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Ibuanyidanda Neotic Propaedeutic Principle as an Afrocentric Environmental Prognosis to the Problems of Climate Change in the Twenty First Century

Ubong Iniobong David[1*], Efio-Ita Nyok [2]

[1, 2] Department of Philosophy, University of Calabar, Cross River State, Nigeria.

E-Mail: *ubongbrave@gmail.com. effioitanyok@gmail.com*

Abstract: The activities of man and other beings on a daily basis has been the primordial antecedence for the negative changes experienced in the environment today. Nature in its rudimentary state was harmless and friendly to man and its inhabitants. But owing to the egocentric approaches of man towards the environment, fundamentally for the purpose of earning a living and advancing development, man manipulates every available resources to his favor including the environment. These egomaniacal demeanor has propelled the once harmless nature to react against human beings, causing socio-economic and psychological damages. Climate change to this end has been defined as a change in oceans, land surfaces and ice sheets occurring overtime scales of decades or longer. It expresses itself in the evidence differentiation from the usual sun radiation, volcanoes, internal virility in climate system or human system. The twenty first century is facing the boomerang of the human seeds sown on the climate. It becomes imperative for Africans to align with the rest of the world in fashioning out an approach to tackle climate change and other related environmental issues, and curb the present and predicted damages. To this end the paper proposes Innocent Asouzu's complementary Noetic Propaedeutic principle as the viable prognosis towards fostering environmental peace, mutual co-existence with all other beings within the horizon to bring about climate change. The paper explores the philosophical methods of analysis and prescription in its research.
Keywords: Ibuanyidanda, Neotic Propaedeutic, Climate Change.

INTRODUCTION

Over the years, Philosophers of environment have channeled a plethora of philosophical questions towards the issues bedeviling the environment, in a bid to foster climate peace. Some of those questions take the form of who or what is man? What or who is the environment? Between human beings and the environment, which being is superior to the other? Can man exist without the environment or can the environment exists without man? Do human activities affect or do not affect the environment? Do the changes in the environment affect the survival or existence of human beings?

These and many questions are matters burdening philosophers, as they love to argue about, and or ask questions and question the answers towards grasping truth [1]. It is the exclusive reserve of philosophers to delve into questions that hinges on the nature of the universe generally, using the instrument of wonder [2]. One of the objectives of wonder and philosophical questions is to guide humanity about the knowledge of the world and how life can be ordered meaningfully [3].

This paper raises questions about and offers responses to the various issues hovering around the climate in the twenty first century. It cast aspersions on the truism that the temperature of the earth has gradually been on the high side between 1880 to 2019 and argues that these changes are sequel to the increased activities of man that welcomed the era of the industrial revolution. Owing to these findings, the year 2016 was known as the 3rd consecutive hottest year in the history of man and since the principle of recording began.

Consequently, continual interrogation of natural balance with humanity's extreme deliberate actions and or inactions will result to environmental rebounce. Thus, nature and its environmental contents will act in reaction to human activities, which would amount to severe implications to humanity. The untold hardship and weather changes taking place in the twenty first century is no doubt attributed to the behavior of human beings to the environment. It is a typical expression of Newtons second law of physics "for every action there is an equal and opposite reaction" [4]. Climate change is the reaction of human activities, and these changes are bound to increase if alternative measures are not taken to relate with the environment. In tandem with Henderson,

[*]*Corresponding E-mail: ubongbrave@gmail.com*

> There is broad consensus in the scientific communities, that this warming has been largely driven by increases in atmospheric GHGS particularly carbon dioxide(Co2), methane (Ch4) and nitrous oxide (No2)…the primary sources of year-on-year GHG emissions are the burning of fossil fuels (coal, oil and gas), with important contributions from the cleaning of forests, agricultural practices and other activities [5].

Statistics have shown that fossil fuel consumption for electricity and heat production generates about 25% of total GHG emissions, industry 21%, transportation generates 14%, other energy 10%, building 6%, while agriculture, forestry and other land uses contribute the remaining 24% of total emissions [6]. The above produced activities are termed controllable, because they are generated by human activities which in turn have harmful boomerang effects on man.

In African ontology, the idea of identity is symmetrical to the society. Personhood is directly linked to the expression a person gives or receives from the community he or she exists in. One cannot exist outside society, but in it. Person is not an internal construct but an external thing. It is a social concept not a psychological one [7], the only rational way a person can conceive of him-/herself as a person is in relation to the society. Thus for the definition of self to be meaningful it must make sense to others, it is in association of persons that a person is noticed.

