



GOOD GOVERNANCE FOR ENVIRONMENTAL SUSTAINABILITY: A CHRISTIAN PERSPECTIVE

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Abstract

Environmental sustainability remains a major challenge in Nigeria despite the country's rich endowment of natural and human resources. Persistent environmental degradation, corruption, poverty, insecurity, and political instability continue to undermine sustainable development efforts and threaten ecological balance. This paper examines the nexus between good governance and environmental sustainability from a Christian perspective. The study adopted a qualitative research design and relied on documentary and content analysis of secondary data sourced from scholarly publications, policy documents, reports of international organizations, and biblical texts. The theoretical framework underpinning the study is the Stewardship Theory, which emphasizes humanity's divine responsibility to manage and protect God's creation responsibly. Findings revealed that environmental sustainability in Nigeria is hindered by weak institutions, poor accountability mechanisms, inadequate environmental policies, corruption, and socio-political challenges. The study further found that Christian principles such as stewardship, servant leadership, transparency, accountability, justice, honesty, and care for creation provide valuable ethical foundations for promoting good governance and sustainable environmental practices. The paper concludes that the integration of Christian ethical values into governance structures can strengthen environmental management and foster sustainable development. The study recommends strengthening accountability institutions, promoting environmental education,



encouraging ethical leadership, and fostering collaborative partnerships among government, faith-based organizations, and communities to ensure environmental sustainability for present and future generations.

Keywords: Good Governance, Environmental Sustainability, Christian.

Introduction

Nigeria possess abundant human and natural resources that are essential for significant progress and a thriving lifestyle. The nation experiences a tropical climate characterized by alternating wet and dry seasons which is highly favorable for cultivating a diverse range of agricultural crops and fruits. Nigeria is blessed with valuable mineral resources like petroleum, limestone, tin, coal etc. Since gaining independence in 1960, the nation has been under the rule of various military and civilian leaders who have governed in different roles. Each regime has played a part in shaping the country's policies and practices, ultimately leading to its current state. However, despite the abundance of natural and human resources, a large portion of the population is facing numerous challenges. These include malnutrition, diseases, hunger, and lack of access to proper roads, insufficient medical and health facilities, inadequate funding for education, and a scarcity of clean drinking water. For example, in Plateau State, Shendam and Pankshin local government areas have water dams but for so many years now, people cannot drink from the water; problems associated with poor access to clean water include the cost of chemicals for water treatment and fueling the generator that will help in pumping the water for the masses to drink. Similarly, there is no employment for the present-day graduates, teachers who are nation builders remain on strike for several months without salaries, and students have become idle objects for the politicians to employ for their selfish desires. Majority of Nigerians have remained victims of injustice, exploitation and oppression (Sarkes, 2023). Government's inability to provide jobs for its populace has left many Nigerians in a poor state. Many have perpetually become poor agriculturalists who use unsustainable and unfriendly environmental methods of farming which harm the environment. For instance, in Plateau State, around the months of December to February after harvest, people experience bush burning, there is also indiscriminate mining activities in the area which affects the environment leading to land degradation, illegal deforestation and water pollution. Within the northern and central zones of Plateau State, the land seems to be in overuse; as a result, there is inadequate food production.

Corruption in government circles also affects how Nigerians treat the environment. Ukachukwu (2015) provides an overview of the different types of corruption prevalent in Nigeria, he highlights that corruption exists in all branches of the public sector, including the legislature, executive, and judiciary. One common form of corruption is the diversion of funds meant for constituency projects into personal pockets. Legislators also use their oversight function to pressure the executive into allocating large sums of money to them, threatening to withhold support for bills or appointments if their demands are not met. The executive branch, including high ranking officials, is also implicated in corruption, with reports of embezzlement from the government treasury and instances of bribery involving judicial officers at all levels. This corruption has had detrimental effects on Nigeria's environmental development, as funds allocated for this purpose often end up in private hands due to poor governance. Describing the situation in Nigeria, Pali (2014) says the nation has been generally corrupt, inept, inefficient, power- drunk. Existing side by side with the poor, is a group of few people who monopolize the wealth of the nation, they live the life of extra-



