

O. Celestine Jombo, PhD

Department of Public Administration

Adekunle Ajasin University

AkungbaAkoko, Ondo State, Nigeria

celestine.jombo@aaua.edu.ng; celestinejombo500@gmail.com;

Abstract

This paper examines the all-important role of the legislature in promoting environmental action and justice in Nigeria. Specifically, it interrogates and explores a new paradigm of legislative framework that draws from the African thought scheme as bedrock for mainstreaming indigenous perspectives on environmental usage into national consciousness and recognition. The study utilised data from secondary sources and the extant literature to articulate and re-affirm the need for reincorporating African knowledge perspectives on the environment as drivers for promoting environmental ethics and action in Nigeria. The findings revealed that no meaningful success can be achieved and/or sustained at the cradle of society without deliberate and concerted efforts at domesticating African indigenous paradigms on the environment through appropriate legislation that enhances the institutional capacities of local ideologies and practices of the Nigerian people. This is because, attainment of environmental justice in the African context would continue to be elusive until deliberate and practical steps are taken to harness most of these traditional and cultural perspectives into functional legal frameworks and policy options for achieving local best practices on the environment. The paper concludes that immediate and deliberate legislative actions are required to re-direct and refocus public policies on environment-related issues toward capturing indigenous knowledge perspectives shared by the various ethnic nationalities in Nigeria. It proposes a new paradigm of legislative action which prioritises African thought scheme as the basis for policy action intended to achieve environmental justice and best practices in the present age.

Keywords: Environmental Justice, Legal Framework, Legislative Action, Legislature, Public Policy

Introduction

Nigeria, Africa's most populous nation, is endowed with a wealth of natural resources, from vast forests to fertile farmlands and abundant water bodies. However, the country is plagued by a multitude of environmental challenges that threaten its ecological balance, economic stability, and environmental health. Among these challenges are deforestation, desertification, pollution, and the degradation of water resources (Ajibade, 2020). Rapid urbanization, population growth, and industrial activities have exacerbated these problems, leading to the unsustainable exploitation of natural resources. For instance, the Niger Delta region, according to Akamabe & Kpae (2017), has witnessed severe environmental degradation due to oil exploration and extraction activities, resulting in widespread pollution of land and water, loss of biodiversity, and adverse effects on the livelihoods of local communities. Additionally, Nigeria's forests are diminishing at an alarming rate, contributing to climate change and the loss of essential ecosystem services.

It is apposite to note that addressing these environmental issues requires a multifaceted approach, involving not only technological solutions but also robust legal and institutional frameworks. Legislative action plays a crucial role in environmental governance by setting the rules, standards, and

enforcement mechanisms necessary to protect the environment. Aluko (2021) had argued that effective legislation can help mitigate environmental degradation, promote sustainable resource management, and ensure that development is environmentally sound. Moreover, it provides a platform for public participation, enabling communities to have a voice in environmental decision-making processes (Budnukaeku & Hyginus, 2022). In Nigeria, the role of the legislature in shaping environmental policies and laws cannot be overstated. However, the existing legal frameworks often fall short of addressing the unique environmental challenges faced by the country, particularly when it comes to incorporating indigenous knowledge and practices that have been long-standing elements of environmental stewardship in African societies (Adegbite & Afolabi, 2022).

One of the most significant gaps in Nigeria's environmental legislation is the lack of incorporation of indigenous African perspectives. For centuries, indigenous communities in Nigeria have relied on traditional knowledge systems to manage their natural resources sustainably. These systems, rooted in African thought schemes, emphasize harmony between humans and nature, the sacredness of the environment, and the importance of communal responsibility in resource management. Indigenous practices such as rotational farming, sacred groves, and water conservation techniques have played a crucial role in preserving the environment and maintaining ecological balance (Nwankwo & Adebajo, 2020; Agrawal, 2019; Eneji et al., 2012). However, modern environmental policies and laws in Nigeria have largely ignored these indigenous perspectives, favouring instead Western models of environmental management that may not be entirely suitable for the Nigerian context.

The exclusion of indigenous knowledge from environmental legislation has significant implications for environmental justice in Nigeria. Environmental justice seeks to ensure that all communities, regardless of their socio-economic status, have access to a clean and healthy environment. It also recognizes the rights of communities to participate in environmental decision-making processes that affect their lives. By neglecting indigenous perspectives, current legislation fails to acknowledge the environmental rights of indigenous communities and undermines their role in environmental governance (Akamabe & Kpae, 2017). This does not only perpetuate environmental injustices but also weakens the effectiveness of environmental policies, as they do not fully align with the cultural and ecological realities of the Nigerian people (International Institute for Environment and Development, 2020; Nigerian Environmental Society, 2022).