Olatunji pointed out that "the relationship between the community and the individual can be linked to the relationship between a play and its part or a team and its players" [8]. This espouses the intricate link between man and the environment- the conditions that surround someone, the influences that affect the growth, health, complex physical, chemical and biotic factors that determines a person's survival. In summary, the environment is equivalent to the society, as it forms the wholeness of the survival protocol and process of a person.

The prognosis which forms the imperative of this paper, forecasts that the judicious adjudication of environmental education, with pivotal interest in Innocent Asouzu's noetic propaedeutic principle will bring about a lasting solution to the issues bedeviling climate change in the 21th century. The principle of Noetic propaedeutic in line with Asouzu's philosophy of complementary reflection advocates the value of mutual co-existence with all existential entity.

Noetic propaedeutic complementary ontology advances a pre-training of the mind. Thus, it is the summation of this paper that if the mind of all is pre-educated towards the Ibuanyidanda complementary line of thought, human beings and the environment will coexist in a complementary mutual dimension.

According to *Public health institute/center for climate change and health*, one does not need to be a climate scientist to talk about the risks climate change poses to human health, or the benefits of taking action on climate change [9]. Consequently, this effort is set to expound the above thesis of Innocent Asouzu's Noetic principle propaedeutic in line with Ibuanyidanda complementary ontology as an educational prognosis for the environment and climate change in the 21st century.

CLIMATE CHANGE –AN EXPLICATION

The concept of climate has been defined by the Webster dictionary as the average course or condition of the weather at a place usually over a period of years as exhibited by temperature, wind velocity, and precipitation [10]. According to national research council of the National Academic, climate change connotes the changes in the statistics such as average temperatures, average number of rainy day and the frequency of droughts over the years, decades or even centuries.

The Sun serves as the primary energy source for Earth's climate. Some of the incoming sunlight is reflected directly back into space, especially by bright surfaces such as ice and clouds, and the rest is absorbed by the surface and the atmosphere. Much of this absorbed solar energy is re-emitted as heat (longwave or infrared radiation). The atmosphere in turn absorbs and re-radiates heat, some of which escapes to space. Any disturbance to this balance of incoming and outgoing energy will affect the climate. If all heat energy emitted from the surface passed through the atmosphere directly into space, Earth's average surface temperature would be tens of degrees colder than today.

Greenhouse gases in the atmosphere, including water vapour, carbon dioxide, methane, and nitrous oxide, act to make the surface much warmer than this, because they absorb and emit heat energy in all directions (including downwards), keeping Earth's surface and lower atmosphere warm. Without this greenhouse effect, life as we know it could not have evolved on our planet. Adding more greenhouse

gases to the atmosphere makes it even more effective at preventing heat from escaping into space. When the energy leaving is less than the energy entering, Earth warms until a new balance is established.

Greenhouse gases emitted by human activities alter Earth's energy balance and thus its climate. Humans also affect climate by changing the nature of the land surfaces (for example by clearing forests for farming) and through the emission of pollutants that affect the amount and type of particles in the atmosphere. Scientists have determined that, when all human and natural factors are considered, Earth's climate balance has been altered towards warming, with the biggest contributor being increases in CO2.

Since 1900, it is observed that average surface air temperature has increased by about 0.8oc, the Arctic sea ice has reduced extremely and increased ocean heat content (royal society 3). These negative developments in temperature together provide incontrovertible evidence of plenary scale warming.

Beside the glaring temperature, records that the earth is changing, an additional evidence of a warning trend can be found in the dramatic decrease in spring snow cover in the Northern Hemisphere, increase in global average upper ocean (upper 700m or 2300ft), heat content (shown relative to the 1955-2006 average), and in sea level rise [11].

CAUSES OF CLIMATE CHANGE

The debate has been ongoing regarding the premises of the change in weather conditions of the earth's surface so far. In my conception, there are basically two schools of thought in this regard; the climate objectivists and the climate skeptics.

In the thinking of climate objectivists who are a conglomerate of the scientific and philosophical community, the earth is warming, consequently this warming is caused by human emissions of greenhouse gases (GHG3), and the boomerang effect of this continued warming are likely to be severe. In simple terms, the earth is gaining energy as we reduce the amount of solar energy that is reflected out to space.

