

**AFRICA INTERNATIONAL UNIVERSITY**

**ENVIRONMENTAL STEWARDSHIP CAMPAIGN THROUGH  
“EDUTAINMENT” FOR THE PROMOTION OF PEACEFUL  
CO-EXISTENCE AMONG THE DWELLERS  
OF IBADAN CITY, NIGERIA**

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A Dissertation submitted to the University in partial fulfillment  
of the degree of Doctor of Ministry

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July, 2017

## **STUDENT DECLARATION**

### **ENVIRONMENTAL STEWARDSHIP CAMPAIGN THROUGH “EDUTAINMENT” FOR THE PROMOTION OF PEACEFUL CO-EXISTENCE AMONG THE DWELLERS OF IBADAN CITY, NIGERIA**

I declare that this is my original work and has not been submitted to any other College or University for academic credit

The views presented herein are not necessarily those of Africa International University or the Examiners

(Signed) : \_\_\_\_\_  
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## ABSTRACT

There are suspicions that “there are conflicts emerging among neighbours because of careless attitudes and responses to the care of the environment” in Ibadan city. Careless attitudes and practices relating to the use of the environment and invasion of the right of others to a good and healthy environment are suspected to be responsible for household conflicts between neighbours, families, and communities in Ibadan city.

Therefore there is the need for an effective strategy to campaign for change of attitudes to the care of the environment for the sake of peaceful co-existence and healthy living of the dwellers of Ibadan city. This research was embarked upon to assess how effective the use of media entertainment in the form of home video could be, when used to expose the state of things in Ibadan city as far as attitudes to the environment are concerned. In the pursuit of the desired goal, an “edutainment” home video titled, FOR THE LOVE OF PEACE AND HEALTH (<https://www.youtube.com/watch?v=1MIoiQ2BZYA&t=157s>) was produced and presented to the purposefully selected population to watch. The video production was created to reveal some emerging conflicts among the dwellers of Ibadan city as a result of careless attitudes to the environment; and to also mobilize them unto a change of attitude to the care of the environment.

The analysis of findings indicate that there exists some conflicts among dwellers of Ibadan city because of careless attitudes to the care of the environment and that the use of the power of media entertainment can be effective to educate people and change their orientation towards a positive care of the environment. It is, therefore, recommended that the Church, government, and environmentally enthusiastic organizations and agencies need to give attention to the use of entertainment broadcasts and take advantage of the power of the media to expose any observed form of careless attitudes to the care of the environment and to mobilize people for the change of attitude to the care of the environment.

It is hoped that this work will cause a positive influence that can catalyze the desired positive change of attitude to the care of the environment in Ibadan city.

## **DEDICATION**

This work is dedicated to God Almighty, who is the author and source of all true knowledge and success, to my wife, Esther; and our God's providential Children, Victoria and Victor for their sacrifices and dedication to ensure the success of this work.

## ACKNOWLEDGEMENTS

My acknowledgement goes to God Almighty, who is my all in all in the Doctor of Ministry programme and the research work. I also acknowledge Dr. ‘Femi Ayoola who encouraged me to embark on the Doctor of Ministry programme and supported me through the programme. I am equally indebted to Dr. Bill Houston, who opened my eyes to environmental care, or care of creation, as a dynamic of the assignment of the Church to fulfill the mission of God on earth (the *Missio Dei*).

I am very grateful to Dr. George L. Renner. I owe him a lot for the success of the Doctor of Ministry programme and the research work. I found a father in him. Professor Emeritus Adetoye Faniran’s works and campaign for responsible living through environmental stewardship and care of creation are sources of inspiration for this research. I am grateful to him. His campaign on Environmental Stewardship through the Sacred Earth Ministry (SEM) gave me the opportunity to have access to environmental enthusiasts in Ibadan city and become more inspired with the works done by SEM on Environmental campaign in Ibadan city. I also acknowledge the great efforts and sacrifices of Professor Faustin Ntamushobora to ensure that this work meets academic and doctoral standard.

My sincere gratitude to my loving wife, Esther for being a faithful and committed accountability partner. She made me work hard and gave all the needed support. She would not be silent until the work was completed in excellent standard. So also to our God’s providential kids, Victor and Victoria, who appreciate learning and want “Daddy” to work hard and bring a doctoral degree home.

Thanks to all of you for the success of this work. I love you all.

## TABLE OF CONTENTS

<b>ABSTRACT</b> .....	<b>iv</b>
<b>ACKNOWLEDGEMENTS</b> .....	<b>vi</b>
<b>CHAPTER 1</b> .....	<b>1</b>
<b>INTRODUCTION</b> .....	<b>1</b>
Statement of the Problem.....	3
Research Questions .....	6
Audience or Ministry Opportunity to be Addressed.....	7
Stakeholders.....	9
Background of the Project .....	10
Desired Outcome .....	14
Integration with Various Dimensions of transformational Leadership.....	15
Operational Definition of Terms.....	18
<b>CHAPTER 2</b> .....	<b>20</b>
<b>LITERATURE REVIEW</b> .....	<b>20</b>
Domain Area I: Perspectives Regarding Conflicts Affecting Human Relationships and Peaceful Co-Existence.....	20
Domain Area II: Environmental Stewardship as a Catalyst for Healthy Relationships and Peaceful Co-Existence.....	28
Domain Area III: “Edutainment” As a Strategy to Communicate With Modern Audiences and Change Attitudes .....	34
Domain IV: Evangelical Position on Eschatology Standing as an Obstacle for the Church’s Effectiveness in Environmental Stewardship.....	43
Domain V: The Need To Integrate Various Dimensions Of Transformational Leadership.....	48
Reflection and Conclusion on the Review.....	55
<b>CHAPTER 3</b> .....	<b>57</b>
<b>CONTEXT OF MINISTRY</b> .....	<b>57</b>
Historical Background .....	57
Geographical Descriptions and Demographic Statistics.....	60
Current Situation.....	62
Relevant Personal, Congregational, Community, and Global Issues .....	64

An Overview of the Church in Ibadan .....	67
The Researcher’s Inspiration for the Work.....	69
The Hope of the Project to Transform and Revitalize Dynamics of Christian Ministry.....	70
<b>CHAPTER 4.....</b>	<b>72</b>
<b>BIBLICAL AND THEOLOGICAL BASIS .....</b>	<b>72</b>
Defining the Roots from Which This Project Grows Its Theological Basis....	72
Exegetical Analysis of Genesis 1:26-28 .....	75
Exegetical Analysis of 2 Peter 3:10-13.....	78
Exegetical Analysis Of Matthew 22:35-40.....	84
Reflection and Implication.....	87
<b>CHAPTER 5.....</b>	<b>89</b>
<b>METHODS OF RESEARCH .....</b>	<b>89</b>
Research Design.....	89
Population .....	90
Sample and Sampling Technique.....	91
Data Collection Strategy .....	92
Research Instruments .....	92
Pre-testing of Instrument.....	93
Validity of Instrument.....	94
Reliability of Instrument .....	94
Methods of Data Analysis.....	94
<b>CHAPTER 6.....</b>	<b>95</b>
<b>REPORT AND DISCUSSIONS .....</b>	<b>95</b>
<b>CHAPTER 7.....</b>	<b>120</b>
<b>SUMMARY, RECOMMENDATIONS AND CONCLUSION .....</b>	<b>120</b>
Introduction.....	120
Summary .....	121
Recommendations.....	122
Recommendations for Further Studies.....	125
General Conclusion on Summary and Recommendations.....	126
<b>BIBLIOGRAPHY .....</b>	<b>129</b>
<b>APPENDICES.....</b>	<b>138</b>

## List of Tables and Figures

Table:	Page
a. Interview of community issues.....	65
b: parameters used in administration and collection of data.....	95
1. 1: Any Strained Relationship with Neighbors because of my careless attitudes to the environment?.....	97
2. 2: Any Strained Relationship with Neighbors because of somebody’s careless attitudes to the environment?.....	98
3. 3: My economy threatened/affected because of my neighbors’ careless attitudes to the environment?.....	99
4. 4: My health threatened/affected because of my neighbors’_careless attitudes to the nvironment?.....	100
5. My safety threatened/affected because of my neighbor's careless attitude to the environment?.....	100
6. Offended because of my neighbor's careless attitudes to the environment?.....	101
7. I have reported or arrested a neighbor to/with the police because of his/her careless attitude to the environment?.....	102
8. I have been reported to my community leaders because of my careless attitudes to the environment?.....	104
9. I have reported a neighbor to community leaders because of careless attitude to the environment?.....	104
10. People are greatly Influenced by the power of Media.....	107
11. Media Entertainment is one of the effective ways to expose people's careless attitudes to the environment.....	108
12. I did not consider some attitudes to the environment unhealthy until I watched "For the Love of Peace and Health.....	109
13. Many in Ibadan city are guilty of the careless attitudes to the environment exposed in "For the Love of Peace and Health.....	110
14. The Home video to campaign for environmental care can change people's attitude and create a culture of responsible stewardship of the environment.....	111
15. TV Entertainment Home Video to campaign for the care of the environment influenced me and others who have watched it.....	112
16. The Home video for the campaign on Environmental care will help prevent and curb some conflicts emerging from environmental care among people.....	113
17. As a Church pastor/leader, I will invite LiBAI Team for a teaching on Environmental stewardship to my Congregation.....	114
18. I will buy a copy of the Home video to mobilize my family members unto responsible attitude to the care of the environment.....	115
19. As a community leader, I will start monthly cleaning exercise in my community, in order to create a culture of responsible care to the environment.....	116
20. As a Political Office holder, I will raise a team of "environmental watch" within my constituency.....	117
21. Some conflicts emerging from careless attitudes to the care of the environment would be curbed .....	118



## CHAPTER 1

### INTRODUCTION

Humans are social beings. We live in communities and are interdependent. Human relationships are at the core of human social lives<sup>1</sup>However, conflicts happen in the context of human relationships. There is no gain-saying that peaceful co-existence is eluding our world because conflicts are not resolved at the latent and escalating levels, as a result of refusal to forgive and be reconciled. Our world is seeking peace with huge resources and at a frenzied rate. Having said that, it has been observed and suspected that, human careless attitudes and responses to the care of the environment, both in theory and practice, can precipitate civil violence and create conditions that lead to conflicts between neighbours and communities.

Examples of such human careless attitudes and responses found commonly in Ibadan city include: First, waste waters from the house of a neighbor flowing to the community streets, or the community access road, or another man's compound. Second is setting a portion of land on fire as a way of clearing, but without control or watch, leading to the destruction of another man's farm or property. Third, pouring chemicals on a river, this serves as a source of water for a community, in the hunt for

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<sup>1</sup>Schluter, Michael and Lee, David. "The Relational Manager: Transform Your Business and Your Life." Lion Hudson, 2009.

(<http://www.managers.org.uk/practical-support/management-community/relational-manager>), accessed December, 2012, 8.

fish. Fourth are neighbours' animals entering other neighbours' houses to eat up or devour valuable and useful things. Fifth, noise from neighbouring churches and mosques, or houses turned into church. And sixth, smokes emitting from power source or refuse burning at the neighbour's house.

Peaceful co-existence, within individuals, neighbours, families, and societies or communities, is a significant desire. Therefore, efforts to promote it must be intensified. It is not uncommon to find people who get involved in various acts of carelessness in destroying or invading other people's environment, territory, or properties and public places. Such people do not consider it wrong to violate and intrude on the right of others to a good and healthy environment. However, peaceful co-existence is attainable, not primarily by formation of peace groups and committees, but by the transformation of humans through the Gospel of peace and through education. The promotion of, and campaign for, peaceful co-existence in our dying and broken world ought to become an integral part of the mission of the Church, to continue the redemptive work of Christ in the world.

Therefore, this work intends to present a strategy for preventing conflicts emerging from careless attitudes and responses to the environment among neighbours and communities in Ibadan city. The strategy is named "Edutainment," the use of a communication initiative, which is highly entertaining to provide education. It is intended to be used in order to test how it can effectively affect the understanding of the dwellers of Ibadan city for a change of attitude to the care of the environment. The researcher intends to make use of a series of entertaining home videos for the "edutainment," to be shown to a selected population, as a strategy to educate them on responsible attitudes to the care of the environment. This research will assess how effective the strategy could be.

### Statement of the Problem

There are many factors responsible for conflicts affecting peaceful co-existence among humans. There is a suspicion that there are many issues of conflict affecting peaceful co-existence within the human communities of Ibadan city relating to the use of the environment. This is so because of the general ignorance and careless attitudes being displayed by many people on the use of the environment. One of the wrong orientations by some people in Ibadan city that fits as an example here is that animals are expected to take care of themselves. Therefore, they are allowed to wander and graze around.

Also, the problem of poverty makes many people feel that to create a separate place for animals with the construction of an animal pen or fencing would be very costly and unaffordable. Therefore, animals have to wander and graze freely around. Another rather unfortunate wrong orientation is the noise pollution from neighbouring churches and mosques, or houses turned into churches, with a belief and understanding that the speakers mounted outside the worship centres are there to reach the unchurched or “unmosqued” in order to evangelize them. Rather, this environmental-unfriendly practice makes those who have value for quietness or are being disturbed by it hate and pick fights with such worship centres.

Another problem of wrong and careless attitudes to the care of the environment found commonly in some parts of Ibadan city is the situation that waste waters from the house should be directed to flow outside, which could be to the street, at the front or at the back of another person’s house. This practice of ignorance is informed by the belief that the outside, whether on the street, or at the front or at the back of another person’s house, belongs to no one. These and many more carefree or careless attitudes and practices relating to the use of the environment and invasion

of the right of others to a good and healthy environment are observed and suspected to have raised or caused conflicts between neighbours, families, and communities in Ibadan city. It was observed and suspected that environmental issues in theory and practice can create the conditions that can lead to conflicts between those who have been in relationships, or living together in peace. The environment is supposed to be a source of potential wealth, not potential tension and insecurity, for the people living within a particular region of the earth.

There are numerous evidences of careless attitudes to the care of the environment and disrespect of the rights of others to good and healthy environment found common in Ibadan city. These include the indiscriminate cutting down of trees without replacing them appropriately or at all; the incessant burning of bush and wastes, thereby polluting the air in the community; the pollution of waters, water ways and land with refuse; lack of adequate plans for buildings, leading to blockage of water-ways and air corridors; and improper defecation of human feces in manners that endangers the health of others.

Other careless attitudes found common in Ibadan city are improper management of domestic wastes, thereby littering the environment and creating health hazards; improper channeling of waste water from houses; lack of value and care for the serenity of human residential areas that may allow good and healthy ventilation; the use of too many smoke-emitting engines which are not properly maintained, thereby polluting the air; the use of heavy noise making equipment on top of churches, mosques, advertisement vehicles, and shops, thereby causing noise pollution and irritation; free range animal rearing within neighbourhood, leaving the animals to fetching for themselves and devouring things in the neighbouring houses;

and raising or rearing livestock in the residential buildings, creating offensive odour in the neighbourhood.

If environmental issues are acknowledged as aspects of conflicts and as potential fuel for tensions between neighbours in Ibadan city, somebody has to be concerned about these careless attitudes and arise to take environmental stewardship serious. Courageous action must be taken in order to rescue the dwellers of Ibadan city from the prevailing poverty and emerging conflicts. This would also help to save the name of Ibadan from the shame of being labeled and ranked among the dirtiest cities, not only of Nigeria, but also of Africa. Poverty and conflicts will keep increasing when the right of others to a good and healthy environment is being disrespected or abused. This is why the researcher is passionate about the campaign for a change of attitude to the care of the environment among the dwellers of Ibadan city.

However, there are individuals, Churches, and Not-for-Profit Organizations in Ibadan city, who have made efforts or who continues to make efforts to campaign for responsible stewardship of the environment. In addition to that, the Oyo State government also has three hours of weekly city-wide environmental cleaning exercise, organized to ensure that people of Ibadan city get engaged in the cleaning of their environment. Very few Church organizations have been found on the streets and major roads of Ibadan city engaging in cleaning and clearing of refuse dumps and drainages. As an example, the Women Organization of the Vine Branch Church, Ibadan, has laid a very good example in this responsible attitude to the environment. Also, the Sacred Earth Ministry (SEM), an Organization based in Ibadan city which is an initiative of Professor Emeritus, Adetoye Faniran, is doing a very good job in the promotion of responsible stewardship to the environment. Sacred Earth Ministry

(SEM) organizes annual seminars and conferences for Theological institutions to enlighten both faculty and students on responsible environmental stewardship.

This researcher is concerned that these efforts by the Vine Branch Church, the Sacred Earth Ministry (SEM), and the Oyo State Government are not yielding much result to changing people's behaviour to the responsible care of the environment. People's attitude to the use and care of the environment in Ibadan city is still not encouraging. There are still pockets of conflicts among neighbours emerging from attitudes to the environment. Therefore, this research is embarked upon to assess how effective the use of media entertainment in the form of home video could be, when used to expose the state of things in Ibadan city, as far as attitudes to the environment is. It is a concern in this work to intensify efforts toward the promotion of right attitudes to environmental care, in order to reduce the conflicts emerging from environmental care, with a desire to use "edutainment" home video as a strategy to educate the people. The "edutainment" home video is titled, "For the Love of Peace and Health."

### Research Questions

The empirical dimension of my research will involve a quasi-experimental quantitative design. A quasi-experimental research design shares similarities with the traditional experimental design but lack the element of random assignment to treatment.<sup>2</sup> It will also seek to gather data to answer two major questions with the use of a research instrument, that being a questionnaire. The two major questions are as follows:

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<sup>2</sup> Trochim, Research Methods Knowledge Base (<http://www.socialresearchmethods.net/kb/quasiexp.php>), 2006

First, “Do respondents demonstrate awareness of the relationship between careless attitude to the environment and conflicts among neighbors in Ibadan city?” Second, “Will there be any change of attitude to the care of the environment among the dwellers of Ibadan city as a result of the use of home video media entertainment to educate them?”

#### Audience or Ministry Opportunity to be Addressed

The health of the Church is determined by the growth processes that happen in the Body. It is expected that the Church of Christ would expand and be spiritually healthy for the purpose of fulfilling God’s mission and expanding God’s kingdom on earth, which is the mandate or the marching order of the Church. The Church of Christ exists to fulfill the mission of God (*Missio Dei*) on earth. The gospel story, which is the light of God, is expected to reflect to the world through the life of the Church, as revealed in Ephesians 3:10.

*...now the manifold wisdom of God might be made known by the Church  
to the principalities and powers in the heavenly places.*

If this would happen, the Church needs to be spiritually healthy and active in fulfilling her assignment.

However, there are dynamics of the assignment given to the Church in the mission of God, without which the mission of God would not be effectively fulfilled through the Church. The Church cannot afford to be lacking or weak in her effectiveness in the dynamics of the assignment given her to fulfill the mission of God. The early Church serves the contemporary Church with good examples in the proven dynamics of the assignment of the Church to fulfilling the mission of God. Therefore, it is essential to evaluate the performance of the Church in the dynamics of her assignment, in order to find out how effective the Church is, in each of the

dynamics of her assignment. Greentree believed that, “discipleship, which aims at growth in all the dynamics of the assignment of the Church, is worked out through four integrated relationships, each mutually related to, and reinforcing each other”<sup>3</sup>

Greentree noted the four integrated relationships as follows:

First is our relationship with God who is Trinity- Father, Son, and Holy Spirit. Second is our relationship with fellow human beings. Third is our relationship with God’s world, which is the earth, and fourth is our relationships within ourselves, which has to do with understanding of self as a child of God.

According to Greentree, these four integrated relationships are the dynamics or dimensions of Christian growth and a healthy Church.<sup>4</sup> These are, no doubt, marks of total growth and effectiveness of the Church, in the performance of her assignment, in obedience to the purpose or mission of God. Therefore, evaluation of the Church’s performance or effectiveness, in one of the identifiable and selected dynamics of the assignment of the Church to fulfilling God’s mission, becomes a concern in this work. We undertake this evaluation in order to help the Church understand her status and seek effectiveness in areas where necessary. The researcher, in this work, is particular about the effectiveness of churches in the care of creation, or environmental stewardship, with interest and emphasis on the campaign for creating beautiful, appealing, and attractive environment for healthy living of people, who are also part

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<sup>3</sup>Greentree, Tom. “What is Christian discipleship” (<http://thekingdomtree.Wordpress.com/2009/11/03/what-is-Christian-disciple-ship>), accessed October, 2012; 16

<sup>4</sup>Greentree, Tom. “What is Christian discipleship” (<http://thekingdomtree.Wordpress.com/2009/11/03/what-is-Christian-disciple-ship>), accessed October, 2012, 18



of God's creation, in order for them to be attracted to the Gospel of God's love and salvation.

The Church has the mandate of educating the world and building peace. Therefore, educating people on right attitude to the care of the environment for the promotion of peace is a ministry opportunity in which the Church would be challenged to actively become involved as a dimension of the assignment of the Church to fulfilling the mission of God on earth. There is no doubt that responsible care of the environment, which is God's property entrusted to man, is a necessary part of the Church's mission. Therefore, the Church in Ibadan has a role to play in the promotion of responsible care of the environment, in order to ensure healthy and peaceful living. If the "edutainment" home video tested in this work is found effective, the Church in Ibadan would find it useful to educate her members in environmental stewardship.

### Stakeholders

There are suspicions that conflicts are emerging from human careless attitudes and responses to the care of the environment among dwellers of Ibadan city. About four categories of people are observed to be stakeholders in influencing positively the dwellers of Ibadan city unto responsible living in environmental stewardship. These include, leaders of religious institutions such as churches, mosques, and religious theological schools- these are people who have the statutory privilege of addressing and influencing both the leaders of various sectors of life and the led by mutual and moral authority. Two, leaders of communities- these are people who have direct access and influence on members of their various communities on mutual authority. They include community chiefs and heads. Three, political office holders- these are people who have the opportunities of addressing and influencing people whether at

State, Local, and grass root levels on mutual and shared authority; and four, dwellers of Ibadan city- these are people taking residence and earning their daily living in Ibadan city. They no doubt depend on the condition of the environment of Ibadan city, which requires being responsible for its care.

These categories of people, as stakeholders in the responsible care of the environment of Ibadan city, cannot afford to be passive in averting and preventing the conflicts emerging from the careless attitudes and responses to the environment in Ibadan city because it will affect them in the long run. Therefore, the researcher hopes that leaders of religious institutions and political office holders in Ibadan city will not only watch the “edutainment” home video, but will also be mobilized to take proper action to promoting environmental stewardship and influencing change of attitudes among the dwellers of Ibadan city.

#### Background of the Project

According to Brown, there are four main components of the environment expected to be sustained and cared for, in order to have a conducive and happy place of abode for humans. The first of the four main components of the environment is that the environment is expected to be made *green* by the presence of plants, including grass and forest. Second is that the environment is expected to be made *clean* by proper disposal and management of wastes, be it solid, liquid, and gaseous. The third is that the environment is expected to be made *safe*, by protection of the air, water, and food items made available to the people from contamination with toxic and other dangerous elements. And the fourth is that the environment is also expected to be *well planned* and *properly managed* to ensure open orderly arrangement of structures in

compliance with laid down rules, regulation, and laws that govern building and other plans.<sup>5</sup>

The researcher, who resides and ministers in Ibadan, became passionate about the promotion of right attitudes to environmental care having observed and reflected on the various experiences of conflicts, disasters, ill health, and poor conditions of living emerging from careless attitudes and responses to the care of the environment in Ibadan city. Examples abound from reports and experiences. For example, a Church member visited the researcher to seek counsel on how to deal with his neighbour who has regularly dumped waste on the drainage in front of his own house thereby blocking the flow of rain water in the drainage that serves the neighbourhood. The researcher realized that there are other several cases of conflicts among neighbours emerging from careless attitudes and responses to the care of the environment.

Another example is the July 2011 outbreak of cholera in Ibadan as a result of dirty environment and unhygienic water sources which are reportedly polluted by refuse dumps, from which people, especially children, reportedly lost their lives. Ibadan also experienced another terrible flood disaster in August 2011, from which hundreds of people reportedly lost their lives and properties. Up until the time of writing this work, people of Ibadan city are still gripped by fear each time it is going to rain. This is because many drainages and water ways are still blocked with refuse, and more refuse is being dumped when it rains. Lastly, it is observed that the air is no longer safe. The streets in Ibadan are no longer as neat as they used to be in the

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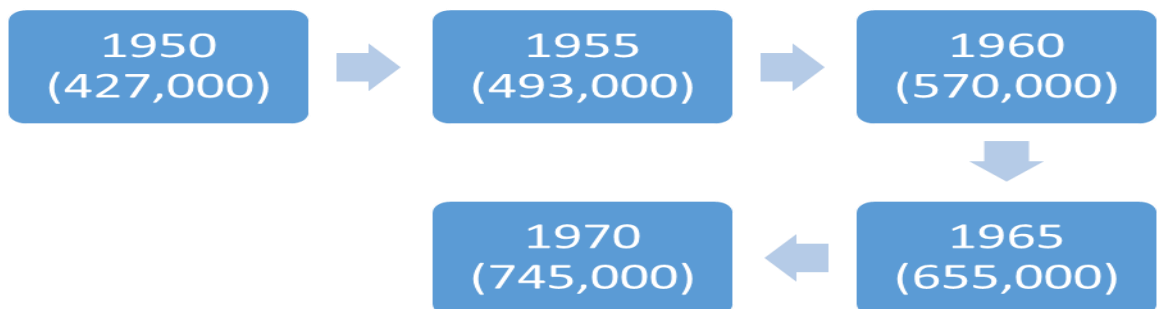
<sup>5</sup> Brown, Edward . *Our Father's World: Mobilizing the Church to Care for Creation*, South Hadley, MA: Doorlight Publications, 2004.