The absence of indigenous perspectives in environmental legislation also contributes to the marginalization of local communities and the erosion of traditional knowledge systems (Eneji et al., 2012). As younger generations are exposed to formal education systems that do not value indigenous knowledge, there is a risk that these rich cultural traditions will be lost. This loss of knowledge has far-reaching consequences, not only for environmental sustainability but also for the preservation of cultural heritage and identity. Therefore, there is an urgent need to re-evaluate Nigeria's environmental legislation and policy frameworks to ensure that they are inclusive of indigenous knowledge and practices.

This paper therefore aim to re-evaluate Nigeria's environmental legislation by exploring a new legislative framework that integrates African thought schemes and indigenous knowledge systems. The primary objective is to develop a paradigm of legislative action that is rooted in the cultural and ecological realities of Nigeria. This new framework seeks to mainstream indigenous perspectives on environmental management into national consciousness and recognition, thereby enhancing the effectiveness of environmental governance in the country.

As evident in the literature, indigenous communities have developed a deep understanding of their local environments over generations, and their practices often reflect a sustainable approach to resource management (Rein et al., 2021; Tengo et al., 2014; Hens, 2019; World Bank, 2022). By incorporating these practices into formal environmental legislation, Nigeria can create a more holistic and culturally relevant approach to environmental governance. This approach would not only promote environmental sustainability but also empower local communities by recognizing their role as custodians of the environment. To achieve this purpose, the paper is organised into five sections. Section one is the

foregoing introduction. Section two explores the extant literature to highlight major concepts and issues relevant to the subject matter of research. Section three discusses the methodology adopted for the study. The fourth section captures the study's descriptive content review and findings while the fifth concludes the paper with proposals for integrating local and indigenous knowledge perspectives into the broad policy agenda for promoting sustainable environmental action and justice in Nigeria.

Literature Review

This section captures efforts aimed at contextualizing relevant themes for proper understanding of the meanings ascribed to their usage in this paper. Special attention is given to the relevant themes and processes from the extant literature in order to draw out their significance to the issues under review.

The Role of the Legislature in Environmental Governance

The Nigerian legislative process is fundamental to the governance and development of the country, encompassing the creation, modification, and repeal of laws that govern various aspects of life, including the environment. The National Assembly, which consists of the Senate and the House of Representatives, holds the primary responsibility for this process at the federal level. The legislative process typically begins with the introduction of a bill, which may be proposed by a member of the National Assembly or, less frequently, by the executive branch in the form of an executive bill.

Once a bill is introduced, it undergoes several readings, debates, and committee reviews. During the first reading, the bill is presented without debate. The second reading involves a more detailed discussion where members of the assembly debate the bill's merits, principles, and objectives. If the bill passes this stage, it is referred to a relevant committee, such as the Committee on Environment, where it is scrutinized in detail. The committee may hold public hearings, invite experts, and engage with stakeholders to refine the bill. After this, the bill returns to the floor of the National Assembly for the third reading, where it is debated again and then put to a vote. If the bill is passed, it is sent to the President for assent, after which it becomes law (National Assembly of Nigeria, 2023; BudgIT, 2023).

At the state level, the legislative process mirrors that of the federal level but is carried out by the State Houses of Assembly. These legislative bodies have the authority to enact laws that are specific to their states, provided they do not conflict with federal laws. The state assemblies also play a crucial role in addressing environmental issues that are unique to their regions, such as local pollution control, land use management, and the protection of state-specific natural resources (Federal Ministry of Environment, 2023; Odunsi, 2021).

Current Environmental Laws and their Limitations

Nigeria has a range of environmental laws and regulations that are intended to address the country's environmental challenges. Notable among these legislations include the Environmental Impact Assessment (EIA) Act of 1992, which mandates that any development project likely to have significant effects on the environment must undergo an environmental impact assessment before it proceeds. The National Environmental Standards and Regulations Enforcement Agency (NESREA) Act of 2007 established NESREA, which is tasked with enforcing environmental laws, regulations, and standards. In addition, the Harmful Wastes (Special Criminal Provisions, etc.) Act of 1988 was enacted in response to the illegal dumping of toxic waste, providing stringent penalties for such activities (Federal Ministry of Environment, 2023).

Despite the existence of these laws, significant limitations hinder their effectiveness. One major issue is the weak enforcement of environmental regulations. NESREA, for example, faces challenges such as inadequate funding, limited manpower, and political interference, which restrict its ability to enforce compliance. This has resulted in widespread violations of environmental laws, with industries often engaging in pollution and unsustainable practices without facing consequences (Amnesty International, 2020).