Over 200 year ago, human activities have added very large quantities of greenhouse gases into earth's atmosphere. These activities are responsible for the depletion of the ozone layer - a blanket or windshield to trap the sun's energy and heat, instead of allowing it reflect back into space. Thus, the high concentration of GHS brings about too much heat energy trapped, and the earth's temperature rising outside the range of natural variability.

Again the Climate objectivist avows that there are natural reasons for climate change to occur. These natural causes could include variations in the sun's output and in earth's orbit. Volcanic eruptions and internal fluctuations in the climate system forms other natural causes.

In summary, Climate Objectivist consolidate in the position that Carbon dioxide (C02) is the GHG responsible for the greatest amount of warming to date, as it accounts for 82% of all human caused emissions. More so, a fact sheet development by the HNFCC, adumbrates six greenhouses gases covered by the United Nations Framework Convention on Climate Change and its Kyoto protocol as:

1. Carbon dioxide (co2); the consumption of energy from burning fossil fuels and deforestation.
2. Methane (ch4); from agricultural activities, energy production, waste.
3. Nitrous oxide (N2O): mainly from agricultural activities.
4. Hydrofluoric carbons (HFCS); used as a replacement for ozone depleting substances
5. Sulphur hexafluoride(SFs)- used in some industrial processes and in electrical equipment [11].

OTHER SOCIO-ECONOMIC AND PHILOSOPHICAL CAUSES OF CLIMATE CHANGE

Poverty

This simply means lack of financial and/or technical resources to enhance human solution. Poverty is a factor that causes climate change in the 21st century. Recently, the lacuna between the rich and the poor has widened drastically, as such those in the class of the poor cannot afford the money to pay for knowledge or education to acquire the technology that is recommended to curb climate pollutants.

This lack explains why the poor will still resort to the traditional tools, or ways of relating to the environment such as burning of grasses for farming, deforestation, vandalization of pipelines for survival, the general pollution of the environment and so on. His or her actions or inactions would be driven by little or no education and thus conflicts with the natural state of the environment.

Lack of Mental Creativity and Leadership Negligence

Mental creativity connotes the intellectual effort channeled towards finding better, suitable and sustainable pathways to challenging issues. Creativity in this context implies alternative modes of survival that will not be harmful to the climate. That is to say, research should be sponsored and consequently implemented so as to militate against the many issues hovering around the climate. This intellectual challenge should be encouraged in all spheres of learning and research.

It is obvious that this creativity is missing, thus the increasing challenges facing climate in the 21st century. More so, there is the issue of poor leadership as one of the causes of climate change in the 21st century. The negligence of leaders to the issues facing the climate is alarming. Political, religious, business and traditional leaders have abandoned the imperative of advocating for environmental peace and sustainable climate towards fostering sustainable development.

In some climes, the clamor for climatic sustainability has been eliminated as leaders focus on crude oil, refinement, excessive burning, pollution and deforestation for the purpose of industrialization and so on. These behaviors truncate the peaceful atmosphere of the environment thereby causing health damages to man.

Poor Implementation of Climate Change Research Results Or Findings.

In my reflection, the issue of climate change is an environmental emergency. Thus, results of findings ought to be given pre-eminence as they go a long way in preserving the environment. In the twenty first century, negative politics have infringed into sensitive environmental issues such that results of climate findings are not treated important. Stakeholders in the urban and rural areas are stock-in efforts to manage issues that affect present climate change and yet deviate from encouraging long standing practices that will foster climate peace.

Technically, stakeholders in this school of thought fall under the second class of the climate debate. I refer to these categories as "the climate skeptics". For them, climate change and its attendant issues are not offshoots of human activities, but purely natural occurrence. Man has been given the mandate to dominate and conquer the world; this includes everything that is in it.

Hitherto, advocates of this school of thought are in perpetual conflict with the environment. Climatic issues are treated as divine or natural. Hence, it is only the divine that can intervene on such matters. Concomitantly, results of researchers in climate change are not considered valid nor implementable by members of this school. Only the divine mind, and their bodies can proffer solutions to whatever climate development that humans and other beings are experiencing. In fact, climate change to this variant of thought is asymmetrical to Karma. Man is simply reaping from the consequences of divine disobedience.

EFFECTS OF CLIMATE CHANGE IN THE 21ST CENTURY

The extant impact and boomerang of human activities on the climate includes;

1. **Continuous increase in sea levels**: The rising of the sea level since 1870 in not unconnected to continuous warming of the climate that is going on in the world. This rising ensues from the increasing temperature, which causes ice fields to melt, the sea, and consequently expands as a result of these activities. By 2100 it is projected that the sea level will rise up to 2 meters depending on GHG emission. Thus, it is probable that two thirds of the world's largest cities and its inhabitants may be submerged into the sea if the expansion progresses rapidly [12], or migrate as it is the case with the cities in Solomons Island and those living in the pacific.

