

The Impact of Culture on the Environment in The Achivement of Millenium Development –Goals

Alabi, T . O.

General Studies Department, Federal University of Technology, Minna, Niger State

Abstract

Recent devastating consequences on building in Nigeria and the developmental plan and its impact of culture of our nation which has caused problems all over the land is what this paper wishes to address. Looking at those catastrophic distractions which builders and planners have caused and if these are not properly managed with expert technical know how most developmental plan will not give a success story of a Nation. Many of our environmental and developmental plan problems are the consequences of applying narrow technical expertise to the complex non-linear and dynamic natural systems of building and the architectural plan which are not properly examined before executing. Recent attempts to understand the nature and complexity of the development plan and human-nature inters and have led to the series of collapsed building experienced in Nigeria in the recent past. To be able to achieve millennium Development goals researchers working with wide community should develop, collect, evaluate data and refers theories and propose new responses to make the millennium Development goal a reality.

Introduction:

Culture is transmitted within society to succeeding generations by imitation, instruction, and example. In short, it is learned, not biological. It has nothing to do with instinct or with genes. As members of a social group individuals acquire intergraded sets of behavioral patterns, environmental and social perception and knowledge of existing technologies of necessity, each of us learns the culture in which we are born and reared. But we need not- indeed, cannot- learn its totality, Age, Sex, status or occupation May dictate the aspects of the cultural whole in which an individual becomes indoctrinated.

A culture, that is despite overall generalized and identifying characteristics and ven an outward appearance of uniformity; displays a social structure – framework of roles and interrelationships of individual and established groups. Each individual learns and is expected to adhere to the rules and conventions not only of the culture as a whole but also of those specific to the subculture to which or she belong. And that subgroup may have its own recognized social structure. Thinking back to the different subgroups and aspect of your own

national culture that you become part of and left as you progressed from childhood through high school and on the college age adult hood and perhaps to first employment. Many culture can coexist within a give area, each its own influence on the thoughts and behaviour of their separate members. Culture is marked by commonalities of traditions, behaviours, loyalties and beliefs sociologist increasingly recognizes plurality of culture within community. In addition to examining the separate content and influence of those subculture. This paper attempts to look at the burning uses on the impact of culture on the Environment in a way of achieving the millennium Developmental goals in Nigeria and as well record and analyze the varieties of contested cultural interactions between them, including those of political and economic nature in these millennium.

Culture is a completely interlocked web of behaviour and attitudes. Realistically, its full and diverse content cannot be appreciated and in fact may be wholly misunderstood if we concentrate our attention only on limited obvious traits. Distinctive eating utensils, the use of gestures, or the ritual of religious ceremony May summarize and characteri-

individually insignificant parts of a much more complex structure that can be appreciated only when the whole is experienced.

Out of the richness and intricacy of human life we seek to isolate for special study those more fundamental cultural variables that give structure and order to societies. We begin with culture traits. Culture are units of learned behaviour ranging from the language spoken to the tools used or the games played. A trait may be an object (a fish hook for example) a technique weaving and knotting of (a fishnet) belief (in the spirit resident in water bodies) or an attitude (a conviction that fish is superior to other animal protein). Such traits are the most elementary expression of culture. The building blocks of the complex behavioral patterns of distinctive groups of people.

Individual cultural traits that are functionally interrelated comprise a culture complex. The existence of such complexes is universal. Keeping cattle was a culture trait of the Fulani in the North. Related traits include the measurement of personal wealth by the number of cattle, owned by the individual or groups, a diet containing milk and the blood of cattle, and disdain for labor unrelated to herding. The assemblage of these and other related traits yielded a culture, complex descriptive of one aspect of the Fulanis. In exactly analogous ways, religious complexes, business behaviour complexes exist around the automobile. Nigerians buy cars and models to reflect their income, employment, or status in the society. Culture traits and complexes have a real extent. Such that this paper is interested in the impact of culture on the environment in the achievement of the millennium developmental goals.

Indeed, the current validity of distinctive culture realms has been questioned in light of an assumed globalization of all aspects of human society and economy. The result of

that globalization, it has suggested a homogenization of cultures as economics are integrated and uniform consumer demands are satisfied by standardized commodities produced by international corporations.