Another limitation is the lack of comprehensive and up-to-date legislation that addresses the full scope of Nigeria's environmental challenges. Many existing laws are outdated and do not reflect current environmental realities, such as climate change, biodiversity loss, and the need for sustainable development (UN Environment Programme, 2021). For instance, while the EIA Act provides a framework for assessing the environmental impact of projects, it is often circumvented by developers through corruption or inadequate enforcement, leading to projects being approved without thorough environmental scrutiny (BudgIT, 2023).

Furthermore, existing laws often fail to incorporate indigenous knowledge and perspectives, which are vital for effective environmental management in the Nigerian context. (Osunmuyiwa & Akinyemi, 2022). Traditional practices that have been developed over centuries by indigenous communities are often ignored in favour of Western models of environmental governance, which may not be fully applicable or effective in Nigeria's diverse ecological and cultural landscape. This exclusion undermines the potential for more holistic and culturally relevant approaches to environmental governance.

Importance of Legislative Action in Driving Environmental Justice

Legislation is a powerful tool in shaping the ethical frameworks and actions that govern environmental protection. By codifying standards and principles into law, the legislature sets the boundaries within which individuals, communities, and industries must operate, thereby promoting environmental stewardship and sustainability. Effective environmental legislation goes beyond mere regulation; it embodies the collective values and ethics of a society regarding its relationship with nature (Ibrahim & Yusuf, 2021; Hens, 2019).

One of the critical ways in which legislation drives environmental ethics is by establishing clear rules and consequences for actions that harm the environment. For example, laws that impose penalties for illegal logging, pollution, and wildlife trafficking will help deter harmful activities and encourage more sustainable practices (Okonkwo, 2022). These laws also serve an educational function by raising awareness about the importance of protecting natural resources and the ethical implications of environmental degradation.

Moreover, legislation can promote environmental action by providing incentives for positive behaviour. This can include tax breaks, subsidies, or grants for businesses and individuals who engage in sustainable practices, such as renewable energy production, conservation efforts, and sustainable agriculture (Omotayo & Adebisi, 2022). By rewarding environmentally friendly actions, legislation helps to cultivate a culture of sustainability that permeates various sectors of society.

In the context of Nigeria, legislative action is crucial for addressing the deep-seated issues of environmental justice. Environmental justice refers to the fair distribution of environmental benefits and burdens across all segments of society, with particular attention to vulnerable and marginalized communities. In many parts of Nigeria, these communities suffer disproportionately from environmental degradation due to factors such as proximity to pollution sources, lack of access to clean water, and limited participation in environmental decision-making processes (Onwueme & Adedokun, 2021; Schlosberg, 2021).

As Okoye and Okonkwo (2020) have argued, legislation that explicitly addresses environmental justice can help to rectify these inequalities by ensuring that all communities have access to a healthy environment and are involved in the decisions that affect their lives. Such legislation could mandate that environmental impact assessments include considerations of social equity, require industries to mitigate the negative impacts of their operations on local communities, and provide legal avenues for affected communities to seek redress.

Indigenous African Knowledge Perspectives on Environmental Management

In many African societies, the relationship between humans and the environment is deeply rooted in cultural, spiritual, and communal values. Unlike the often exploitative view of nature found in some Western models of development, African thought schemes tend to emphasize a harmonious coexistence between humans and their natural surroundings (Rein et.al. 2021). This worldview is not merely a philosophical or religious stance but has been translated into practical environmental management strategies that have been passed down through generations.

One of the core elements of indigenous African environmental management is the belief in the sacredness of nature (Babalola, 2022; Hens, 2019). Many African communities hold that certain elements of the environment, such as rivers, forests, and mountains, are imbued with spiritual significance. These natural sites are often associated with deities, ancestors, or spirits, and are treated with reverence. As a result, these areas are protected and preserved, often serving as biodiversity hotspots. For example, the concept of sacred groves, which are forested areas set aside for religious or spiritual purposes, is widespread across many African cultures. These groves are typically off-limits for activities such as farming, hunting, or logging, effectively functioning as protected areas where flora and fauna can thrive.

Another key aspect of traditional African environmental management is the communal approach to resource management. Resources such as land, water, and forests are often viewed as communal assets rather than private property. This communal ownership model is accompanied by a set of rules and customs that govern the use and conservation of these resources (Boonzier & Matose, 2020; Agyeman et.al, 2019). For instance, in many African societies, the right to use a piece of land for farming or grazing is granted by the community based on need and the individual's adherence to sustainable practices. Overuse or misuse of resources is discouraged through social sanctions and taboos, ensuring that resources are used sustainably and equitably.