ordinary splendor and luxury acquiring all mundane things that money can buy. Bad governance destroys the economic and political foundations of the nation because it breeds chaos, neglect social structures, low per-capita income, technological underdevelopment, divide and rule tactics, ethno-religious conflicts, brigandage, corruption and sectionalism. According to Panle (2022) Nigeria has a vast amount of natural and human resources, but its potentials for environmental sustainability is not being realized due to poor governance. This lack of good governance is causing environmental degradation and worsening economic conditions, hindering the country's future. As a result of bad governance, Nigerian highways (roads) are death traps, assassins and robbers are on rampage on a daily basis, and the economy is not fully functional.

The people in Nigeria are experiencing immense hardship and distress. Due to poor governance, a large portion of the population is unable to afford three meals a day, leading to widespread poverty. One of the major issues plaguing Nigeria society is favoritism, which is often manifested through biases based on ethnicity, nepotism, and statism. Discrimination is prevalent in various aspects of life such as job recruitment, placement, promotion, contract allocation, and school admission, where individuals are unfairly treated based on their religion, gender, and place of birth, ethnic background or other distinguishing factors. As a result of these, most Nigerians have been divided along religion and ethnic lines, with no unity of purpose and sense of patriotism (Sarkes, 2023). With all these issues raised, one wonders how the wealth from the environment can be sustained for the future generation. The reason for this is that the survival of human beings relies heavily on the environment, including the air we breathe, the water we drink and even the food we consume. The environment serves not only act as a foundation for our survival but also plays a crucial role in our growth, development and wealth creation. It is essential therefore, to have good governance from a Christian standpoint in order to preserve and sustain the environment that has been bestowed upon us by God. This paper aimed at examining the current state of the environment in Nigeria, identifying the challenges of environmental Sustainability in Nigeria, and examining the teachings of Christianity as it offers for good governance for environmental sustainability.

Definition of Key Terms

Governance: The concept of governance is not new. It is as old as human civilization. According to Osaji (2019), governance means the process of decision-making and the process by which decisions are implemented or not implemented on the environment.

Good governance: According to Okobia (2019), good governance refers to the way in which public institutions should handle their affairs and manage public resources. The United States Agency International Development (USAID), (2022) defines good governance as the pursuit of principles such as the rule of law, transparency, responsiveness, participation, equity, effectiveness and efficiency, accountability and strategic vision in the exercise of political, economic and administrative authority. Good governance based on the rule of law enforces contracts and agreement between individuals, maintains law and order, ensures safety of people, saves cost and resources, protects government and property, provides services to society and determines the optimal size of the government and ensures the best use of government resources.

Environmental Sustainability: This refers to all the surrounding conditions that influences growth and development of life which include conditions such as air, water and land. According to Oyefara (2023) environment is the totality of the places and surroundings in which we live,



work and interact with people in cultural, religious, political and socio-economic activities for the self- realization and progress of the community, society and nation.

Environmental sustainability is the development that meets the needs of the present without compromising the ability of the future generation to meet their needs. This paper views environmental sustainability as involving making life choices that ensure an equal, if not better, way of life for future generations.

Theoretical Framework: Stewardship Theory

The study is anchored on Stewardship Theory, which originates from biblical teachings regarding humanity's responsibility to care for creation (Genesis 1:28; Genesis 2:15). Stewardship Theory posits that leaders and citizens are custodians rather than owners of resources and are therefore accountable for their responsible management. The theory emphasizes service, accountability, ethical leadership, transparency, and sustainability.

