



RELIGION AND THE CARE FOR THE ENVIRONMENT: JOS METROPOLITAN EXPERIENCE

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ABSTRACT

Ecosystem serves as a natural habitat for both humans and animals. Religious institution is an integral part of human society with the teaching that humankind is saddled with the responsibility to work, protect, preserve and care for the environment for humanity's wellbeing. The beauty of environment should not be desecrated. The objective of the study is to investigate the role of religion in the proper care of human environment. As a problem, environmental degradation resulting from indiscriminate defecation, refuse disposal, and felling of trees without replacement, poor waste management, dumping of wastes in public spaces, waterways, residential areas and worship centres to blockage of drainages, floods and destruction of lives and properties; improper usage of chemical substances causing major damage to the environment are witnessed in Jos metropolis. The study employed a Stewardship Theory to investigate the debasing status of environment and its implications on inhabitants. Findings show that there is indiscriminate defecation and dumping of wastes especially in public places with no adequate drainage systems. Religious organisations do not campaign for sanitation and tree planting. The work concludes that care for the environment is sacrosanct to human thriving. The research recommends that religious bodies should ensure adherents practice their beliefs and values in everyday life for a sterile environment and healthy living. Incinerators should be built in institutions and public places. Government should make budget for tree planting and ensure supervision against deforestation, indiscriminate defecation and dumping of refuse among other recommendations.

Key Words: Environment, Environmental, Ecosystem, Religion, Stewardship

INTRODUCTION

The natural coordinating patterns of the ecosystem provides natural services for humans and all other species that are essential to human health, quality of life and survival. Those who professed religion believe that God created everything in absolute orderliness and perfection for the survival of all living creatures, particularly to human, whom he created in his image and likeness; and is saddled with the responsibility to work and care for the environment, to enjoy it and live a healthy life. Interestingly, the biblical description of the Garden of Eden surrounded by rivers from all sides and the deposits of seedbearing fruits and natural resources are for the wellbeing of humankind (Genesis 1:8-14). Christianly, the setting of paradise which is the hope and home of eternal bliss carries this alluring description (Revelation 22:1-2). This indicates that the presence



of God depicts a beautiful environment. With this faith, the earthly environment should not be desecrated.

Religions teach environmental responsibility, cleanliness, and stewardship of God's creation. Christianity emphasises humanity's role as stewards of creation (Genesis 2:15), while Islam teaches the concept of *khalifah* (vicegerency), which obligates humans to protect and preserve the environment (Chaudhry 72). Religious teachings therefore provide moral and spiritual foundations for environmental care and sustainable living (Shehu 64; Eom and Shu 5). This research surfaced from the angle of religion, particularly Christianity. However, a section on religious perspective of environment brings to bear four religions in outlook.

STATEMENT OF THE PROBLEM

Based on perspective from two religions, Christianity emphasises humanity's role as stewards of creation (Genesis 2:15), while Islam teaches the concept of *khalifah* (vicegerency), which obligates humans to protect and preserve the environment (Chaudhry 72). Religious teachings therefore provide moral and spiritual foundations for environmental care and sustainable living (Shehu 64; Eom and Shu 5).

Despite the strong presence of Christianity and Islam in Jos Metropolis, environmental degradation manifest in indiscriminate refuse disposal, blocked drainage systems, and poor waste management. These remain a persistent challenge. Adherents of both religions engage in activities that endanger the environment, thus, dumping of wastes along waterways and residential areas resulting to numerous floods and destruction of lives and properties that could have been avoided. The amount of chemical substances causing significant damage to the environment and the atmosphere in general cannot be quantified causing high ecological effect that poses threat to the survival of human, livestock and vegetation.

There appears to be a contradiction between these religious ideals and environmental realities observable in Jos Metropolis. Public spaces, markets, residential areas, worship centres, and drainage channels are frequently littered with waste despite the high level of religious participation among residents. Scholars rightly noted that religious commitment does not always translate into practical environmental action, creating a gap between belief and behaviour (Hitzhusen and Tucker 335; Onyezonwu and Josiah 3).

This situation raises critical questions regarding the extent to which religious teachings influence environmental attitudes and practices among Christians and Muslims in Jos. It is therefore necessary to investigate how religion contributes to environmental consciousness and stewardship and to identify the factors responsible for the apparent disconnect between religious values and environmental practices in Jos Metropolis. These issues and concerns raised make the statement of the problem in this research.

