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'IFÁ JÌNGÌN-JÍNGÍN': HARNESSING IFÁ PRINCIPLES FOR DEVELOPING SUSTAINABLE ENVIRONMENTAL BEHAVIOUR IN SOUTH WEST NIGERIA

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ABSTRACT

Environmental degradation is an emergent issue globally, normal Environmental Education (EE) programme often lacks cultural relevance and may not resonate deeply within the Yorùbá community. Therefore, this study examined how Ifá wisdoms can be applied to develop EE programme in southwest Nigeria. Purposive random sampling technique was used to select 504 respondents. Interviews, observation and online surveys (Ifá Wisdom for Environmental Education (IWEE) Questionnaire) were used for data collection. Quantitative data were analysed using means, SD and t-tests. Result shows the majority of the respondents agreed that Ifá principles could connect learners in Yorùbá communities with environmental issues and make EE more engaging. While one-fourth of the respondents expressed concerns about disrespecting tradition, others disagreed with EE solely focusing on science and excluding the religious beliefs of the Yorùbás. Half of the respondents were comfortable with their children learning about the environment from Ifá's perspective. Furthe r analysis (t-test) showed strong support with no significant difference found in the perception of respondents based on gender for using Ifá stories art artwork and proverbs to teach environmental concepts. Designated sacred trees, hills, forests and rivers; existing taboos against littering and appeasing Iyemoja and Ọ̀ṣun with offerings for the cleanliness of water bodies were identified as current traditional practices supporting EE in Yorùbá communities. Therefore, for a more holistic approach and promotion of sustainable behaviour among learners Ifá principles and scientific perspectives should be complementary in

teaching and learning. EE programme should be culturally relevant, connecting real-world issues and engaging community leaders.
Keywords: Ifá wisdom, Environmental Education (EE), Yorùbá Community, Cultural Relevance, Sustainable Behaviour, Environmental Stewardship

INTRODUCTION

While environmental degradation is a pressing global issue; conventional environmental education programmes often lack cultural relevance and may not resonate deeply within some communities. It may not also be effective in combating environmental degradation in local communities where culture and tradition are respected (Komatsu et al., 2022; Yadav et al., 2022). This is particularly true for indigenous communities like Yorùbás in southwest Nigeria who have rich traditions of environmental stewardship embedded within their belief systems. Conventional environmental education often focuses on cognitive, scientific and technological strategies which may not take into consideration the culture of the people leading to unsustainable environmental behaviour (Komatsu et al., 2022). Incorporating cultural beliefs and traditions within a specific community of people may yield better result (Felix & Edmond, 2023). Recognising the important roles that the culture and traditions of the local people play in environmental sustainability is an important step in developing cultural relevant environmental programme (Reading & Redford, 2022).

Babalawo are the male priests while Ìyánífás, also sometimes referred to as Iyaláwo, are female priests or priestesses within the Ifá divination system and Yorùbá Òrìṣà tradition. These people serve as custodians of Ifá knowledge. The Babalawos can perform divination using the Ifá oracle system, interpret its messages, and offer guidance on various life issues. They play a vital role in preserving and transmitting Ifá traditions. The presence and role of Ìyánífás in Africa have been debated, with some suggesting their prominence may have been diminished due to historical factors. However, there's evidence of their continued presence and growing recognition, particularly in the diaspora. The title of Ìyánífás is not merely a hierarchical position but encompasses a deep understanding of the cosmogony, healing practices, and matriarchal lineage within the tradition, emphasising the sacred feminine and the power of women in maintaining the spiritual fabric of the community. The Ìyánífá's role goes beyond a mere translation and delves into the intricate web of knowledge, spirituality, and leadership that defines the Ifá Òrìṣà tradition, highlighting the nuanced understanding of gender and power within its cultural context.

While environmental degradation is a pressing issue globally, conventional environmental education programs often lack cultural relevance and may not resonate deeply within specific communities. This is particularly true for indigenous communities with rich traditions of environmental stewardship embedded within their belief systems. There's a recognised need for environmental education programme that are tailored to the specific cultural contexts and

worldviews of different communities. For centuries, Yorùbá communities in Nigeria have possessed a deep understanding of the natural world, reflected in their spiritual beliefs and cultural practices. Ifá, the Yorùbá divination system, offers a vast body of knowledge about environmental stewardship embedded within its sacred verses. However, contemporary environmental education often fails to effectively integrate these indigenous wisdoms. Environmental education may lack cultural relevance, failing to resonate with the values and beliefs of Yorùbá communities. The rich knowledge base of Ifá concerning environmental sustainability remains untapped. A disconnect might exist between sacred and secular approaches to environmental education, hindering collaboration. The challenge lies in forging a partnership between sacred (Ifá) and secular environmental education approaches in Yorùbá communities. This partnership could create a more holistic and culturally grounded approach to environmental sustainability.