From a Christian perspective, stewardship involves managing environmental resources in ways that preserve ecological integrity for future generations. The theory is relevant to this study because it provides a moral and ethical basis for understanding environmental governance and highlights the responsibility of leaders to ensure sustainable use of natural resources.

Recent scholars have argued that stewardship-based governance promotes environmental responsibility, ethical decision-making, and sustainable development (Mensah & Casadevall, 2023; United Nations Environment Programme [UNEP], 2024). Therefore, Stewardship Theory offers an appropriate framework for explaining how Christian values can contribute to environmental sustainability through good governance.

Methodology

This study adopted a qualitative research design based on documentary analysis. The qualitative approach was considered appropriate because it enabled the researchers to critically examine existing literature, policy documents, reports, and biblical teachings relating to good governance and environmental sustainability from a Christian perspective. Data for the study were obtained entirely from secondary sources, including peer-reviewed journal articles, textbooks, government publications, conference proceedings, reports of international organizations such as the United Nations Environment Programme (UNEP), the United Nations Development Programme (UNDP), the World Bank, and relevant biblical texts.

The study employed content analysis as the method of data analysis. Relevant documents were systematically reviewed, categorized, and interpreted to identify recurring themes and patterns relating to environmental sustainability, governance practices, corruption, poverty, insecurity, political instability, and Christian ethical principles. Particular attention was given to Christian values such as stewardship, servant leadership, accountability, transparency, justice, and integrity as mechanisms for promoting environmental sustainability.

The documentary method was deemed suitable because it provided comprehensive and reliable information on environmental governance issues without the limitations associated with primary data collection. Furthermore, the approach allowed for the integration of contemporary scholarly perspectives and biblical teachings in explaining how good governance can contribute to



environmental sustainability in Nigeria. The findings generated from the reviewed literature formed the basis for the conclusions and recommendations of the study.

Challenges of Environmental Sustainability: The Nigerian Context

Over the years, Nigeria has witnessed a lot of factors that militate against environmental sustainability to include:

Environmental degradation: This is the continuous lowering of the quality of the environment without allowing it to regenerate. In other words it is the removal of a non-renewable resource that causes damage to the environment. For example, the modern mining operations have been very disastrous and destructive. The most common environmental degradation problem in Nigeria includes water, forest and land degradation, these happen as a result of human encroachment. The environmental degradation also arises from pressure from rural to urban migration where there is inadequate provision of facilities like toilets, kitchen and bathrooms. Others include inadequate supply of water and sanitation in both rural and urban communities. Coastal degradation caused largely by oil exploitation; air pollution caused by both the community and industries and erosion affects the environment. Arongal and Dangyil (2012) identifies some common causes of environmental degradation to include among others over cultivation, bush burning, overgrazing, soil erosion, mining and pollution. The exploitative attitudes of Nigerians have tended to value the environment from what can be taken from it. This often leads to uncontrolled exploitation of environmental resources, most often to the detriment of the environment. For example, Longtong (2023) noted that a study from Zumba community in Niger State, revealed a manifestation of environmental degradation such as drought, deforestation, erosion, flood, overgrazed land, heat wave and windstorm which were either non-existent or hardly noticeable some 40 years ago. In the same vein, a study conducted in Plateau State where tin and columbite are mined, over 1000 abandoned mine ponds are left as death traps to both humans and animals. Similarly, Mangkut (2022) noted that artisanal mining of Azara barytes deposits in Nassarawa State has devastated over 1000 hectares of land suitable for agriculture, while flooding of abandoned pits constitutes death traps for both humans and animals.