Traditional African agricultural practices also reflect a deep understanding of local ecosystems and the need for sustainable land management. Practices such as shifting cultivation, crop rotation, and agroforestry are designed to maintain soil fertility, reduce the risk of crop failure, and preserve biodiversity (African Union Commission, 2021). Shifting cultivation, for example, involves rotating crops on different plots of land to allow the soil to recover its nutrients. Similarly, agroforestry integrates trees and shrubs into agricultural landscapes, providing benefits such as soil stabilization, microclimate regulation, and additional sources of food, medicine, and fuel.

Examples from Various Ethnic Nationalities in Nigeria

Nigeria, with its diverse ethnic makeup, offers a rich tapestry of indigenous environmental knowledge and practices. Among the Yoruba people of south-western Nigeria, the concept of *àṣe* (spiritual energy) is central to their worldview. The Yoruba believe that all elements of nature, including animals, plants, and even rocks, possess *àṣe*, and this belief underpins their respect for the environment (Osunmuyiwa & Akinyemi, 2022). The Yoruba maintain sacred groves, such as the famous Osun-Osogbo Sacred Grove, which are protected areas dedicated to the worship of deities. These groves are not only religious sites but also serve as refuges for biodiversity, where hunting and logging are prohibited.

In northern Nigeria, the Fulani pastoralists have developed sophisticated strategies for managing the semi-arid environment in which they live. The Fulani practice transhumance, a form of nomadic pastoralism where herds are moved seasonally between grazing areas to optimize the use of available resources. This practice is guided by a deep understanding of the region's climatic patterns, vegetation, and water sources (Agyeman et.al, 2019; Ajibade, 2020). The Fulani's knowledge of the environment allows them to maintain the health of their herds while minimizing the impact on the land, thus preventing overgrazing and desertification.

The Igbo people of south-eastern Nigeria have a long tradition of agro-forestry, which involves the cultivation of crops alongside trees and shrubs. The Igbo practice of *obu* farming, where palm trees are intercropped with yams, cassava, and vegetables, is a classic example of sustainable land use. The palm trees provide shade, prevent soil erosion, and contribute to the fertility of the soil through the organic matter they shed (Eneji et.al, 2012; Nwankwo & Adebanjo, 2020). This integrated farming system not only ensures a stable food supply but also supports a diverse range of plant and animal species.

In the Niger Delta region, the Ogoni people have traditionally relied on their intimate knowledge of the mangrove ecosystems to sustain their livelihoods (Centre for Democracy & Development, 2022). The Ogoni practice sustainable fishing techniques, such as selective harvesting, to ensure that fish populations remain stable. They also protect mangrove forests, which are crucial for maintaining coastal biodiversity, protecting against storm surges, and supporting the life cycles of various aquatic species (Babalola, 2022; Boonzier & Matose, 2020). However, the Ogoni's traditional practices have been severely disrupted by decades of oil pollution, highlighting the urgent need to restore indigenous environmental management systems.

These examples from various Nigerian ethnic groups illustrate the depth and diversity of indigenous environmental knowledge. These practices are not only environmentally sustainable but also culturally embedded, reflecting a holistic understanding of the relationship between humans and nature. However, despite their effectiveness, these indigenous practices are often overlooked in the formulation of national environmental policies.

Methodology

To accomplish its objectives, this study employs a qualitative research methodology, utilizing data from secondary sources and a comprehensive review of existing literature. The use of secondary data allows for an in-depth analysis of the current state of environmental legislation in Nigeria, as well as the identification of gaps and opportunities for integrating indigenous knowledge into the legal framework (Walter, 2017). The literature review covers a wide range of sources, including academic journals, books, policy documents, and reports from governmental and non-governmental organizations. According to Creswell (2009), this approach ensures a thorough understanding of the existing legislative landscape and the traditional environmental practices that have been overlooked in policy formulation.

Through the use of thematic content analysis, the information gathered from the literature review and comparative analysis is synthesized to identify common themes, gaps, and opportunities for integrating indigenous knowledge into Nigeria's environmental legislation. This synthesis helps in formulating a coherent argument for why and how indigenous perspectives should be mainstreamed into national policies.

Descriptive Content and Comparative Analysis of Major Findings

The recurring theme of the in-depth review has so far highlighted the mismatch between national policies on environment and the exact realities of local communities on environmental management and practices. This calls for urgent action to emplace a new legislative framework that incorporates local and indigenous knowledge perspectives into the broad policy agenda for promoting sustainable environmental action and justice in Nigeria. This section discusses the descriptive content review of major findings relevant to the research problematique, including case studies of successful integration of indigenous knowledge from other contexts.