Therefore, this research aimed to understand how the wisdom of Ifá can be used to develop sustainable environmental education programme in Yorùbá communities. Also, the study aimed to identify core Ifá concepts related to environmental protection and sustainability. The study explored how these Ifá concepts can be integrated into educational materials and practices. The study also assessed the potential effectiveness of Ifá-based environmental education in promoting sustainable practices within Yorùbá communities. The study was guided by the following research questions: What Ifá myths, proverbs, or rituals highlight the importance of environmental stewardship in Yorùbá culture? How do traditional practices guided by Ifá principles contribute to sustainable resource management? What are the perceptions of Yorùbá community members towards incorporating Ifá wisdom into the environmental education programme? How can Ifá-based environmental education be designed to be culturally relevant, engaging, and effective in promoting sustainable behaviours?

2. Methodology

2.1. Research Design: A mixed-method approach involving both qualitative and quantitative research design was used for the study. This approach is best suited to explore Yorùbá communities' lived experiences and cultural perspectives regarding Ifá and environmental practices. A qualitative research design will be employed. This approach is best suited to explore Yorùbá communities' lived experiences and cultural perspectives regarding Ifá and environmental practices. A mixed-method approach was employed, combining in-depth interviews with Ifá priests and Yorùbá elders to gain insights into Ifá's environmental teachings. Focus groups with community members to understand their environmental concerns and perspectives on Ifá and content analysis of existing Ifá literature to identify relevant ecological themes.

2.2. Study Area: the study was conducted in southwest Nigeria's Yorùbá community. The southwest geopolitical zone of Nigeria is made up of six states (Ọ̀ṣun, Lagos, Òǹdó, Ògùn, Èkìtì

and Ọyọ́). The state is predominantly dominated by the Yorùbás which practised mainly Christianity and Muslim religion. The state is also inhabited by traditional worshippers with Ifá worship being the dominant traditional worship in the area. Nigeria southwest region is rich in cultural heritage and strong Yorùbá traditions. These make the region a unique context for exploring the potential of Ifá wisdom in promoting environmental education in Nigeria and beyond. Southwest of Nigeria has many forests, sacred groves and rivers that hold significant spiritual and ecological values, such as the Ọ̀ṣun Òṣogbo Sacred Grove located in Ọ̀ṣun State.

Nigeria southwest region also provide a critical case study for addressing environmental challenges which include pollution, climate change and deforestation. These issues are of environmental concerns as they disproportionately affect vulnerable communities. The region also has diverse urban and rural landscapes which provide an opportunity to explore the adaptability of Ifá-based environmental education across different socio-ecological contexts.