Corruption: In Nigeria, corruption is a very serious problem for environmental sustainability and good governance, and it has made it difficult to use funds allocated for land renewal. It is like a cancer that has eaten deep into the fabrics of Nigerian society. Today, the average Nigerian is corrupt. Things are not done on the basis of merits but on the basis of greed. Our administrators change their minds on important national issues when they are poached or bribed. There is no due process in most of our operations in the country. Contracts are signed and contractors get paid without completing projects and then claim they are untouchable because they have God-fathers. Example of corrupt practices in Nigeria is the case of former Minister of Power Eng. Saleh Mamman who was sent to Prison over alleged N33.8 billion fraud, (Premium Times, July 11, 2024). In the same vein the immediate past minister of Humanitarian Affairs, Disaster and Social Development Sadiya Umar-Farouk was arraigned in the Federal High court in Lagos on 7th July, to account for N729bn payment to 24.3 million poor Nigerians for six months, (the Cable news, 2024). Another issue is that of the former governor of Kogi State Yahaya Bello who is accused of N80.2bn. by the Economic and Financial Crimes Commission (EFCC), (Premium Times, June 13, 2024).



Poverty: This is another obstacle to good governance and environmental sustainability that manifest itself in various ways. These include insufficient income and means of production to ensure a sustainable livelihood; hunger and malnutrition, ill-health, disease-related mortality, homelessness and inadequate housing, unsafe environments, social discrimination and exclusion. Poverty is also characterized by a lack of participation in decision-making and in all aspect of social and cultural life. Ndubuisi, Anakwe and Ekwochi (2020) says that extreme poverty occurs when a household's economic resources are insufficient to meet the basic needs of a dignified life. The effects of poverty include poor nutrition, children not attending school, reduced household resources and exclusion from valued social networks. When people are poor, environmentally sustainable choices are not made. Poverty leads to desperation for survival which leads to a disregard for practices that can sustain the environment. For example, the National Bureau of Statistics (NBS) revealed that the food inflation rate in Nigeria hit a record high of 40.1, 40.53 and 40.66 in the months of March, April and May 2024 respectively. Furthermore, the United Nations predict that 82 million Nigerians which is about 64 percent of the country's population may go hungry by 2030.

Political Instability: When people live in rancor, the environment cannot be sustained. Political instability is a threatening issue for the environment. It occurs when there is political conflict, ethnic rivalry, conflict between the government and the powerful interest groups, ethnically motivated conflict between political parties or deliberate disregard by the government or ruling party for the wishes of the electorate and the national cause. This instability occurs in multi-ethnic countries like Nigeria where national unity is fragile as people favor ethnic concerns over national loyalty. For example, John (2018) noted that there is political instability in Nigeria is caused by intense competition between the various political parties; factionalism in the political sphere leads to instability, therefore, political parties in Nigeria are divided into different factions at all levels. Likewise, Sarkes (2019) reported that, in May 2002 violence erupted as a result of the ward congresses of the ruling People Democratic Party (PDP) which was rescheduled to hold in Eto-Baba. This ward congress degenerated into violence between the Hausa/Fulani voters on the one side and the Berom, Afizere and Anaguta on the other. Also, in Yelwa town of Plateau State, in 2002 violence broke out during the ward congresses of the ruling People's Democratic Party. The fight later escalated and spread to all the six local government areas within the Southern zone namely, Shendam, Wase, Langtang North, Langtang South, Mikang and Quanpan. It was this violence that led to the declaration of a state of emergency in May, 2004. Other such cases have been documented in Nigeria in which the environment suffered in various ways.

Insecurity: Another obstacle to good governance and environmental sustainability is insecurity. Due to the prevailing insecurity, the Nigerian environment has become perilous for its inhabitants, leading them to view it as a treacherous wilderness. Consequently, they experience profound unhappiness, a sense of being excluded, a hostile atmosphere, and a pessimistic outlook. Describing how insecurity affected the Nigeria environment, Igbini (2022) maintained that Nigeria has been plagued by violence for many years and is considered a troubled nation in the global psycho-political landscape where poverty, civil unrest, guerilla warfare, insurgency, diseases, domestic rebellion, terrorism, and more recently banditry are the main characteristics of the country. This shows that insecurity has affected the Nigerian environment with different manifestations such as kidnapping, suicide attacks, self-suicide bombing, insurgency, and armed robbery, thereby making the environment unsustain because lives and properties have been