80s. The researcher had awakened many times to find refuse and human defecation wrapped and dumped on the street where he lives and other streets of the Ibadan city.

It is worthy of note that Ibadan city was relatively environmentally healthy in the late 80s when the researcher first moved to live in the city as a school-leaving young boy. There has been an increase in the population of Ibadan between the early 80s and 2015 (the time of this research) without corresponding infrastructural development and deliberate education or orientation on environmental care. The estimated population of Ibadan city in 1980 was at 975, 000, which in 2010 was estimated at 2, 410, 000, and expected to be at 2, 791, 000 by 2015<sup>6</sup>

According to Mongabay's report, below are estimates for the population of Ibadan, for five year periods between 1950- 2015. The Tables below show Mongabay's report:

Estimated Population from 1950 - 1970<sup>7</sup>

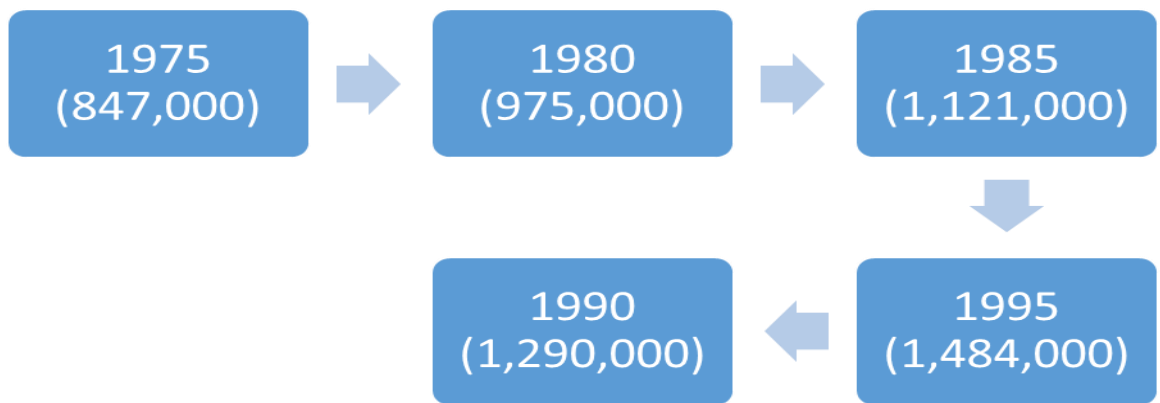


Estimated Population from 1975 - 1990<sup>8</sup>

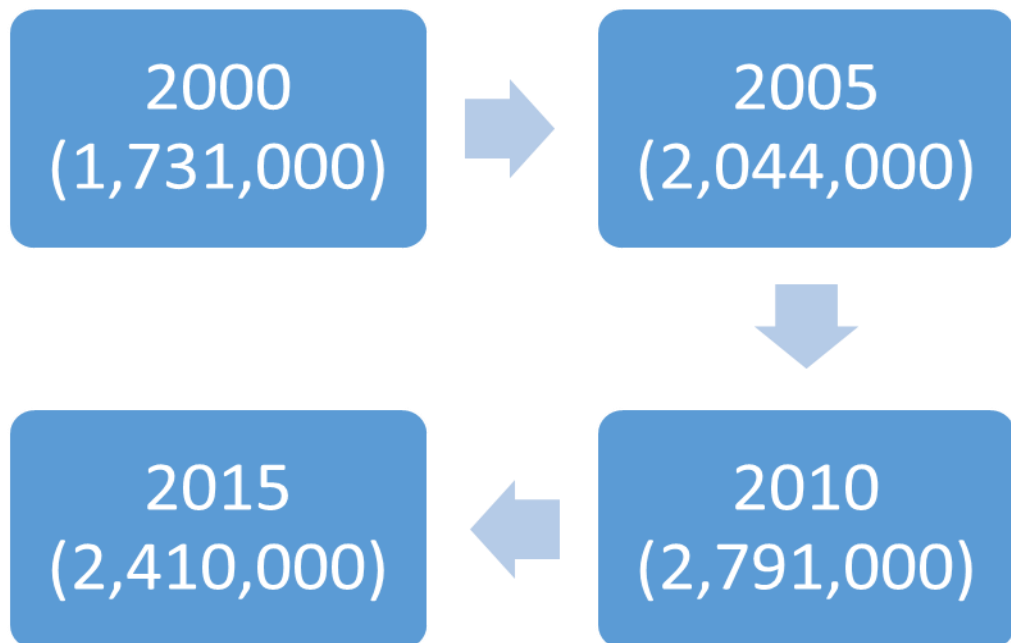
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<sup>6</sup>Mongabay.com Report.  
([http://books.mongabay.com/population\\_estimates/full/Ibadan-Nigeria.html](http://books.mongabay.com/population_estimates/full/Ibadan-Nigeria.html)), accessed, May, 2013, 3

<sup>7</sup> Mongabay.com Report. "Population Estimates of Ibadan, Nigeria"  
([http://books.mongabay.com/population\\_estimates/full/Ibadan-Nigeria.html](http://books.mongabay.com/population_estimates/full/Ibadan-Nigeria.html)),  
accessed, May, 2013



Estimated Population from 2000 - 2015<sup>9</sup>



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<sup>8</sup> Ibid.

<sup>9</sup> Mongabay.com Report. "Population Estimates of Ibadan, Nigeria" ([http://books.mongabay.com/population\\_estimates/full/Ibadan-Nigeria.html](http://books.mongabay.com/population_estimates/full/Ibadan-Nigeria.html)), accessed, May, 2013.

Therefore, the environment in Ibadan city is going through pressure and degradation, while life is seemingly getting more unsafe for the dwellers because of the increase in population without the corresponding infrastructural development and education or orientation on environmental care.

#### Desired Outcome

Right attitude to environmental stewardship and right relationships with God's creation through caring, is the key to solving the environmental crisis we experience in Africa. Humans, (being the crown of God's creation) who are created to care for the environment and be stewards of God's creation, are probably the only creatures damaging and destroying it on daily basis.<sup>10</sup> This carelessness has led to poverty, unhealthy conditions of living, destruction of healthy relationships, and disruption of peaceful co-existence.

This is why it is hoped that when the environmental stewardship campaign through the use of "edutainment" home video is found effective to change human attitude toward the care of the environment among the stakeholders and dwellers of Ibadan city, it will prevent conflicts that may emerge among people because of careless attitudes to the care of the environment. The desired outcome of this work is to see the Church in Ibadan city being led to produce and use Discipleship manual on environmental stewardship, in order to promote right attitude to the care of the environment among their parishioners. It is desired that this work will mobilize about two hundred (200) members selected from one of the five (5) local government areas in Ibadan city to become agents of transformation in the responsible care of the

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<sup>10</sup>Gnanakan, Ken. *Responsible Steward of God's Creation* (Bangalore: Theological Book Trust. 2004, 95.)

environment in Ibadan city. It is also desired that all the five (5) local government areas in Ibadan city would consequently become impacted by the change experienced by the two hundred members from other local government area.

Through the research, there is a hope that conflicts emerging from attitudes to the care of the environment would become reduced; and people would co-exist peacefully. It is also a desired outcome that religious leaders (Pastors) would become willing to educate their congregations on environmental stewardship and peaceful co-existence. The research has a desire that community leaders would be mobilized to organize environmental cleaning programmes in their communities, in order to create the culture of responsible stewardship of the environment. Finally, it is desired that political office holders would be willing to monitor people's attitudes to the care of the environment and ensure compliance to environmental laws in their constituency.

#### Integration with Various Dimensions of transformational Leadership

Christian leaders, no doubt, have the responsibility of preaching, teaching, and displaying right attitudes on the care of the environment, within and without their immediate community. Gnanakan emphasized that, Christian leaders or Pastors, in particular, as spiritual and administrative heads of the Church and representatives of God in His Church, must motivate the congregation and the public to demonstrate the right attitudes towards the care of the environment.<sup>11</sup> Believers are not only to become motivated to environmental stewardship or the care of creation, they are also to become compelled by the words and works of God to be involved wherever they find themselves, whether as individuals, families, churches, and the community. The faithful and obedient stewardship life of believers would be a great influence to ignite

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<sup>11</sup>Gnanakan, Ken. *Responsible Steward of God's Creation* (Bangalore: Theological Book Trust. 2004), 123.

a positive response of others to faithful obedience in the care of creation and environmental stewardship.

The Shalom agenda of God, for which He sacrificed his Son, is also an imperative cause why believers should live at peace with all men. Stott noted that, “the incentive of peace-making is love.”<sup>12</sup> Believers have the mandate to live responsible life that can promote peace and fulfill the law of Christ on earth. One of the ways to be responsible, in order to allow peace is to respect the right of others by taking good care of the resources we share with others and the God-given environment. According to Wright, God’s property is the earth and the creation therein, therefore God’s people or the Church has the mission of caring for God’s creation.”<sup>13</sup> Since we are social beings, who live in communities and are interdependent of other humans, we likely have issues of conflict in the contexts of our relationships with others. However, peace is possible if believers would live responsible life and do what they are instructed to do in the contexts of relationships.

It is hoped that this work would mobilize Christian leaders or pastors in Ibadan city to become transformational leaders, who would stimulate their members to think and act responsibly for the accomplishment of peace and health through responsible care of the environment. The leaders would become inspired to think and act, not as “transactional” type of leaders, who would promise rewards to followers in exchange for performance, but as transformational leaders who would motivate people to change the present situation of doing ministry; change rules and values of

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<sup>12</sup> Stott, John. *The Cross of Christ, 20<sup>th</sup> Anniversary Edition* (Downers Grove, Illinois: InterVarsity Press, 2006), .343.

<sup>13</sup> Wright, Christopher J. H. *The Mission Of God: Unlocking The Bible’s Grand Narrative* (Downers Grove, Illinois: InterVarsity Press, 2006) , 403, 412.



doing ministry rather than maintaining status quo and also set goals and motivate the followers to work towards achieving them.<sup>14</sup>

Bass further explained the difference between the “transactional” and “transformational” leaders. He noted that transactional leaders work within the situation while transformational leaders change the situation; transactional leaders accept what can be talked about; transformational leaders change what can be talked about; transactional leaders accept the rules and values while transformational leaders change them; transactional leaders talk about payoffs while transformational leaders talk about goals; and lastly, transactional leaders bargain while transformational leaders symbolize.<sup>15</sup>

Believers are not only to become motivated to environmental stewardship or the care of creation, they are also to become compelled by the words and works of God to be involved wherever they find themselves, whether as individuals, families, churches, and the community. The faithful and obedient stewardship life of believers would be a great influence to ignite a positive response of others to faithful obedience in the care of creation and environmental stewardship.

Abe reported that environmental concerns and stewardship is particularly low in Africa. He therefore called on African leaders, theologians and preachers to wake up to this responsibility by creating effective awareness and sustenance of environmental care, which he said, “would in no small measure contribute to the good health of the African community; and also satisfy the need for enough food for the

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<sup>14</sup>Bass

<https://www.google.com/search?q=Leighton+Ford%2C+Transforming+Leadership&ie=utf-8&oe=utf-8> accessed on 9 December, 2014.), 2.

<sup>15</sup>Ibid. , 3.

African nations.”<sup>16</sup> The same appeal goes for leaders in religion, politics, communities, institutions, organizations, and companies in Ibadan city. Therefore, our leaders should be trained to become transformational in their thinking and actions, in order to be able to promote the new way of responsible living as it relates to environmental stewardship.

### Operational Definition of Terms

Some of the words or phrases used in this work are defined, as used in context, for the purpose of this research. However, this is not to claim that the definitions are the most correct or appropriate in their conventional usage. They are rather given meaning by the ideas they represent in this work.

**Environment:** Two definitions are adopted and accepted as appropriate in the use of environment in this work. The first is the definition of the Federal Environment Protection Agency Act Cap 131 Laws of Nigeria, 1991, which defines the environment to include water, air, land, and all plants and human beings or animals living therein and their interrelationships.<sup>17</sup> The second is the definition of the *Complete Dictionary for Home, School, and Office*, which defines environment as “*the natural surrounding or social condition in which people live.*”<sup>18</sup>

**Stewardship:** This is used to describe the responsible life expected of believers and the Church of Christ, in obedience to God and His word. It is the act of fulfilling the

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<sup>16</sup>Abe, G.O. “Biblical Basis for Environmental Concerns.” *Biblical Studies and Environmental Issues in Africa*. Publications of NABIS (Nigeria Association of Biblical Studies) western zone. Undated, 29.

<sup>17</sup> Nigeria Constitution. Federal Environment Protection Agency Act Cap 131 Laws of Nigeria, 1991.

<sup>18</sup>Complete Dictionary for Home, School, and Office.

duties of a steward. It refers to managing the “estate” or property of another who is the true owner. Steward is delegated authority by owner to oversee.

**Campaign:** This term is used to describe carefully scripted actions or events intended to persuade people or raise awareness, in order to achieve an intended goal.

**Edutainment:** This term is used to describe the employment of a high degree of entertainment to attract people’s attention in order to educate or orientate them, or pass relevant information to them. It is a non-formal form of education.

**Peaceful Co-existence:** This term is used to describe the healthy and peaceful atmosphere of relationships expected where humans live together or in community life of people within the same geographical location.

## CHAPTER 2

### LITERATURE REVIEW

This chapter presents a review of selected available literature related to the subject of the dissertation. The selected sources reviewed in this chapter, from many others read, have been chosen because of their relevance to the issues and problems stated in this work. The literature reviewed is categorized according to five domain areas which address central themes in this work.

#### Domain Area I: Perspectives Regarding Conflicts Affecting Human Relationships and Peaceful Co-Existence

De-George, in his book, *Business Ethics* (1990), noted as one of his major themes that, “people no longer follow ethics in order to maximize their profits and fulfill personal selfish ambitions.”<sup>19</sup> He realized from his many years of experience in business ethics that many people are greedy and unfair in their business activities. They easily sign the business code of conduct to say, “We will do,” to the demands of business ethics but are not found in complete compliance to that which they have signed and said, “We will do.” De-George noted that such non-compliance and violation of business ethics affects mostly the right of others to a healthy environment. These violations also invade the territories of others which could also mar human relationships. De-George however suggested that companies and business owners

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<sup>19</sup>De-George, R. *Business Ethics*, 3<sup>rd</sup> Edition (New York: Macmillan, 1990), 98.

should not only sign agreements to comply with business ethics and policies, but there must be mechanisms in place to check and address the violation of business ethics by management teams.<sup>20</sup>

However, Derr in *Environmental Ethics and Christian Humanism* did not put blame entirely on the non-compliance and violation of business ethics for the abuse of right of others to a healthy environment and conflicts in human relationships. Rather, he argued that more factors other than the violation of business ethics are responsible for the abuse of the environment leading to conflicts in human relationships.<sup>21</sup> The observation by De-George fits into the situation in Ibadan city where individuals, companies, and business owners violate environmental laws, rules, and ethics because of greed for excessive profit and selfishness. The violation of rules by business owners is largely because of greed for excessive profit. They want to avoid the added expenses of environmental responsibility, i.e. proper disposal of hazardous substances, if possible. There is also the dimension of advertising agencies and religious worship centers which are characterized by noise pollution. Oloruntoba, et al, in *Urban Environmental Noise Pollution and Perceived Effects in Ibadan, Nigeria* indicated that noise pollution has an impact on the quality of life and causes social problems, especially as it relates to social relationships and peaceful co-existence.<sup>22</sup>

Coursey, in *The Demand for Environmental Quality*, shared a common view with De-George (*Business Ethics*) that “people no longer follow ethics in order to

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<sup>20</sup> Ibid. , 98.

<sup>21</sup> Derr, Thomas Sieger *Environmental Ethics and Christian Humanism* (Nashville, Tennessee. Abingdon Press, 1996) , 12.

<sup>22</sup> Oloruntoba, E. O et al. Urban Environmental Noise Pollution and Perceived Health Effects in Ibadan, Nigeria. *Africa Journal of biomedical Research*, Vol. 15, No. 2, 2012, 237.

maximize their profits and fulfill personal selfish ambitions.”<sup>23</sup> Dyke (*Redeeming Creation: The Biblical Basis for Environmental Stewardship*) also observed that, “humans are social beings who live among others; and that in the human social co-existence, our observed deeds conflict with one another”<sup>24</sup> Coursey demanded godly and friendly attitudes from the users of the environment if they wish to enjoy a quality environment and healthy relationships.<sup>25</sup> Fox, in his book, *A Theory of General Ethics: Humans Relationships, Nature, and the Built Environment* (2006), noted that ethics is concerned with the values humans should live by, but humans’ general lack of ethics is getting worse on daily basis.<sup>26</sup> If conversation and talking with each other is central to human personal relationships, since we are created to use language, then issues that affect the quality of relationships such as ethical issues should be taken with all seriousness. Fox’s wanted environmental ethics in particular to live up to its name by maintaining and or sustaining a tangible and healthy environment, in order to be able to exemplify a relational quality.

Hinde (1996) considered relationships to be the most important part of human life because humans are interwoven in multiple webs of relationships. He observed that “human interactions and relationships occur with behaviour and emotions, with a

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<sup>23</sup>De-George, R. *Business Ethics*, 3<sup>rd</sup> Edition (New York: Macmillan, 1990), 98.

<sup>24</sup>Dyke, Fred Van et al. *Redeeming Creation: The Biblical Basis for Environmental Stewardship* (Downers Grove, Illinois: Inter-Varsity Press, 1996), 144.

<sup>25</sup> Coursey, Don. *The Demand for Environmental Quality* (St. Louis: John M. Olin School of Business, Washington University, 1992), 11.

<sup>26</sup> Fox, Warwick. *A Theory of General Ethics: Humans Relationships, Nature, and the Built Environment* (London: The MIT Press, 2006) , 3-4.

sense of hopes, regrets, wishes, and communication.”<sup>27</sup> The dynamic nature of interactions and relationships in the building of the African society cannot be overemphasized. The interwoven nature of interactions and relationships brings a kind of social complexity which, when it cannot meet the hopes that bring satisfaction in relationships, results in conflicts.

The contributions of De-George and Coursey to this work are very relevant, especially the suggestion that users of the environment, i.e. companies and business owners, should not only sign to comply with business ethics codes and ethical policies, but there must be mechanisms in place to check non-compliance and address the violation of environmental and business ethics by management teams and people who are tenants on earth. However, De-George and Coursey needed to add that the tiers of government need to set up monitoring teams, such as the “paramilitary cadets” programme, which has been attempted in Ibadan city and other towns by the Oyo State Government for few years. It is observed that the dwellers of Ibadan city are not showing appreciable respect for the environmental cadet of the Oyo State Government. People rather see the environmental monitoring team (the cadet) as a nuisance to their routine life because they have not been properly educated on environmental appreciation and stewardship.

De-George did not address the need for proper orientation on the value for cleanliness, healthy living, and healthy relationships so that these values become an element of culture. Only when integrated into the culture will people respect the ethics and human rights values beyond merely complying with the tenets of the business ethics code. De-George and Coursey also did not address the need to ensure an

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<sup>27</sup> Hinde, Robert A. “Describing Relationships.” *The Diversity of Human Relationships*, Auhagen, Ann Elisabeth & Salish, Maria Von, Ed. Cambridge: University Press, 1996, 7-9

enforcement of the environmental laws, which is a serious global issue that seems to be even more serious in Ibadan city. There is a serious laxity in the enforcement of laws in Africa, especially in Nigeria and Ibadan in particular. It is the desire of this researcher that more education be given on the implications of such attitudes toward the environment and the need for healthy social relationships. We are advocating in this work for a change of attitude and a resulting transformation of the environment. The researcher also desires to provide proper orientation and education –rooted in the application of the biblical truth—to foster the campaign for right and responsible attitudes to the environment for healthy social relationships to reduce the allure of greed and selfishness.

Since humans are naturally selfish and have a high tendency to violate business ethics related to the care of the environment, the researcher also desires to encourage leaders of communities and political office holders, who are stakeholders in the campaign for environmental stewardship, to put in place certain incentives and rewards for environmental stewardship. Incentives can help to improve the dwellers' concern for the value of responsible stewardship of the environment. This is not in any way to bribe people to “doctor a change,” rather it is an attempt to encourage a more positive attitude to the care of the environment.

The work of Schluter and Lee, *The R Factor*, describes what they called “Relational Markets” as ecological principles. In their model, God is at the center of all relationships and all members of an ecological community are interconnected in a network of relationships.<sup>28</sup> This is a view in common with Dyke's heart-cry for cooperation and an obedient response by humans with and to God in the redemption

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<sup>28</sup> Schluter, Michael and Lee, David (1993) “The R Factor.” Hodder and Stoughton ([www.relationshipsfoundational.org](http://www.relationshipsfoundational.org)), accessed December, 2012.



of His creation. Schluter and Lee are advocating for a stable global order that can bring peace in human relationships and desiring to see a society where living, relationships, and governance would create order and peace. They argue that it is from relationships we derive identity and existence and that relationships that work lie at the heart of every successful organization or community, be it at cultural or personal level. They further argue that society is ultimately a network of relationships, both public and professional, and that if those relationships do not work, the quality of life goes down and organizational performance or community social life suffers.<sup>29</sup>

In advancing this idea, Schluter and Lee were not expecting that the society will just form the “Relational Markets and Democracies” by natural course. They noted that people cannot create “Relational Markets and Democracies” without proper education and promotion of responsible living and respect for the right of others to good and healthy environment, which is the campaign intended in this work. This is why Dyke suggested that we all have to grow and to be guided by a personal ethic driven by obedience, love, and respect for the law of the land and of God in the care of the environment. Only through such growth can we avoid conflicts emanating from careless or degrading attitudes to the care of the environment and preserve a sustainable environment.

In the Encyclical Letter ‘*LAUDATO SI*’ of the Holy Father, Francis on ‘*CARE FOR OUR HOME*,’ he noted that “the mother earth, our common home, is crying out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her.”<sup>30</sup> The Pope, who was building on the

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<sup>29</sup> Ibid.

<sup>30</sup> Francis, Encyclical Letter ‘*LAUDATO SI*’ of the Holy Father, Francis on ‘*CARE FOR OUR HOME*.’,4.

foundational statements laid by his predecessors such as Saint John XXIII, Blessed Pope Paul VI, Saint John Paul II, and his immediate predecessor, Saint Benedict XVI, on the cry of our common home, the mother earth, noted that the “statements of all the Popes echo the reflections of numerous scientists, philosophers, theologians, and civil groups, all of which have enriched the Church’s thinking on the questions of the harm done to the earth.”<sup>31</sup> However, Pope Francis acknowledged the fact that other churches and Christian communities outside the Catholic Church, and other religions as well, have expressed deep concern and offered valuable reflections on the disturbing issues of irresponsible use and abuse of the earth.

Francis recognizes that rich land owners and companies have the capability to trespass against their poor neighbours. In the appeal of Pope Francis, he noted that young people all around the world are demanding change. Those who are assuming leadership, or aspiring to assume leadership, are also promising change. But the concern of the Pope is whether any one or any leader can “claim to be causing a change or building a better future without thinking of and addressing the environmental crisis and the sufferings of the excluded.”<sup>32</sup>

Therefore, Pope Francis suggested that what must be integrated more in the face of environmental challenge of our world is the “question of justice in the debate on environment, in order to hear both the cry of the earth and the poor.”<sup>33</sup> Justice and respect of human rights must be top most in attending to the problem of the environment. From all indications concerning the cry and campaign for environmental

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<sup>31</sup> Ibid. , 7.

<sup>32</sup> Francis, Encyclical Letter ‘LAUDATO SI’ of the Holy Father, Francis on ‘CARE FOR OUR HOME.’, 7-8, 13.

<sup>33</sup> Ibid.

stewardship, there is an urgent need to remind humanity how our relationships with the earth and the poor have become distorted and how we can heal and restore the relationships.