THEORETICAL FRAMEWORK

This research adopts a Stewardship Theory to examine Religion and the Care of Environment in Jos Metropolis. Stewardship Theory in management and corporate governance was primarily propounded by James H. Davis, F. David Schoorman, and Lex Donaldson in the 1990s, particularly through their seminal work which contrasted stewardship behaviour with agency



theory in organisations. The theory argues that managers are stewards whose interests are aligned with those of the organisation, emphasising trust, collectivism, and pro-organisational behaviour (Davis, Schoorman, and Donaldson 20-23).

Stewardship Theory is grounded in biblical and ethical perspective that emphasises humanity's responsibility to care for the environment as God's creation. It views humans not as absolute owners of nature but as caretakers entrusted with its protection and sustainable use. In religious traditions, particularly Christianity and Islam, the environment is viewed as a divine trust that should be protected and preserved rather than exploited. Biblically, in Genesis 2:15, God placed humanity in the Garden of Eden "to till it and keep it," indicating a responsibility for environmental care. Similarly, Islamic teachings emphasise humans as khalifah (vicegerents) of God on earth, entrusted with the duty of maintaining ecological balance.

Scholars such as Lynn White Jr., James A. Nash, and Calving B. DeWitt have contributed to the development of this perspective by highlighting the moral and religious duty of environmental preservation. White critically examined historical root of ecological crisis and the influence of religious thought on environmental attitudes and adjudged that Christian stewardship involves responsible management of all God's gifts, including the natural world, in a manner that reflects divine purpose (White 47, 57). Nash further emphasises that humans have a moral obligation to respect and preserve nature as part of Christian responsibility because creation possesses value as God's handiwork (Nash 121). Similarly, DeWitt observes that stewardship calls religious communities to participate actively in environmental protection through education, advocacy, active care, practical conservation efforts, and responsible use of natural resources (DeWitt 85).

In the context of the study, Stewardship Theory provides a useful framework for examining how religious teachings, beliefs, and institutions influence environmental attitudes and practices. The theory helps explain the role of churches, mosques, and faith-based organizations in promoting environmental sanitation, the tree planting, waste management, and the sustainable use of natural resources within the Jos Metropolis.

CONCEPTUAL CLARIFICATION

Environment, Environmental, Ecosystem: *Environment* is defined as "all the external factors influencing the life and activities of people, plants, and animals... the natural world, especially when it is regarded as being at risk from the harmful influences of human activities (Encarta 1). Ethically, this illusive term environment as used in contemporary society indicates a whole range of issues which involve the relationships of humankind to the animate and inanimate world according to new dictionary of Christian ethics and pastoral theology (349). *The Complete Christian Dictionary for Home and School* defines it as, "The natural surroundings or social conditions in which people, animals and plants live" (216). The term *Environmental*, is connected with the natural conditions in which people, animals and plants live, and also with the conditions that affect the behaviour and development of somebody/something. *Ecosystem* refers to "organisms and their environment, a localised group of interdependent organisms together with the environment that they inhabit and depend on" (Encarta 1).

Religion, Stewardship: *Religion* is often difficult to define but broadly speaking, religion consists of a system of beliefs and practices that are linked to superhuman beings or supernatural forces (Espin and Nickoloff 1150). At common parlance, religion is the belief in the existence of a



God/god or gods, and the activities that are connected with the worship of them (Hornby 990). The term **steward** has been traced to the etymology of the old English word *stigweard*, meaning, “a servant who looks after a hall, a manor or landed estate.” Over the centuries this term has been “applied to a wide range of occupations centrally concerned with caring for things or persons on another’s behalf” (Golo 2, citing Wenham 80). For Chirisa, stewardship relates fundamentally to the philosophy and practice of managing things for others, the term has been applied to a host of resources such as estates and materials assets (Chirisa 19). However, the principle is derived from the theoretical belief that humankind was created by the Creator of the whole universe to dwell and improve the earth on behalf of God. Thus, the belief in God should stir the adherent of religion to take up the role of a steward on God’s creation.

RELIGIOUS PERSPECTIVE OF ENVIRONMENT AND STEWARDSHIP

Among the crucial issues that the world has to deal with in recent times are environmental degradation and climate change, which is posing a threat to the current human population and non-human and future generations. In this regard, this paper argues that within the diverse religious traditions and cultures are values, ideas, attitudes and responsibilities that can respond to environmental problems.