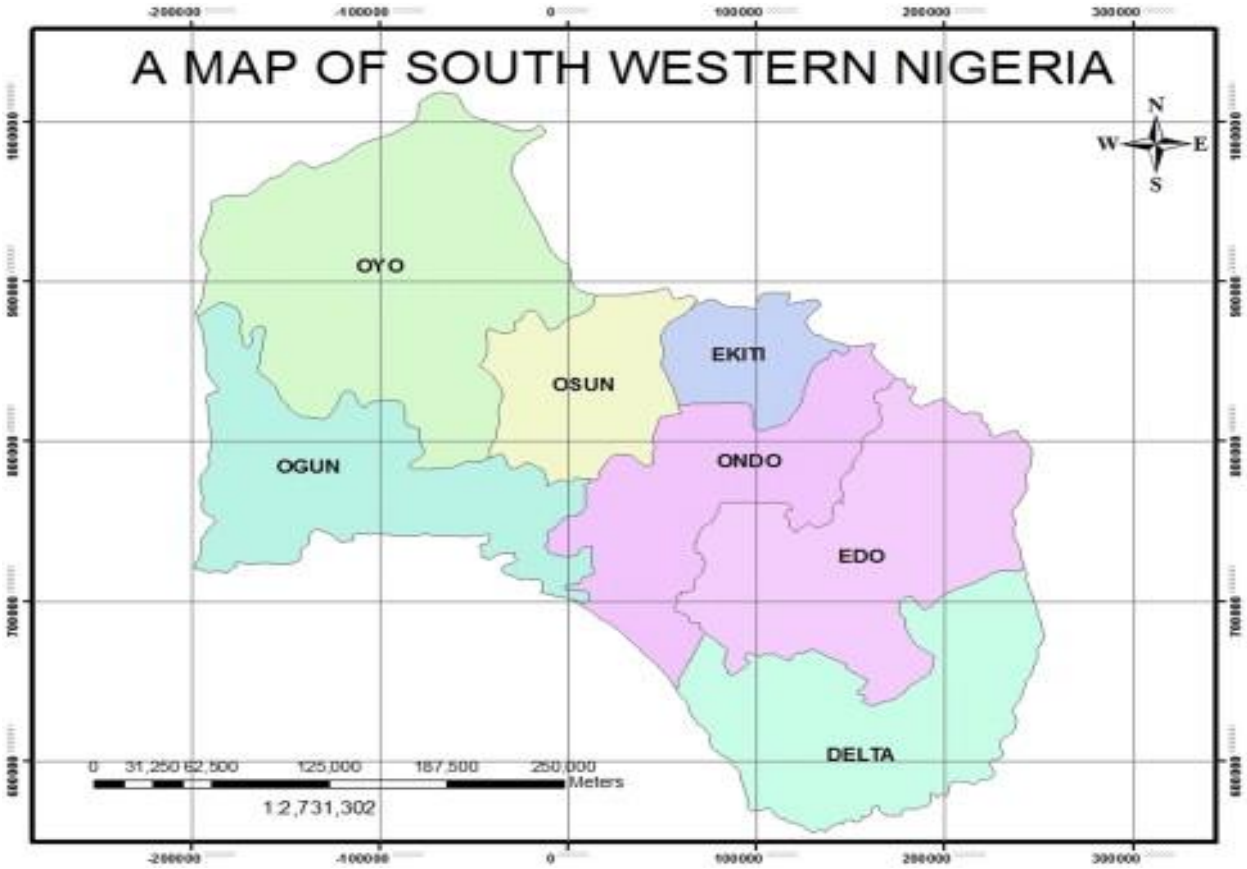

Figure 1: Map showing Osun State Nigeria

2.3. Population of the study:

The study population were all Yorùbás in southwest Nigeria. The target population will encompass Yorùbá communities in Nigeria and possibly the diaspora (depending on feasibility). This might include religious leaders (Babaláwos), elders, community leaders, and residents with knowledge of Ifá traditions and environmental practices.

2.4. Sample and Sampling Techniques:

Purposive sampling was used to select participants with the desired knowledge and experience of the Ifá tradition. There was collaboration with the local community leaders to identify suitable participants who represent diverse age groups and perspectives on the topic. Four states (Ọ̀ṣun, Ọ̀yọ́, Lagos and Òǹdó) were randomly selected for the study. A purposive sampling technique was used to select 504 respondents (126 respondents across each state).

2.5. Research Instruments:

Key informant interviews, focus group discussions and structured survey questionnaires were used to collect data from the respondents. The responses to the key informant interviews and

focus group discussions were recorded while survey questions were coded and analyzed. The survey questions were divided into 5 parts. Part 1 focused on the demographic data of the respondents while sections B, C and D focused on Ifá traditional practices supporting EE and sustainability in Yorùbá communities, Perceptions of Yorùbá communities on incorporating Ifá wisdom alongside scientific knowledge in environmental education programme for Yorùbá communities and Contribution of Ifá traditional practices guided by Ifá principles to sustainable resource management respectively. The items on the survey questions were Likert-type questions with 4 options each (Strongly Agree, Agree, Disagree and Strongly Disagree). Strongly agree = 4, Agree = 3, Disagree = 2 while Strongly disagree =1. Negative items or statements were scored in reversed order.