The Need for Integrating Indigenous Knowledge Perspectives into National Policy

Integrating indigenous African knowledge into national environmental policies offers numerous benefits, both for environmental sustainability and for the social and cultural fabric of Nigeria. One of the primary advantages is that indigenous knowledge systems are inherently adapted to local ecological

conditions. These systems have evolved over centuries in response to the specific challenges and opportunities presented by the local environment (Abioye & Ilesanmi, 2023). As a result, they offer practical, time-tested solutions for managing natural resources sustainably. For instance, the use of agroforestry practices in regions prone to soil erosion or the management of water resources in arid areas through traditional rainwater harvesting techniques can significantly enhance the resilience of local communities to environmental stresses.

Incorporating indigenous knowledge into national policy also promotes environmental justice by recognizing and validating the contributions of indigenous communities to environmental management. For too long, these communities have been marginalized in national decision-making processes, their knowledge and practices dismissed as primitive or unscientific (Budnukaeku & Hyginus, 2022). By giving formal recognition to indigenous knowledge, national policies can help to empower these communities, restore their cultural pride, and ensure that they have a voice in shaping the future of environmental governance in Nigeria. This approach aligns with the principles of environmental justice, which seek to ensure that all communities have equitable access to environmental benefits and are not disproportionately burdened by environmental harms (Omotayo & Adebisi, 2022).

Furthermore, the integration of indigenous knowledge into national policies can lead to more culturally relevant and acceptable solutions. Policies that are imposed without considering the cultural values and practices of local communities often face resistance and are difficult to implement effectively. In contrast, policies that build on indigenous knowledge are more likely to be embraced by local communities, leading to better compliance and more successful outcomes (Abioye & Ilesanmi, 2023). For example, conservation initiatives that align with traditional practices of sacred groves or community-based resource management are likely to gain greater community support than top-down conservation measures that exclude local input.

Indigenous knowledge also contributes to biodiversity conservation, as many traditional practices are centred on the sustainable use and protection of natural resources. Sacred groves, for example, often serve as refuges for rare and endangered species, while traditional agricultural systems promote crop diversity and the preservation of heirloom varieties (Hens, 20219; World Bank, 2022). Any effort made at incorporating these practices into national policy will no doubt enhance Nigeria's capacity to conserve biodiversity and meet its international commitments under agreements such as the Convention on Biological Diversity.

Challenges of Harnessing Indigenous Perspectives into the Current Legislative Framework

Despite the clear benefits of integrating indigenous knowledge into national environmental policy, there are significant challenges within the current legislative framework that hinder this process. One of the main challenges is the lack of formal recognition and documentation of indigenous knowledge. Much of this knowledge is transmitted orally within communities and may not be codified in written form (Ofoegbu & Adebayo, 2023). This makes it difficult to incorporate into formal legislative processes, which typically rely on documented evidence and standardized procedures. Similarly, the legal system in Nigeria is heavily influenced by colonial-era laws and Western legal traditions, which often do not accommodate the flexible, context-specific nature of indigenous knowledge.

More so, implementing indigenous perspectives into Nigeria's environmental governance faces significant socio-political and cultural barriers. One of the primary challenges is the historical marginalization of indigenous communities. Indigenous peoples in Nigeria, like many other regions globally, have faced systemic exclusion from political and decision-making processes (Okonkwo, 2022; Ibrahim & Yusuf, 2021). This marginalization often results in a lack of recognition and respect for their traditional knowledge and practices, which are vital for effective environmental management. The entrenched political and social power structures tend to overlook or dismiss indigenous voices, exacerbating the disconnects between policy frameworks and the communities they affect.

Cultural differences also play a crucial role. Indigenous knowledge systems often conflict with the dominant scientific paradigms and bureaucratic approaches prevalent in mainstream environmental governance. This cultural gap can lead to misunderstandings and undervaluation of traditional ecological knowledge. The perception of indigenous practices as "primitive" or "unscientific" can undermine their integration into formal policies (Wilson & Blackmore, 2019). In addition, the diverse cultural practices among Nigeria's indigenous groups can make it challenging to create a unified approach to incorporating indigenous perspectives into national legislation.

Institutional and legal hurdles further complicate the integration of indigenous perspectives into environmental governance. Nigeria's existing institutional frameworks and legal structures are often not designed to accommodate or support indigenous knowledge systems (Tengo et.al, 2014; Agrawal, 2019). The country's environmental policies and regulatory agencies are primarily based on Western scientific methods and may lack the flexibility needed to incorporate traditional practices effectively.

One major legal hurdle is the absence of formal recognition for indigenous land rights and governance structures. Without legal recognition, indigenous communities have limited authority to manage their lands and resources according to their traditional practices (Rein et.al, 2021). This lack of legal status can lead to conflicts over land use and environmental management, as external actors may exploit these gaps for their own interests, disregarding indigenous methods and rights.