destroyed. For example, forty-two students from government science college Kagara, in Niger State were kidnapped from their hostels and those who tried to escape were shot dead. In April 2014, two hundred and seventy-two school children were abducted from Chibok, Borno State. Similarly, in May 2017, suspected militants abducted six students from model college Igobi in Epe, Lagos State. Also in 2018, at least one hundred and ten students were kidnapped from government Boys Secondary School Kankara, Katsina State. Likewise, on September 22, 2023, a group of bandits invaded the sabon-Gida community in Bungudu local government area of Zamfara State and kidnapped over 24 students from the Federal University Gusau. Also on October 3, 2023, five female students of the Federal University Dutse, Katsina state were kidnapped (Sarkes, Panle & Nwanan, 2024).

According to Bwala (2022) the activities of Boko Haram in Damaturu, Yobe State, have resulted in a 28% decrease in school enrolment in the region, surpassing any other region in the country. Similarly, Salleh (2021) confirms that the frequent attacks on the school environment have made it increasingly difficult for teachers and other stakeholders to convince parents to keep their children in the school environment in the northern region of Nigeria. This insecurity issue in the northern Nigeria has led to school dropouts.

Environmental Sustainability and Good Governance in Nigeria: A Christian Perspective

As a matter of fact, to achieve good governance and a sustainable environment, all hands must be on deck; everyone has to contribute his/her quota in all places of responsibilities. Whether a messenger, clerk, farmer, teacher, lawyer/ justice, commissioner, chairman, councilor, traditional ruler, director, board member, provost, vice councilor, etc. all have one thing or the other to contribute toward good governance and sustainability of the environment of this country.

Hence, from a Christian point of view, to promote good governance and environmental sustainability, all the positions of governance should be seen as a call to serve others and not to be served by others. This was exemplified by Jesus Christ when He washed the feet's of his disciples in John 13:1-7

“... Jesus got up from the meal, took off his outer clothing, and wrapped a towel around ... and began to wash his disciples' feet's, drying them with the towel that was wrapped around him...”

This shows that servanthood is a basic image of the person and work of Christ. Similarly, Jesus Christ taught that all men irrespective of their status in life should demonstrate in their lives the image of service in their relationship to others. Arising from request for prominence on behalf of two sons of Zebedee in Mk10:35-37, Jesus admonished that whoever wishes to be great or first among you must be your servant... the son of man did not come to be served, but to serve and give his life as a ransom for many (Mtt20:26-28). Therefore, to achieve good governance and environmental sustainability all leaders at all levels must see themselves as servants of the masses. Taiwo (2007) maintained that the servant leadership style is not the same as seeking the drives to lead. The latter operates out of selfish interest and the former is out of selfless interest. The Gospel in the new testament, recorded servanthood style of governance more than seven times (Mtt20:27-28, 23:11, Mk9:23, 10:43-44, Lk 9:48,22:26-27, Jn13:14). In order for the environment to thrive and endure, a servant leader must possess a humble nature that is ready to wholeheartedly serve



the people (Phil 2:5-8). They must let go of any personal biases and be open to stepping outside of their own comfort zone to prioritize the needs of others (Lk 22:25-27).

To maintain a healthy environment and good governance Nigerians should imbibe virtues like sincerity, honesty, trustworthy, truthfulness and hardworking. These will help them hold on to their integrity not to fall into the acts of corruption. Sarkes (2023) maintains that good governance is about happiness and about working out how this happiness should be secured for the good of a given society. Justice promotes happiness and with it there will be meaningful development in the environment. In this regard, the scripture in Deut 1: 16-18 says:

I instructed the judges, you must be perfectly fair at all times, not only allow Israelite, but also to foreigners living among you. When you make decisions, never favor those who are rich be fair to lowly and great alike. Don't be afraid of how they will react, for you are judging in the place of God...