2.6. Procedure for data collection:

Semi-structured interviews were the primary method for data collection. Key Informant Interviews were conducted in Yorùbá to ensure clear communication and cultural sensitivity. An interview guide was developed beforehand to ensure consistency while allowing flexibility to explore emerging themes. Additionally, focus group discussions were conducted to gain insights from group interactions. Observations of rituals, ceremonies, or other cultural practices related to Ifá and the environment were included, subject to permission from community leaders and participants. Semi-structured interviews will be the primary method for data collection.
Interviews will be conducted in Yorùbá to ensure clear communication and cultural sensitivity. An interview guide was developed beforehand to ensure consistency while allowing flexibility to explore emerging themes. Additionally, focus group discussions can be conducted to gain insights from group interactions. Observations of rituals, ceremonies, or other cultural practices related to Ifá and the environment were included, subject to permission from community leaders and participants.

2.7. Data Analysis: Quantitative data were analysed using frequency count with percentages, means, standard deviation and t-tests.

2.8. Ethical Consideration: Ethical considerations were paramount throughout the research process. Informed consent was obtained from all participants before any data collection began. Participants were briefed on the study's objectives, data usage, and their right to withdraw at any point. Confidentiality and anonymity were ensured throughout the research process and reporting of findings. Community leaders and participants were involved throughout the research to ensure cultural sensitivity and reciprocity.

3. Results

3.1. Demographic data of the respondents

The study explored possible partnership between sacred Ifá practices and sustainable environmental education programme in Yorùbá communities. Table 1 shows the demographic

characteristics of the respondents. The respondents were made up of both male and female from southwest Nigeria. 51 % of the respondents were female while 49 % of the respondents were male (Table 1). Table 1 also shows the age distribution of the respondents. Only 5% of the respondents were 19 years old and below, 39% of them were between the ages of 19 -25 years of age. This was the majority age group of the respondents. Next to this is those who were aged 36-50 years, they were 30 % of the total respondents in this study. Only 13 % of the respondents were 51 years and above (Table 1). From Table 1 also, 80% of the respondents indicated that they were familiar with Ifá traditional belief system as practiced in West Africa.

Table 1: Demographic data of the respondents

S/N	Items	Frequency	Percentages
1	**Gender**		
	Female	257	51
	Male	247	49
2	**Age**		
	Below 19 years	24	05
	19-25 years	198	39
	26-35 years	66	13
	36-50 years	150	30
	51 years and above	66	13
3.	Are you familiar with Ifá, a traditional belief system practiced in West Africa?		
	Yes	402	80
	No	72	14
	Maybe	30	6

3.2 Ifá traditional practices that support EE and sustainability in Yorùbá communities

Table 2 shows the responses of the respondents concerning Ifá practices that supports environmental education and sustainability in Yorùbá communities. More than half of the respondents (55%) agreed that there are Ifá practices that supports environmental education being practiced in their communities. Only 23 % of the respondents do not have existing Ifá practices that support environmental education in their communities. Some of the practices identified by the respondents include designated sacred trees, hills, sacred forests, sacred rivers, festive songs, traditional Ifá dances, taboos against littering of environment and appeasing Iyemoja and Ọ̀ṣun with offerings processes for the cleanliness of water bodies. These practices were identified as current traditional practices supporting environmental education in Yorùbá communities in southwest Nigeria.

The survey results indicate strong agreement with the effectiveness of using Ifá stories and proverbs to explain environmental concepts, as well as integrating interactive activities inspired

by Ifá to increase student engagement in environmental education. From Table 3, 69% of the respondents strongly agreed and agreed that using Ifá stories and proverbs can effectively explain environmental concepts in a culturally relevant way. 64 % of the respondents also agreed that integrating interactive activities like drumming, singing, or creating art inspired by Ifá can increase student engagement in environmental education in Yorùbá communities (Table 3).

Also from Table 3, there is also notable agreement (85 %) by the respondents believed that connecting Ifá principles to real-world environmental issues in the Yorùbá community would be more effective in promoting sustainable behaviours. Additionally, there is substantial support by 71 % of the respondents for including opportunities for students to participate in traditional practices related to environmental stewardship to strengthen the connection between Ifá and environmental action. Such practices include planting of trees for sacred groves among others (Table 3). 73 % of the respondents that elders and spiritual leaders from the Yorùbá communities in the southwest of Nigeria should be involved in developing and delivering an Ifá-based environmental education programme (Table 3). From Table 3, the mean values indicating the level of agreement of the respondents to each of the items in the survey stated in Table 3 range from 2.7 ±1.2 to 3.3±0.7. This shows a