In offering a biblical basis for the redemption of God's creation, Dyke and Pope Francis, among other things, pointed to Jesus' summary of the law and pronouncement of the thesis of the law as, "love for God and neighbours."<sup>34</sup>

*Hearing that Jesus had silenced the Sadducees, the Pharisees got together. One of them, an expert in the law, tested him with these questions: "Teacher, which is the greatest commandment in the Law?" Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself. All the Law and the Prophets hang on these two commandments."*  
Matthew 22:34-40 (NIV)

Essentially love, for God and neighbours, is a motivation to be responsible for the care of the environment in a way that will please God and also allow peaceful co-existence. It is obvious that when people harm or hurt one another through environmental carelessness, conflicts are inevitable. The unfortunate effect of careless attitudes to the environment is not only that much damage could be done to the physical environment. In addition, much harm could also be done to human social relationships and peaceful co-existence. A genuine and fundamental biblical basis for environmental stewardship offered by Dyke makes his book a very relevant and useful resource in this work. Love for God and others will motivate people to value and attend the God-given environment which will foster healthy living and peaceful

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<sup>34</sup>Dyke, Fred Van et al. *Redeeming Creation: The Biblical Basis for Environmental Stewardship* (Downers Grove, Illinois: Inter-Varsity Press, 1996) , 142.

co-existence. Therefore, a campaign, as suggested by Dyke, is needed for change of attitudes and stewardship of the environment resulting in healthy social relationships. Schluter and Lee further emphasized that there is the need to take relationships seriously and be careful not to ignite conflicts because of environmental carelessness. However, this researcher would wish that they add to their suggestions the need for peace-building education from childhood in all facets of life and learning, in order to see the suggested “Relational Markets and Democracies” emerging and spreading with the coming generation. It is certain that environmental care is one of the good approaches or patterns to build right relationship with others around us. God created us for relationships with himself and fellow human beings. Such relationships will bring mutual privileges and responsibilities. If establishing right relationships will be a key to resolving the environmental crisis and resulting conflicts, then the Church has a duty of ensuring that biblical ethics leading to peaceful relationships are taught and promoted.

#### Domain Area II: Environmental Stewardship as a Catalyst for Healthy Relationships and Peaceful Co-Existence

Every sector of life is begging for sustainability. Preserving a sustainable human environment is a concern which has become a central topic for deliberation around the world. In a book, edited by Jain and Kedia (2011), they expressed a deep concern over their perceived crisis in local human societies and the global society. They noted that “environmental crisis is one of the major human-made crises emerging in human society. They focus particularly on population increase, which

has resulted in humans becoming more crowded both physically and psychologically.”<sup>35</sup> Jain and Kedia called on humans to evaluate our actions and the overall effect our behaviours have on the environment, if we want to sustain the environment. Leaders in the various sectors of life also need to adopt a philosophy of stewardship as set up non-compromise leadership standards that are designed to ensure that our environment remains healthy. These recommendations by Jain and Kedia are very relevant to the intention of this work. However, this will require a philosophy of leadership that can embrace the values of “transformational” leadership which are required to achieve the goal of inculcating a system suitable for environmental sustainability.

In Trade and Environment Review, a United Nations Publication (2006), Hoffmann and Rotherham suggested in their article titled, ‘Environmental Requirements and Market Access for Developing Countries: Promoting Environmental-Not-Trade-Protection,’ that if human society sees the need and also desires to pursue sustainable development, there is the need to balance objectives of economic growth, environmental protection, and social development. They are of the opinion that, “these are often-conflicting priorities in the awareness and prevailing conditions that there is a link between consumption and consequent environmental impacts.”<sup>36</sup>

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<sup>35</sup> Jain, Subhash C and Kedia Ben L. Ed. *Enhancing Global Competitiveness Through Sustainable Environmental Stewardship* (Cheltenham, UK: Edward Elgar Publishing Limited, 2011), 38-43.

<sup>36</sup> Hoffmann, Ulrich and Rotherham, Tom. “Environmental Requirements and Market Access for Developing Countries: Promoting Environmental-Not-Trade-Protection” Trade and Environmental Review, a document of the United Nations Conference on Trade and Development. New York, Geneva: United Nations Publications, 2006, 2

Edward Brown, an Associate Professor of Physics and Theoretical Nuclear Physics at the University of California, and a mobilizer of churches for creation care, in *Our Father's World: Mobilizing the Church to Care for Creation*, identified three categories of environmental care for which people and institutions need to be mobilized:

Environmental Appreciation - Learn what we need to save in God's world or creation and care about saving them.

Environmental Healing - Bring healing and restoration to the damaged or degraded environment.

Environmental Transformation Programmes - Transform people's lifestyles, attitudes, and responses to the care of the environment and in consumerism.<sup>37</sup> His opinion is that a caring attitude to the environment has the potential to bring increasing respect for good neighbourliness.

This is why Brown opined that the Church, as a major agent of change and socialization, should be mobilized (which is the focus of this work) to engage in environmental stewardship programmes and to campaign against environmental carelessness. This is most urgent because failure to do so carries the danger of distorting the social order and corrupting healthy human relationships that foster peace. Edward Brown, being a scientist and an environmental enthusiast, was able to note from his experience, training, and exposure the danger connected with careless

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<sup>37</sup> Brown, Edward. *Our Father's World: Mobilizing the Church to Care for Creation* (South Hadley, MA: Doorlight Publications. 2004),126.

attitudes to the care of the environment. He was clear about the distortion of human social relationships and the damage to the environment which endangers the sustainability of the human species. This research is also particular about the healing of human social relationships through the campaign to change people's lifestyles, attitudes, and responses to the care of the environment.

These authors' most relevant contribution to this work is their common opinion that the Church, as a major agent of change and socialization, should be mobilized to engage in the environmental stewardship programmes and campaigns. Brown believes that the Church is the key to solving the environmental crisis, but that the Church can't do this until the people in the church become aware of what the Bible has to say about God and His creation. His suggested plan for mobilizing the Church is to combine solid biblical and theological exposition with practical, church-based advice that anyone can use to mobilize their own church to care for God's creation. He also recommended that people need to be exposed to what is really happening in the world with regard to the realities of a creation already groaning in agony. Brown sees his plan as a new approach to the environmental crisis.<sup>38</sup> However, Brown needed to know that there are churches, Christian Organizations, and individuals already working hard in this direction. Of course, more need to be encouraged to follow this lead.

Since environmental carelessness carries the danger of distorting the social order and healthy human relationships that foster peace, it needs a very urgent attention by stakeholders, whose livelihood and survival depend on the environment.

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<sup>38</sup> Brown, Edward. *Our Father's World: Mobilizing the Church to Care for Creation* (South Hadley, MA: Doorlight Publications. 2004), 141.

However, since Brown was an American, he probably could not understand and explore the richness of the African community life as another major agent of socialization, which should also be mobilized with the proposed environmental transformation programmes and campaigns against environmental carelessness.

The social life of the African community in the golden age was so rich and might possibly be brought back to modern urban African settings and serve as a good platform for environmental stewardship campaigns. Community leaders used to command high respect in many African contexts. Today's African cities, where the community social life of the golden age has been lost, could still be led to a change of attitude toward the environment through emphasis on good neighbourliness (Ubuntu). Therefore this work will engage the Church and community leaders to become actively involved in the appreciation and the healing of the environment and human social relationships. Omidiwura is very passionate about the transformation of the Nigerian environment. He noted in an article that the Church is responsible for influencing the social order in the direction of conforming to the will of God as well as directing individuals to do the will of God in everyday life. The Church is also considered to be the school for ethical development, in order to create in people the culture of ethical and responsible living. <sup>39</sup>

Just as Brown recommended that the Church needs to combine solid biblical and theological exposition with practical, church-based advice, Omidiwura's recommends that the Church should introduce a sound biblical and theological basis for ethical development. Both authors are relevant, acceptable, and useful in this

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<sup>39</sup>Omidiwura, S.O. "Biblical Basis for Environmental Concerns." *Biblical Studies and Environmental Issues in Africa*. Publications of NABIS (Nigeria Association of Biblical Studies) western zone. 2008, 358.



work in helping support the educational plan of transformational leaders, who would cause change. This work intends to suggest how the Church could participate in the development of her members, and to recommend a tool which could be used to develop the members in order to create in them the desired culture of responsible living in relation to the environment. Careless or degrading attitudes and responses to the care of the environment are actions that will bring a reaction. Careless attitudes to the environment, because of their effects on the economic stability, health, and safety of others will cause relational problems. In alignment with the views of Brown, Omidwura, and Bar-Siman-Tov, Manus suggested that environmental cooperation is needed for sustainable peace, development, and healthy relationships within human neighbourhoods and communities.<sup>40</sup>

Manus' understanding of the impact of responsible stewardship of the environment on human relationships makes his contribution relevant in this work. What is unique about his recommendation is that it is capable of stirring aspiring transformational leaders to recognize the necessity of behavioural change to the care of the environment for peaceful co-existence. While explaining what he called "environmental cooperation," Manus suggested that if neighbours would cooperate to care for their immediate environment and take care of the resources they depend upon and share in their neighbourhood, they would enjoy sustainable peace, development, and healthy relationships. <sup>41</sup>

However, Manus has not suggested and tested any plan or strategy to achieve the "environmental cooperation," an idea which appears very brilliant, useful and

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<sup>40</sup> Ibid. ,321.

<sup>41</sup> Manus, C. U. "Towards a Holistic Environmental Ethics and Sustainability in Africa." *Biblical Studies and Environmental Issues in Africa*. Publications of NABIS (Nigeria Association of Biblical Studies) Western Zone, 2008, 322.

laudable. It is the hope of this researcher that the introduction of the “edutainment” home video as a strategy to educate the people of Ibadan city would help in their cooperation to care for the environment to achieve healthy relationships and peaceful co-existence.

### Domain Area III: “Edutainment” As a Strategy to Communicate With Modern Audiences and Change Attitudes

“Edutainment” as used in this work will be defined as the use of a certain degree of entertainment to educate. It is a strategy which involves taking advantage of the power of media, which is given much attention in the 21<sup>st</sup> century, to educate both old and young. “Edutainment” is observed to be a fabricated word which scholars have not taken time to address extensively as far as publication of books is concerned. However, a few things have been written to address the use of media entertainment to educate, which is the emphasis of “Edutainment.” One of such sources is the article by Mundoreal, *“The Power of Media to Advocate, Educate, and Hold Responsible.”* Another is *“Integrating the Broadcast Media in Teaching Strategies of Learning”* by Noor Zainab, et. Al. There is also that of Green and Oxford in *“A Closer Look at Learning Strategies.”*

These journal articles and some more sources reviewed in this chapter give contrasting views of the power of a media broadcast which is assumed to be found effective when tested as intended in this work.

In an article by Japhet (2013), he reported that mass media is “widely used throughout the world as a powerful means to educate, inform, and influence social and individual change and that using entertainment formats to tackle serious social

issues in an entertaining but bold way is a developing field.”<sup>42</sup> It could be said from this report that the author argues that mass media has the ability to influence individuals and the society and change behavior in a positive way if applied correctly. According to Japhet, “Edutainment is any communication project that sets out to use popular culture to educate and challenge people. It is not a theory, but a strategy to bring about individual and social change.” However, this is not to claim that all edutainment is effective. But Japhet’s claim is that “edutainment can have better results when it employs a high quality and technical approaches.”<sup>43</sup> The Soul City is reported to be an example of an edutainment programme in South Africa and Mozambique with measurable impacts on social change. It usually combines advocacy and allows social issues to be woven into popular drama, which can reach thousands of people at a time.

In the historical review of edutainment done by Japhet, the advent of edutainment as a deliberate strategy for health promotion can be traced back to 1951, when the British Broadcasting corporation (BBC) developed a radio soap opera called ‘The Archer,’ (the longest-running radio drama programme in the world). This programme wove agricultural issues into a popular radio drama. A related initiative, called Social and Behavioural Change Communication (SBCC), was also developed in the 1950s, to support education and change in people who were struggling with poverty, illiteracy, and poor health in the post-war era. The past decade has seen many

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<sup>42</sup> Japhet, Garth ‘Edutainment: Using Stories and Media for Social Action and Behavior Change’ Houghton, South Africa: Soul city Institute for Health and Development Communication, 2013  
<http://www.comminit.com/africa/content/edutainment-using-stories-and-media-social-action-and-behaviour-change> , .5

<sup>43</sup> Ibid. , 7.

more development projects adopting edutainment strategies with a goal to influence and effect social change.<sup>44</sup> This article by Japhet has been found relevant in this work as it enumerated some theories of social and behavior change that have been used to guide some edutainment programmes. These include:

1. Bandura's Social Learning Theory- which states that people learn through observation, imitation and modeling. Therefore, an edutainment programme may deliberately present a specific character with the hope that the targeted audience will model their behavior on the character.
2. Lewin's Theory of Change- which states that the role of emotion, dialogue, and debate on behavior change is important. Therefore, edutainment that engages the audience emotionally and sparks dialogue and debate has a high chance of effecting behavior and social change.
3. Social Identity Theory- which presents an explanatory account of the importance of social norms in determining behavior. Therefore, edutainment that aims at social and behavior change should aim at shifting social norms.

“Education gets people talking and thinking,” thus impacting their knowledge and attitudes to help them make informed choices. Edutainment can shift norms and attitudes, change behaviours, stimulate public discussion and debate, influence and effect policy change, stimulate social action for particular issues, among others outcomes. It does so by creating a programme that is both entertaining and educational and communicating it to people through popular media. By these means it

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<sup>44</sup> Japhet, Garth ‘Edutainment: Using Stories and Media for Social Action and Behavior Change’ Houghton, South Africa: Soul city Institute for Health and

Development Communication, 2013.

(<http://www.comminit.com/africa/content/edutainment-using-stories-and-media-social-action-and-behaviour-change>), 12-16.

is possible to reach the maximum potential number of people for social and behavior change.<sup>45</sup> Certain features are considered by Japhet to make edutainment good and effective. These include:

1. It should have a good balance of education and entertainment.
2. It should integrate the message intended.
3. It should good audio and video quality.
4. It should have personal relevance.
5. It should be borne out of sound research.
6. It should be guided by social and behaviour change theory.
7. It should give room for feedback and evaluation.

Japhet also explained that the creation of every edutainment project should follow five main stages, which the researcher found relevant to work with in this project:

1. Research and planning- choosing a topic, identifying the audience, and deciding the scale of project.
2. Development.
3. Production.
4. Implementation.
5. Monitoring and evaluation.

To make the choice regarding edutainment formats, there is the need to research the media formats preferred in the community, or country. Things to consider would

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<sup>45</sup> Japhet, Garth 'Edutainment: Using Stories and Media for Social Action and Behavior Change' Houghton, South Africa: Soul city Institute for Health and Development Communication, 2013.

(<http://www.comminit.com/africa/content/edutainment-using-stories-and-media-social-action-and-behaviour-change>), .21-22.

include “most popular media that people use for entertainment, the formats people watch or listen to most frequently, the media that best reaches people. In addition, one must consider which medium best suits the goals, what funds are available for the choice, and how wide does the media chosen reach.<sup>46</sup> The World Health Organization (WHO) also thinks that edutainment or mass media intervention and campaigns could be useful in preventing violence such as child maltreatment, intimate partner violence, suicide and self-harm, sexual violence, youth violence, community violence, if they convey messages about healthy behaviours. The WHO reported that mass media campaigns have been found successful when employed to address a wide range of health attitudes and behaviours.<sup>47</sup>

After research determined that that Nigeria is a nation with one of the highest maternal and mortality rates in the world, The International Development Research Centre (IDRC) also examined how video edutainment can influence maternal and infant mortality rates.<sup>48</sup> Brown and Singhal observed that the 21<sup>st</sup> century world community is faced with enormous social problems such as social unrest, economic recession, environmental problems, infectious diseases, population growth, etc. It is therefore important to explore and investigate how entertainment productions are

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<sup>46</sup> Japhet, Garth ‘Edutainment: Using Stories and Media for Social Action and Behavior Change’ Houghton, South Africa: Soul city Institute for Health and Development Communication, 2013.

(<http://www.comminit.com/africa/content/edutainment-using-stories-and-media-social-action-and-behaviour-change>), 69.

<sup>47</sup> WHO. Changing Cultural and Social Norms that Support Violence. WHO, 2009 ( [http://www.who.int/violence\\_injury\\_prevention/violence/norms.pdf](http://www.who.int/violence_injury_prevention/violence/norms.pdf) ), 7-11.

<sup>48</sup> IDRC. The International Development Research Centre (<https://www.idrc.ca/en/what-we-do/regions-and-countries/sub-saharan-africa/nigeria>), accessed, 2017 .

being used to disseminate educational and social changes. Entertainment-Education strategy is considered to be a promising alternative because of its ‘grounding in development media theory.’<sup>49</sup>

However, looking at the use of an entertainment-education strategy for social change with care, it is also observed that it yields both promises and problems. According to Brown and Singhal, it is promising because it can effectively be used to improve health, provide education, reduce illiteracy, promote social values, and improves quality of life. Certain potential problems associated with it are ethical, economic, social, political, and methodological, which could be managed. It is helpful to know that to employ the use of Entertainment-Education or Edutainment will require grounding in some theories of social and behavior change that must be used to guide edutainment initiatives. Initiatives must also be aware of the stages and features that can make the use of edutainment effective, as suggested by Japhet.

The UN Gender Equality programme defines the strategy as follows: “Entertainment-Education or Edutainment is a particularly useful strategy that entails the process of purposefully designing and implementing a media message to both entertain and educate, in order to increase audience members’ knowledge about an educational issue, create favourable attitudes, shift social norms, and change overt behaviour.”<sup>50</sup> This definition expresses the practical intention of the use of

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<sup>49</sup> Brown and Arvind “Entertainment-Education Media Strategies for Social Change: Promises and Problems” Mass Media, Social Control and Social-Amelioration (<http://vicensiashule.com/wp-content/uploads/2014/08/EE-promises-problems.pdf>) by Demen D. & Nmath K. (Ed.), 263-267.

<sup>50</sup> UN WOMEN. Community Mobilization, outreach, and Mass Media: what do they encompass? (United Nations Entity for Gender Equality and the Empowerment of Women), 2012- (<http://www.endvawnow.org/en/articles/219-community-mobilization-outreach-and-mass-media-.html>).

Edutainment in this work. The media message designed and implemented in the present research is the exposure of the emerging conflicts from the careless attitude to the use of the environment with emphasis on the desired social and behaviour change. Yahaya and Fadairo reiterated that there is an urgent need for more empirical evidence to justify the effectiveness of Entertainment-Education as an alternative strategy for health care information delivery to the Nigerian populace and to provide future direction.<sup>51</sup> If Entertainment-Education is considered to be an alternative strategy to deliver information on health care to the Nigerian populace, then it is hopeful that the same will be an alternative strategy to disseminate information on the prevailing careless attitudes to the environment and the desired social and behaviour change.

Papa and Singhal recommended that Entertainment-Education can be very useful in the promotion of dialogue to support social and behaviour change. This, according to them, is because mass media messages often prompt dialogue among listeners or viewers. Such dialogue may reinforce social stability or lead to positive social change.<sup>52</sup> However, to get the best of Entertainment-Education for the promotion of dialogue in support of social and behaviour change, as recommended by Papa and Singhal, there is the need to employ the theories of social and behavior

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<sup>51</sup> Yahaya and Fadairo. "Effect of Entertainment-Education Strategies on Women in Lagos State" *International Journal of Agricultural Economics and Rural Development*, 2009, 2 (1), 1-8

<sup>52</sup> Papa and Singhal. "How Entertainment-Education Programmes Promote Dialogue in Support of Social Change" *Journal of Creative Communications*, 2009 4(3), 185-208



change that have been used to guide the most effective edutainment. One must also keep in mind the stages and features that can make the use of edutainment effective, as suggested by Japhet.

Cruse, in *Using Educational Video in the Classroom: Theory, Research and Practice*, pointed out that the use of video as a training tool for soldiers dated back to 1949 during World War II. Its power has since then been recognized by educators as having the capacity to capture the attention, increase motivation, and enhance learning experience. And both the content and technology have been developed in the 21<sup>st</sup> century to improve the value and availability of video as a means to educate.<sup>53</sup>

Mundoreal's view is that "the mainstream media has become more powerful and influential." Evidence of such, according to him, is 'The Environmental Education Television Project for China (EETPC),' which is a project of the TVE International dedicated to ensuring the Chinese people's access to up-to-date information on environmental awareness, protection, and conservation. His support for the use of the power of media rests on the fact that with the high population of China (1.3 billion), the country faces enormous environmental challenges, and one of the sure, affordable, and accessible ways to educate such massive population is the use of the power of media entertainment.<sup>54</sup> Different authors described media differently. Wentzel, et. al., in *Instructional Effectiveness of Video Media*, described

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<sup>53</sup> Cruse, Emily. *Using Educational Video in the Classroom: Theory, Research and Practice* ([www.safarimontage.com/pdfs/training/usingeducationalvideointheclassroom.pdf](http://www.safarimontage.com/pdfs/training/usingeducationalvideointheclassroom.pdf)), accessed 2016, 1.

<sup>54</sup> Mundore, *The Power of Media to Advocate, Educate, and Hold Responsible* (<http://1mundoreal.org/the-power-of-media-to-advocate-educate-and-hold-responsible>), December 6, 2010).

media to include the multi-media or different channels, be it electronic or print, used to communicate in everyday life.”<sup>55</sup>

To Ponmeni, “media in education refers to any kind of communication method that conveys information and makes interaction possible between teachers and students or learners.”<sup>56</sup> However, mass media, especially the visual-based, in the view of Ponmeni, is considered to have great influence on our daily life--more than any other cultural institutions. This is because they are our main source of news and entertainment. Envirolink (<http://www.envirolink.org/resource.html>), which is an online environmental community, considered the Environmental Education Television Project for China (EETPC) a strong means to reach hundreds of millions of Chinese through television broadcasts and cassette distribution to schools and universities.<sup>57</sup> In these sources however, the authors did not make available any data to prove that the initiatives actually created change in attitude. However, they argued that these communication media have great influence on daily life, more than any other cultural institutions. This is why this work would attempt to test an edutainment video as a strategy to change people’s attitude to the care of the environment.

When these contributions by Mundoreal and Wentzel, et. al., are compared with Green and Oxford’s ideas that, “media should be considered powerful in the educational learning strategies,”<sup>58</sup> then one would agree with Noor, et. al., that there

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<sup>55</sup> Wentzel et al. *Instructional Effectiveness of Video Media* (Hillsdale, NJ. Lawrence Erlbaum Associate, 1994), 4.

<sup>56</sup> Ponmeni, G. Learning Through Mass Media is a Flawless Process in Education System, American International Journal of Research in Humanities, Arts, and Social Sciences, Vol. 3, No.1, June-August, 2013, 87-91.

<sup>57</sup> Ibid.

<sup>58</sup> Green, J. M, and Oxford, R. L. A Closer Look at Learning Strategies. TESOL, Quarterly 29 (2): 1995, 282.

should be a broader partnership between the media and education, especially the television, and that more media has to be integrated into learning strategies. Noor emphasized that media broadcasts are easily accessible and affordable for all.<sup>59</sup> These well expressed ideas by these authors are useful and relevant contributions to this work. It has been observed that the attention of the 21<sup>st</sup> century African people is easily being arrested by the power of media. It is also observed that the majority of Ibadan city dwellers have keen interest in watching home videos and television programmes that are highly entertaining. Since there is a need for environmental education programmes both for the young and old in Ibadan city, and since technology has made media more powerful and easily accessible to dwellers of Ibadan city, “Edutainment” therefore stands the chance to be an effective strategy to gain the attention of Ibadan city dwellers too.

In contrast to the authors’ stimulating and workable ideas, the authors did not give actual figures providing evidence of verifiable behavioural changes witnessed in China and other places where tested. However, with the widespread consumption of media programmes in Nigeria in general and in Ibadan in particular, it is the belief of this researcher that the use of “edutainment” home video would bring about attitudinal changes regarding the care of the environment and peaceful co-existence.

#### Domain IV: Evangelical Position on Eschatology Standing as an Obstacle for the Church’s Effectiveness in Environmental Stewardship.

Faniran, a Professor Emeritus, is founder and president of the Sacred Earth Ministry (SEM), an organization at the forefront of environmental stewardship campaign in Nigeria. In his work, *Tenants on Earth*, he observed that, “Christians

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<sup>59</sup> Noor, et al. Integrating the Broadcast Media in Teaching Strategies of Learning. *Journal of Education and Practice*, Vol. 3, No. 7, 2012, 1-9.

and Christian churches that are environmentally concerned, informed, sensitive, and are active are very few.”<sup>60</sup> His heart cry is that preachers and Christian leaders should urgently realize their important roles in guiding the Christian community to wake up to their God-given responsibility of caring for the earth, in which they are tenants. Faniran is not the only author with such heart-cry. Hiebert also emphasized that Christians, who are both stewards and servants of God’s creation, have been so absorbed in a spiritual approach to life that they no longer give much thought to what their role should be as the image of God and stewards of God’s creation.<sup>61</sup>

In support of Faniran and Hiebert, Abe identified that one of the major challenges hindering Christian churches from caring for creation and being faithful in environmental stewardship is the so-called ‘dominion theology,’ or ‘dominion interpretation’ of Gen. 1:28. In addition, the eschatological interpretation of the “burning of the earth” by certain religious leaders and certain Christian theologians is problematic.<sup>62</sup> An exegesis was done on this evangelical eschatology and the dominion mandate in chapter four of this work to analyze Abe’s article. However, it is important to educate preachers and Christian leaders to understand the biblical concept of “dominion” refers to delegation of authority by God, the earth’s true “owner.” This is an emphasis this work desires to reinforce. Church leaders also need to be led to develop a response to the environmental crisis of our time. According to Faniran, it is evident that humans and the Church are failing in this responsibility.