Hence, imbibing virtues like honesty by our leaders will lead to non-embezzlement of public funds meant for environmental sustainability. Justice generates equilibrium and tranquility in our environment. Justice guarantees proportionate and equitable distribution of the national wealth among multi ethnic and multi religion groups.

Transparency and accountability: Transparency pertains to a setting where both public and private policies and information are disclosed and made available to the general public in a clear, easily accessible, and timely manner. Mangkut (2022) posits that transparency is the cornerstone of good governance as information about decision making and implementation are made available to everyone concerned. Therefore, in order to promote a sustainable environment, it is important for government policies to be transparently communicated to all citizens, as this fosters trust and belief in the government. 2 Cor 1:12-14, enjoined leaders to be transparent in all their dealings, where their actions will not be seen as “fleshy wisdom” instead be frank and sincere (2 Cor 1:12). The Bible urges individuals to be upright in their duties (Ex 23:8), and admonished people not to show no partiality in their dealings (Am 5:7). And for cordiality (social relationship), both the rich and the poor should be honored (Jam 2:1-6). This will help to promote environmental sustainability.

Accountability: this refers to the capability and willingness of all individuals involved in leadership to exhibit alignment between their actions and constitution.. Ikenga and Chima (2021) say a good government is accountable when the leaders (both elected and appointed) are responsive to the demands of those people they govern. Hence, accountability is the process of diligent or careful recording and reporting of activities that were executed by individuals in a given assignment in the society. The Bible says that we must give account of all actions. Mt 25:14-30 shows that all individuals are accountable for their actions. Similarly, the Bible sees accountability as understanding and upholding the responsibility one have been given or have volunteered to take, in order that whatever job or task the individual is completed to the best of his/her ability (Rom 14:12). Hence, good stewardship requires that all leaders should account for how they use the power endowed to each (2 Sam 12:1-24). The biblical pattern of accountability involves using the right people (Ezra 8:24, 30) who follow the right procedures (Ezra 8:24-34). In doing this, they should be guided by right and standard documentations (Ezra 8:34). Adherence to biblical pattern of accountability by leaders will restore and enhance public trust and interest in sustaining the



environment. In other words, being responsible caretakers should lead by prioritize the well-being of the environment. This is because, as leaders will be held accountable for their actions even after death. Therefore, it is crucial to consider that our treatment of the environment will also be taken into account.

Civil liberties: Christianity promotes civil liberty which deals with freedom of expression, association and assembly. Hence, when the rights and privileges of all the citizens are respected and protected by those in authority a safe environment will be sustained. The definition of civil liberty is most often extended to cover human right such as the right to live and properties for all citizens and specific concern with right of children, women, the disable and their marginalize groups in the society. Galatians 3:28 says There is neither Jew or Greek, slave nor free, male or female, for you are all one in Christ. In the Old Testament, God uses the “kingdom of truth” to show His people how they should live with Him as the supreme ruler and authority. The role of the laws enacted by political authorities was to preserve God’s divine laws, protect his creation, preserve humanity and goodwill towards others, and introduce the concept of salvation. When rulers forgot this, the prophets spoke to emphasize the importance of upholding God’s justice, righteousness, humility and goodwill. Turaki (2006 p. 785).

The opening quotation above suggests that politicians existed even in the Biblical times. In Gen 41 Joseph as a political leader of his time in Egypt saved many people from poverty (hunger and starvation). He was a man of great wisdom who has the concern for the nation (Gen 41:47). Joseph also has the sportsmanship quality for forgiving and embracing his brothers who opposed his dream of leadership and sold him out to the Midianite traders for twenty pieces of silver (Gen 37:1-28 and Gen 42) Joseph case is a paradigm which Nigerian politicians should emulate.