The Key Informant Interview (KII) report shows some chapters of Ifá books that are directly related to environmental education. Some of these are highlighted below. From Èjìogbè Chapter 1 (Èjìogbè Orí kiní)

Ti omi ba bale Omi ani pa
Ti omi ba bale omi alaluja
Ogoro nsole iwo lawo omi

Also from Ìrosùn Òpìnmí Chapter 89, the Odu Ifá specified that:

Olobirikoto lawo awaje wemu
AdIfá folofin nilefe oun daye
Wo ni korubo ko ma ba to owo eri bo nu

Following Erilele Erilele AdIfá fun Olujosi aro (Osaomi) Ifá song

Ko ma se idoti si ipori re
Awon omo aye ya to sipe won yagbe sibe
Ema yagbe sori afara, ema se to sodo ooo
Ema su foriafara ooooo Ema se to sodo
Ogberi ko mo pe inuomi in iyawa

The Ogbèká Chapter 26 also states that:

Teterin Owako adIfá fun Alakole
Ti yoo fode re tan iku je, nje Alakole fode re tan
iku je ko tie ku mo ooo
Teterin owako ko tie wako teterin.

Table 2: Ifá traditional practices supporting EE and sustainability in Yorùbá communities

Items	Frequency	Percentages
Existing traditional practices related to resources management		
Yes	277	55
No	117	23
Not sure of any	110	22

Table 3: Contribution of Ifá traditional practices for sustainable environmental resource management

	Items	Strongly Agree		Agree		Disagree		Strongly Agree		Mean	SD
		Freq	%	Freq	%	Freq	%	Freq	%		
1	Using Ifá stories and proverbs can effectively explain environmental concepts in a culturally relevant way.	210	42	138	27	36	7	120	24	2.9	±1.2
2	Integrating interactive activities like drumming, singing, or creating art inspired by Ifá can increase student engagement in environmental education.	174	35	144	29	56	11	132	26	2.7	±1.2
3	Environmental education programme that connect Ifá principles to real-world environmental issues in the Yorùbá community will be more effective in promoting sustainable behaviours.	198	39	234	46	72	14	0	0	3.3	±0.7
4	Including opportunities for students to participate in traditional practices related to environmental stewardship (e.g., planting trees for sacred groves) would strengthen the connection between Ifá and environmental action.	138	27	222	44	126	25	18	4	3.0	±0.8
5	Elders and spiritual leaders from the Yorùbá community should be involved in developing and delivering Ifá-based environmental education programme.	168	33	204	40	126	25	6	1	3.1	±0.8

3.3. Perceptions of Yorùbá communities on incorporating Ifá wisdom alongside scientific knowledge in environmental education programme for Yorùbá communities

The results of the survey indicate that there is a high level of agreement among respondents regarding the inclusion of Ifá principles in environmental education programs. Most respondents (84 %) believe that including Ifá wisdom in environmental education would be a good way to connect Yorùbá communities with environmental issues and that Ifá wisdom offers valuable insights that can help protect the environment (Table 4). Additionally, from Table 4, many (63 %) of the respondents think that learning about Ifá's connection to nature would make environmental education more interesting and engaging for Yorùbá students. Moreover, 77 % of the respondents believed that Learning about Ifá's connection to nature would make environmental education more interesting and engaging for Yorùbá students in the schools (Table 4).

Only a few (29%) of the respondents felt that including Ifá practices and wisdom into environmental education programme is a source of potential disrespect to the tradition while 71% of the respondents which represent most of the respondents think otherwise. About half of the respondents also felt that environmental education programme should focus on scientific knowledge and not involve religious beliefs (Table 4). 65 % of the respondents believed that Ifá wisdom can complement scientific knowledge in promoting environmental responsibility only 35 % of the respondents think otherwise (Table 4). In addition, 64 % of the respondents believed Yorùbá communities would likely to support environmental initiatives if they incorporated Ifá teachings. Only half about half (56 %) of the respondents stated that they would feel comfortable having their children learn about Ifá's perspective on the environment in schools (Table 4).

