruen & Jamieson, 1994:1) we are told that before creating Adam, God surveyed nonhuman nature and “saw that it was good”; he blessed the animals and commended them to be fruitful and multiply⁶. In the peaceful kingdom before Adam’s sin, both humans and animals are only vegetables (Gruen & Jamieson, 1994: 2), but after violence corruption swept the Earth, God decided to ‘make an end to flesh’.

Before the flood, however, God commanded Noah to take into his ark two of each animal. After the water had receded, God gave the animals to Noah for food, but he promised both Noah and the animals that he would never again send a flood to destroy the earth (Given & Jamieson, 1994: 2). Here, it is very clear that from the Judeo-Christian creation and history of the earth that pervades the whole of western culture and religious belief system, it has an exploitative and explorative attitude towards nature and what is there of. All of nature is meant for man’s use. Gruen and Jamiesen state thus;

It may be that there is no single attitude toward nature that is expressed in the Bible. Nevertheless, it is undeniable that for most of its history, western culture has been characterized by a highly exploitative attitude toward nature, often justified by appeals to God’s plan (1994: 2)

Following from the above quotation, western culture and history influenced philosophers from the western about their views on nature. One of such ancient philosophers was Aristotle from Greece. Aristotle believed in “natural teleology”. Natural teleology is the idea that everything in nature exists to serve some purpose; for example, the sky rains in order for corn to grow (Gruen &



Jamieson, 1994: 2). According to Aristotle, there is a hierarchy in nature; plants exist for the sake of animals, and animals exist for the sake of humans. In short, to Aristotle all of nature is at the disposal of man for exploration and exploitation for its own use and benefit. Nature is subject to man for its survival and existence. For Aristotle destruction and construction of nature is deformed by man and alone.

Aristotle would say:

... Then, nature does nothing without an end and nothing in vain, it is necessary that nature made all these on account of men. Hence, the craft of war will be by nature a sort of art of acquisition (for hunting is a part of this) which one ought to use against wild beasts and those naturally ruled, do not submit, since this sort of war is just by nature (Gruen & Jamieson, 1994: 20).

Further, the view that humans are of the pinnacle of nature and that everything exists for their sake has been an important influence on western political and legal thought. John Locke developed a theory of property and acquisition of private property that is often appealed to. According to Locke, God gave all of nature, including the “inferior creatures” to mankind to hold in common. But land that was left idle was a waste and without value. By mixing his labor with land-tilling, cultivating, planting, and so on, a man improved the land and thereby came to own it (Gruen & Jamieson, 1994). For Locke, man can exploit and explore nature for its survival and existence. The view that nature was created to man’s survival and everything was created to serve man’s purpose received a serious setback from Charles Darwin. Darwin showed how purposeless biological processes operating over geological time could have produced the diversity of life that seems so miraculous. Rather than God creating distinct, immutable species arranged in hierarchical order with humans at the top, Darwin argued for the community of all life. In his view, humans are not so much fallen angels as risen apes (Gruen & Jamieson, 1994). It is interesting to contemplate a tangled bank, clothed with many plants of many kinds, with birds singing on the bushes, with various insects flirting about and with worms crawling through the damp earth and to reflect that these elaborately constructed forms, so different from each other, and dependent upon each other in so complex manner, have all been produced by laws acting around us (Gruen & Jamieson, 1994). These laws taken in the largest sense being growth with reproduction; inheritance which is almost implied by reproduction; variability from the indirect and direct action of the conditions of life, and as a consequence to natural selection, entailing divergence of character and the extinction of less improved forms. Thus, from the war of nature, from famine and death, the most exalted object which we are capable of conceiving namely; the production of the higher animals, directly follows. There is grandeur in this view of life, with its several powers having been originally breathed by the creator into a few forms or into one: and that, whilst this planet he's gone cycling on according to the fixed laws of gravity form so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved (Gruen & Jamieson, 1994).

Moving further, J.S. Mill believed in the preservation and conservation of the environment and the habitat. A world, from which solitude is extirpated, is a very poor ideal (Gruen & Jamieson, 1994). Solitude, in the sense of being often alone, is essential to any depth of meditation or of character and solitude in the presence of natural beauty and aspirations which are not only good for the individual, but which society could do without. Nor is there much satisfaction in contemplating



the world with nothing left to the spontaneous activity of nature: with every rood of land brought into cultivation, which is capable of growing food for human beings: every flowery waste or natural pasture plowed up, all quadrupeds or birds which are domesticated for man's use exterminated as his rival food, every superfluous tree rooted out, and scarcely a place left where a wild shrub or flower would grow without being eradicated as a weed in the name of improved agriculture (Gruen & Jamieson, 1994). if the earth must lose that great portion of its pleasantness which it owes to things that the undiluted increase of wealth and population would extirpate from it, for the mere purpose of enabling it to support a larger but not a better or a happier population and for the sake of positivity that they will be content to be stationary, long before necessity compels them to it (Gruen & Jamieson, 1994).

In the Judeo-Christian story, particularly, Christianity sees man has been given the authority by God to dominate and subdue nature. That whatever is on earth is given to man for its survival and existence, including the gods/goddess, spirits, divinities, snakes, and animals, among others. In short, all things on earth are given to man for use. That God gave man the mandate and authority over the creatures in this world is what Aristotle calls natural teleology. It is in man that everything in nature exists to serve some purpose for the good of man. And all of nature is meant for man's use.