Moreover, there is often a lack of capacity and resources within institutions tasked with environmental governance to engage meaningfully with indigenous communities. Regulatory agencies may not have the expertise or the mandate to understand and incorporate traditional knowledge, leading to superficial or ineffective attempts at integration (Ofoegbu & Adebayo, 2023). The bureaucratic nature of environmental governance can also be slow and resistant to change, making it difficult to adapt policies and practices to include indigenous perspectives. This is often compounded by a general lack of awareness and appreciation of the value of indigenous knowledge within the broader policy-making community.

Another challenge is the gap between national policy-making processes and local realities. Environmental policies and laws are often developed at the federal level, with little input from local communities who are directly affected by these policies. This top-down approach can result in policies that are out of touch with local needs and conditions, leading to poor implementation and enforcement (Onwueme & Adedokun, 2021). For example, national conservation policies that prioritize the establishment of protected areas may inadvertently displace indigenous communities from their ancestral lands, disrupting traditional practices and livelihoods.

The marginalization of indigenous communities in political and legal processes also poses a significant barrier to the integration of indigenous knowledge. These communities often lack the political power and resources to advocate for their interests in national policy-making forums (Centre for Democracy & Development, 2022). As a result, their knowledge and practices are frequently overlooked or undervalued in the development of environmental legislation. Similarly, there may be cultural and linguistic barriers that prevent effective communication between indigenous communities and policymakers, further exacerbating this exclusion.

Corruption and governance issues also undermine the effectiveness of environmental legislation in Nigeria. Even when policies do incorporate elements of indigenous knowledge, weak enforcement mechanisms and corruption can prevent these policies from being implemented effectively (Amnesty international, 2020). For instance, laws that protect sacred groves or communal lands may be ignored or violated by powerful interests, such as logging companies or developers, with little consequence. This not only leads to environmental degradation but also erodes trust between indigenous communities and the government, making it more difficult to foster collaboration on environmental issues.

Case Studies of Successful Integration of Indigenous Knowledge from other Contexts

Globally, the integration of indigenous knowledge into environmental governance has yielded significant benefits, offering valuable insights for Nigeria's legislative framework. One notable example is the case of the Himba people of Namibia, whose traditional land management practices have been formally recognized and integrated into national policy. The Himba, a semi-nomadic pastoralist community, have long used rotational grazing systems and sacred grazing areas to maintain ecological balance. In Namibia, these traditional practices have been incorporated into the country's communal land reform policies, allowing the Himba to continue their customary practices while contributing to national conservation goals (Omotayo & Adebisi, 2022). This integration not only respects indigenous knowledge but also promotes sustainable land management and biodiversity conservation.

Similarly, in Kenya, the Maasai community's traditional knowledge has been recognized and supported through policies that integrate customary practices into conservation efforts. The Maasai's holistic approach to land management, which includes maintaining sacred areas and understanding wildlife behaviour, has been acknowledged in Kenya's national policies on community-based natural resource management (Nwankwo & Adebajo, 2020). This integration has helped to enhance the effectiveness of conservation programs and foster collaboration between local communities and government agencies.

Outside the continent of Africa, the Amazon rainforest provides another compelling example. Indigenous groups such as the Yanomami and Kayapo have utilized traditional knowledge to manage vast and ecologically diverse territories. In countries like Brazil and Peru, there have been efforts to incorporate indigenous knowledge into broader environmental management strategies, recognizing the crucial role that indigenous peoples play in protecting rainforests from deforestation and degradation (Ibrahim & Yusuf, 2021; Agyreman et.al., 2019). These initiatives often involve co-management agreements and partnerships between indigenous groups and governmental or non-governmental organizations.

Conclusion

From the onset, this paper has sought to explore and affirm that integration of indigenous knowledge and African thought schemes into environmental governance is crucial for addressing Nigeria's complex environmental challenges. It argues that African communities, including Nigeria's diverse indigenous groups, possess a wealth of traditional ecological knowledge developed over centuries. This knowledge encompasses sustainable land management practices, biodiversity conservation techniques, and intricate understanding of local ecosystems. The value of integrating these indigenous perspectives into formal environmental policies lies in their ability to offer holistic, culturally relevant solutions that align with local realities.

The case studies from other regions demonstrate the effectiveness of incorporating traditional knowledge into environmental management. For instance, the successful integration of the Himba people's rotational grazing systems in Namibia and the Maasai community's conservation practices in Kenya illustrate how indigenous knowledge can enhance environmental sustainability. These examples highlight that when indigenous practices are recognized and supported, they can complement scientific approaches and lead to more effective and culturally sensitive environmental policies.