2. **Poor Agricultural Output.**

It is on record that since 2013, harsh drought has affected the western US. In California, 2015 was the driest year on record, Somalia, Kenya, and other East African countries have experienced below-average rainfall since the late 1990s [13]. Generally, extreme weather exposes humans to average life. It destroys the flourishing opportunities of organisms and crops that are beneficial to man's survival.

Harsh weather pattern is responsible for poor Agricultural output as either rain or sun is in its extreme state. Again the harsh weather affects the scientific prediction of seasons, as its period expands to a greater level each year. Farmers would be expectant of having better productions, but owing to the extreme outcome of the weather on the crops the production would be poor and limited.

This limited production is what is responsible for the many stages of poverty that is experienced in the world as a whole, especially the third world. Food produce are gradually decreasing and nations are constantly losing valuable species of animals, consequently, famine is setting in on some parts of the world where the weather is extreme.

3. **Affects the Human Health and Leads to Death**

It is on record that higher temperature increases the possibility of heat-related injury and death [13]. In 2003, an estimated population of 70000 people died in European heat wave, and more than 50000 died in Russia Heat [14]. Thousands more have died in high numbers as a result of heat waves experience in most parts of the country such as India, Europe, Africa and so on. It has brought about extreme disease condition and death of many.

EFFECT ON OTHER ENVIRONMENTS

It is interesting to know that apart from human beings, climate change also affects other inhabitants of the environment. Most species of Animals and other creatures have gone extinct and some death because of the effect of climate change.

It has staged a conflict situation with the natural systems that were once friendly to man and other species that shared in the blessings of the environment. This extinction has a negative influence on the socio-cultural and economic wellbeing of the nation.

RESENT PROGNOSIS OF CLIMATE CHANGE

According to Aaron Cosbey, the conversation on climate change and possible solutions to issues have been considered in several platforms. Notably, at the first 11th conference of the parties (COP) of the United Nations framework convention on climate change(UNFCCC) in Montreal, Canada, 2005, Vienna in 2007 till the present historical epoch. The themes of this dialogue have centered on:

A. Advancing development goals in a sustainable way
B. Addressing action on adaptation
C. Realizing the full potential of technology
D. Realizing the full potential of market-based mechanisms [15].

These themes are all geared towards reducing emission, greatly increasing the efficiency with which energy is used and decarbonizing the world's energy system through the use of renewable energy, carbon capture, and moving away from fossil fuels. And more importantly changing land use and management strategies.

In line with the above, *Science and Impacts CLIMATE CHANGE 101,* decries that there is a lot we can do about climate change. In this regard, solutions may come under the channel of "mitigation" and "adaptation" and "resilience." These concepts in their understanding are not distinct, and are all inter-related.

•Mitigation refers to "measures to reduce the amount and speed of future climate change by reducing emissions of heat-trapping gases or removing carbon dioxide from the atmosphere."
•Adaptation refers to measures taken to reduce the harmful impacts of climate change or take advantage of any beneficial opportunities through "adjustments in natural or human systems."
•Resilience means the "capability to anticipate, prepare for, respond to, and recover from significant threats with minimum damage to social well-being, the economy, and the environment" [16].

These measures have so far yielded minimal increase hence the urgent and imperative resort to Ibuayidanda noetic propaedeutic principle as a viable approach to tackle the conflicts facing climate change.

In line with the facts, figures, trajectory and predictions in which the conversation on climate change is taking, it becomes germane to adopt a vistas or system of relationship that is phenomenal in principles. The philosophy of complementary reflection and its viable principle of noetic propaedeutic is that necessary approach that can handle the twenty first century climate situations.

IBUANYIDANDA ONTOLOGY AND NOETIC PROPAEDEUTIC PROGNOSIS FOR AFRICAN ENVIRONMENTAL EDUCATION AND PEACE BUILDING

This subheading discusses Ibuanyidanda's complementary ontology, the principle of noetic propaedeutic as conjoint by the philosophy of Ibuanyidanda, African environmental education, and

adduce the trajectory that the complementary principle of noetic propaedeutic is that viable African environmental education prognosis for environmental peace in the 21st century. The concept Ibuanyidanda or complementarity is a coinage by the African philosopher Innocent Asouzu. He conceived complementarity as a philosophical movement in Africa [17]. It stems from the complementation of two distant ideas; Igbo African background and Aristotle's western ontology.