With this position of Christianity, when it came to Kolo Creek, the converts see themselves as above all the traditional rites and rituals performed by the people. The pouring of libation to the gods/deities, divinities, ancestors were frowned against by the Christian converts. Preaching that God says all the divinities, gods, goddesses are not genuine gods. That the only genuine god is the one believed by the Christians and it is only one god.

The argument for use, exploitation and dominion of the natural environment by man comes from two perspectives, one from religion and the other from science. That is, those human beings are the highest form of natural creation and therefore shared have total dominion over nature and what is therefore nature existed strictly for the use of human beings and nothing more.

The Western religion particularly Christianity seems to take this position concerning the status of man in nature and its spirituality over nature. Thiroux states thus:

Western religions seem to support the stance that people, although related to nature, are yet other and higher than nature by virtue of the spirituality that has been conferred upon them by God. No other beings in nature have such high status as humans, therefore, they do not deserve the same ethical considerations as humans do., It is strictly up to human beings to decide what the value of nature is, since it has no value in and of itself (444).

The other argument in support of man's dominion over nature adopted by Christianity is the one that comes from the evolutionary scale and natural order of things, which places human beings at the top of everything. Humans by virtue of their fantastic brains that are considered to be the highest achievement of nature and evolution should obviously have dominion over everything else in the natural world (Thiroux, 445). Human have shown is through their ability to reason and invent even through nature towers over them in since, they are capable of harming nature as all in it by controlling seas, rivers, streams, lakes, forests, animals, leveling tallest maintains, cutting down



thick forest and versing nature's ferocious species of animals. Though in some cases nature controls man like in floods, earthquakes, tidal wars, tornados etc., man has been able to overcome it by devising means of predicting them before they occur. So, Christianity armed with the doctrine, man's position in dominating and exploitation of nature was able to preach and teach the new converts to imbibe this creed.

All other Gods were fetish gods and fake, that there are no other deities, gods, spirits that protect, safeguard man and that God does not reside in a particular location for that man has absolute control and dominion over all spirits and creatures in the Christian God. So based on the Judeo-Christian doctrine of the segmenting and authority of man over nature and nature existence for the benefit of man, the Christians deforest the virgin forests in the area for man's use.

All the virgin forests in the area that the people's shrines/gods were used during the festivals for the cleansing of the community, the forbidden forests that the deities of the various family shrines are located and offering as well as rituals were conducted were cleansed. Those that were not cleared, people went and killed animals, fish in the swamps in the forest. The killing of animals by man leads to the decimation and extinction of various animals' species. Thiroux states thus:

Because of the encroachment of civilization as when forests are cut down and towns are built, the natural habitats of animals have shrunk significantly or been destroyed. In addition, because of the continuing demand for animal skins, parts and trophies, whole species have been slaughtered to the point of extreme endangerment or extinction. (441)

In some cases all the hardwood that had not been tampered for years were sawn down through sawing machines. And the wood is sold to outsiders. Though the destruction of these virgin forests were not done instantly, it was gradual loss as the elders who took care of them and the chief priest in charge of them grow old and die, no other person in their family was ready to control with the service and management of the deity/god so it was gradually attacked by the continuously going into these forests to do what activities or the other. This led to the total deforestation of the forbidden forest. In some instances, the family would give the virgin forest to a church that needs land for development etc.; The Ekata/Iduom families gave out theirs to the Baptist Church, Aka gave theirs to the Anglican church Ekparba (Inyade) gave Otubhe' bush to the Baptist church etc. Also, almost all the virgin forest for the burial ground has been deforested due to the influence of Christianity in Kolo Creek Clan.

The influence of Christianity has made even Eghalaghala that houses thousands and thousands of wild mangoes used freely by everybody in the area as a means of making money during the period of production/harvest to be extinct because people have penetrated into the forest, and decided to cut down for commercial purpose. Christianity in other words contributes greatly to the destruction of our ecosystems, habitat and the environment. This virgin forest that serves as some of the food and raw materials, sources of medicines, serves as recreational centers, aesthetic purposes, and the natural value and as a source of scientific value is removed totally through the influence of Christianity.



Christianity encourages the destruction of the environment in general and prevents the maintenance of the ozone layer but rather encourages the depletion of the ozone layer to the survival of man in the world thereby making man have a disconnect with nature.

CONCLUSION

Based on the Judeo-Christian position about man and the world where man is seen as a creature created to dominate everything on earth for its survival. Again, that all things created in this world exist for man and no other being, it goes to show that man is the determinant of both the physical and the spiritual on earth.

Some things are for man and man has dominion over all of them that inhabit on earth, Christianity instead of adding value to our environment rather destroys man's suffering. Christianity is anti-environment. Christianity encourages the destruction of the ozone layer through the destruction of the virgin forest that gives us life since plants get man oxygen and the plants take our carbon-dioxide for survival.

Also, since Christianity encourages the destruction of the environment, first for development, Christianity narrowly encourages the depletion of the ozone layer.

Christianity is partly anti-environmental friendliness because it is man centered. It encourages the destruction of the virgin forests that gives life to man due to the interdependence of man and the surrounding for sustenance and continuation of the natural environment for survival and existence of man in the society.

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