Interaction of people and Environment: culture develops in a physical environment that in its way, contributes to differences among people. In pre-modern subsistence societies, the acquisition of food, shelter, and clothing, all parts of culture depends on the utilization of the natural resources at hand. The interrelations of people to the environment of a given area, their perception and utilization of it, and their impact on it are interwoven themes of cultural and ecology. This paper attempts to look at the relationship between a culture group and the natural environment it occupies

It is believed that environment determines shapes human, their actions, and their thoughts. Environmental factor alone cannot account for the cultural variations that occur around the world. Levels of technology, system of organization and ideas about what is true and right have no obvious relationship to environmental circumstance. The environment does place certain limitations on the human use of territory such limitation, however, must be seen not as absolute, enduring restrictions but as relative to technologies cost consideration of national aspirations and linkages with the larger world.

Human choices in the use of landscapes are affected by group perception of the feasibility and disability of their settlement and exportations people are also able to modify their environment and this is other half of the human-environment relationship. By using it, we modify our environment in part, through the material objects we place on the landscape cities, farms, goals and others. The form these take is the product of the kind of culture group in which we live.

The cultural landscape, the earth's surface as modified by human action, is the tangible physical record of a given culture. House types, transportation networks, parks, and cemeteries, and the size and distribution of settlements are among the indicators of the use that humans have made of the land.

Human actions deliberate and inadvertent, modifying or even destroying the environment are perhaps as old as human kind itself. They have hunted to extinction vast herds and whole species of animals. They have, through overuse and abuse of the earth and its resources rendered sterile and unpopulated formerly productive and attractive regions. Fire has been called the first great tool of humans and the impact of its early and continuing use is found on really every region of the nation. The trees appear to be the ruminants of naturally occurring tropical dry forests, thorn forests and scrub now largely obliterated by the use, over many millennia of the to remove the unwanted and unproductive trees and to clear off old grasses for more nutritious new growth. The grasses supported the immense herds of grazing animals that were the basis of hunting societies. With the federal government prohibiting bush burning found that the immense herds of gazelles, zebras, antelope, and other grazers (and the lion and other predators that fed on them) tourists came to see replacing the less appealing browsing species shinos, hippos and elephant. Thus with the prohibition forest began to reclaim their natural habitat and the grassland fauna was replaced.

Earlier humans found the physical environment more immediate and controlling than we do today some 11,000 years ago the massive glaciers-moving ice water of the northern hemisphere began to retreat. Animal, plant, and human populations that has been spatially confined by both the ice margin and the harsh climates of middle-latitude regions began to

spread, colonizing newly opened territories. The name Paleolithic (old stone Age) is used to describe the period near the end of the last glaciation during which small and scattered groups like the ivory hunters developed regional variation in their ways of life and livelihood.

All were hunter, gatherers, pre-agricultural people depending on the year-round availability of plant and animal foodstuffs they could secure with the limited variety of rudimentary stone tools and weapons at their disposal. The social and technical revolutions that began in and characterized the Neolithic period were initially spatially confined. The new technology, new way of life, and new social structures diffused from those parts of origin and were selectively adopted by people who were not a party to the creation. Culture hearth is used to describe such a centre of innovation and from which key culture traits and elements moved to exert an influence on surrounding regions.

Understanding a culture fully is perhaps impossible for one who is not a part of it, for analytical purpose, however, the traits and complexes of culture its building blocks and expression may be grouped and examined as subsets of the whole. The anthropologist and sociologist Leslie White (1900-1972) suggested that for analytical purpose culture could be viewed as a three structure composed of subsystems that he termed ideological technological and sociological. The social factors or components of development plans cannot be overlooked there are very curious. Ethical values, beliefs and institutions develop within sociological cultural system to meet human needs. Developmental plans on social and cultural practices help to manage renewable resources is a major challenge of a developmental plan for the millennium. For there is a growing contention that we can no longer ignore

issues of intra-generational and intergenerational equity.

In summary the socio-cultural approach recognizes the centrality of the social action and their institutions in developmental plan and must be "socially constructed" to take cognizance of the fact that the environment is at risk not from extra-terrestrial enemies, but from human beings including both local and distant resource users (Cerna 1994). Understanding culture fully is perhaps impossible for one who part of it, for analytical purposes, however the trains and complexes of culture its building blocks and expressions which may be grouped and examined as subjects of the whole labile white (1900- 1975) suggested that for analytical purposes, a culture could be reviewed as a three -part structure composed of sub-systems that the term ideologist technological and sociological. Also Julia Huxley (1887- 1975) identified three components of culture as well as its manifest artifacts and socio, fact thus according to this interpretations the subsystems identified by their separate component, comprising the system of culture as a whole. But they are integral, each reacts on the others and is affected by them in turn.