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<sup>60</sup>Faniran, Adetoye. *Tenants on Earth*. Ibadan: Penthouse Publications. 2004, 122.

<sup>61</sup> Hiebert, Theodore. Reclaiming the World: Biblical Resources for the Ecological Crisis. *Interpretation: A Journal of Bible and Theology*, Vol. 65, No. 4, October, 2011, 347-349.

<sup>62</sup>Abe, G.O. “Biblical Basis for Environmental Concerns.” *Biblical Studies and Environmental Issues in Africa*. Publications of NABIS (Nigeria Association of Biblical Studies) western zone. 2008, 98.

Some of the major problems or challenges observed by Faniran to be responsible for the failure of the Church include ignorance, misinterpretation of the biblical injunction about the environment, certain theories about the “end times”, the human role in the care of the environment, and our neglect of this God-given assignment. Needless to say, the way preachers and Christian teachers could achieve a change of attitude in people is through proper teaching and careful interpretation of some biblical instructions that have been misinterpreted resulting in the neglect of responsible care of creation.

Authors John Owen and Richard Middleton warned that the eschatological positions of certain evangelical and Pentecostal traditions may interfere with effectiveness of the Church in environmental stewardship. Owen indicated that, “ignorance of the nature and design of the Gospel is at the bottom of religious mistakes and disobedience to the God-given mandate on the care of creation as an assignment of the Church”<sup>63</sup> This researcher believes that humanity, especially the Church, has a significant role to play as God’s image bearers for the development of “the creation project of holistic renewal,” which the Bible teaches. This is why Middleton’s contribution that “the end things mentioned by Peter in 2 Peter 3:10-12 should not be viewed in disjunction, but rather as a fulfillment of God’s creational intention to flourish all creatures in the cosmic temple of God’s presence, which shall be the refining judgment of sin and evil and not the destruction of God’s good creation.”<sup>64</sup>

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<sup>63</sup> Owen, John. The Threats of the Gospel: John Owen on What the Law/Gospel Distinction Is Not. *Calvin Theological Journal*, Vol. 51, No. 1, April, 2016, 79.

<sup>64</sup> Middleton, J. Richard. *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*. Grand Rapids: Baker Academic, 2014, 332.

Dyke observed that the teaching of the Christian faith in regard to environmental stewardship is a web of complex relationships. The reason for this complexity, according to Dyke, is that not everyone concerned with environmental ethics is a Christian and therefore not everyone will treat the Bible, theology, or Church tradition as normal and reliable sources of information. Therefore, there is what Dyke called ‘a pluralistic approach to environmental ethics.’<sup>65</sup> To assume that ethical decisions about the environment are important, one needs to believe that such decisions are not only significant to the present but also to the future. This requires optimism that there exists a future for both human and the non-human world; and that the environment will still be there for future generations to enjoy. It is when humans share such hope for the future about the environment, nature, and themselves that they can have a basis for the common purpose of caring for the environment.

In a bid to reiterate the idea of optimism for the present and the future, Dyke reported a village history from Anhui, in China. Dwellers in that village were instructed that every family must take care of the mountains and waters around, plant trees and bamboo as shelters, keep eyes on the environment and protect it from damage.<sup>66</sup> When the Christian Faith is expressed in biblical language, theology, Church teaching and practice, it can provide answers to the requests that dominate the field of environmental ethics. The Bible is the foundation for forming a Christian ethic of the environment. Dyke however observed that the answers provided by the Christian faith and practice are from a language and world-view that are not familiar to those who typically are responsible for the formation of the questions. Christian

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<sup>65</sup> Dyke, Fred Van. *Between Heaven and Earth: Christian Perspectives on Environmental Protection*. California: Greenwood Publishing Group, 2010, 17.

<sup>66</sup> *Ibid.* ,38.

ethicists engage in the construction of thoughts and images conveyed in biblical language, some of which will require logical definition in the secular arena.<sup>67</sup>

From the standpoint of a Christian worldview, there is the need to develop a biblical understanding of God in order to develop an understanding of the environment and a truly biblical view of environmental problems. Genesis 1:1 begins by revealing that nature has its origin in the mind and purpose of God. And in the value judgment of God, He saw nature as being good. It is therefore not worthless, though not also divine or to be worship. God is by design making humans to bear His image and to be a physical representation of Himself to the non-human creation. The Creator will act through humans to accomplish His purpose for His creation. Dyke pointed out that Genesis 1 and 2 show the connection between the intrinsic value of nature and the moral agency of humans as being essential for the formation of environmental ethics. However, Dyke expressed a regret that though Christianity inherited a view that God created a good world, some of the heresies such as Gnosticism (the idea that the material world was evil and only the spiritual was good), dominion theology (that we are to dominate creation and do not need to care for it), and misinterpretation of the eschatological message of 2 Peter 3:10-13 (that the earth and everything therein shall be burned up to give way to new heavens and new earth) are threatening the Church's care of the environment.<sup>68</sup>

These contributions by these authors articulate the foundation of this challenge to the Church's effectiveness in environmental stewardship, especially in Ibadan city. It is the intention of this work to educate preachers and Christian leaders

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<sup>67</sup> Ibid. , 44.

<sup>68</sup> Dyke, Fred Van. *Between Heaven and Earth: Christian Perspectives on Environmental Protection*. California: Greenwood Publishing Group, 2010, 70

to realize their important roles in guiding the Christian churches and Christian community in Ibadan city rightly through proper teaching and interpretation of the Scriptures. The researcher wishes to note, as observed by these authors, that there are remarkable misinterpretations of some biblical instructions which can lead to the neglect of responsible care of creation. Such misinterpretation of the biblical eschatological position by certain sub-sets among the evangelicals, which over-emphasize the priority of soul winning and the approaching destruction of the earth, is an obstacle to promotion of environmental care and stewardship. This position of some of the evangelicals is indeed one of the obstacles thwarting the effectiveness of the Church in environmental stewardship. The researcher believes that the inherited environment with the inherited authority and dominion of humans has a “managerial tone” in its interpretation. God’s image in humans is not a title; it is rather a delegated responsibility or function.

Domain V: The Need To Integrate Various Dimensions Of Transformational Leadership, To Stimulate People To Think And Act Responsibly For The Accomplishment Of Peace And Health Through Responsible Care Of The Environment

Leadership requires actions. The environmental crisis requires actions by leaders who will be catalysts to the social and behaviour change being advocated. Leadership actions are needed in environmentalism. Haglund and Still referred to environmentalism as not just getting your hands dirty or challenging political actions, but as working on what they called ‘the point-source solutions such as recycling and beautification campaigns; home, work and lifestyle conservation; and



environmentally correct lobbying.’<sup>69</sup> Though Haglund and Still were writing from the American perspective, their recommendation that, ‘if we will get our community clean, then we must get our hands dirty in environmental participation,’ is very relevant to what leaders in Africa and Ibadan city in particular need to do.

The most traditional view of leadership, in the view of Lojeski and Reilly, is perhaps that of a manager, which they described as “one who monitors, controls, rewards desired behaviours, and punishes undesired behaviours.”<sup>70</sup> But, this kind of leadership (Manager) views the relationship with followers as a series of transactions, which emphasizes reward with something for what was done when asked to do it. However, leadership should be more than managerial and or transactional. True leadership, according to Lojeski and Reilly, would involve emotional connection with followers, which can be created differently depending on the style of leadership, whether charismatic or transformational. They opined that charismatic leaders make a more emotional connection, as common in the business world. In contrast, “transformational” leaders also create emotional connections to make followers have some sense of ownership, in order to be more committed to the team’s goals and tasks. They believed that transformational leadership makes people have some sense of ownership through idealized influence, individualized consideration, inspirational motivation, and intellectual stimulation.<sup>71</sup>

It appears obvious therefore to the researcher that transformational leadership, which is intended to be integrated in this work to stimulate people to think and act

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<sup>69</sup> Haglund, Brent M. and Still, Thomas W. *Hands-On Environmentalism*. San Francisco: Encounter Books, 2005, 63.

<sup>70</sup> Lojeski, Karen Sobel and Reilly, Richard R. *Uniting the Virtual Workforce: Transforming Leadership and Innovation in the Globally Integrated Enterprise*. New Jersey: John Wiley & Sons, Inc. 2008, 123-125.

<sup>71</sup> *Ibid.* , 125.

responsibly (for the accomplishment of peace and health through responsible care of the environment,) can have a strong influence in getting people to transcend their own self-interests. Among the strengths accorded to “transformational” leadership, according to Hacker and Roberts, is its call to the leader to become capable of envisioning a new future while at the same time being analytical about the current reality.<sup>72</sup> The transformational leader needs to employ and foster creative thinking while he or she is proficient in the administration of the organization or business. He or she must be such a leader who can hold both the internal and external focus, especially the change focus. The managerial level of leadership, which specializes on maintaining the status quo, conforming to standards, and organizing or directing, may also become transformational when concerned with setting goals, making improvements to the existing ways of working (the status quo), and motivating the team to reaching new direction.

In the opinion of Madsen, she perceived that “transformational” or ‘project’ leadership is a kind of leadership that should be characterized by certain behaviours such as sharing an inspiring vision, producing useful change, leading by example, empowering others, and creating the most conducive environment for team success. And Madsen had identified what she called the seven (7) keys to transformational leadership:<sup>73</sup>

1. Authenticity
2. Leading with Vision
3. Improving and Innovative

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<sup>72</sup> Hacker, Stephen and Roberts Tammy. *Transformational Leadership: Creating Organizations of Meaning*. Wisconsin: ASQ Quality Press, 2004, 75-76

<sup>73</sup> Madsen, Susanne. *The Power of Project Leadership: 7 Keys to Help You Transform From Project Manager to Project Leader*. London: Kogan , 2015, 65.

4. Empowering the Team
5. Getting close to Stakeholders
6. Establishing a Solid Foundation
7. Working with Intent

It is “in the air” that the global community is in the process of agitation for a revolution that is shaping how people and organizations will operate and work in the new century. Change has become the yearning of every community. Therefore, if human organizations and society will survive, they must create or develop a kind of leadership that can cause renewal or the desired change. According to Avolio and Bass, the role of “transformational” leadership would be “to establish and sustain a proactive and innovative culture of the organizations and global communities.”<sup>74</sup> However, this will require leaders who can develop a transformational atmosphere of trust and mutual support with their followers. This will also require the kind of leaders who can identify potential problems before they become crises and activate the human spirit to seek solutions and cause the desired change. This is the kind of leaders this work desires to mobilize into the struggle for environmental stewardship.

Kotter’s proven experience and knowledge on successful change and leadership makes his work relevant for this review. His work, *Leading Change*, begins with the observation of the failures in most efforts and resources expended to bring change in organizations and communities. Therefore, significant changes are not sustained. Kotter insists that change efforts are still important and we need to face the failures of the many efforts to bring needed changes as soon as possible. To

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<sup>74</sup> Avolio, Bruce J. and Bass, Bernard M. Ed. *Developing Potential Across a Full Range of Leadership: Cases on Transactional and Transformational Leadership*. New Jersey: Lawrence Erlbaum Associates Publishers, 2002, 91-92.

achieve this, Kotter summarized eight steps which can guide the process to bring about change in organizations and communities:

1. Establishment and creation of a sense of urgency or acting with urgency.
2. Formation of a powerful guiding coalition, who would be made to believe the intended changes.
3. Development of a vision, which will clarify the direction in which the organization or community need to move.
4. Development of a good means of communication of the vision.
5. Empowerment of those who would act on the vision.
6. Generation of short-term wins, which will compel people to see their efforts yielding change within a short time before they can agree to go on a long march for change.
7. Consolidation of gains and improvement to produce more change and keep the momentum for change movement.
8. Institutionalize the new approaches to change, in order to make changes stick or rooted.<sup>75</sup>

Other authors such as Judge and Piccolo (2004), and Barling (2000) agree that Kotter's book on change has become the change manual for managers and transformational leaders worldwide. Barling (2000), details that leaders who can understand their emotions and control them will find Kotter's principles of leadership change useful.<sup>76</sup> The factor of emotions could manifest in a leader in the giving or

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<sup>75</sup>Kotter, John P. *Leading Change* ( Boston, MA: Harvard Business School Press. 1996).

<sup>76</sup> Barling, Julian et al . "Transformational Leadership and Emotional Intelligence: An Exploratory Study. *Leadership and Organizational Development Journal*, Vol. 21, Iss:3, 2000, 157-161

taking of gratification or becoming laissez-faire to the extent of maintaining the status quo. Kotter's book, *Leading Change* is very foundational in the mobilization of leaders, who are stakeholders in the transformational agenda of the environmental stewardship campaign desired to take place in Ibadan city. To lead a successful transformation in any organization or community, leaders have to be mobilized unto transformational leadership for sustainable change. The eight steps to change, suggested by Kotter, are found useful to achieving this significant desire.

This is not to say, in contrast, that change is as easy as it seems in Kotter's work. Other factors that need consideration in leading change by a transformational leader are highlighted by Judge and Piccolo (2004), which dwells heavily on the careful analysis of the kind of leadership applied to achieve a goal. A transformational leadership plan for a change may become overwhelmed by a transactional leadership plan.<sup>77</sup> Also, the emotional intelligence of a transformational leader, as observed by Barling (2000) may become associated with leadership ideas and influence to either give or take gratification or become laissez-faire to the extent of maintaining the status quo. This is why the leader needs to understand his emotions and master how to manage them.<sup>78</sup> Kouzes and Posner (2007) are also persuaded that the domain of leaders, which is the future, involves a lot of challenges. The leader's passion to see, among other things, values being transformed into actions, visions being transformed

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<sup>77</sup> Judge, Timothy A. and Piccolo, Ronald F. "Transformational and Transactional Leadership: A Meta-Analytic Test of Their Relative Validity." *Journal of Applied Psychology*, Vol. 89, No. 5, October, 2004, 755-768.

<sup>78</sup> Barling, Julian et al . "Transformational Leadership and Emotional Intelligence: An Exploratory Study. *Leadership and Organizational Development Journal*, Vol. 21, Iss:3, 2000, 157-161.

into realities, and challenging opportunities being transformed into remarkable successes are not without challenges.<sup>79</sup>

The exciting thing about Kouzes and Posner's book that addresses the need in this work is their discovery and presentation of the "five practices of exemplary leadership." These include modeling the way through exemplary behavior; inspiring a shared vision through a clearly painted blue print and pictures of the vision; and challenging the process by seeking opportunities to innovate, grow, and improve, which will involve challenging the status quo and taking risks. Others include enabling others to act through a team effort of solid trust and strong relationships, which will involve making it possible for others to do good works and produce change together; and encouraging the heart in the process of change.<sup>80</sup> This will require thinking "out of the box" and confronting the status quo. It will also require team work.

Kotter seems to be very much aware of the uncompromising power of formative habits, with particular reference to "majority embrace," for real change, which is the case in Ibadan city. Most dwellers of Ibadan city and those who come into the city from the rural areas seem not to have been formed with a culture of caring for the environment. Therefore Kotter warned that the guiding coalition alone, however strong they may be, cannot cause change and establish it. His contribution to solve the resistant power of formative habits is to cause the majority to embrace the new habit of caring for the environment before real change is established in the long

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<sup>79</sup>Kouzes, James M. and Posner, Barry Z. *The Leadership Challenge*, 4<sup>th</sup> Edition ( San Francisco, Canada: Wiley & Sons, Inc. 2007), 9.

<sup>80</sup> Ibid. ,13-16.

term. It is the desire of this researcher that the “edutainment” home video be made available on the Oyo State Television Broadcast as part of a strategy to foster change.

According to Kouzes and Posner (2007), “exemplary leadership would get extraordinary things done in the organization and community.”<sup>81</sup> People will get exhausted and frustrated in the process of change. Transformational leaders need to encourage their heart in the acts of uplifting their spirits to carry on.<sup>82</sup> Kouzes and Posner’s discovered practices of change appear similar to Kotter’s steps to change, which are foundational for mobilizing leaders to become transformational as intended in this work. It is also worthy of note that Kouzes and Posner did not take for granted the fact that strategies, skills, and practices alone are mere empty things without credibility. This fact is emphasized in the need to model the way and be competent. Leaders would not be believed, and change would not be sustained until they are seen doing what they ask their followers to do. That is why it is hoped that this work, through the presentation of an “edutainment” home video, would inspire and mobilize stakeholders in Ibadan city on the environmental stewardship campaign to become exemplary and transformational in order to achieve the desired changes to the care of the environment in Ibadan city.

#### Reflection and Conclusion on the Review

The review of sources revealed certain ideas and truth. Among the many ideas reviewed, the five (5) relevant emphases that were incorporated into the research are as follows:

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<sup>81</sup>Kouzes, James M. and Posner, Barry Z. *The Leadership Challenge*, 4<sup>th</sup> Edition (San Francisco, Canada: Wiley & Sons, Inc. 2007), 14.

<sup>82</sup> Ibid. , 14.

1. Humans need to become transformed in their attitude and response to the care of the environment.
2. The environment needs to be healed and sustained or cared for by humans, who were created for that purpose and whose sustainability also depends on the environment.
3. There is the need for improved healthy human social relationships and good neighbourliness through responsible care of the environment.
4. Leaders need to become focused and “transformational” through a consistent development and creation of exemplary sustainable change.
5. People need to get right information and be educated through well-facilitated approaches and accessible means.

The need to make these happen informs the researcher to urgently want to explore the use of “edutainment,” which has been presented by various authors to be an effective means of getting the attention of people in the 21<sup>st</sup> Century.



## CHAPTER 3

### CONTEXT OF MINISTRY

#### Historical Background

The historical records of the environmental crisis in Ibadan city dated back to the 1955 when the watersheds of Odo-Ogunpa (Ogunpa River) and Odo-Kudeti (Kudeti River), which are two of the four major Rivers in Ibadan, flooded the city repeatedly in 1955, 1960, 1961, 1963, 1969, 1978 and 1980. However, there is a pre-independence traditional story about how Kudeti River and Kudeti area of Ibadan were so named. It was orally narrated that the Colonial masters in Ibadan city considered many areas of Ibadan too dirty and dangerous for healthy living. Their comment after assessing the city was “too dirty,” which was taken by the natives who supposedly did not catch what was said in English to be a term they called “kudeti.” This oral traditional story gives an impression that Ibadan city has a long history of careless attitude to the care of the environment.<sup>83</sup>

The 1980s flood sadly reminds one of the 1987 flood disaster, referred to as *Omiyale* (meaning waters flood houses), which claimed many lives and destroyed properties. According to Akintola (1994), “the losses arising from the flood disaster of August 1980 in Ibadan city were estimated at N300, 000, 000 Naira while the number of lives lost was put at 500 people. Between 1995 and 1998, over N12, 000, 000

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<sup>83</sup> Akintola, F. (1994), *Flooding Phenomenon*, in M O Filani et al. (editors), Ibadan: Rex Charles Publications in association with Connel Publications, 1994

Naira, were estimated to have been lost to floods in Ibadan.”<sup>84</sup>In July 2011, there was an outbreak of cholera in some communities of Ibadan city, where many lives, especially children, were lost. And on the 26<sup>th</sup> of August, 2011 there was a repeat of a more devastating flood disaster than the 1987 *Omiyale* (based on the level of social, economic and ecological destruction) which claimed more lives and properties. It is observed that the increase in population in Ibadan city and lack of proper education or orientation on the care of the environment among the dwellers may spell more disasters if there is no change of attitudes to the care of the environment in Ibadan.<sup>85</sup>

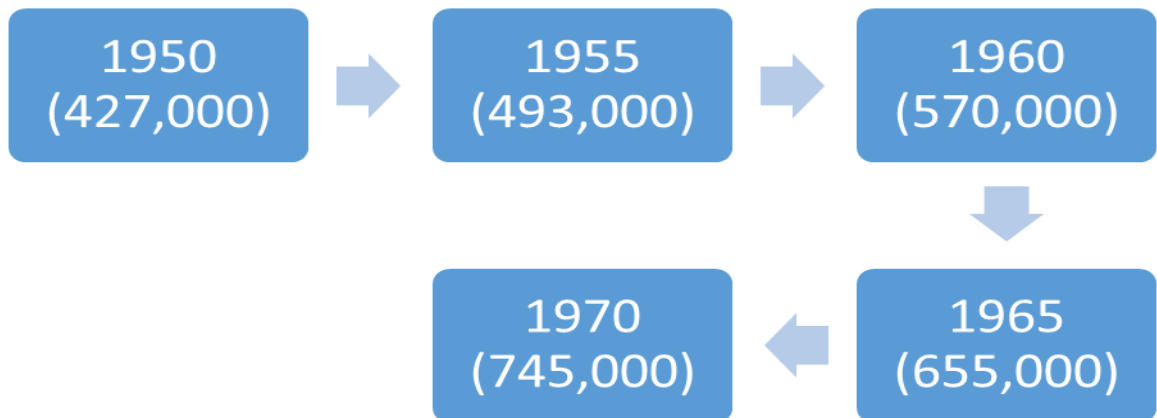
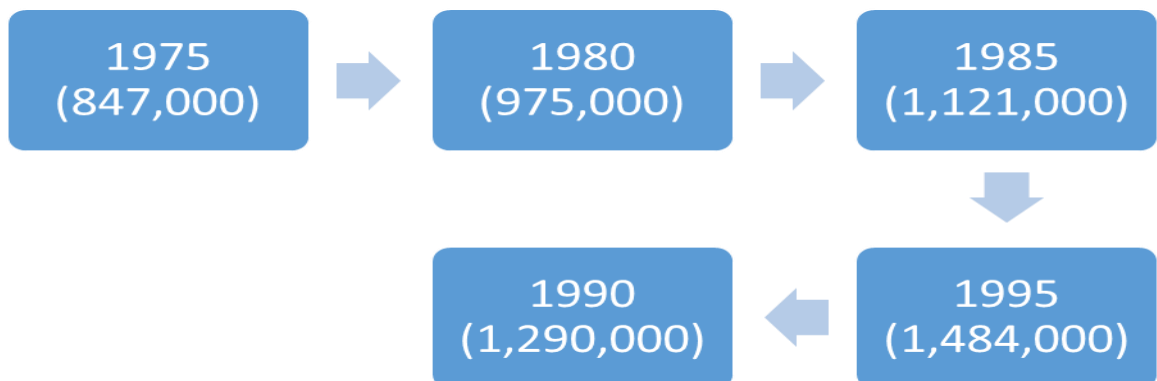
Before the late 80s after the Nigeria Independence in 1960, Ibadan city was relatively environmentally healthy, peaceful and safe. However, there has since been an increase in the population of Ibadan between the early 80s and 2014 without significant corresponding infrastructure development. Also, there has not been much intensive education or orientation on environmental care in spite of the increasing environmental challenges. Individuals, families, and neighbours within the same community and streets are reportedly at logger heads because of uncontrollable and careless attitudes to the care of the environment.

A report by Mongabay.com shows the five year rate of increase in the population of Ibadan between 1980 and 2010, and an estimation of the expected increase by 2015 as shown in the Tables below.

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<sup>84</sup>Ibid.

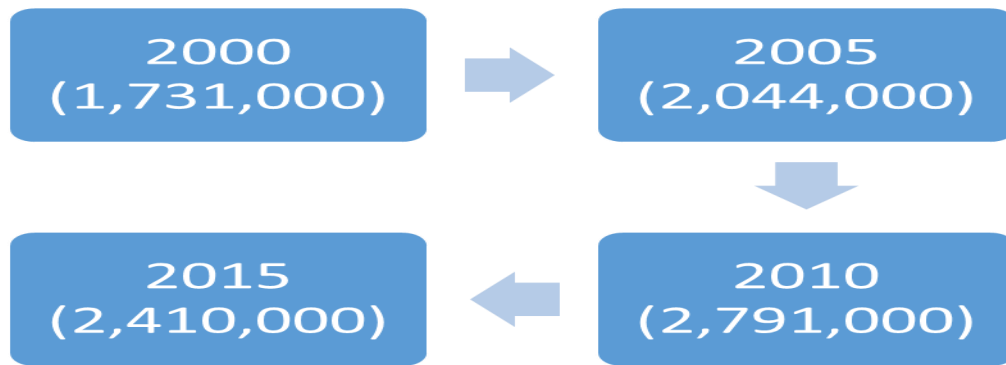
<sup>85</sup> Akintola, F. (1994), *Flooding Phenomenon*, in M O Filani et al. (editors), Ibadan: Rex Charles Publications in association with Connel Publications. 1994.

Estimated Population from 1950 - 1970<sup>86</sup>Estimated Population from 1975 - 1990<sup>87</sup>Estimated Population from 2000 - 2015<sup>88</sup>

<sup>86</sup> Mongabay.com Report. "Population Estimates of Ibadan, Nigeria" ([http://books.mongabay.com/population\\_estimates/full/Ibadan-Nigeria.html](http://books.mongabay.com/population_estimates/full/Ibadan-Nigeria.html)), accessed, May, 2013.