From Table 4 the mean values of the responses of the respondents range from 2.3 to 3.2 out of 4.0. This shows that there is a significant level of agreement with the statements in the survey about the idea that Ifá wisdom can complement scientific knowledge in promoting environmental responsibility and that Yorùbá communities would be more likely to support environmental initiatives if they incorporated Ifá teachings; and would feel comfortable having their children learn about Ifá's perspective on the environment in school (Table 4).

Table 4. Perceptions of Yorùbá communities of incorporating Ifá wisdom alongside scientific knowledge in environmental education programme for Yorùbá communities

S/N	Items	Strongly agree		Agree		Disagree		Strongly disagree			
		Freq	%	Freq	%	Freq	%	Freq	%	**Mean**	**SD**
1	Including Ifá principles in environmental education programs would be a good way to connect Yorùbá communities with environmental issues.	180	36	240	48	72	14	12	2	3.2	±0.8
2	Ifá wisdom offers valuable insights that can help us protect the environment.	210	42	108	21	108	21	78	15	2.9	±1.1
3	Learning about Ifá's connection to nature would make environmental education more interesting and engaging for Yorùbá students.	198	39	192	38	54	11	60	12	3.0	±1.0
4	I am concerned that incorporating Ifá wisdom into environmental education might be disrespectful to the tradition.	54	11	90	18	300	60	60	12	2.3	±0.8
5	Environmental education programme should focus on scientific knowledge and not involve religious beliefs.	96	19	150	30	198	39	60	12	2.5	±0.9
6	I believe Ifá wisdom can complement scientific knowledge in promoting environmental responsibility.	198	40	126	25	180	35	0	0	3.0	±0.9
7	Yorùbá communities would be more likely to support environmental initiatives if they incorporated Ifá teachings.	132	26	192	38	60	12	120	24	2.7	±1.1
8	I would feel comfortable having my children learn about Ifá's perspective on the environment in school.	126	25	156	31	78	15	144	29	2.5	±1.1

Discussion

Ifá principles, as highlighted in the study on Yorùbá folklore promoting transformative learning for environmental sustainability (Zivkovic & Obindu, 2017), could indeed serve as a valuable tool to connect learners in Yorùbá communities with environmental issues and make Environmental Education (EE) more engaging. By incorporating Indigenous folklore into educational efforts, particularly with the support of elderly women, a conscious and critical reflection of environmental situations can be fostered, leading to the development of action plans towards sustainability (Oyetunde & Oyedele, 2022). Respondents overwhelmingly agreed that Ifá wisdom can connect communities with environmental issues and provide valuable ecological insights. Many believe integrating Ifá would make environmental education more interesting for students. This is because Ifá teaches how an individual can live safely in his or her environment. An example of such teaching of Ifá is the one taught in the "Èjì Ogbè" chapter of Ifá, verse eight (8), on how it

is dangerous to walk in darkness, most especially at night when there is no light. This Ifá's teaching is presented as shown below:

Igbó biribiri;
Òkùkùn birimùbirimù
Ẹni ó bá mọ̀ṣe òkùnkùn,
Kó mọ́ mọ̀ dóṣùpá lóró'
Ohun ṣeni, à á rìnru;
Òkùnkùn kò yẹ ọmọ èèyèn... (Abímbọ́lá, 2014:12)

It is affirmed in the above verse of Èjì Ogbè chapter of Ifá that walking in darkness is not safe and that several evils, accidents and injuries could happen to whoever walking in darkness. This teaching of Ifá obviously teaches how safely we can use our environment and the natural phenomena we encounter daily to support a healthy and sustainable life.

Concerns exist regarding potential disrespect towards Ifá traditions and the need to maintain a focus on scientific knowledge. Respondents approve of using Ifá stories, proverbs, interactive activities, and real-world applications to promote sustainable behaviours. There is strong support for including opportunities for students to participate in traditional environmental practices to solidify the connection between Ifá and environmental action. The survey suggests broad agreement on the importance of involving Yorùbá elders and spiritual leaders in developing and delivering Ifá-based environmental education programme. Additionally, the Community-Based Participatory Approach (CBPA) discussed in another study (Olaleye, 2022) emphasizes the importance of involving rural communities in environmental management to enhance their knowledge and attitudes towards the environment (Aanuoluwapo-Ajayi & Olatumil, 2018).

To corroborate the fact that "Learning about Ifá's connection to nature would make environmental education more interesting and engaging for Yorùbá students" as indicated above, Èjì Ogbè, verse six (6) describes several parts of ocean which could be translated as principal areas of ocean recognised by oceanographers; Pacific, Atlantic, Indian, Arctic and Southern Oceans.