From its Igbo background, the concept Ibuanyidanda is the composite words made up of the following; Ibu- which is equivalent to load or task. Anyi- meaning not surmountable, and Danda - specie of ant [17]. This exposes the complimentary approach in which ant use in carrying their load.

This understanding in the language of Asouzu discloses "the other Africa". The other Africa is the forgotten Africa, with numerous enclaves of excellence, human resourcefulness and achievement [18]. The African mindset is a conglomeration of human and environmental climate. Asouzu's complementary ontology juxtaposes a mutual relationship that will foster the discovery of the other Africa and its serene environment.

Opposingly, the Aristotelian's western background conceive being from a polarize stand point devoid of complementarity. Being for Aristotle is divided into substance and accident, with substance being superior to accident. For Aristotle an ant can exist or carry the load alone without the support or help of another. It puts man and society in a different light, each performing their own unique functions, with man at the top of the affairs.

This Aristotelian exclusive ontology is what Ibuanyidanda complementary ontology stands against. This new ontology grabs the notion of being from the preceding condition of its intrinsic inter relatedness devoid of polarization and exclusiveness.

Relating it to the environment, Aristotelian bifurcation of metaphysics inculcates in the individual's mind the disposition to see the environment and the entire climate as inferior, while man is the superior entity. This negative education constitutes the reason why man's activities against the environment have been without a second thought and against the ideology of complementarity.

Robin Attifiel in his book 'environmental ethics' argues that it is widely believed that western form of religion has fostered an anthropocentric attitude to nature and with it a despotic and domineering approach treating the environment with no considerations [19]. This negative treatment of the environment stands in contradiction to the other Africa's vision of equilibrium with all other missing links with reality.

The central thesis of Ibuanyidanda philosophy supports the view that being is that on the account on which anything that exists serves a missing link of reality, or that whatever exist have head or tail (Ihe di nwere Isi na Odu) [18]. The environment and climate are part of everything that exists. Hence, human beings are by this cognition admonished to periscope other beings as missing links of reality.

This pattern of thinking negates the understanding of being alone, distant from other factors and treating them as such. Thus, it is a negation of the idea of being. In the thinking of Asouzu, a person is to be pitied who thinks he can live alone. This means that, man cannot exist without the environment. Therefore, he jettisons the spirit of intolerance and conflict with every missing link or reality by so doing, he promotes that mindset of interrelationship, dependency and complementation.

That is, human beings must conceive the environment as a part of its makeup. And that we cannot exist without relating in good mutual relationship with the environment. It becomes imperative thus that, in our daily endeavor we won't hurt the environment nor undertake task, nor indulge in activities that will be harmful to the climate.

Again, the practical equivalent of Ibuanyidanda principle, which is the principle of progressive transformation, holds that all human actions are geared towards the joy of being''[17]. It expresses the injunction to act for the joy of being or for attainment of the experience of transcendent complementary unity of consciousness with all existent reality.

Intrinsically, Ibuanyidanda promotes the thesis that we can gain sufficient peace and joy when human beings act towards the joy of all existential entities to attain this joy of being. The environment and climate especially must be taken care of in the best possible way.

In what explains the educational parlance of complementary ontology, Asouzu construes Noetic propaedeutic as the pre-training of the mind in accordance with the Ibuanyidanda mindset. This pattern of training is worth the while for any meaningful discourse in philosophy, science, environment, leadership and so on. Man in this dimension of reasoning is trained to be aware of other existential entities.

It conveys a self-imposed act of conscious experience of existent realities as missing links. From this parlance of African horizon, the climate is a part of our everyday corporality, thus the habitude of learning that stipulates self-conscious effort to acquire knowledge before harnessing the external sources of knowledge imperative. We must understudy the climate and the entire environment as a complementary support system towards attaining objective happiness.

It is in this sense that "Ibuanyidanda philosophy understands method as a pedagogical process that is fundamentally co-intended, both formally and materially in the cognitive and volitional acts of the subject" [17]. Being therefore constitutes everything that exists, including human and non-human. Consequently, everything that is in reality is important, and should be treated in the same order of relevance- the climate is as important as humanity is, thus our relationship with the atmosphere must take cognizance of this fact.