Christianity: Biblically, God created everything orderly and perfectly for the good of mankind. God commanded the land to produce vegetation, seed-bearing plants and trees on the land for fruit bearing according to their kinds (Genesis 1:11-13), the living creatures of all kinds (Gen.1:20-25), the rivers and the deposits of natural resources (Gen.2:9-14) all made the environment amazing and conducive. God then placed the man in the Garden of Eden with the instruction “to work it and take care of it” (Gen.2:15), which indicates management and stewardship in God’s direction.

These order of creation preceded the creation of man purposely to enable him to have a good and conducive environment to thrive well. Saperstein and Marshall stressed that God took the first man and woman by the hand and walked them through the Garden of Eden, and said: “This is my creation; I give it now to you. Preserve it well, for if you destroy it, there will be none after you to make it right again” (3-4). Thus, man is directly obliged to be part of God’s creation which must be projected in his care for the environment or else the abundant blessings would not serve their purposes to him. Wenham affirmed that, “This is not surprising; for OT man was intimately involved in the environment throughout life... he depended on animals to plough his fields, transport his goods, for clothing, for food and for sacrifice.” (86-92).

The Mosaic Law teaches and guides a life of purity and cleanliness within the environment: Designate a place outside the camp where you can go to relieve (faeces) yourself. As part of your equipment, have something to dig with, and when you relieve yourself, dig a hole and cover up your excrement.... Your camp must be holy, so that he (God) will not see among you anything indecent and turn away from you (Deut. 23:12-14).

The Deuteronomy injunction gives the concept of latrine and toilet today. Apparently, the environment of godly people must always be clean and tidy to portray the holiness of their faith and God. Jesus’ teachings illustrate much on the relationship of man and his environment, especially the farmer, shepherd and fisherman. Romans 8:19-23 equally relates to Genesis 3, affirming that relationships were damaged as a result of human disobedience. However, the



Messiah had indeed restored what was lost, inclusive of the care for the environment. “For God was pleased to have all his fullness dwell in him; and through him to reconcile to himself all things, whether things on earth or things in heaven...” (Col. 1:19-20).

Islam: Islam as a religion believes in Allah and in Mohammed as Allah’s Prophet. Manu, Morgan and Nwoshimir posit that Islam promotes the respect for nature and all forms of life, evident in both its religious literature, namely the Haddith and the Qur’an (7). The Qur’an teachings on the environment rest on the fact that humans are said to have been given the responsibility to act as custodians of creation (Manu, Morgan and Nwoshimir 7). This responsibility is clearly stated in Qur’an 55:1-9. Furthermore, the emphasis in Islamic teaching is on living in harmony and in ‘balance’ with creation and with Allah who is all-encompassing. Ownership of the environment remains strictly in Allah’s domain, with humans being held accountable for their treatment of divine property (Manu, Morgan and Nwoshimir 6). To some extent, Islam affirms mankind as governors of Allah on the earth. As such there is the need to act in such a way to balance our needs with the sustainability of earth’s ecology to love nature, realistically develop it, use the environment, and treat creatures with kindness.

Islamic declaration on global climate change (2020), Loyd acknowledged that Allah has created the universe in all its diversity... the earth and all its communities of living beings... that human beings are created to serve the Lord of all beings, to work the greatest good we can for all the species, individuals, and generations of God’s creatures. But lamented there have been catastrophic climate changes that brought about mass extinctions over time, while life adjusted even to these impacts (Loyd 15).

Traditionalist: African Traditional Religion (ATR) or otherwise Indigenous Religions (IR) varied based on cultures and ethnic groups. Indigenous religions emphasise values and principles that can aid in addressing contemporary environmental problems. Africa in particular, is the belief in a harmonious relationship with the environment. Manu, Morgan and Nwoshimir opined that “Every human being who (sic) grows up in a particular society is likely to become infused with the culture of that society, whether knowingly or unknowingly, during the process of social interaction” (Manu, Morgan, and Nwoshimir 99)

The belief in totems is crucial in extending some moral consideration to the environment. The totemic system in some African cultures shows a strong cultural connection between human beings and nature. The system of totemism is one of the surviving and respected cultural practices in Africa that helps with the preservation of the environment (Manu, Morgan and Nwoshimir 101). Notably, animals believed to have souls and spirits like human beings are respected. So also, plants that are believed to be sacred are not cut down. These beliefs are common among Yoruba and Igbo (Manu, Morgan and Nwoshimir 101). Besides, the belief and consecration of some forests as sacred shrines forbid any trespass.