<sup>87</sup> Ibid,

<sup>88</sup> Mongabay.com Report. "Population Estimates of Ibadan, Nigeria" ([http://books.mongabay.com/population\\_estimates/full/Ibadan-Nigeria.html](http://books.mongabay.com/population_estimates/full/Ibadan-Nigeria.html)), accessed, May, 2013.



### Geographical Descriptions and Demographic Statistics

The official website of the Oyo state government, of which Ibadan is her capital city, provides some basic information on the geographic and demographic statistics of Ibadan city, which is found useful in this work. It was recorded that local historians dated the existence of Ibadan back to 1829. The city is located in the southwestern part of Nigeria and in the southeastern part of Oyo State, of which it is the capital. Ibadan borders with the Republic of Benin, which is not more than about 120 km away. Ibadan has a total area of 1, 190 square meters (about 3, 080 kilometers).<sup>89</sup>

The Yoruba name given to the city, *Ìbàdàn*, is said to be the shortened form of *Ìlú Èbá-Òdàn*, meaning the city at the edge of the savannah. Ibadan became the capital city of the western region of Nigeria; and later became the capital city of Oyo State of Nigeria. At Nigerian independence in 1960, Ibadan was the largest and most populous city in the country. But, by 2011 census, Ibadan is rated to have the largest metropolitan area in Nigeria and the third largest metropolitan city in population, in Nigeria after Lagos and Kano, with a population of over 3 million. Ibadan, at Nigeria

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<sup>89</sup> The official Website of Oyo State (The Pacesetter State)-  
[www.oyostate.gov.ng](http://www.oyostate.gov.ng).

independence, was also rated to be the third most populous city in Africa after Cairo and Johannesburg. The city is blessed with four major draining rivers across it. They include, Odo-Ona (Ona River) in the North and West; Odo-Ogbere (Ogbere River) towards the East; Odo-Ogunpa (Ogunpa River) flowing through the city; and Odo-Kudeti (Kudeti River) in the Central part of the city.<sup>90</sup>

There are notable landmarks that serve as help to move about the Ibadan city. Dugbe district, where many banks have one or more branches; and where the office of the Central Bank of Nigeria and the Nigeria's first 25 story skyscraper known as Cocoa house is located happens to be the commercial nerve center of Ibadan city. In sports and Recreation, Ibadan city is the home to the legendary Shooting Stars FC, a professional Football Club in the Division I league of Nigeria Football. The city also play host to two international stadia, the Liberty Stadium (now Obafemi Awolowo Stadium) and the Lekan Salami Sports Complex (popularly called Adamashingba Stadium).<sup>91</sup>

In the area of media, the Western Nigeria Television (WNTV), later known as the Nigeria Television Authority (NTA), is the first television station in Africa (established in 1959), and is also located in Ibadan city. The first private Television station in Nigeria, called Galaxy Television, also started in Ibadan city. As at 2014, Ibadan city already play host to several other media outlets such as, the Broadcasting Corporation of Oyo state (BCOS), which also runs the radio services of B.C.O.S Radio 1 and the Oluyole FM 98.5; MITV; Silver bird TV; Channels TV; Africa

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<sup>90</sup> The official Website of Oyo State (The Pacesetter State)-  
[www.oyostate.gov.ng](http://www.oyostate.gov.ng).

<sup>91</sup> Ibid.

Independent Television (AIT). Several other private Radio stations have been established in Ibadan city, giving media access to the dwellers.<sup>92</sup>

Ibadan city is a major center for trade in cassava, cocoa, cotton, timber, rubber, and palm oil because of its strategic location on the railway line connecting the south west to the north of Nigeria. Economic activities undertaken by people in Ibadan city include trading, public service employment, and agriculture, which is now in decreasing order of importance.<sup>93</sup>

### Current Situation

Tradition has it that Ibadan city used to be “a big city with rural people.” Before the overwhelming influence of the western culture, Ibadan was known for its valued cultural and traditional practices. Fear of consequences governed the attitudes and responses of people to relationships and public infrastructural resources. Western education and civilization, no doubt, affected the cultural and traditional values of the people of the land. But media entertainment, as one of the hallmarks of civilization, brought sociological change to people’s perspective and orientation. Ibadan, being the place where the first television station in Africa took off and where the premier university in Nigeria is located, enjoys tremendous influence of western influence. This sociological change that has taken place over the years gives the researcher the hope that media entertainment will be a good strategy to inform and educate the dwellers of Ibadan city in responsible living to the care of the environment and social relationships.

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<sup>92</sup> The official Website of Oyo State (The Pacesetter State)-  
[www.oyostate.gov.ng](http://www.oyostate.gov.ng).

<sup>93</sup> Ibid.

Generally speaking, the high rate of urbanization and the depopulation of the countryside bring about a very poor quality of urban living. In Ibadan city in particular, infrastructural development can no longer cope with the influx of people. Environmental crisis is, no doubt, becoming a more serious life-threatening phenomenon in Nigeria in general; and Ibadan city in particular. It was reported, by Tunde Sanmi, in an article titled, “Ibadan - the Gridlock, Environmental Decay” in THIS DAY Newspaper, October 10, 2008 as follows:

*Ibadan, the capital of the much-touted pacesetter state and one of the largest cities in Africa, is setting the pace not in the area of developmental projects, but in infrastructural decay. A first time visitor to Ibadan, the capital of Oyo State, dubbed the pacesetter state would not hesitate to notice filths and dirt of assorted shapes and sizes that lay ambush at the entrance of the ancient town from whichever angle one enters the state capital.<sup>94</sup>*

There are environmental disasters in Ibadan city resulting from more smoke being generated from many unmaintained vehicles used for commuters, power generators owned by every household or family because of incessant power failure. In addition, Ibadan residents face crowded and congested communities because of violation of building laws and regulations; rearing of animals in residential areas, lack of proper provision by families for disposal of wastes, refuse burning as a cheap way of managing or disposing them, more noise from worship centers and advertisement vehicles, etc. The report given by Eguaroje, et al, in *Flood Vulnerability Assessment of Ibadan city, Oyo State, Nigeria*, confirms that environmental disasters in Ibadan city are more of human facto than natural occurrences. They warned that Ibadan may become more vulnerable to flood disasters, cholera epidemics, and social relationship

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<sup>94</sup>Sanmi, Tunde. “Ibadan - the Gridlock, Environmental Decay” THIS DAY Newspaper, October 10, 2008.

problems if people living in Ibadan do not change their attitudes and become more responsible towards the use of the environment.<sup>95</sup>

These and many careless attitudes and responses to the environment constitute a big threat to the right of the dwellers of Ibadan city to good, safe and healthy environment. Consequently, cases of conflict emerging from this phenomenon keep increasing. The perceived human careless attitudes and responses to the care of the environment in Ibadan city raise a concern and needs to be attended.

#### Relevant Personal, Congregational, Community, and Global Issues

Humans were, no doubt, created and shaped by God, the Creator, to be able to relate to the rest of creation. But, it is evident that, as image bearer and stewards of the Creator, expected to relate and care for the environment, we are seemingly losing a sense of that image and the accompanied assignment entrusted into our care. In Hosea 4:1, 3, it is established that humans and other creatures of God suffer because of human deficiency in their care of the environment.

*<sup>1</sup>Hear the word of the LORD, you Israelites, because the LORD has a charge to bring against you who live in the land: "There is no faithfulness, no love, no acknowledgement of God in the land. <sup>3</sup> Because of this the land mourns, and all who live in it waste away ;the beasts of the field and the birds of the air and the fish of the sea are dying." (Hosea 4:1, 3 NIV)*

The mission of humans is described by the exemplified actions and instructions of God to them, which are found in various books of different religious beliefs. According to the Bible, God took the human He created and put him in the special environment He created within the earth, to serve and keep it (Genesis 2:15).

According to Wright (2010), the word 'Shammar,' used in the instruction of Genesis 2:15 "has the idea of keeping something safe, with protection, care, and

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<sup>95</sup> Eguaroje, O. E. et al. Flood Vulnerability Assessment of Ibadan city, Oyo State, Nigeria. Scientific and Academic Publishing, Vol. 5, No. 4, 2015, 149-159.



watchfulness.”<sup>96</sup> It is observed that, most religious books of instruction did not see humanity as separate from nature, rather they see and present humanity as part of the environment, which is a pointer to human responsibility of caring for it. Man’s sin no doubt has a great adverse effect on the environmental crisis being experienced in our world. Such sin, as pointed out by several authors, includes the sin of arrogance over nature; the sin of disobedience to the Biblical injunctions on the care of the environment; and the sin of greed (materialism) and selfishness.

In an attempt to further investigate whether there would be relationships that exist between conflicts and careless attitudes to the environment, interviews were conducted in the same local government where the pre-test investigation questionnaires were administered among some randomly selected house owners, motorists, passersby, and market men and women within the community. This was done with the use of a tape recorder, after the pre-test investigation questionnaires were administered. The report of the interview is inserted in the table below:

Table a. Interview of community issues

S/N	COMMUNITY ISSUES
1	Motorists, commuters and residents get angry with those who organize events, parties and occasions on community roads or nearby school fields, or community squares, for which they often block the roads, create unbearable traffic jam, noise and leave the waste or refuse unattended at the venues of the parties and events after they are done.
2	Families and community people get angry at churches and mosques for generating too much noise from the high voltage and volume of speakers stationed outside the worship places in the attempt to reach the public.

<sup>96</sup>Wright, Christopher J.H. *The Mission of God’s People* (Grand Rapids, Michigan, Zondervan, 2010), 51.

3	People get angry with those who raise livestock in residential areas, causing terrible odours, and or leaving their animals to graze around freely in the neighbourhood to devour things in neighbours' houses.
4	People living around the industrial areas of Ibadan claimed to have reported company owners to the government or taken them to court, for dumping waste in the community or refusing to abide by business ethics thereby causing health hazards.
5	There are reportedly open confrontations and anger against neighbours in some cases for dangerous smokes and disturbing noise emitting from poorly maintained or old vehicles and power generators.
6	There is reportedly exchange of words with neighbours for channeling waste waters in a way that enters another man's compound or for burning wastes in front of the house thereby polluting the air in the neighbourhood.

The researcher strongly believes and desires to promote that our environment, as long as we live on earth as our place of abode, must not be left unkempt and uncared for. This is where transformational leadership is needed. Leadership is about influence, transformation and change. Transformational leadership, which seeks comprehensive change in a system, should not be confused with transactional or managerial leadership, which rather focuses on the role of supervision, organization and group performance leading to rewards and punishment. Transformational leadership focuses on team-building, motivation and collaboration with others to accomplish change for the better. Transformational leadership that will bring about change is not optional.

To bring deep change in the attitudes of individuals, groups, agencies and churches, requires a particular set of leadership skills and a clear vision of the leader's agenda. It is not enough for a transformational leader, who would be an agent of change to hear and discern God's voice, or become motivated by campaign or persuasion, he or she has to give legs to the vision and make it walk.

#### An Overview of the Church in Ibadan

The health of the Church is, no doubt, determined by the growth processes that happen within the Christian community. It is expected, according to the Scripture, that the Church of Christ would expand and be spiritually healthy for the purpose of expanding God's kingdom on earth, in order to fulfilling God's mission, which is the mandate or the marching order of the Church. The Church of Christ exists to fulfill the mission of God on earth. The Gospel story, which is the light of God, is expected to reflect to the world through the life of the Church, as revealed in Ephesians 3: 10. If this would happen, the Church needs to be spiritually healthy and active in fulfilling her assignment.

However, there are dynamics of the assignment given to the Church in the mission of God, without which the mission of God would not be effectively fulfilled through the Church. The Church cannot afford to be lacking or weak in her effectiveness in the proven dynamics of the assignment given her to fulfill the mission of God. The early Church serves the contemporary Church with good examples of the proven dynamics of the assignment of the Church to fulfilling the mission of God.

This project targets the churches across the denominations and Christian blocs within Ibadan Metropolis as its agents of change. Ibadan city is blessed with the presence of many denominations and Christian blocs. Many (including the Baptist denomination in Nigeria) of which have their Headquarters in Ibadan, which gives the

hope that the Church in Ibadan has the ability to cause change within the society. The Christian denominations and Christian blocs in Ibadan city include the following:

The Christian Council of Nigeria (CCN) bloc (known as the Orthodox or old generation Churches), which comprises of The Anglican Communion, The Presbyterian Church, The Baptist Denomination, The Methodist Church of Nigeria, and the Christ Apostolic Church.

The Organization of African Instituted Churches (OAIC) bloc, (known as the white garment Churches), comprises of The Cherubim and Seraphim Church, and The Celestial Church of Christ.

The Pentecostal Fellowship of Nigeria (PFN) bloc (known as the new generation Churches), which comprises of The Redeemed Christian Church of God, Winners Chapel, The Deeper Life Christian Church, The New Covenant Church, etc.

The Evangelical Church of West Africa (ECWA and TECWA) bloc.

The Roman Catholic Church bloc.

The Church in Ibadan under one umbrella called “the Christian Association of Nigeria” (CAN), Oyo State Chapter, with its Headquarter in Ibadan city, is strong and has the record of success in confronting social issues in Oyo State, of which the researcher was a part of the campaign. When the issue of gay marriage came up in 2011 as a matter to be discussed in the State House of Assembly, in order to be made legal, the Church under the Christian Association of Nigeria (CAN), Oyo State Chapter, rose to address the matter and to condemn it from being passed into law. The voice of the Church was heard and the matter was laid to rest.

The Church in Ibadan has also mobilized to combat marriage with under-age girls by older men and the incessant ritual killings that became the order of the in Ibadan city around 2013. The researcher is optimistic that the Church in Ibadan has

the ability to champion a campaign against careless attitudes to the care of the environment among the dwellers of Ibadan city, in order to promote healthy living and social relationships.

The mission statements of some mainline representative church denominations found in Ibadan do not that have environmental stewardship as a very important dynamic of the Church's assignment to fulfill God's mission on earth, though they carry the idea and the promise of being responsible to the God-given instructions, spiritual dynamism, commitment to evangelism, commitment to human social welfare, and commitment to healthy and peaceful living. In the same vein, the pastoral and theological institutions own by these denominations do not inculcate training leaders in environmental stewardship education into their curricula.

#### The Researcher's Inspiration for the Work

The saying is true that, "what you don't know you don't know." The researcher has been ignorant about environmental stewardship as a part of human stewardship responsibility and as a dynamic of the assignment of the Church to fulfilling the mission of God on earth. Environmental stewardship was not a part of his theological education. It was not in the curriculum. No facilitator or instructor throughout the researcher's undergraduate theological training, which started in 1993, for once taught about environmental stewardship.

The researcher came to know about environmental stewardship and care of creation for the very first time during the first post-graduate study in 2006, when the Sacred Earth Ministry (SEM), a not-for-profit organization led by Professor Emeritus Adetoye Faniran, brought its annual campaign to the theological institution of the researcher. It was not well appreciated or seen as an area of ministry by the researcher at that time when SEM brought the campaign.

There is no gain saying that this researcher and his colleagues who trained in the same theological institution in Nigeria at the same time are poorly equipped to provide sound Biblical teaching and meaningful leadership as far as environmental stewardship is concerned. Environmental stewardship is obviously not on the list of ministry priorities in the researcher's local church and denomination.

However, when in 2011 the researcher started a doctoral degree programme at the Africa International University (formerly Nairobi Evangelical Graduate School of Theology- NEGST) in Nairobi, the campaign for environmental stewardship as a dynamic of the assignment of the Church to fulfill the mission of God on earth became a burning passion. The eye opening to environmental care came when Dr. Bill Houston led a class seminar of "Understanding the Agenda of God." The inspiration for this project started after the researcher took another seminar in Peace Building and realized some of the unattended causes of conflict, such as the ones emerging from the attitudes of people to the care of the environment.

This is why it is hoped that this campaign through the "edutainment" home video will be a catalyst to mobilize Church pastors and leaders, in the same category and with the same ignorance as the researcher, unto transformational leaders and agents of change in the area of responsible care of the environment. The desired outcome is to foster healthy living and peaceful co-existence among the dwellers of Ibadan city.

#### The Hope of the Project to Transform and Revitalize Dynamics of Christian Ministry

Transformation must begin in the hearts of the Christian leaders before it can happen in the lives of Christians. Only thus can we expect to see transformation and sustainability of other human areas of existence. Church leaders and believers have the mandate to inform and educate the society on the care of the environment, both by

words and examples, in order to transform the environment and lives of the people. However, the campaign has to begin at the root, where Christian leaders are being prepared and trained for ministry (i.e. our theological institutions). Training in environmental education and stewardship is both a big vacuum in leadership training and a big field ripe for harvest. Environmental stewardship, which has been neglected, is also a wide area of interest that should be explored by Christian writers. It is a wide area of reaching out to the community with the gospel of peace.

## CHAPTER 4

### BIBLICAL AND THEOLOGICAL BASIS

#### Defining the Roots from Which This Project Grows Its Theological Basis

Humans' sin has a great adverse effect on the environmental crisis being experienced in our world. The identified human sin includes the sin of arrogance over nature. It is God who has conferred dominion over nature on humans as recorded in Genesis 1:26-28. But when dominion is understood to mean a rule that ends up in the killing and destruction of nature, it no longer sounds like the image of God and caring dominion intended by God. It is arrogance. Another is the sin of disobedience to the biblical injunctions on the care of the environment. There are certainly problems of interpretation of biblical injunctions which may affect one's obedient response to fulfilling such injunctions. One of such interpretive conflicts is the issue of "burning up; new earth and new heavens" in 2 Peter 3:10-13. There is also the human free will with which humans are misled to dance to their own inclination rather than submit in obedience to the biblical injunctions. Last is the sin of greed (materialism) and selfishness. Human greed for material gains and dominance over each other is responsible for the loss of love for neighbours, which is the second dimension of the greatest commandment (Matthew 22:35-40).

The Christian's role in caring for the environment cannot be overemphasized, especially as far as how it relates to reaching out to the world. Christian stewardship of the environment expresses reverence and love for God and fellow human beings, grounded in three important biblical principles. The first principle is that the earth belongs to God. Psalm 24 teaches that God is the Creator and Owner of the heavens



and the earth, including all that resides in them. He created them and He is sovereign over them (Psalm 93:1-2). He is also caring for them (Matthew 6:26-30).<sup>97</sup> The second principle is that, the responsibility of caring for the earth is delegated to humans (Genesis 1:26-28). God wanted His creation maintained in its original goodness. Therefore, He created humans as stewards to continue the process of procreation, protection, and caring (Genesis 1:26; 2:15). And the third is the responsibility of caring and loving the neighbours to fulfill the law of God (Matthew 22:35-40). The responsibility of caring for the environment is one of the human services and duties to perform, in order to express love for neighbours and thereby fulfilling the law of God.<sup>98</sup>

Therefore, to represent God well and give Him pleasure on earth, as the angels do in heaven (Matthew 6:10), we have to keep His creation as He desires it and as a duty to Him who graciously delegated this responsibility to us. Fulfilling this responsibility should be evident in our appreciation and caring for both nature and people (Leviticus 25:2-5, 11; Proverbs 12:10; Romans 15:2).<sup>99</sup> Therefore, people need to be taught to relate and live in the attitude that can benefit others, not that which can harm them. No human being should engage in practices that are destructive and harmful to others, for whatever reasons. Humans are the image of God and thus are expected to rule over God's creation in a manner which is consistent with God's character (Genesis 1:26; 2:15). It pleases God to make humans in His own image and

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<sup>97</sup> Schaeffer, Francis A. *The Complete Works of Francis A. Schaeffer: A Christian Worldview* (Westchester, Crossway Books, 1982), 159.

<sup>98</sup> Derr, Thomas Sieger *Environmental Ethics and Christian Humanism* (Nashville, Tennessee: Abingdon Press, 1996), 18 .

<sup>99</sup> Hill, Peter J. and Meiners, Roger E. ed (*Who Owns the Environment?* Lanham, Md.: Rowman and Littlefield, 1998) , 37—54.

to delegate to him dominion or ruling over God's creation. Humans were created to keep the garden (Genesis 2:15).

Some of the observed challenges as identified by Dewitt, keeping humans in general and the Church in particular from active involvement in environmental stewardship are resident in the tendencies to reason and conclude that "this world is not our home." After all, we are just passing through it. This is a form of gnosticism. Secondly, some Christians might reason that caring for creation may lead us to the worship of creation (pantheism). Some Christians might reason that we are spiritual people and should only attend to spiritual matters and let the 'worldly' and 'secular' people take care of creation and the environment while we take care of the spiritual. Additionally, other Christians might reason that if we take care of creation and environment, the people of the world and the government may think that we are looking for political favour.<sup>100</sup>

Alternatively, other tendencies are to reason that we are to dominate over creation, and not to care for it. This agrees with the 'dominion theology' or 'dominion interpretation' earlier identified, with reference to Genesis 1:28. Some Christians might reason and ask, "How much have we cared for people around us, who are important, before facing caring for creation or the environment?" Or some might argue that we are New Testament Church and that caring for creation is an Old Testament idea. In this chapter, three important biblical passages relating to the basis for environmental stewardship, as conceived in this work for healthy living and peaceful co-existence, will be analyzed exegetically. The three biblical passages will

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<sup>100</sup> Dewitt, Calvin B. "Preparing the way for Action." PSCF Magazine, vol.46, 1994, 80-89.

include Genesis 1:26-28; 2 Peter 3:10-13; and Matthew 22:35-40. However, the exegetical analysis is not arranged in the canonical order of the Bible, but in the order of the passage's relevance to the issue discussed.

### Exegetical Analysis of Genesis 1:26-28

Traditionally (Jewish tradition), the author of Genesis has always assumed to have been Moses. There is no conclusive reason to deny the Mosaic authorship of Genesis.<sup>101</sup> The Bible refers to Moses as the authority behind the books of the Law, called Torah, of which Genesis is one.

*So Moses wrote down this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel (Deuteronomy 31:9 -KJV).*

The book of Genesis opens with God's creative story. Genesis 1 gives a description of the larger natural world, the value placed on it by God, and God's relationship to the natural world. The book of Genesis also has a description of the human's relationship with the rest of creation and their responsibility to care for God's creation.

The Genesis account of creation gives humans a leadership right over God's creation. However, God is the ultimate leader. God made humans as the climax and crown of His creation. God has the capacity to rule the earth without humans, but He chose to include them in leadership or ruler-ship. Therefore, He created humans in His own image and expected them to be part of His redemption process. The sense of "image" in Genesis 1:26-27 is obviously not a physical likeness of God, but rather the

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<sup>101</sup> Calvin, John. (1948). Commentary on Genesis 2:15 in *Commentaries on the First Book of Moses Called Genesis* (Grand Rapids: Tyndale House, 1948), 72.

ability given to humans to lead in the redemption of God's creation and to serve one another according to the grace and the gift of God's image in us.<sup>102</sup>

*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth (Genesis 1:26)*

We are to reflect the glory of God in creativity and character.

The Bible is a narrative of Christian faith and practice. It tells, not only the story of God's dealings and intervention in human affairs, but also has the narratives of how God created the beautiful heavens and the earth (Genesis 1:1, 31; Psalm 104:24, 25). It also describes how He cares for His creation to restore it from decadence (Psalm 65:9-13; 104:10-14). It also reveals that He wants humans involved in the process of care and restoration. Humans were created by God 'to keep' the garden (Genesis 2:15). The mandate associated with being God's image in humans is not in any way distorted.<sup>103</sup>

However, there is an indication in the text that the idea of being God's "image" in humans includes the mandate of exercising 'dominion over God's creation, whether of things and beings in the sea, in the air, and on the land' (Genesis 1:26b). The idea of procreation through the bearing of fruit and multiplication (Genesis 1:28) is seen in the humans' ability to continue the work of creation. This researcher believes that the idea of procreation and dominion given to humans goes beyond a capacity to produce children. It also refers to a capacity to re-create, care,

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<sup>102</sup> Royal, Robert.. *The Virgin and the Dynamo: Use and Abuse of Religion in Environmental Debates* (Grand Rapids, Michigan: Eerdmans Publishing, 1999), 98-110.

<sup>103</sup> Beisner, E. Calvin . *Where Garden Meets Wilderness: Evangelical Entry into the Environmental Debate* (Grand Rapids, Michigan: Eerdmans Publishing/Acton Institute, 1997), 119

dress, and nurture the inherited environment with the inherited authority or dominion.<sup>104</sup> If humans have the “gene” of the likeness of God in them, then His character should be reproduced in them in caring responses to the things and beings of the earth, which He created.

Genesis 1:28 and 2:15 imputed to humans the capacity to be God’s agents and deputies on earth, with delegated power to preserve and protect the earth and its creatures. In addition, it is strongly believed by this researcher that the mandate of dominion and care was not withdrawn even when humans were cursed for disobedience to God’s instruction. Humans remain God’s stewards entrusted with the task of caring for God’s creation. Therefore, without a proper interpretation and understanding of Genesis 1:26-28, the mandate of dominion could be used as a justification to neglect the care of God’s creation.<sup>105</sup>

The human power of dominion over God’s creation is not without responsibility to care for them and use them wisely. Human dominion over God’s creation is to be, as a matter of duty, managers of God’s creation. But when human dominion is interpreted to focus only on human power and ruler-ship, there is the tendency to neglect the care and nurture of the rest of God’s creation. Humans are a part of God’s creation, and to care for it is very foundational as God’s image and crown of creation. It is very clear that one of the clues to the interpretation of ‘dominion’ in Genesis 1:26 and 28 is the “image of God.”<sup>106</sup> Yet if the image of God means that humans have not a special essence but a special function or task, and if

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<sup>104</sup> Rubin, Charles T. *The Green Crusade: Rethinking the Roots of Environmentalism* (New York: Free Press, 1994), 79.