Noetic propaedeutic advances the idea and need for an individual to think in relation to environmental and climate peace building and mutual affinity with everything that exists. Noting that in its very process an actor seeks to approach the world with a type of self-consciousness that reactivates the innate transcendent categories [17]. This explains that the desire for climate violence is in the mind, and can be solved by the conscious effort of the subject or external support system to be pre-educated or re-educated towards reconstruction or deconstruction of good and wrong mindsets about the environment respectively. It becomes more energizing if this effort is collaborated with the same ideology from the external world.

This desire for climate peace if sensitized would transcend or supersede the impositions of the senses and the constraints ensuring from what Asouzu calls the (phenomenon of concealment) "ihe mkpuchi anya", as well as the human ambivalence existential situation. Man will creatively think of alternative measures to engage the environment without harming it.

The aim of educating the mind from the perspective of noetic propaedeutic is to disclose or deconstruct the mind of those ideas that are potentially capable of aiding conflict in the society and expose the mind at the same time to the dangers of general or environmental conflict to our existence. This exposure will handle the precariousness of all existential situations and place the subject to better handle these situations effectively [17]. That is to say, the mind of one who is superimposed by the thought of burning, and or dominating the environment, if properly educated in accordance with the dictates of complementary ontology can be made to proffer solutions instead of causing harm to it.

In his "Complementary Ethics", Asouzu avows that every human action is subject to the dictates of human ambivalent situation, what he calls ihe Mkpuchi anya, (the phenomenon of concealment), those choices and mindsets that beclouds us from authentic experience and right decisions. To act ethically or morally responsible entails acting in view of overcoming this ambivalence situation [18]. This paper aims at training the mind against the phenomenon of concealment, and focusing it towards environmental peace, mutual coexistence and tackling climate issues for present and long term benefits.

The deconstruction will rekindle the flame for harmonious coexistence, tolerance and the desire for positive actions that have been infringed by the phenomenon of concealment. More so, it will help to create the zeal to build a united environment with the consciousness that to be is not to be alone (ka so mu adina), which will lead to the termination of selfish desire, the desire of bifurcation and the desire of harming ourselves.

Asouzu's noetic propaedeutic in its highest sense suggests that we can attain harmony and freedom if we consummate a noetic act [17]. The various groups will act in accordance with the injunction that calls for oneness, thereby helping human beings and the environment to appreciate the resources of each group in the existential space.

Educating the mind of every religio-ethnic subject in reality will lead to fostering creative attitudes via the instrumentality of complementarity. Here, stakeholders in all facets of the twenty first century enclave would be able to confront the world with a broader mind, as well as the cognition of the fact that they are integral aspects of mutual complementary forces seeking solutions for a better world [17]. The things that seemingly create bifurcation would serve as missing links towards a peaceful reality and co-existence.

CONCLUSION

So far, the effort has been to bring to the front line the view that the environment, man and other beings possess the right to life, thus the imperative for mutual co-existence. Failure to understand this

line of reason would amount to climate change. The paper postulates that climate change connotes that negative change that occurs in the weather and the environment in general, as a result of human, natural and other factors.

Consequently, the complementary principle of noetic propaedeutic discloses the viewpoint that will engender a change of attitude from the way every individual grow and or stakeholders comprehends the world. These changes of attitude spreads also from interpersonal relationship to relationship with every entity in the environment. Including what some people consider as living or non-living beings.

Noetic Propaedeutic promotes the opinion that our happiness as living entities in this realm of existence should serve as the joy or being. With the imperative, "allow the limitations of being to be the cause of your joy" [17]. In essence, it upholds the sacredness and security of life, positing that every life is important, hence, there is no sufficient reason for anyone to neither take the life nor harm another being.

Amongst the various reasons why noetic complementary ontology should be adopted as a prognosis to climate change includes;

1. To reclaim the lost natural heritage and communal interaction between man and his environment as it were in history. In any case to strike a synergy between scientific and natural or manual approaches to agriculture and other survival strategies.
2. To increase the value of the environment and chart a way forward toward environmental sustainability and meeting the global goal of environment or climate peace.
3. To militate against possible human extinction by the boomerang effect of climate change in centuries to come.

Hence, Ibuanyidanda philosophy, the new integrative philosophy of mutual complementation in Africa, seeks to weigh the implications of human actions to the environment and encourages a mutual inter-relationship between man, nature and other beings. This understanding will bring about a better existence between all stakeholders as benefits such as long life and environmental sustainability would be the order of every day experience.

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