Daily, people interact with each other and with the physical and spiritual world. Ogungbemi agreed that culture can affect environmental preservation both positively and negatively, so the preservation of the environment is undoubtedly influenced by a people’s culture (Ogungbemi 42). Ogungbemi lamented that many traditional Africans live in rural areas hence they lack basic services such as clean water, electricity, and adequate sanitation. The absence of these basic



services leads to the pollution of rivers with human wastes, thereby exposing people to avoidable water-borne diseases such as dysentery, typhoid and cholera (43). Ojomo citing Ogungbemi posits that the way in which natural resources such as land, water and air are being used goes contrary to the traditional practice of environmental conservation (Ojomo 106).

Buddhism: Buddhism recognises the importance of nature and denies its abuse. Thathong argued that:

Buddhism's strong respect for the environment stems from the fact that Buddhism has had a long and close relationship with nature and, in particular, forests. The Lord Buddha was born under the Sala tree, enlightened under the Bodhi tree, gave his first sermon in the forest name *Isippatanamarukatayawan*, and died under the Sala tree. Buddha lived closely with nature and taught his followers to take care of nature (Thathong 5065).

Manu, Morgan, Nwoshimiri and Thathong opined that followers were to abstain from taking life of living forms, a precept based on loving-kindness, which is an environmental ethic to conserve animals and plants. Specially, the Lord Buddha was supportive of water conservation, thus prohibiting monks and nuns from disposing waste into canals or rivers. It is considered sinful to pollute water because all life forms depend on water to survive (94, 5065). Kabilsingh asserts that Buddhism emphasises human harmonious co-existing with nature while denouncing human conquest of nature. The religion also emphasises compassion, respect for all living creatures, and harmony between living things sharing the planet (Kabilsingh 92).

EFFECTS OF AN UNCLEAN AND BAD ENVIRONMENT

Human attitudes towards the environment affect it either positively or negatively. Martin stressed that "In general, the majority of young people see the environment as 'something out there' - a place, possibly including living plants and animals, but essentially separate from themselves" (Martin 58). This notion is the cause by the inability to assume responsibility for the care of the environment.

Diseases are common effects of a bad environment. Bulus affirmed some common diseases and acute infections or outbreaks associated with poor environment: First, waterborne disease like: amoebiasis, cholera, dysentery, coli, salmonella, typhoid fever, hepatitis, shigellosis, and dracunculiasis (guinea worm). Second, vector-borne diseases like: malaria (mosquito bites from stagnant water), yellow fever, Lassa fever due to rats, among others. Third, diseases related to lack of sanitation and hygiene like: scabies, soil transmitted helminthiasis, trachoma, ringworm, among others. Fourth, long term effect such as: loss of work hours with resultant unemployment, especially if working in private institutions, school absenteeism, malnutrition, anaemia, surgeries and its effects, miscarriages in pregnant women, effect on the economy of the individuals, family, church and society (Bulus oral interview).

Leitner, Chelala and Shepherd et al agreed that:

The discharge of unwanted biological, chemical and physical materials on the land and into water bodies have negative effects on individual and public health as well as animals. That a third of the diseases burden on children is due to environmental factors leading to allergies and asthma among others. Also, is a link between certain types of cancer (asbestos and lung cancer) and environmental factors. Millions of children die every year as a result of environment-related diseases



mainly intestinal and respiratory infections due to unsafe water and indoor air pollution. Children and developing foetuses are known to be particularly vulnerable to the impact of environmental pollution (Leitner, Chelala and Shepherd et al (1, 2, 4).

Without doubt, children are more susceptible than adults to environmental factors because they are still growing and their immune systems and detoxification mechanisms are not yet fully developed. Bulus reiterated that environmental factors affect children's health from the time of conception and intra-uterine development through infancy and adolescence. Pregnant women are exposed to environmental factors such as air pollution, pesticides, domestic and commercial chemicals, and radiation through the place of work, their home, or their local environment (Bulus oral interview).

The works of Okyere, Isife and Chelala show that excess carbon monoxide produced by combustion and other human activities reacts with the blood vessel and prevents it from taking up oxygen and the people are suffocated. Decayed refuse often result in pollution problems without fresh and dry air. Discharge of unwanted biological, chemical and physical materials such as plastic, polythene bags and papers into water bodies from man's environment has caused water or aquatic pollution, blocked waterways and drainages which affect the survival of land and water creatures (Okyere 90, Isife 30 and Chelala 1). Deforestation is hazardous to man, animals, and even properties and often leads to erosion and flood. Frequent cultivation of crops on cleared areas of plants likely exhaust the soil of its mineral content while animal species have gone into extinction (Isife 29).