<sup>105</sup> Calvin, John. Commentary on Genesis 2:15 in *Commentaries on the First Book of Moses Called Genesis* (Grand Rapids: Tyndale House, 1948), 72.

<sup>106</sup> Manahan, Ronald. *A Re-Examination of the Cultural Mandate: An Analysis and Evaluation of the Dominion Materials*, Doctoral dissertation, Grace Theological Seminary, 1985, pp. 59-71.

that special function is to be managers of God's creation, then human rule or dominion is not absolute, but to be carried out in accordance with the intention and design of God who delegated it. God, the true owner and ultimate leader of his creation, wants His creation attended and redeemed.<sup>107</sup> Therefore, human delegation and obligation requires consistent faithfulness. Human faithful response to the dominion and procreation mandate requires faithful care of the environment for healthy and peaceful accommodation.

### Exegetical Analysis of 2 Peter 3:10-13

A line from an old church song goes, "This world is not my home, I'm just a passin' through." This song creates an impression that we will soon leave the earth. The song suggests among other things that we should not feel at home on the earth. Such an impression is also implied in Peter's eschatological message of the 'burning up, new heavens, and new earth' of 2 Peter 3:10-13.

*But the day of the Lord will come as a thief; in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in [all] holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. (2 Peter 3:10-13 ASV)*

Should we blame the evangelicals for their eschatological positions and end-times arguments that make them appear to be enemies of environmental care? If the earth is going to melt in the heat of God's fire, to make a new earth appear, then of what benefit it is to labour in the care of it? These are some of the questions raised in the

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<sup>107</sup> Hall, Douglas John . *Imaging God: Dominion as Service* (Grand Rapids: Eerdmans, 1986), 93-102.

debate over environmental care and they reveal the necessity for a careful exegesis of Peter's eschatological message of 2 Peter 3:10-13.

Peter is considered to be the author of 1 and 2 Peter. 2 Peter gives no details about who the recipients of the letter were or where they were located. It is stated in 2 Peter 3:1, "*This now, my beloved friends, is the second letter I am writing to you...*" This appears to indicate that the letter was sent to the same recipients of the First Letter of Peter, described now as "those who have received the same kind of faith as ours by the righteousness of our God and Savior Jesus Christ" (2 Peter 1:1). This being true, the recipients were the Gentile Christians who were scattered throughout Pontus, Galatia, Cappadocia, Asia (Minor), and Bithynia. The time when 2 Peter was written appears to have been not long before Peter's death and martyrdom. He wrote that he knew the time of his death was imminent, because "the Lord Jesus Christ had made it clear to him that he would soon die and depart from this earth" (2 Peter 1:14).<sup>108</sup>

According to Green, historical accounts indicate that Peter died a martyr's death in Rome under the persecution of Emperor Nero, who initiated the persecution of the Christians in Rome in A.D. 64 after the burning of Rome.<sup>109</sup> No definitive information is given about any particular circumstance or event that prompted Peter to write his second letter. Peter's knowledge that his martyrdom was imminent (2 Peter 1:14) would seem to suggest he wanted to write his second letter before his death. The internal evidence within the second letter indicates its purpose was to strengthen his

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<sup>108</sup> DeWitt, C. B. ed. *The Environment and the Christian: What Can We Learn from the New Testament?* (Grand Rapids: Baker Book House, 1991), 45-56,

<sup>109</sup> Green, M. *Tyndale New Testament Commentaries: 2 Peter and Jude* (Revised Edition), Leicester: IVP. 1987.

fellow Christians in their faith-born hope, so they would be on their guard and not be carried away by the errors of false teachers (2 Peter 3:17,18).<sup>110</sup>

The message of Peter to the believers in this context is obviously grounded in eschatology. The eschatological position of certain sub-sets among the evangelicals is based on 2 Peter 3:10-13. However, this researcher wishes to observe that the manner in which the day of the Lord shall come, “*as a thief,*” and the incidences of the day, “*in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up*” (2 Peter 3:10), no doubt raises the question of whether the earth is worth caring for. However, ‘*the unannounced dawning of the day of the Lord,*’ ‘*the sudden end and destruction of the earth,*’ are rather to be seen as a call unto a consistent daily “*holy conduct and godliness*” (2 Peter 3:11).<sup>111</sup> The researcher believes that responsible recreating, caring, and dressing of the things and the beings of the earth must be a part of such “*godliness.*”

Hiebert (2011) noted that the earth is presented to us, as indicated in the Bible, as our primary place where we will live and practice our faith, as well as exercise our role as God’s image.<sup>112</sup> It appears to the researcher from Peter’s call in 2 Peter 3:12 that humans have to fulfill their God-given responsibility of caring for the things and the beings of the earth before the earth is taken away from them or before they are taken away from it. The picture of the unseen and unexpected new heavens and earth

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<sup>110</sup> DeWitt, C. B. ed. *The Environment and the Christian: What Can We Learn from the New Testament?* (Grand Rapids: Baker Book House, 1991), 45-56.

<sup>111</sup> *Ibid.* , 45-56.

<sup>112</sup> Hiebert, Theodore. Reclaiming The World: Biblical Resources for the Ecological Crisis. *Interpretation: A Journal of Bible and Theology*, Vol. 65, No. 4, October, 2011, 341.



(2 Peter 3:13) could be imagined and understood as referring to a visible, recreated, and beautified environment of the earth.

If it is the earth in which we dwell at present that would be redeemed and renewed, humans would be happier that they have been a part of its redemption with responsible care when redeemed and renewed. And if there would be an entirely new heavens and earth replacing the earth in which we dwell at present, we would not have lost anything for the care of it. Rather, we would have been healthy, happy, and peaceful for the good and responsible care of it. However, this researcher from the evangelical point of view and understanding of the scriptures believes very strongly that Peter's language rooted in the Old Testament apocalyptic, points to an entirely new heavens and earth replacing the earth in which we dwell at present.

Moreover, since we do not know what time the expected destruction and burning up or possibly the suspected "refining" of the earth would be, we do not do well if we neglect the care of the environment because of the predicted future destruction and burning up. The date of this apocalyptic event is unknown to us, therefore leaving behind conditions of climatic disasters as a legacy for our children and grandchildren is immoral and ungodly. This researcher also wishes to note that human perspective of timing, as Peter noted in his letter, is different from the way God looks at time.

*But do not forget this one thing, dear friends: with the Lord a day is like a thousand years, and a thousand years are like a day (2 Peter 3:8- NIV)*

The return of Christ, which will determine the “burning up, refining, new heavens and new earth” eschatological message of Peter, is not to be interpreted and understood by the terms of human timing.<sup>113</sup>

Therefore, in the view of this researcher, the call for a positive response to environmental care, as found rooted in Peter’s eschatological message is threefold. One is that Peter wants the believers to know that the end is near and they only have a short time to fulfill their God-given responsibility in all its instances (2 Peter 3:8-9), including environmental care although Peter himself nowhere made reference to environmental issues. Two is that Peter wants believers to know that judgment is imminent and very near for all the unfaithfulness of God’s image and stewards on earth to their God-given responsibilities (2 Peter 3:10a). And three is that Peter also wants believers to know that there is going to be a purification of the earth and the heavens to make them new (2 Peter 3:11-13). The “burning up” that will result in “new heavens and new earth” does not represent or suggest destruction, it rather suggests purification. The Bible tells us that the earth, which is not in the perfect state in which God created and wants it (and for which Christ is at present interceding and groaning,) will be restored by Christ (Romans 8:18-25).

Therefore, the researcher agrees with Wolters that, rather than reading Peter’s eschatological message as cosmic destruction, it should be read ‘as a smelting process from which the world will emerge purified.’ This idea of purification, cleansing, or renewal and recreation which though it appears in Peter’s words to be solely an act of God, notwithstanding informs the need for humans and particularly Christians to be mobilized to become deeply concerned with the care of the environment. We obey

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<sup>113</sup> Sheldon, Joseph *Rediscovery of Creation: A Bibliographical Study of the Church’s Response to the Environmental Crisis* (Metuchen, NJ and London: ATLA and Scarecrow Press, 1981), 59-72.

this mandate as a culture and righteous act of ‘setting our hearts and minds on things above.’<sup>114</sup>

*Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life appears, then you also will appear with him in glory (Colossians 3:1-4 NIV).*

Green also suggested that, “Peter’s words should not be read and interpreted literally without a re-examination and re-imagination of the context and other eschatological messages of the Bible.”<sup>115</sup> Literal interpretation of symbolic expression, especially of Peter’s and those found in other books of the Bible such as Daniel and Revelation, may be misleading to the believers’ commitment to responsible living. Therefore, Peter’s alarming picture of world destruction in 2 Peter 3:11-13 should not be read and interpreted in isolation, but be read and interpreted in the context of the rest of 2 Peter 3 and within the context of the whole of Scripture. This, by implication, suggests that our care and recreation of the environment is indeed a responsibility to be done in anticipation and remembrance of the new earth in which we hope to live. We have to make the environment healthy and livable in anticipation of the redeemed earth we wait to see.

As Ted Haggard, president of the American National Association of Evangelicals recently commented in *The Washington Post*, “end-times beliefs justifying anti-

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<sup>114</sup> Wolters, A. “Worldview and textual criticism in 2 Peter 3:10” *Westminster Theological Journal*, 1987, 49 (2), 405, 413.

<sup>115</sup> Green, M. *Tyndale New Testament Commentaries: 2 Peter and Jude* (Revised Edition), Leicester: IVP. 1987.

environmental attitudes and behavior is a fringe phenomenon.”<sup>116</sup>If this world has a future in God’s plan, then we certainly have a much greater responsibility than to merely act as good managers, but to faithfully represent God’s image in the care of His estate. Environmental action should not be seen as unnecessary and futile in the light of a balanced reading of 2 Peter 3.

The hope of the resurrection and redemption of the physical world, including our physical bodies, means we can look forward to His return knowing ‘he will make all things new.’ The text (2 Peter 3:10-13) clearly reveals that God would certainly do something about the corrupted world and damaged environment, in order to make it a renewed and healthy environment in which to live and rest. But the renewed environment would not be without the beautiful creatures. Therefore, the human responsibility to care for God’s creation as given by God from the beginning (Genesis 1:26-28), is not cancelled or aborted by the eschatological message of Apostle Peter.<sup>117</sup>

#### Exegetical Analysis Of Matthew 22:35-40

It has been noted in chapter one of this work that humans are social beings. We are created for fellowship and relationship. We live in communities and are interdependent. Schluter and Lee (2009) said that, “humans relationships are at the core of human social lives”<sup>118</sup>

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<sup>116</sup>Haggard, Ted. “The Washington Post” (<https://www.washingtonpost.com/world/>) , accessed October, 2013.

<sup>117</sup> Bratton, Susan. “The Ecotheology of James Watt.” *Environmental Ethics*, Vol. 5 No.3,. 225-36.

<sup>118</sup>Schluter, Michael and Lee, David. “The Relational Manager: Transform Your.

However, environmental care is one of the issues that affect the common good of all. When attitudes of carelessness to the care of the environment is demonstrated by people, it results in a deep disconnect that undermines healthy relationships. Therefore, careless or degrading attitudes and responses to the care of the environment seemingly have the potential to ruin the sustainable peace among neighbours or between communities.

Moreover, Jesus summarized the law and pronounced the thesis of the law as “love for God and neighbours.”

*Hearing that Jesus had silenced the Sadducees, the Pharisees got together.*

*One of them, an expert in the law, tested him with these questions:*

*“Teacher, which is the greatest commandment in the Law?” Jesus replied:*

*“Love the Lord your God with all your heart and with all your soul and with all your mind.*

*This is the first and greatest commandment.*

*And the second is like it: Love your neighbour as yourself.*

*All the Law and the Prophets hang on these two commandments.”*

Matthew 22:34-40 (NIV)

Matthew, a hated tax collector also called Levi, who was one of the twelve disciples of Jesus, is generally accepted to be the author of the book after his name. The hated tax collector, whose life was changed by Jesus, wrote to the Greek-speaking Christians of Jewish descent to explain the Kingdom of God and to prove to them that Jesus is truly the Messiah. The Jews had been expecting a Messiah who was promised

to be their leader and rescuer from the Roman oppression and from who they expect a new kingdom free from the Roman kingdom.<sup>119</sup>

Matthew, in his book, recorded among other things the lineage of Jesus to tell of his birth and early life (chapters 1-3); his preparation for ministry (chapter 4); his public ministry of teaching, preaching, and healing (chapters 5-20); and the concluding messages and triumph of Jesus (chapters 21-28). One of the concluding messages of Jesus was to point to religious leaders and the disciples how to apply the law of God to living (chapter 22:34-40). The law of God, which they called the Law of Moses, to the Pharisees had been explained into numerous points which were beyond the capacity of the people to obey. The Pharisees had expanded the Ten Commandments and the moral laws of the Old Testament.<sup>120</sup>

The testing question posed to Jesus in Matthew 22:35-40 was to ask him to identify and declare which of these numerous points of the law is most important. Then Jesus referred them to Deuteronomy 6:5 and Leviticus 19:18 to answer the testing question. The Old Testament itself has an answer to the question of the most important commandment in the Law of Moses. Jesus established from the referred Old Testament passages (Deuteronomy 6:5; Leviticus 19:18) that love for God and neighbor is most important in the law of God. The law of God was summarized to mean love for God and fellow human beings (Matt. 22:37-40). This summary of the law by Jesus pictures the norm of relationship between God and humans and between fellow humans.<sup>121</sup>

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<sup>119</sup> DeWitt, C. B. ed. *The Environment and the Christian: What Can We Learn from the New Testament?* (Grand Rapids: Baker Book House, 1991), 46.

<sup>120</sup> Ibid.

<sup>121</sup> DeWitt, C. B. ed. *The Environment and the Christian: What Can We Learn from the New Testament?* (Grand Rapids: Baker Book House, 1991), 45-56,

How do we fulfill these important aspects of the law? Berry, noted that “love for God cannot be separated from the love for others, especially one’s neighbour.”<sup>122</sup> Therefore, maintaining a good attitude and response to the care of the environment is an evidence of true and authentic love for neighbours, This will appear in two distinct ways, namely, in recognizing the right of others to enjoy a good and healthy environment and in sharing the gospel of the saving faith in Jesus Christ. This calls for positive and faithful concentration of our resources and energy on pleasing God and honouring others. The love of a neighbour is to be demonstrated in the care of the environment to reduce the harm done to others through careless attitudes to the environment. If believers must do all to glorify God, as instructed in the Bible (1 Corinthians 10:31), our attitudes and responses to the care of the environment for healthy and peaceful co-existence should glorify God.

#### Reflection and Implication

Having done some exegetical analysis of Genesis 1:26-28; 2 Peter 3:10-13; and Matthew 22:35-40, it is important to note that environmental care for healthy living and peaceful co-existence has its roots in the biblical injunctions. God created humans to care for His creation (Gen. 1:1, 31). Humans are made stewards of God’s creation and they are therefore responsible for its care. Humans’ life and health here and now depends on their responsible care of creation before the redemption of the earth shall come. Also, love for the neighbours is demonstrated when their right to a healthy environment is respected.

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<sup>122</sup>Berry, R.J.Ed. *The Care of Creation*. Leicester, England. Inter-varsity Press, 2000,140-143

Therefore, it is beneficial to human's health, peaceful co-existence, and life if they are faithful in keeping this responsibility of caring for the environment. It is a redemptive agreement between God and humans and not a burden. It should be noted also that, whatever reasons are given as challenges facing the Church's effectiveness in the care of creation and environmental stewardship, whether the dominion mandate or end-times view of the earth as discussed in the exegesis, they are only reasons to justify human ignorance, negligence and disobedience. For example, if we reason and conclude that the world is not our home and that it will soon be destroyed, we should consider that we do take good care of our temporary body. We continue to build magnificent structures as our dwelling places on earth that is not our home and will soon be destroyed. Our environment, as long as we live on earth as our place of abode, must not be left unkempt and uncared for.



## CHAPTER 5

### METHODS OF RESEARCH

In this chapter, the researcher presents the methods by which data for the investigations are collected and analyzed to get the result presented in the work.

#### Research Design

This research combines library research to examine sources, Biblical Studies for an exegetical work on Scripture texts, theological ethics to establish the right of people to healthy environment, and empirical research to assess the impact of an “edutainment” home video titled, FOR THE LOVE OF PEACE AND HEALTH (<https://www.youtube.com/watch?v=1MIoiQ2BZYA&t=157s>), as a tool for education and transformation. The overall research strategy, by implication, will be an interdisciplinary one. The empirical aspect will employ a quasi-experimental design, which will use pre-and post-test processes of quantitative design with a single sample group.

The base-line investigation will use a questionnaire to find out the level of awareness of the respondents regarding the relationship between conflict and environmental carelessness before the educative (edutainment) home video is presented. The questionnaire will be administered among the purposefully selected single group (see p. 147, Appendix A. “Pre-viewing survey on awareness of conflict.”)

The presentation of the “edutainment” home video as a means of orientation and education is the “intervention” which is being tested, which serves as an experimental initiative to try to bring about a solution. The researcher is seeking to assess its impact as an educational tool. A script is written (see Appendices B and C)

to produce a home video to be shown to the selected population as a means of orientation and education. The “edutainment” home video titled, FOR THE LOVE OF PEACE AND HEALTH can be viewed at the following link:

(<https://www.youtube.com/watch?v=1MIoiQ2BZYA&t=157s>).

The post-viewing attitude survey , with which the researcher seeks to verify and determine whether any attitudinal change has taken place as a result of the test, intervention or treatment, will also use another set of questionnaires to find out whether the “edutainment” home video titled, FOR THE LOVE OF PEACE AND HEALTH (<https://www.youtube.com/watch?v=1MIoiQ2BZYA&t=157s>), as a means of orientation and education, is effective in educating and changing people’s attitude towards the care of the environment, when compared with the result of data collected from Pre-viewing survey on awareness of conflict.

The questionnaire will be administered to the same purposefully selected population that was served for Pre-viewing survey on awareness of conflict.

The empirical aspect of the study is thus employing a quantitative (quasi-experimental) design (see p.182 APPENDIX E: QUESTIONNAIRE- Post-viewing questionnaire on response to the usefulness of the edutainment video).

### Population

The population for this research is targeted at the dwellers of Ibadan city. Ibadan city is selected because of the many observed and increasing issues of conflict and unhealthy relationships within the human communities of Ibadan city relating to the use of the environment. There are reports on the pages of newspapers about Ibadan city being one of the Nigerian cities facing environmental challenges, and her people having conflicts with one another because of attitudes relating to the care of the environment.

### Sample and Sampling Technique

Two hundred (200) people, purposefully and carefully selected to be Christians and to include Pastors, Christian Community leaders, Christian Political office holders, and Christian members of the community, only in Ibadan South West Local Government Area is my sample for the empirical research. There are five (5) Local governments within Ibadan city. The metropolitan area of Ibadan today comprises of eleven local government councils. Five of these are generally regarded as comprising the Ibadan City and they are Ibadan Southwest with headquarters at Aleshinloye; Ibadan Northwest with headquarters at Onireke; Ibadan North with headquarters at Bodija; Ibadan Northeast with headquarters at Iwo Road; and Ibadan Southeast with headquarters at Mapo. The other six local government areas circumscribe the city.

The purposeful and careful selection of the sample was done with the help of the chairman of the Christian Association of Nigeria (CAN) in Ibadan South West Local Government Area (the selected Local Government Area). It was requested in the letter of introduction and permission written to the CAN chairman the specific number of categories of respondents desired. As requested, at least 20 of the respondents should be pastors, 10 to be Christian community leaders, 10 to be Christian political office holders, while the remaining 160 are to be Christian members of the community. Gender and tribal differences were not part of the consideration in the selection of respondents, as long as that individual resides within the Ibadan South West Local Government Area. However, only the married and those who can read and write were qualified as respondents.

### Data Collection Strategy

Two hundred (200) questionnaires (see Appendices) were administered to the purposefully selected people who were Christians, which included Pastors, Christian Community leaders, Christian Political office holders, and Christian members of the community, only in Ibadan South West Local Government Area, as pre-test, while the same number of questionnaires were administered to the same group as post-test after the presentation of the “edutainment” home video FOR THE LOVE OF PEACE AND HEALTH (<https://www.youtube.com/watch?v=1MIoiQ2BZYA&t=157s>), which serves as the proposed initiative. The purposeful selection was done with the help of the Chairman of the Christian Association of Nigeria (CAN), Ibadan South West Local Government Area Chapter, who mobilized to invite the purposefully selected people of the Local government to respond to the base-line investigation’s questionnaire, to watch the “edutainment” home video, and to later respond to the post-test questionnaire.

### Research Instruments

The questionnaire for the pre-viewing survey was in two parts, (See Appendices). Part one is to know the particulars or profiles of the respondents. Part two, which is to find out if there are truly conflicts emerging from careless attitudes to the environment, will simply be Yes or No questions, and consists of ten (10) items. The issue of conflicts among neighbours generally within the African community and particularly in Ibadan city is already a known fact. But, for the purpose of research and to give a base for the post-test questions, the obvious would be investigated to prove further the argument. This fact is responsible for the use of the Yes and No responses expected from the respondents in part two of the pre-viewing questionnaire. The questionnaire for the post-viewing survey was also in two parts. Part one is to

know the particulars or profiles of the respondents. Part two, which is to find out the effectiveness of the edutainment home video to campaign for environmental stewardship, used the four (4) Likert scale and has twelve (12) items.

Research Questions, to which this work seeks to answer, as indicated in chapter one, include:

1. “Do respondents demonstrate awareness of the relationship between careless attitude to the environment and conflicts among neighbors in Ibadan city?”
2. “Will there be any change of attitude to the care of the environment among the dwellers of Ibadan city as a result of the use of home video media entertainment to educate them?”

This research, being an experimental design one with single group, will use statistical method to analyze data, in order to find out if the respondents demonstrate awareness of conflicts emerging among dwellers of Ibadan city because of careless attitudes to the environment. In addition, we shall determine whether the use of “edutainment” home video could be effective in educating and changing the attitudes of the dwellers of Ibadan city to a responsible care of the environment. The pre-viewing survey establishes the base line and the post-viewing survey evaluates whether there is any observable change in the attitudes of the sample.

#### Pre-testing of Instrument

To test the research instrument, a pilot survey was carried out with 5 persons, in order to ensure that a positive response would come from people when questionnaire is administered. The same questionnaire used for the pre-test investigation was served to the 5 persons selected for the pre-testing of the research instrument. The response from the pilot survey informed the use of questionnaire as the research instrument.

### Validity of Instrument

To validate the instrument to be used in this research, the questionnaire was administered to a purposefully selected group of people targeted to be from a similar demographic unit as those who will participate in the actual study. The clarity of the language used in the questions and their relevance to the concerns under investigation was confirmed by those who participated in the pre-testing of the instrument.

### Reliability of Instrument

The research instrument for this work is a questionnaire. The response from the pilot survey done as pre-testing of the instrument revealed that if the same instrument is used 10 times, the results would highly likely to be the same. Thus, the instrument was found reliable.

### Methods of Data Analysis

This research is a quasi-experimental investigation. It is to find out if there are truly conflicts emerging from careless attitudes to the environment and to also find out the effectiveness of the edutainment home video to campaign for environmental stewardship. Data collected would be analyzed, in chapter six, with the use of statistics, in order to find out if according to the participants in the sample there are truly conflicts emerging from careless attitudes to the environment in Ibadan city. The purpose of the post-viewing questionnaire is to find out the level of effectiveness of the edutainment home video to educate dwellers of Ibadan city on environmental stewardship. Statistical package for social science software (SPSS 18) was used in the analysis of data from all questionnaires.

## CHAPTER 6

### REPORT AND DISCUSSIONS

In this chapter the researcher gives the report of the findings from the investigation carried out in the research. This Pre-viewing survey on awareness of conflict of the sample population was intended to find out the reality of conflicts emerging from careless attitudes to the environment. The survey carried out following the educational initiative was to test the effectiveness of the use of “Edutainment” home video for the promotion of right orientation about the care of the environment. The researcher hopes to demonstrate that “edutainment” has the power to cause a change of the prevailing careless attitude to the care of the environment by the dwellers of Ibadan city. The two research questions will be answered in the light of the findings.