In Nigeria, integrating African thought schemes means acknowledging and formalizing the traditional practices of various indigenous communities. This integration is not merely about adding indigenous perspectives to existing frameworks but involves a fundamental shift towards more inclusive and culturally sensitive environmental governance. It is strongly believed that embracing this policy shift harbours innumerable opportunities for repositioning Nigeria to create policies that are more attuned to local conditions and more effective in achieving environmental justice.

Recommendations

Arising from the findings of this paper, the following recommendations are proposed for immediate actions to facilitate the integration of indigenous perspectives into environmental governance in Nigeria:

The first step is to enact legislation recognizing indigenous rights of Nigerians over their environment, which involves passing appropriate and comprehensive legislation that formally recognizes the land rights and governance structures of indigenous communities. This legal recognition is crucial for ensuring that indigenous peoples have the authority to manage their lands and resources in line with their traditional practices. To achieve this requires inclusive policy frameworks that explicitly incorporate indigenous knowledge and practices. This includes creating mechanisms for indigenous communities to participate in environmental decision-making processes and ensuring that their traditional practices are considered in environmental assessments and regulations.

Moving forward also require a holistic and adaptive management approach. In other words, Nigeria should embrace a holistic approach to environmental management that integrates indigenous knowledge with scientific research. This involves adaptive management practices that are flexible and responsive to changing environmental conditions and community needs. Collaborative management models, where indigenous communities and government agencies work together, can enhance the sustainability and effectiveness of environmental policies. This can be accomplished through the establishment of formal platforms for dialogue between indigenous communities, policymakers, and environmental organizations. These platforms should facilitate ongoing communication, collaboration, and mutual learning, ensuring that indigenous perspectives are integrated into policy development and implementation.

More so, institutional reforms are necessary to support the integration of indigenous knowledge. This includes creating specialized units within environmental agencies dedicated to engaging with indigenous communities and incorporating traditional knowledge. Legal and regulatory frameworks should also be revised to provide clear guidelines for the integration of indigenous perspectives into environmental policies. This necessitates that adequate resources should be allocated to support capacity building within regulatory agencies and indigenous communities. This includes funding for training programmes, research initiatives, and the development of tools that enable effective collaboration between indigenous knowledge holders and environmental practitioners.

It should be noted that long-term success in integrating indigenous perspectives requires increased education and awareness about the value of traditional ecological knowledge. Educational programmes should be developed for both policymakers and the public to foster understanding and appreciation of indigenous practices. Functional strategies should be put in place to include support for research that explores the intersection of indigenous knowledge and environmental science. Research can help identify best practices for integrating traditional and scientific approaches and develop innovative solutions to environmental challenges, which ultimately can help bridge the cultural gap and promote more inclusive environmental governance. Following these roadmaps would no doubt reposition Nigeria to create a more equitable and sustainable approach to environmental governance that addresses current challenges and prepares the nation for future environmental impacts. This paradigm shift will not only enhance environmental justice but also contribute to the overall well-being of Nigerian communities and ecosystems.

References

Abioye, T., & Ilesanmi, F. F. (2023). Indigenous knowledge and environmental governance in Nigeria: Pathways to sustainability. *African Journal of Environmental Policy and Management*, 29(2), 88–104.

Adegbite, O. O., & Afolabi, M. O. (2022). The limits of environmental legislation in Nigeria: A review of ecological justice and indigenous perspectives. *Journal of Law, Policy and Globalization*, 121, 47–55. <https://doi.org/10.7176/JLPG>

African Union Commission. (2021). *African traditional ecological knowledge and climate resilience: Policy implications*. <https://au.int>

Agrawal, A. (2019). *Indigenous knowledge and environmental conservation*. Routledge.

Agyeman, J., Schlosberg, D., Craven, L., & Matthews, C. (2019). Trends and directions in environmental justice: From inequity to everyday life, community, and just sustainabilities. *Annual Review of Environment and Resources*, 44, 321–340. <https://doi.org/10.1146/annurev-environ-101718-033028>

Ajibade, L. T. (2020). Indigenous knowledge systems and sustainable environmental management in Nigeria. *Environmental Research Journal of Africa*, 14(1), 32–45.

Akamabe, A., & Kpae, G. (2017). Environmental degradation and conflict in the Niger Delta: A reflection on Nigeria's legal framework. *International Journal of Peace and Conflict Studies*, 4(1), 56–68.

Aluko, M. A. (2021). Climate change legislation and indigenous environmental ethics in Nigeria: A policy mismatch. *Journal of Sustainable Development Law and Policy*, 12(2), 132–150.

Amnesty International. (2020). *Nigeria: Environmental degradation and the rights of local communities in the Niger Delta*. <https://www.amnesty.org/en/documents/afr44/9505/2020/en/approaches>. Sage: Los Angeles, London, New Delhi, and Singapore.