The Jos metropolis and environs is afflicted with dumping yards or refuges in inhabited areas, which usually lead to outbreaks of infections and contagious diseases. There is the need to intensify sensitization and education campaigns whereby community members can play a vital role in establishing a sanitary landfill and a means of properly disposing of recyclable materials to improve the quality of life. Religious people are responsible to be in the forefront as agents of transformation. Koehrsen, Blanc, and Huber who emphasised on a "Dark Green Religion" said, religious leaders can draw on their networks and prominence to influence public debates, create awareness for combating environmental problems and influence decision-making process" (Koehrsen, Blanc, and Huber 46).

DATA PRESENTATION AND ANALYSIS

The questionnaires were administered to a targeted population of three hundred (300) within some areas of Jos North and Jos South Local Governments randomly to Christians and Muslims respectively. For respondents that could not read or write, the questionnaires were explained in the language they understood to ascertain their responses. Two hundred copies were administered in Jos North whereas one hundred in Jos South. Thus, the analysis was done using responses from sampled population in a descriptive pattern without the use of tables.

The first investigation is to find out the relationship between an environment and the cleanliness of the inhabitants. So these two questions were thrown: do people dump waste materials at the designated places? Do people frequently come out as a team to clean up their environment (not worship places)? The responses have shown that 32 respondents, representing only 10.7%, opined



that people dump waste materials at the designated places whereas 268 respondents, representing 89.3% did not agree. On the second question, it indicates that 28 respondents, which made only 9.3% of the total responses, agreed that people do come out as a team to clean up their environment while 272 persons, representing 90.7% of the respondents maintained that people do not frequently come out to clean the environment.

The second investigation is to find out relationship between religious practitioners and the environment they reside using two questions thus; does your church/mosque often embark on campaign for tree planting? Have you planted some trees in your compound? Indeed, 15 persons, representing only 5% indicated that their church/mosque often embark on campaign for tree planting meanwhile 285 persons, representing 95% of the respondents opined that the church/mosque does not do such a campaign. But concerning planting trees at personal levels, the responses prove that 161 respondents, representing 53.7% agreed that they have planted some trees in their compounds while 139 persons, representing 56.3%, said that they have no trees in their compounds.

Third investigative area sought out to know if adequate knowledge of religious teachings does not determine a clean environment. These two questions were protruded: there is indiscriminate defecation (faeces) within residential areas, markets, motor parks, and worship places. Are there public toilets in your community? The result here specifies that 272 respondents, representing 90.7% were optimistic of the indiscriminate defecation within residential areas while 28 persons, representing only 9.3% did not agree. Meanwhile 40 respondents, representing only 13.3% opined that there are public toilets in their communities whereas 260 respondents, representing a higher proportion of 86.7% expressed that there are no public toilets in their communities.

The fourth aspect of enquiry went out to discover the difference between enlightenment and individual responsibility of caring for the environment with these two questions: Are there adequate drainages in your locality? Do people build houses according to specifications of the Ministry of Lands and Survey? Now the responses have proven that 38 persons, representing only 12.7%, agreed that there are adequate drainages in their localities while 262 persons; representing 87.3% of the total respondents, were optimistic of inadequate drainages in their localities.

Responses to the second aspect illustrate that 50 respondents, representing only 16.7%, agreed that people build houses according to specifications of the ministry of lands and survey. However, 250 respondents; representing a higher proportion of 83.3% did not agree.

The fifth enquiry investigated the relationship between agencies and the cleanliness of the environment. Hence, these questions were utilised: do environmental workers clear dumped refuse immediately when the container is filled up? Is there an incinerator (a furnace that burns refuse/waste at high temperature) in public areas close to you?: (a) Church/Mosque Premises (b) School (c) Workplace (d) Community. The first set of responses have the following results: 46 respondents, representing only 15.3%, opined that environmental workers do clear dumped refuse immediately when the container is filled up. But 254 respondents; representing 84.7%, opined that environmental workers do not clear dumped refuse.