The Table below shows the administration and collection of data from the respondents:

Table b: parameters used in administration and collection of data

S/N	PARAMETERS	FIGURE
1	Number of Pre-viewing survey Questionnaire served	200
2	Number of Pre-viewing survey Questionnaire returned by respondents	198
3	Number of Respondents invited for the Edutainment video show	198
4	Number of Attendance at the Edutainment video show	197
5	Number of Respondents to the Post-viewing Questionnaire after the Edutainment video show	197

6	Number of Pastors out of the 197	20
7	Number of Community Leaders out of the 197	10
8	Number of Political Office holders out of the 197	7
9	Number of Other Respondents who were neither Pastors, nor Community Leaders, nor Political Office holders	160

At the outset, 198 questionnaires out of the 200 distributed as pre-viewing survey to find out the reality of conflicts emerging from careless attitudes to the environment were returned by the respondents. While 197, out of the 198 invited for the video show, attended and responded to the post-viewing questionnaires served after the video show, to test the effectiveness of the use of “Edutainment,” home video for the promotion of right orientation about the care of the environment. Out of the 197 that attended the video show and responded to the post-viewing questionnaires, 160 were Christian members of the society, plus 20 pastors, 10 Christian community leaders, and 7 political office holders, as indicated on the questionnaire’s profile section by the respondents.

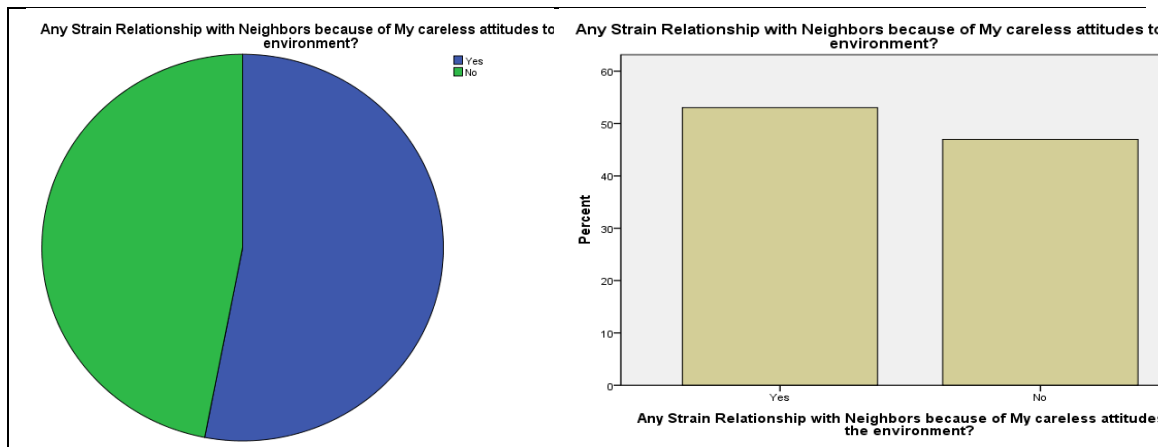
All data collected were entered, calculated, and analyzed with descriptive statistical method on the SPSS statistical software. The part of both the pre-viewing and post-viewing questionnaires analyzed for the purpose of this investigation is the second part. In the pre-viewing questionnaire, the second part consists of nine (9) questions designed to find out the reality of conflicts emerging from careless attitudes to the environment. In the post-viewing questionnaire, the second part consists of twelve (12) questions designed to investigate the effectiveness of the use of “Edutainment” home video for education and promotion of right orientation about the care of the environment.



The aim of the researcher in this chapter is to analyze the findings of the investigation to respond to the research questions raised in chapter one of this work. The findings from the Pre-viewing survey on awareness of conflict will be presented to answer the first question that says, “Are there conflicts among neighbors in Ibadan city because of careless attitude to the environment?” These results are presented and analyzed from Tables 1-10, according to the items of seeming conflicts raised in the questionnaire.

Table 1: Any Strained Relationship with Neighbors because of my careless attitudes to the environment?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	105	53.0	53.0	53.0
No	93	47.0	47.0	100.0
Total	198	100.0	100.0	

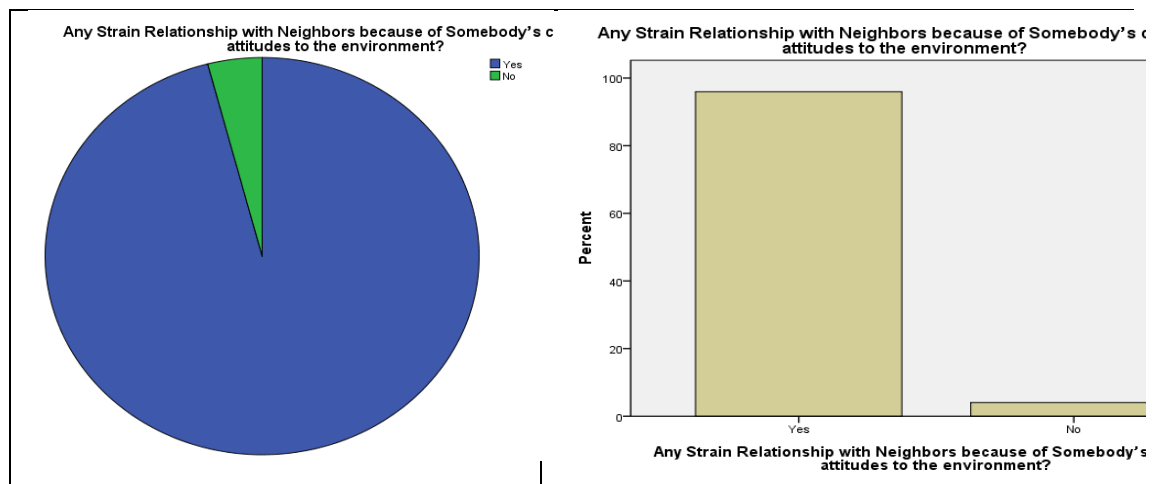


From Table 1, it is observed that a majority(53%) of the dwellers of Ibadan city, who have experienced some strained relationship with their neighbours because of careless attitude to the care of the environment, could own up for their negligence and careless attitudes. My assumption, based on the culture, is that not many in the African context in general, and in Ibadan city in particular, would own up for such “self-accusing” attitude. This probably account for the 47% who reported not to have

any strained relationship with neighbours because of their own careless attitude to the environment. Yet, to have the 53% owing up to such careless attitudes is significant in the process of seeking a way to foster a change of attitude, in order to promote peaceful co-existence among dwellers of Ibadan city.

Table 2: Any Strained Relationship with Neighbors because of somebody's careless attitudes to the environment?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	190	96.0	96.0	96.0
No	8	4.0	4.0	100.0
Total	198	100.0	100.0	

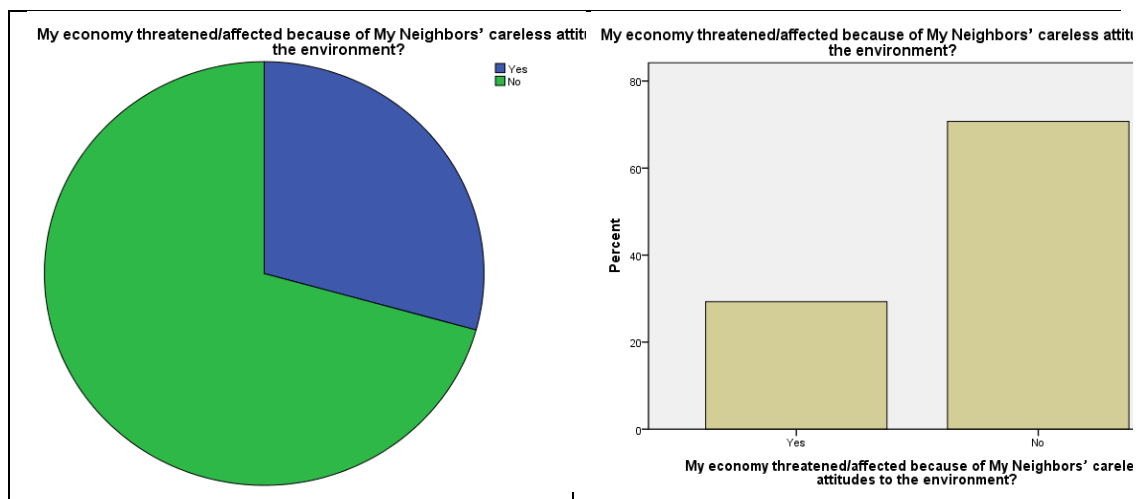


From Table 2, it is observed that a much greater percentage (96%) of the dwellers of Ibadan city have experienced some strained relationship with their neighbours because of their neighbours' careless attitude to the care of the environment. Only 4% of the respondents reported to have not experienced any kind of strained relationship with neighbours because of their neighbours' careless attitude to the environment. This, as it stands, does not however mean that the 4% do not have neighbours who are probably careless about the care of the environment.

There are obviously conflicts emerging from careless attitude to the environment among neighbours in Ibadan city.

Table 3: My economy threatened/affected because of my neighbors' careless attitudes to the environment?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	58	29.3	29.3	29.3
	No	140	70.7	70.7	100.0
	Total	198	100.0	100.0	

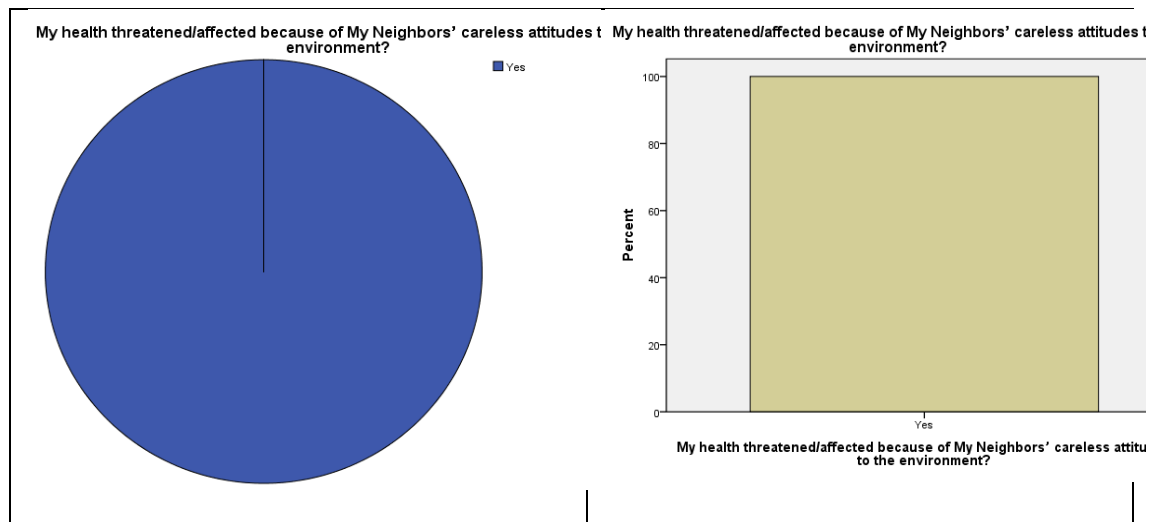


From Table 3, only 29.3% of the respondents reported that their economy in one way or the other is threatened or affected by the careless attitudes of others to the environment in their neighbourhood, while a greater percentage (70.7%) of respondents indicated that their economy is not threatened or affected by the careless attitude of others to the environment around them. This is contrary to the expectation and assumption in this work. However, there is a suspicion by the researcher that many in Ibadan city are not yet conscious of how their economy is being threatened by the careless attitude of others to the environment around them. This probably account for the greater percentage (70.7%) of respondents which indicated that their

economy is not threatened or affected by the careless attitude of others to the environment around them.

Table 4: My health threatened/affected because of my neighbors' careless attitudes to the environment?

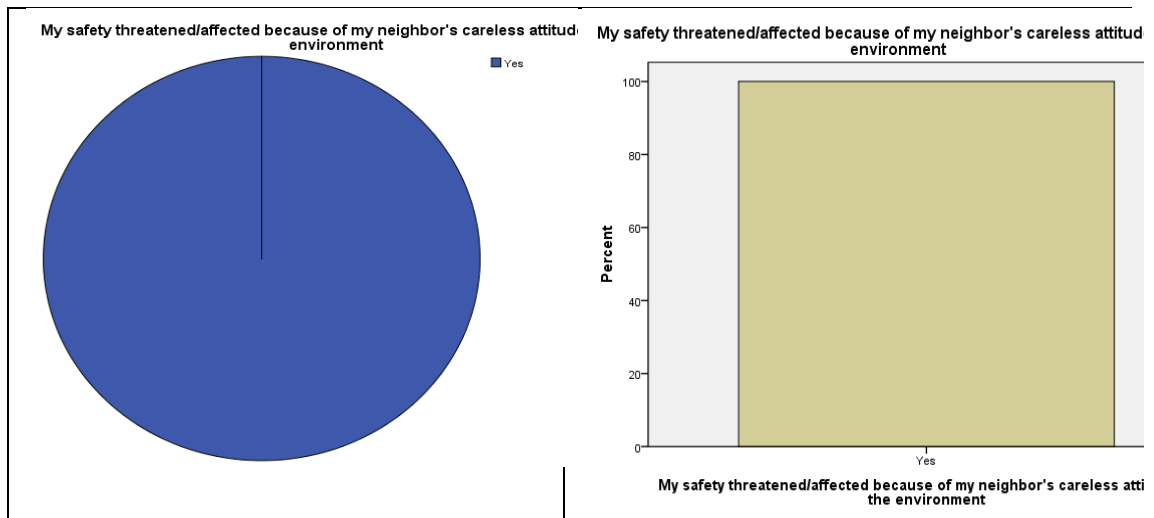
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	198	100.0	100.0	100.0



From Table 4, 100% of the respondents are aware of the harmful effect of careless attitudes to the environment on their health. Matters affecting human health will always raise an alarm and a frowning response. This is probably one of the critical issues of conflicts between neighbours in Ibadan city. When neighbours have conflicts because of careless attitudes to the environment, it is probably more serious when such attitudes threaten human health.

Table 5: My safety threatened/affected because of my neighbor's careless attitude to the environment?

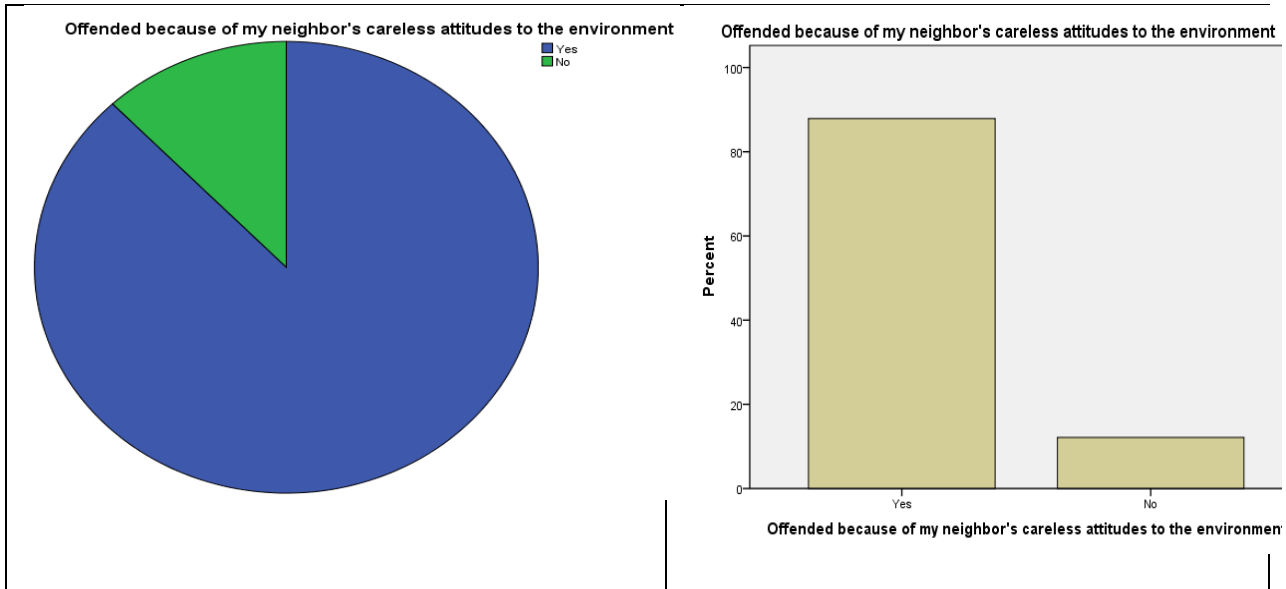
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	198	100.0	100.0	100.0



From Table 5, as it is with the issue of threat on health, 100% of the respondents is aware of the harmful effect of careless attitudes to the environment on their safety and security. In the same vein, matters affecting human safety or security will always raise reactions and protests. Threat to human safety and security is probably one of the critical issues of conflicts that may emerge between neighbours. When neighbours have conflicts because of careless attitudes to the environment, it may be more pronounced when such attitudes threaten human safety or security as found in this investigation.

Table 6: Offended because of my neighbor's careless attitudes to the environment?

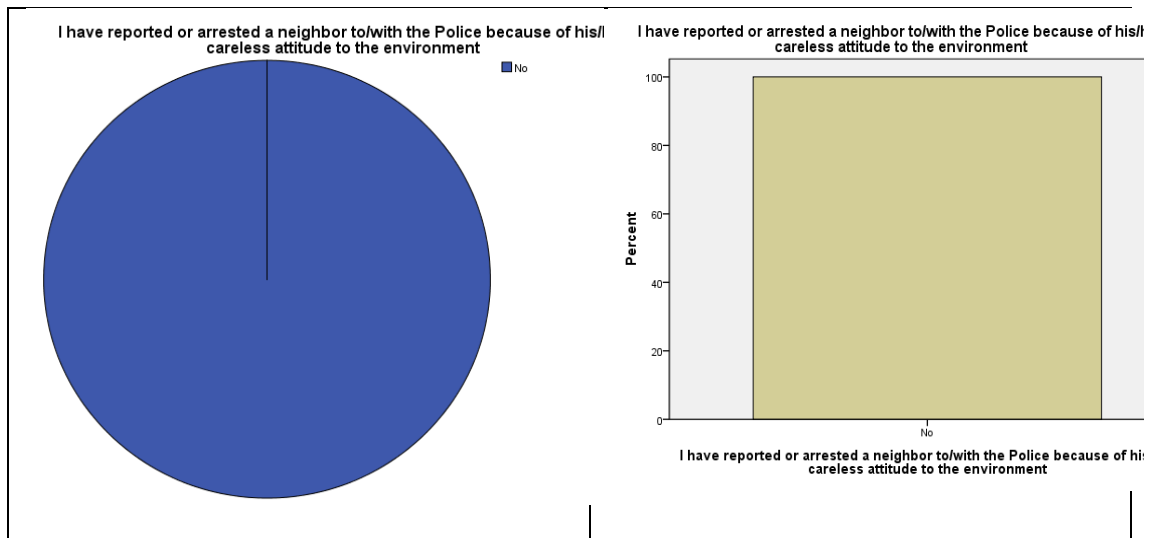
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	174	87.9	87.9	87.9
No	24	12.1	12.1	100.0
Total	198	100.0	100.0	



From Table 6, there appears to be a very alarming rate of offences against one another among neighbours in Ibadan city because of careless attitude to the environment. The 87.9% of the respondents that have been offended because of their neighbours' careless attitudes to the environment must have suffered some discomfort and constraint in their relationships and peaceful co-existence with their neighbours. This is one of the clear evidences of the reality of conflicts emerging from careless attitudes to the environment among neighbours in Ibadan city.

Table 7: I have reported or arrested a neighbor to/with the police because of his/her careless attitude to the environment?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No	198	100.0	100.0	100.0

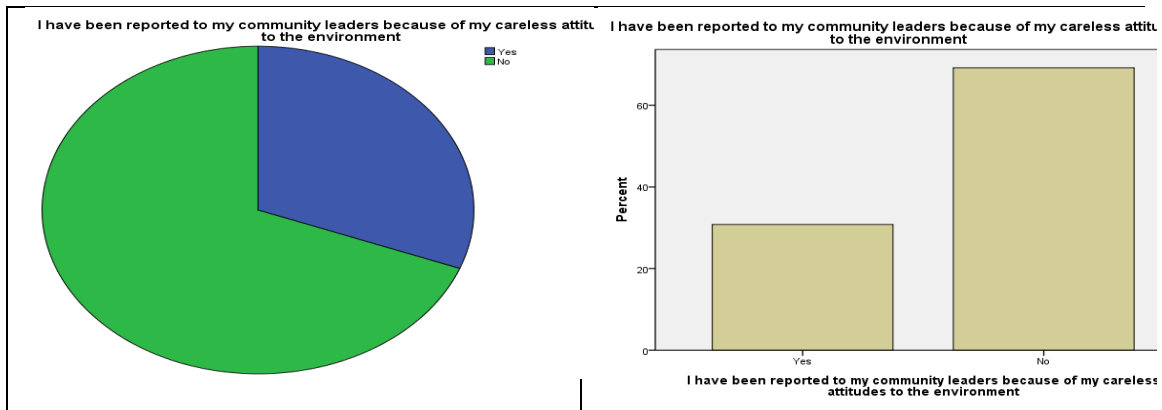


From Table 7, no respondent claimed to have reported a neighbor to the police or have arrested a neighbor with the police because of careless attitudes to the environment or because of conflicts emerging from careless attitudes to the environment. 100% of the respondents give a disclaimer of such action. However, it is worthy of note to mention that not many neighbours in the Nigerian community in general and Ibadan city in particular, where people live in a kind of homogenous community, would have enough guts to report their neighbours to the police or arrest his or her neighbour with the police because of careless attitudes to the environment. It would be highly irregular to take such action except such conflicts or attitudes degenerate to the point of threatening health and life.

An interview source with a police chief in one of the police stations in Ibadan city confirms that environmental conflicts among people are a civil case, not a criminal case. According to the police chief, "people do not usually come to the police station to report such offences or conflicts related to the care of the environment among them."

Table 8: I have been reported to my community leaders because of my careless attitudes to the environment?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	61	30.8	30.8	30.8
	No	137	69.2	69.2	100.0
	Total	198	100.0	100.0	

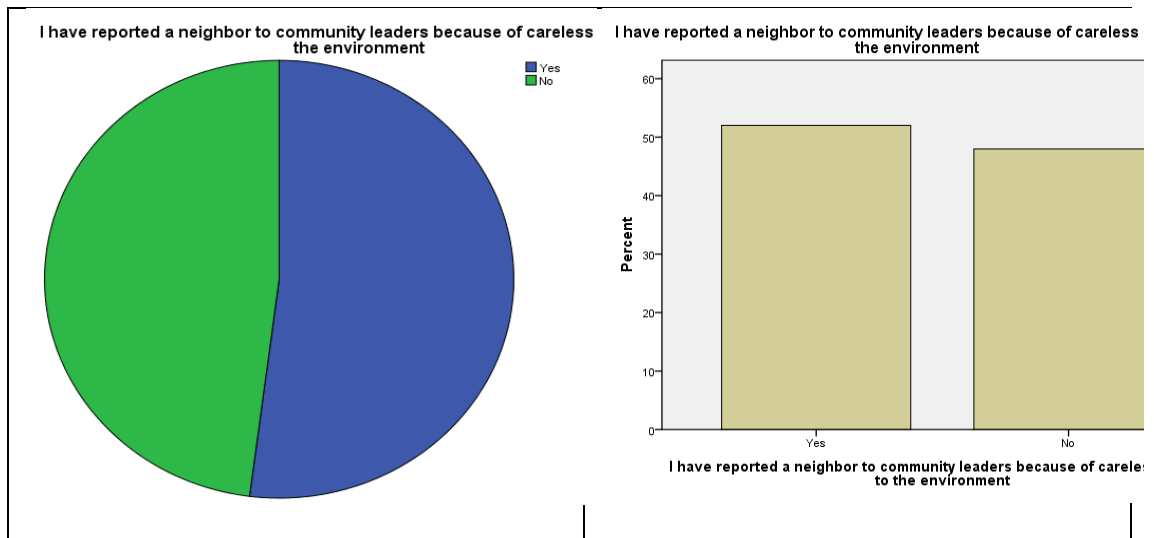


From Table 8, it is observed that 30.8% of the respondents owned up and claimed to have been reported by their neighbours to their community leaders because of careless attitudes to the environment. When a neighbour is reporting another neighbour to the governing or administrative body of the community, it is an evidence of a conflict going on that someone does not want aggravated. Therefore, there are truly conflicts emerging from careless attitudes to the care of the environment among neighbours in Ibadan city.

Table 9: I have reported a neighbor to community leaders because of careless attitude to the environment?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	103	52.0	52.0	52.0
	No	95	48.0	48.0	100.0
	Total	198	100.0	100.0	





From Table 9, a good number (52%) of the respondents confessed to the fact that they have reported their neighbour to their community leaders because of careless attitudes to the environment. Again, when a neighbour is reporting another neighbour to their leaders in the community, then there are evidently some conflicts going on that somebody does not want aggravated.