The ideologic subsystem consists of ideas, beliefs, and knowledge of a culture and of the ways in which these are expressed in speech or other forms of communication, mythologist and theologies, legend literature, philosophy and folk wisdom make up this category, passed on from generation these subtract belief system or manifests tell us what we ought to belief, what we should value and how we ought act, Belief form the basis of the socialization process. Often we know or think we know what the beliefs of a group are from their oral or written statements.

The Sociological subsystem is the sum of those expected and accepted patens of

interpersonal relations that find their outlet in economic, political, military, region, kingship and other associations. It's defined social organization of a culture, and regulates the individual functions relative to the group whether it is family, church or state.

The retreat of the last glaciers marked and end of the Paleolithic era and the beginning of successive periods of cultural evolution leading from basic hunting and gathering economics at the outlet through the development of agriculture and animal husbandry to ultimately, the urbanization and industrialization of modern societies and economics. Since not all cultures passed through all stages at the same time or even all cultural divergence between human groups became evident.

Glacial recession brought new ecological conditions to which people had to adopt.

The weather became warmer and forests began to appear on the open plain.

Acculturation and cultural modification: A culture group may undergo major modification in its own identifying taints by adopting some or all of the characteristics of another dominant culture group. Such as the case of acculturation as immigrant populations take on the values, attitude, customs and speech of the receiving society, which itself undergoes change from absorption of the arriving group. A different form of contact and subsequent cultural alteration may occur in a conquered or colonized region where the subordinate or subject population in either forced or adopt the culture of the new ruling group introduced through relocation or does so voluntarily, overwhelmed by the superiority in numbers or the technical levels of the conqueror.

In extreme cases of course, small and particularly primary indigenous groups brought into contact with conquering or

absorbing societies may simply cease to exist as separate culture entities. Although presumably such cultural loss has been part of all of human history, its occurrence has been noted and its pace quickened over the past 500 years. By one informed estimate at least one-third of the world's inventory of human cultures has totally disappeared since 1500AD along with their language, traditions, ways of life, indeed with their identity or remembrance.

In many instances close contact between two different groups may involve adjustments of the original cultural patterns of both rather than disappearance of either. The process of trans acculturations has to do with the adoption of another culture to suite your culture. All cultures are amalgams of innumerable innovations spread spatially from their points of origin integrated in to the structure of the receiving societies.

Summary

Culture is composed of many strands-together culture traits and complexes in their spatial patterns create human landscapes, define culture region and distinguish culture groups. Those landscapes, region, and group characteristics change through time as human societies interact with environment, develop for themselves new solutions to collective needs or one altered through innovations adopted from outside the group itself. The cultural uniformity of a pre-agricultural world composed solely of hunter-gathers was lost as domestication of plants and animal in many world areas led to the emergence of culture hearths of wide ranging innovations spread outward from their origin points, carried by migrants through relocation diffusion and acculturation processes. Although diffusion carriers exist, most successful or advantageous innovations find adopters and both cultural modification and cultural convergence of different societies result.

The details of the technological, social, and ideological subsystems of culture define the differences that still exist between the world areas.

The ivory hunter showed how varied and complex the culture of even a primitive group can be. Their artifacts of clothing, fine making, hunting and fishing displayed diversity and ingenuity. They were part of a structured kinship system and engaged in organized production and trade. Their artistic efforts and ritual burial customs speak of a sophisticated set of abstract beliefs and philosophies. Their culture complex did not develop in isolation it reflected at least in part of their contacts with other groups. Looking at the recent divinizing consequences on building in Nigeria and the recent collapsed in various of part the country, thereby to achieve a developmental goal in this millennium builders and other aliens of building should always consider the implication of the culture and groups ere such one erected.

Finally recent attempts to understanding the nature and complexity of the development plans and human-nature interaction have led to the serious of collapsed building experience in recent past, thus researchers working with the wider community should develop, collect, evaluate, data and refine theories and propose new responses to make the millennium development goal a reality.

Recommendation

- Technical expertise should be employed in the make of building
- The culture of the people should be considered while building
- Government policy should be that all builders must pass through all rudiment of

building society and all plans check and satisfied before any work is carried out.

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