On the second set of responses of the fifth investigation; 25 respondents, representing only 8.3% agreed that there is an incinerator in the church/mosque premises while 275 persons, representing 91.7% did not agree. In regards to the school as an institution, only 23 persons; representing 7.7%, agreed while 277 respondents; representing 92.3%, said that there is no incinerator in their school. Concerning the workplaces, 62 respondents, representing only 20.7% agreed that there are incinerators. However, 238 persons, representing 79.3% of the total respondents, maintained that there are no incinerators in their workplaces. In the community however, 68 respondents, representing only 22.7% agreed that there are incinerators meanwhile 232 respondents; representing a higher proportion of 77.3% opined that there are no incinerators in their communities.

SUMMARY OF FINDINGS AND DISCUSSION

Results have led to these findings among other ones. People do not dump waste materials at the designated places while they do not come out to clean their environment. Religious organizations rarely embark on campaigns for tree planting, except a few members that have planted trees in their compounds. It has been justified that there is indiscriminate defecation within residential areas, markets, motor parks and even near worship places as public toilets are minimal. Again, there are no adequate drainages in most localities while houses are not built in accordance with the specification of the Ministry of Lands and Survey. Also, dumped refuse are not cleared as at when due whereas there are no incinerators in most of the worship premises, schools, workplace and communities.

The saying that cleanliness is next to godliness is undeniable. It is irrevocable that the beauty of the environment that was created in absolute orderliness and cleanliness is fast degrading. The growing rate of population and indiscriminate buildings without proper town planning further causes blockage on waterways which in turn affect residents adversely. Lack of adequate disposal and burning of non-decomposed waste materials also have negative effect on both the environment and the inhabitants. Dumping of plastic materials, polythene bags, metals and broken bottles and related debris in drainages often block the flowing of water thereby causing stagnant and dirty water which further serve as breeding places for mosquitoes and other unwanted insects. The city often experiences outbreak of diseases such as cholera and dysentery among others. There is indiscriminate defecation along roads, the neighbourhood, schools, workplace, market squares, recreational centres and even near some worship centres. Felling of trees without replacement makes the environment unpleasant. There is hardly fresh air as the odour arising from the decayed refuse and defecation filled up the atmosphere. Burning of plastics which have some elements of chemicals further deteriorates the environment. Domestic animals are not well taking care of or properly tamed. They are housed within residential areas and always stray freely and defecate rampantly. Sorrowfully, the Plateau State slogan “Home of Peace and Tourism” is becoming an illusion. The inhabitants themselves are not comfortable with the environment. Can a tourist find the environment impressive if Jos is to be chosen?

CONCLUSION

The ecosystem involving all the communities of living organisms found in a specific place, their habitats and their interactions in which they live provides natural services for humans and all other species that are essential to human health, quality of life and survival. Those who have tasted the benevolence of God must wake up to their utmost responsibility and stewardship to ensure that the



environment is well taken care of. This will not only promote the wellbeing of mankind but portrays their knowledge and recognition of God who created everything orderly and perfectly.

This research focused on the care for the environment as a religious duty carried out within Jos metropolitan and environs. Most religions believed that God created everything perfect and good and thereby entrusted the same to mankind with the obligation to care for it as he/she uses it for living. However, mankind has developed a lukewarm attitude towards the environment through discarding unwanted objects and deforestation. Human beings have failed in the aspect of sanitation. The biblical injunction that forbids indiscriminate defecation is violated in that there are no public or even individual toilets (Deut. 23:12-14). Besides, drainages are blocked when houses are built without consideration. Environment workers on the other hand are reluctant to take up their responsibility while most settlements do not have incinerators to burn and minimize waste materials within the localities.

RECOMMENDATIONS

These sets of recommendation (s) become visible: individual families should procure small metal containers for the burning of waste before taking the ashes to the designated refuse dump.

1. Religious organizations should inculcate their beliefs and values concerning the environment to their adherents and ensure adequate compliance to promote a healthy and hygienic environment. Besides, institutions (schools, churches, markets, communities, recreational centres) should build sufficient incinerators to burn waste of any kind.
2. Government should make a deliberate budget for tree planting campaigns and maintenance through the ministry of environment and enact a punishable law against deforestation, indiscriminate defecation and dumping of refuse rampantly.
3. The government, through the ministry of lands and survey should checkmate the sales of lands/plots by owners to ensure that adequate roads and drainage are carved before further development.
4. This will curtail incessant flooding experienced today. Companies or fabricating places should provide a safe workplace for their employees to protect them from the effects of environmental hazards. Notwithstanding, the awful smell arising from the decayed refuse dumped around the neighbourhood is not only alarming but has a devastating health effect, especially on the little children as well as adults. Thus, individuals and government should work in synergy for a serene environment.

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