

**O 17. DICHOTOMY ISSUES IN ENVIRONMENTAL ETHICS – A CRITICAL ANALYSIS OF
ECO-ANTHROPOHOLISM**

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ABSTRACT: Ankara Many want to acquire a home and live happily. In the face of global shortages, hostility, and natural catastrophes, humans, like other species and other lesser beings, want a better environment to be happy and peaceful. The existential commitment is to understand human place among nature until the question of human "position" in the world emerges. The first human worldview—anthropocentric nature and attitude—has been a major environmental ethical concern since the subject matter of environmental ethics. The anthropocentric view places people at the core of the universe. Thus, humans, in Protagoras words', are the measure of all things. Alternatively, recent ecological studies are based on holism, which holds that understanding a portion depends on its relationship to the whole. This perspective views every creature as an integral part of a complex, linked organism, where each component is interdependent due to its role in life. Furthermore, according to the holistic worldview, humans are intrinsically tied to the natural environment and should be seen as an integral part of the ecological system. A new twist is the fact that many supporters of weak anthropocentrism claim that it is not totally dismissible since "obligation" and morality are human-centered. This paper aims to critically assess Samuel Bassey's eco-anthropoholism. According to eco-anthropology, people are vital pieces of a bigger organism and cannot completely understand the complicated structure and its implementation. A synergistic interaction with all components and harmonious cohabitation with nature may lead to success.

Keywords: Integrated Environmental Ethics, Anthropocentrism, Non-Anthropocentric, Eco-Anthropoholism.