Another energetic and dynamic leader of his time in the Bible was Moses who led a murmuring crowd (the Israelite) out of Egypt. He was advised by his father in-law Jethro to choose able men, who feared God, were trustworthy and who hated bribe, to rule over thousands of hundreds, of fifties and of tens because the /*-burden was too much on him (Moses) (Exod 18:21-23). He adhered to this advice and was successful in his time.

Joshua was a leader of his time who succeeded Moses and led the Israelite into the Promised Land. Joshua and Caleb were courageous in their report of the twelve spies by telling then that the land was filled with milk the honey. Nigerian Christian politicians need to be courageous enough to tell the truth; refuse bribe; to be transparent enough to be the light and salt among other politicians; be able to tell Nigerians and prove to them that Nigeria is blesse and is filled with milk and honey for the masses (poor) to enjoy the dividends of democracy and to bring Nigerians out of poverty just as Joshua and Caleb who spoke the truth on the promise land did.

Deborah was also another leader of her time (Jud 4:124) she served as a head of state, commander-in-chief and as a judge. Her achievement should have put an end to debates about whether women can provide good leadership in Nigeria. Today, we have a lot of women who are appointed and elected into various political offices. The leadership qualities of Deborah are a thing to emulate by female politicians in Nigeria.



Nehemiah made a personal sacrifice in order to serve his people. He was a cupbearer to the Babylonian king (he was responsible for testing the king's wine to make sure that it was satisfactory and not poisoned). Nehemiah on hearing the condition of his home town (Jerusalem) mourned and prayed so that the sins of the Israelites would be forgiven by God and to be permitted by the king to go back home to serve his people (Neh 1:11, 1-20). Nehemiah was permitted and went back home to rebuild Jerusalem.

Key Findings

The study revealed that:

1. Nigeria continues to face severe environmental challenges, including deforestation, land degradation, pollution, desertification, flooding, and unregulated mining activities.
2. Corruption significantly undermines environmental sustainability by diverting resources meant for environmental protection and development projects.
3. Poverty contributes to unsustainable exploitation of environmental resources as citizens prioritize survival over conservation.
4. Political instability and insecurity disrupt environmental management efforts and hinder sustainable development initiatives.
5. Christian principles of stewardship, servant leadership, accountability, transparency, justice, and integrity provide a strong ethical foundation for good governance and environmental sustainability.
6. Effective governance institutions remain critical for achieving long-term environmental sustainability in Nigeria.

Conclusion

In summary, environmental degradation continues to threaten the country unabated. The country continues to suffer from horrible ravages in most major cities, desertification, seasonal flooding, unchecked mining, oil spills, water pollution, and illegal and unregulated dumping of refuse and industrial waste. There is also poor road networks, unreliable electricity, and lack of portable water, poor health care, violence, unemployment, poverty and hunger. The apparent inability of the leaders to take the throne in Nigeria to improve the situation poses a threat to the environment, but there can be no doubt that a clean and healthy environment is necessary for human survival and national development. A clean environment is essential for a healthy life, as contact with nature promotes health and mental well-being. Since the environment plays a vital role in the development of human physical, mental and social well-being, it is essential for individuals to constantly take steps that contribute to environmental sustainability in order to ensure their continued livelihood. Finally, this paper concludes that without transparency, accountability, rule of law, efficient and effective service delivery, predictable administration, civil liberties and social rights, no amount of funding or charity can put a country on the side of prosperity as discussed from a Christian perspective.

Recommendations

1. Government should strengthen anti-corruption agencies and environmental regulatory bodies to ensure effective monitoring and enforcement of environmental laws.
2. Environmental sustainability should be integrated into educational curricula, religious teachings, and community development programs to foster environmental responsibility.



3. Political and public office holders should embrace Christian ethical values such as accountability, integrity, transparency, and stewardship in governance.
4. Government, faith-based organizations, civil society organizations, and local communities should collaborate in implementing environmental conservation and sustainability initiatives.

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