Iwájú òkun,
Òkun ní wọ́n ọ́n ṣe;
Ẹ̀yìn òkun,
Òkun ni wọ́n ọ́n ṣe;
Erin kò ṣe é yí padà kun,
Àbàtà kun kùn-ùn kun;
Lókun lókun là á kí ọmọ ọlọ́jà mẹ́rìndínlógún;
Ló dífá fún wọn lóde Ìdó...
(Abímbọ́lá, 2014: 10)

It was mentioned in the above verse of Èjì Ogbè that the ocean has parts. These parts are recognised as "Iwájú Òkun" (the front side of the ocean) and "Ẹ̀yìn Òkun" (the back side of the ocean). Ifá moves further to emphasise that both "Iwájú Òkun" and "Ẹ̀yìn Òkun" are types of oceans with full oceanic potentials and characteristics. This is rooted in the sentence "Òkun ni wọ́n ọ́n ṣe" which could be translated as "They are both real oceans." If Ifá could recognise from the time immemorial that there are different types of ocean, even when modern oceanography has not yet been born, it is an indication that Ifá, as an epistemology of Yorùbá wisdom still has a lot of scientific facts that have not been discovered by the modern science and technology. As a result, the knowledge of Ifá has a lot to offer in EE and other related fields of study.

Therefore, by integrating Ifá principles and local strategies like folklores, EE can become more culturally relevant, engaging, and effective in addressing environmental challenges within Yorùbá communities.

Conclusion

Based on the study, Ifá wisdom offers valuable insights for protecting the environment. Ifá wisdom can complement scientific knowledge in promoting environmental responsibility. Ifá stories and proverbs can effectively explain environmental concepts in a culturally relevant way. Based on the study, it's clear that there is strong support for including Ifá principles in environmental education programs among the Yorùbá community. Most respondents believe that Ifá wisdom offers valuable insights for protecting the environment and that it can complement scientific knowledge in promoting environmental responsibility. However, there are concerns about potential disrespect to the tradition and differing opinions on whether environmental education should involve religious beliefs. Overall, integrating Ifá teachings could help connect Yorùbá communities with environmental issues and garner their support for environmental initiatives.

It is evident that there is overall strong support for designing Ifá-based environmental education programs within the Yorùbá community. Most respondents agree that using Ifá stories and proverbs can effectively explain environmental concepts in a culturally relevant way, and they also support integrating interactive activities inspired by Ifá to increase student engagement in environmental education. Additionally, there is notable agreement that connecting Ifá principles to real-world environmental issues in the Yorùbá community would be more effective in promoting sustainable behaviours. However, there are some concerns and differing opinions, particularly regarding the involvement of elders and spiritual leaders from the Yorùbá community in developing and delivering Ifá-based environmental education programs. Overall, the survey indicates a positive inclination towards incorporating Ifá-based approaches in environmental education programs while also highlighting the need for careful consideration of different perspectives and potential sensitivities within the community.

Based on the data from the table, it is evident that there is strong support for incorporating Ifá-based environmental education programs within the Yorùbá community. Most respondents agree that using Ifá stories and proverbs can effectively explain environmental concepts in a culturally relevant way. There is also notable support for integrating interactive activities inspired by Ifá to increase student engagement in environmental education. Additionally, there is significant agreement that connecting Ifá principles to real-world environmental issues in the Yorùbá community would be more effective in promoting sustainable behaviours. However, there are some concerns and differing opinions, particularly regarding the involvement of elders and spiritual leaders from the Yorùbá community in developing and delivering Ifá-based environmental education programs. Overall, the survey indicates a positive inclination towards incorporating Ifá-based approaches in environmental education programs while also highlighting the need for careful consideration of different perspectives and potential sensitivities within the community.

Recommendations

1. Ifá principles and scientific perspectives should be complementary in teaching and learning for a more holistic approach and promoting sustainable behaviour among learners.
2. EE programme should be culturally relevant, connecting real-world issues and engaging community leaders.
3. There still exists a lot of environmental information embedded in the knowledge of Ifá which requires scientific research, studying and exposing this information would not only result in new scientific discoveries but would also help in having a better understanding of the existing ones.

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