Babalola, A. (2022). Environmental justice and indigenous rights in the context of Nigeria's oil-producing regions. *International Journal of Environmental Law*, 7(1), 65–81.

Boonzier, J., & Matose, F. (2020). *African environmental governance and the law: Local knowledge and practices*. Springer. <https://doi.org/10.1007/978-3-030-45037-5>

BudgIT. (2023). *Environmental governance in Nigeria: Transparency and accountability in resource management*. <https://yourbudgit.com>

Budnukaeku, S., & Hyginus, A. (2022). Legislative perspectives on environmental justice in Nigeria. *Nigerian Journal of Legislative Studies*, 5(1), 21–35.

Centre for Democracy and Development (CDD). (2022). *Traditional authority and environmental sustainability in Nigeria*. <https://cddwestafrica.org>

Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods*

Eneji, C. V., Ntamu, G. U., & Unwanede, C. C. (2012). Traditional African environmental ethics and conservation. *International Journal of Humanities and Social Science*, 2(9), 103–110.

Federal Ministry of Environment. (2023). *Revised National Environmental Policy*. <https://environment.gov.ng>

Hens, L. (2019). Indigenous knowledge and biodiversity conservation: The case of Nigeria. *Environmental Development*, 31, 1–10. <https://doi.org/10.1016/j.envdev.2019.03.004>

Ibrahim, J. A., & Yusuf, B. (2021). Between global environmental regimes and African knowledge systems: A dilemma for Nigeria. *African Journal of Law and Environment*, 13(3), 45–61.

International Institute for Environment and Development (IIED). (2020). *Integrating local knowledge into national policy: Lessons from Nigeria*. <https://www.iied.org>

National Assembly of Nigeria. (2023). *Review of environmental bills with focus on indigenous integration*. <https://nass.gov.ng>

Nigerian Environmental Society (NES). (2022). *Annual report on environmental challenges and policy gaps in Nigeria*.

Nwankwo, C., & Adebayo, A. (2020). Customary norms and climate justice: Exploring local wisdom in Nigeria's environmental governance. *Journal of African Law*, 64(1), 120–139. <https://doi.org/10.1017/S0021855319000212>

Odunsi, O. (2021). Strengthening legislative oversight for effective environmental protection in Nigeria. *Journal of African Law and Justice*, 5(2), 87–100.

Ofoegbu, C., & Adebayo, A. (2023). Indigenous environmental governance and the challenges of integration into Nigeria's legal framework. *Law and Society Review Africa*, 11(1), 72–88.

Okonkwo, U. C. (2022). *Climate change and the Nigerian legal framework: Bridging the gap between culture and policy*. Lagos: HEBN Publishers.

Okoye, C. N., & Okonkwo, M. (2020). Legal pluralism and environmental sustainability: Rethinking Nigeria's environmental legal framework. *International Environmental Law Review*, 9(2), 115–132.

Omotayo, O. F., & Adebisi, K. O. (2022). Nature and the sacred: African cosmology and its relevance for contemporary environmental policy. *Indigenous Policy Journal*, 33(1), 55– 70.

Onwueme, I. C., & Adedokun, T. (2021). Mainstreaming cultural perspectives in Nigeria's environmental laws. *Environmental Sociology*, 7(4), 350–361. <https://doi.org/10.1080/23251042.2021.1941459>

Osunmuyiwa, O., & Akinyemi, F. O. (2022). Customary laws and environmental protection in Nigeria: Exploring opportunities for legislative synergy. *Journal of Environmental Policy Research*, 15(3), 98–112.

Rein, M., Tengo, M., & Tipa, G. (2021). Reviving traditional ecological knowledge in modern environmental governance: Comparative insights from Africa and Oceania. *Sustainability Science*, 16(1), 112–127. <https://doi.org/10.1007/s11625-020-00850-y>

Schlosberg, D. (2021). *Defining environmental justice: Theories, movements, and nature*. Oxford University Press.

Tengo, M., Hill, R., Malmer, P., & Raymond, C. M. (2014). A holistic approach to the integration of indigenous knowledge in sustainability research. *Ecology and Society*, 19(4), 37. <https://doi.org/10.5751/ES-06939-190437>

UN Environment Programme (UNEP). (2021). *Making peace with nature: A scientific blueprint to tackle the climate, biodiversity, and pollution emergencies*. <https://www.unep.org>

Walter, M. (2017). *The Nature of Social Science Research*, sample version. Melbourne: Oxford University Press.

Wilson, E., & Blackmore, E. (2019). *Distributing the benefits of environmental justice: The role of law and culture*. Earthscan.

World Bank. (2022). *Indigenous knowledge for development: A framework for integrating indigenous knowledge in climate policy*. <https://documents.worldbank.org>