Based on these findings on Tables 1-9 from the Pre-viewing survey on awareness of conflict investigation, it could be concluded that “There are conflicts among neighbors in Ibadan city because of careless attitude to the environment,” which answers the first research question. The results show that there are conflicts emerging among neighbours because of careless attitudes and responses to the care of the environment in Ibadan city. Careless attitudes and practices relating to the use of the environment and invasion of the right of others to a good and healthy environment have actually raised or caused conflicts between neighbours, families, and communities in Ibadan city as earlier suspected in the background to this study. Therefore there is the need, as recommended in chapter one of this work, for an effective strategy to campaign for change of attitudes to the care of the environment for the sake of peaceful co-existence and healthy living of the dwellers of Ibadan city.

This is the passion of this research. This is why it is hoped that environmental stewardship campaign through the “edutainment” home video titled ‘FOR THE LOVE OF PEACE AND HEALTH’

(<https://www.youtube.com/watch?v=1MIoiQ2BZYA&t=157s>) will be effective as a strategy to change the prevailing careless attitudes and promote positive behaviours resulting in healthy relationships and peaceful co-existence in Ibadan city. This campaign will also engage and mobilize leaders who are stakeholders to become transformational leaders.

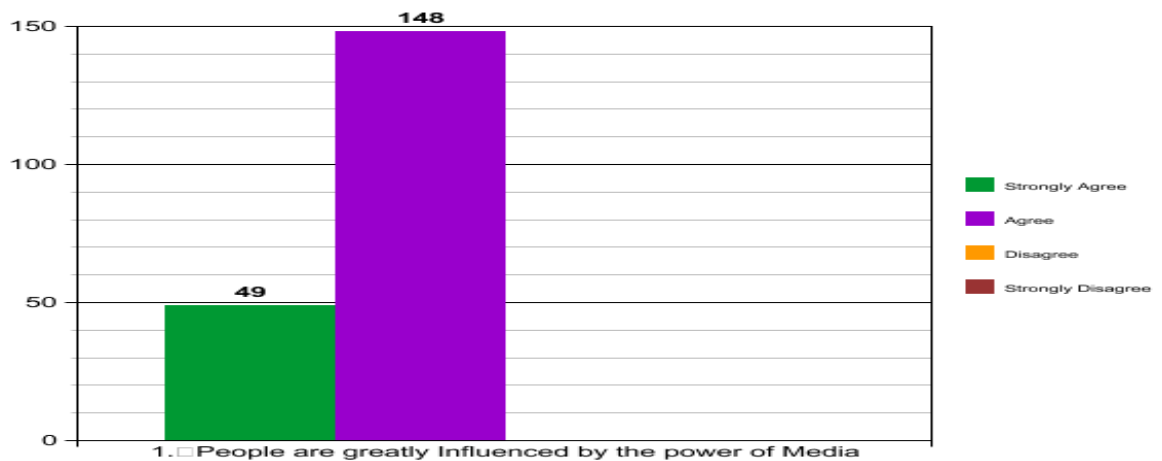
Furthermore, findings from the post-viewing questionnaire on response to the usefulness of the edutainment video will be presented to respond to the second research question that says, “Will there be any change of attitude to the care of the environment among the dwellers of Ibadan city as a result of the use of home video media entertainment to educate them?” This question is raised to test the effectiveness of the use of media entertainment to educate the dwellers of Ibadan city for positive change in their attitudes and responses to the care of the environment. It is assumed that an attitudinal change could prevent and reduce conflicts emerging from environmental care among neighbours in Ibadan city. The data from Post-viewing questionnaire on response to the usefulness of the edutainment video is presented and analyzed from Tables 10-21, according to the items analyzing desired changes raised in the questionnaire.

It should be noted that out of the 197 that attended the video show and responded to the post-viewing questionnaires served at sight, 160 were Christian members of the society, 20 were pastors, 10 were Christian community leaders, and 7 were political office holders, as indicated on the questionnaire’s profile section by the respondents. Therefore, the data analysis of Table 17 is based only on the 20 Church

pastors that responded to the item # 8 of the post-viewing questionnaire. The data analysis of Table 19 is based only on the 10 Christian community leaders that responded to the item #10 of the post-viewing questionnaire, while the data analysis of Table 20 is based only on the 7 Christian political office holders that responded to the item # 11 of the post-test questionnaire.

Table 10: People are greatly Influenced by the power of Media

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	49	24.9	24.9	24.9
	Agree	148	75.1	75.1	100.0
	Disagree	0	0	0	
	Strongly Disagree	0	0	0	
	Total	197	100.0	100.0	

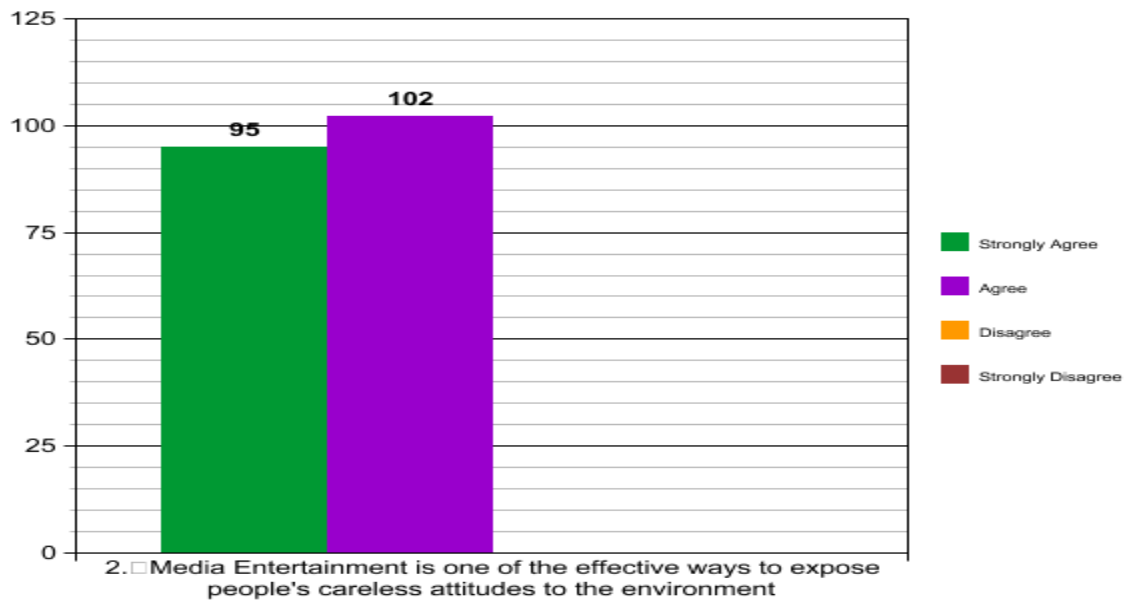


From Table 10, it is confirmed that the respondents believe that media has a capacity to influence people. All the respondents agreed to this fact, with 24.9% who strongly agreed and 75.1% who agreed that people are greatly influenced by the power of media. This finding confirms the report given by Mundoreal in an article titled “The Power of Media to Advocate, Educate, and Hold Responsible” that media, in its broadcast and social form in particular, has become more powerful and

influential in the 21<sup>st</sup> Century.<sup>123</sup> Therefore, one of the effective efforts to educate people for a change of attitude to the care of the environment is the use of the power of media entertainment.

Table 11: Media Entertainment is one of the effective ways to expose people's careless attitudes to the environment

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Agree	95	48.2	48.2	48.2
Agree	102	51.8	51.8	100.0
Disagree	0	0	0	
Strongly Disagree	0	0	0	
Total	197	100.0	100.0	

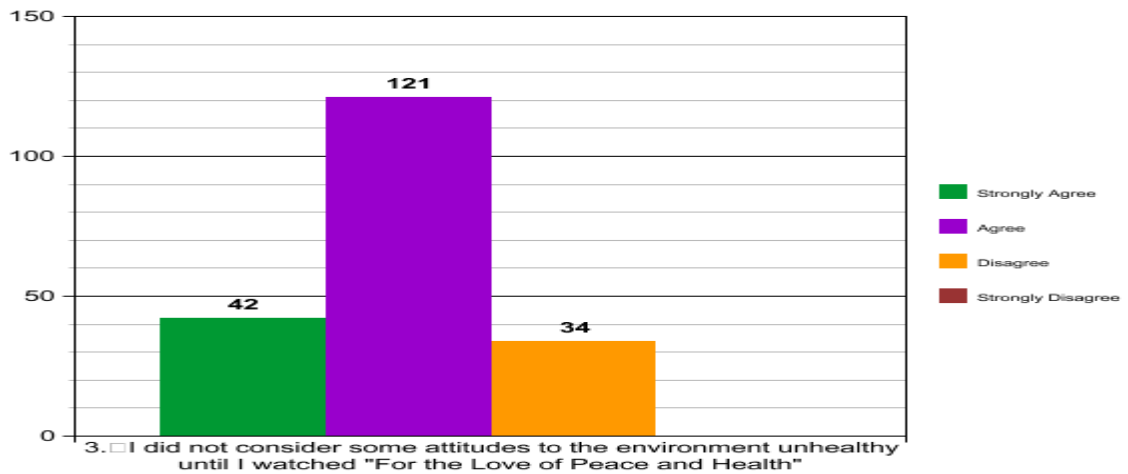


From Table 11, 51.8% of the respondents agreed and 48.2% strongly agreed that media entertainment is an effective means to expose the observed forms of careless attitudes to the environment among the dwellers of Ibadan city.

<sup>123</sup>Mundoreal, "The Power of Media to Advocate, Educate, and Hold Responsible" (<http://1mundoreal.org/the-power-of-media-to-advocate-educate-and-hold-responsible>), December 6, 2010.

Table 12: I did not consider some attitudes to the environment unhealthy until I watched "For the Love of Peace and Health"

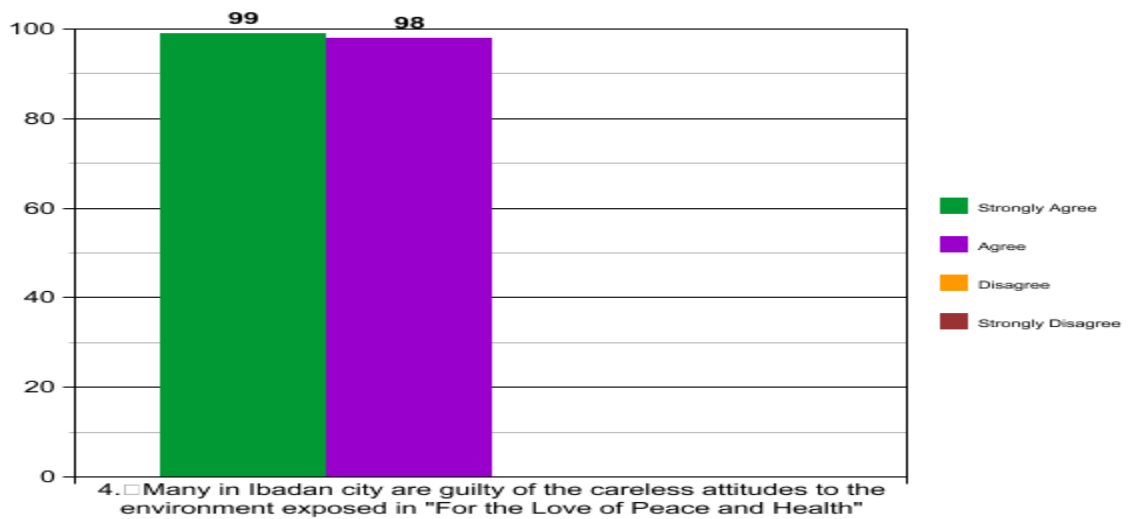
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	42	21.3	21.3	100.0
	Agree	121	61.4	61.4	78.7
	Disagree	34	17.3	17.3	17.3
	Strongly Disagree	0	0	0	
	Total	197	100.0	100.0	



The researcher had believed that all careless attitudes to the care of the environment that are unhealthy are well identified by all and sundry in Ibadan city. But findings on Table 12 actually proves such assumption wrong, with 61.4% who agreed and 21.3% who strongly agreed that they did not consider some of the careless attitudes to the environment as unhealthy until such attitudes were exposed in the edutainment home video. Only 17.3% of the respondents disagreed, indicating that the minority who disagreed have become aware of all forms of careless attitudes to the environment that are unhealthy as presented in the edutainment home video. Therefore, it could be said that the edutainment home video is an effective tool to informing, enlightening, and possibly educating people for a change.

Table 13: Many in Ibadan city are guilty of the careless attitudes to the environment exposed in "For the Love of Peace and Health"

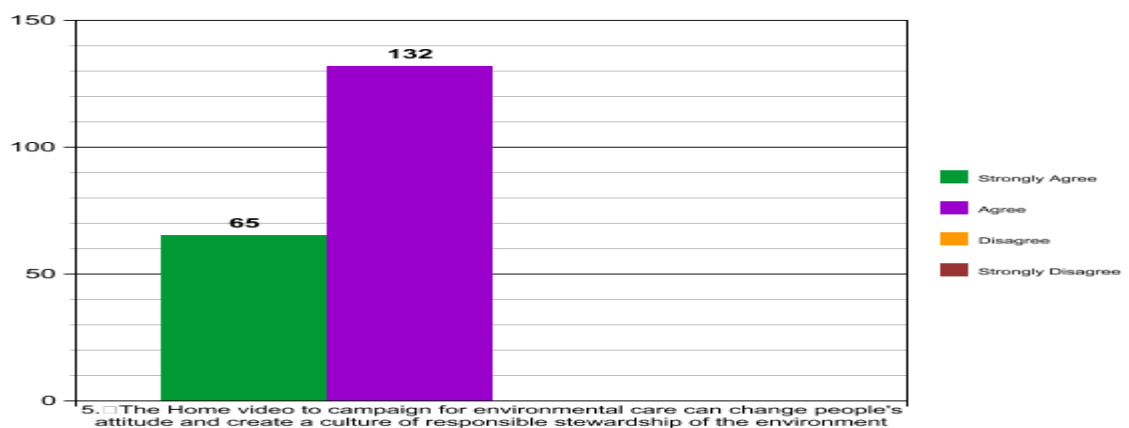
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	99	50.3	50.3	100.0
	Agree	98	49.7	49.7	49.7
	Disagree	0	0	0	
	Strongly Disagree	0	0	0	
	Total	197	100.0	100.0	



From Table 13, it is discovered that the observed careless attitudes among the dwellers of Ibadan city, which were exposed in the edutainment home video, are truly perpetrated by the majority. 49.7% of the respondents agreed and 50.3% strongly agreed to be guilty of the observed and exposed careless attitudes to the care of their environment. The edutainment home video is no doubt an effective strategy to help people discover the area of neglect in the care of their environment without any personal confrontational or conflict-inducing approach from a neighbor. It certainly helps someone to discover her/his self in what is done well or left undone.

Table 14: The Home video to campaign for environmental care can change people's attitude and create a culture of responsible stewardship of the environment

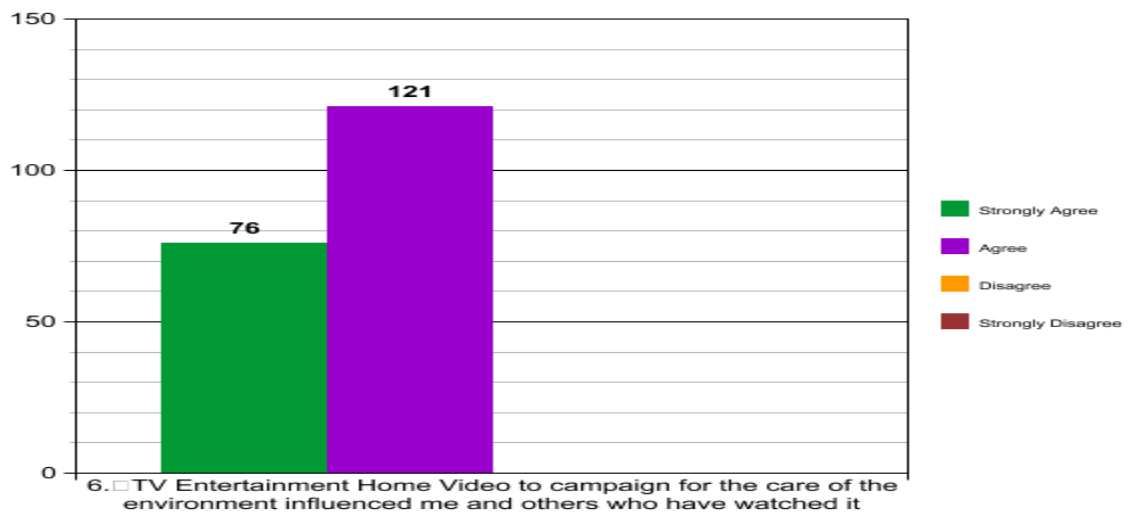
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	65	33.0	33.0	33.0
	Agree	132	67.0	67.0	100.0
	Disagree	0	0	0	
	Strongly Disagree	0	0	0	
	Total	197	100.0	100.0	



Certain things are done by compulsion or to escape the wrath of the law of the land. The care of the environment is one of such for many dwellers of Ibadan city. Ibadan city happens to be the capital city of Oyo State. Many in Ibadan city are found attending to the care of their environment only on the government-assigned day of the month. However, they do not make it a culture. From Table 14, the hope of this researcher that the edutainment home video, when tested, would be believed to hold the potential to cause a change of attitude to the care of the environment is yielding a result. 67% of the respondents agreed and 33% strongly agreed that the edutainment home video to campaign for environmental care can change people's attitude and create a culture of responsible stewardship of the environment.

Table 15: TV Entertainment Home Video to campaign for the care of the environment influenced me and others who have watched it

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	76	38.6	38.6	38.6.0
	Agree	121	61.4	61.4	100.0
	Disagree	0	0	0	
	Strongly Disagree	0	0	0	
	Total	197	100.0	100.0	

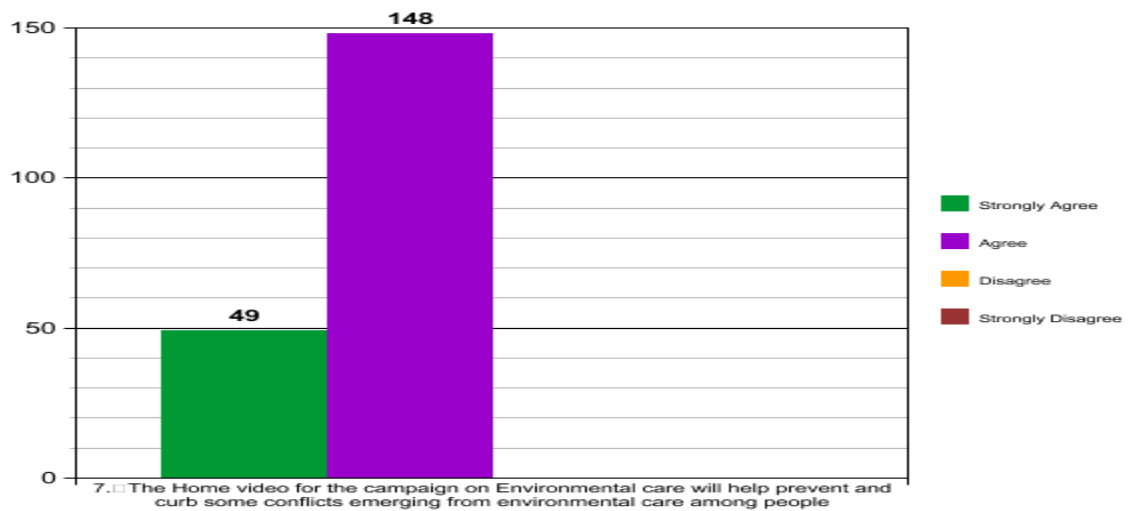


The influence and impact of media entertainment on the public cannot be overemphasized. The findings on Table 15 confirm this fact. With 61.4% of the respondents who agreed and 38.6% who strongly agreed, it is observed that none of the respondents who watched the edutainment home video disagreed with the fact that they were influenced and impacted by it. It is hoped and expected that the desired change of attitudes to the care of the environment would be influenced by this result.



Table 16: The Home video for the campaign on Environmental care will help prevent and curb some conflicts emerging from environmental care among people

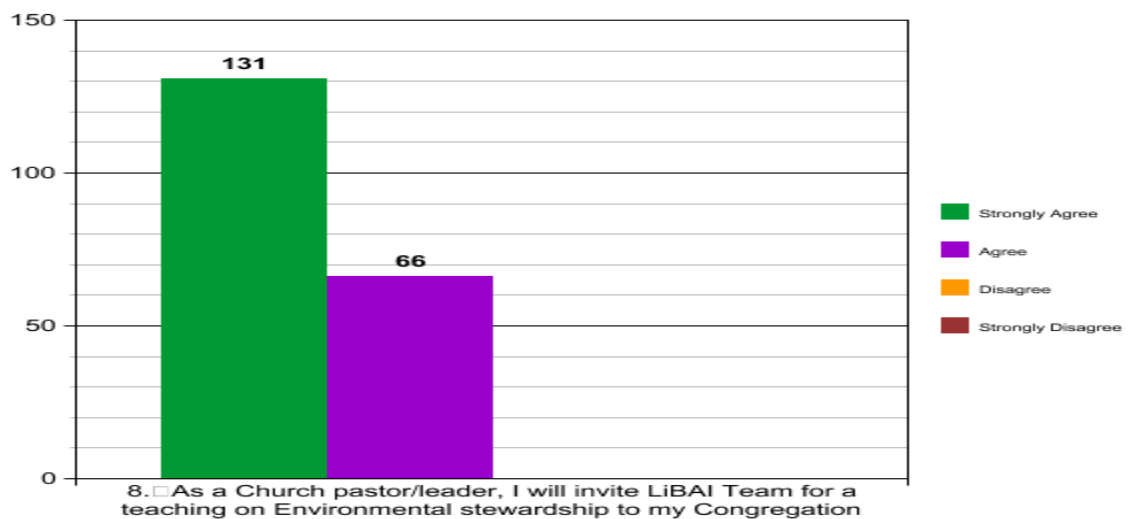
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Agree	49	24.9	24.9	24.9.0
Agree	148	75.1	75.1	100.0
Disagree	0	0	0	
Strongly Disagree	0	0	0	
Total	197	100.0	100.0	



It appears very optimistic that using edutainment home video would serve as an effective tool to campaign for environmental stewardship and also prevent or curb some of the conflicts emerging from attitudes to the care of the environment among dwellers of Ibadan city. The result of findings, as shown on Table 16, where 75.1% of the respondents agreed and 24.9% strongly agreed that home video has the capacity to do the campaign and prevent some household conflicts, is a proof of such assertion.

Table 17: As a Church pastor/leader, I will invite LiBAI Team for a teaching on Environmental stewardship to my Congregation

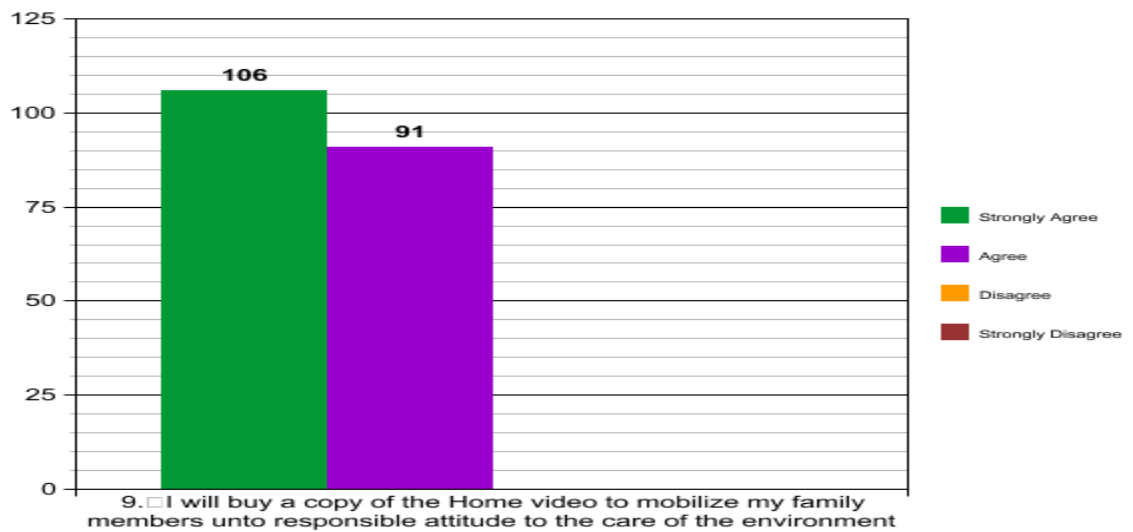
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	131	66.5	66.5	66.5
	Agree	66	33.5	33.5	100.0
	Disagree	0	0	0	
	Strongly Disagree	0	0	0	
	Total	197	100.0	100.0	



From Table 17, it is observed that there is a willingness among Church pastors and leaders in Ibadan city to allow access to their congregation for environmental stewardship campaign if there is an organization or group that is ready to embark on the campaign. It is encouraging to discover that all the respondents who are pastors and Church leaders agreed, with 75% in agreement and 25% in strong agreement, to allow access to their members for a campaign on environmental stewardship.

Table 18: I will buy a copy of the Home video to mobilize my family members unto responsible attitude to the care of the environment

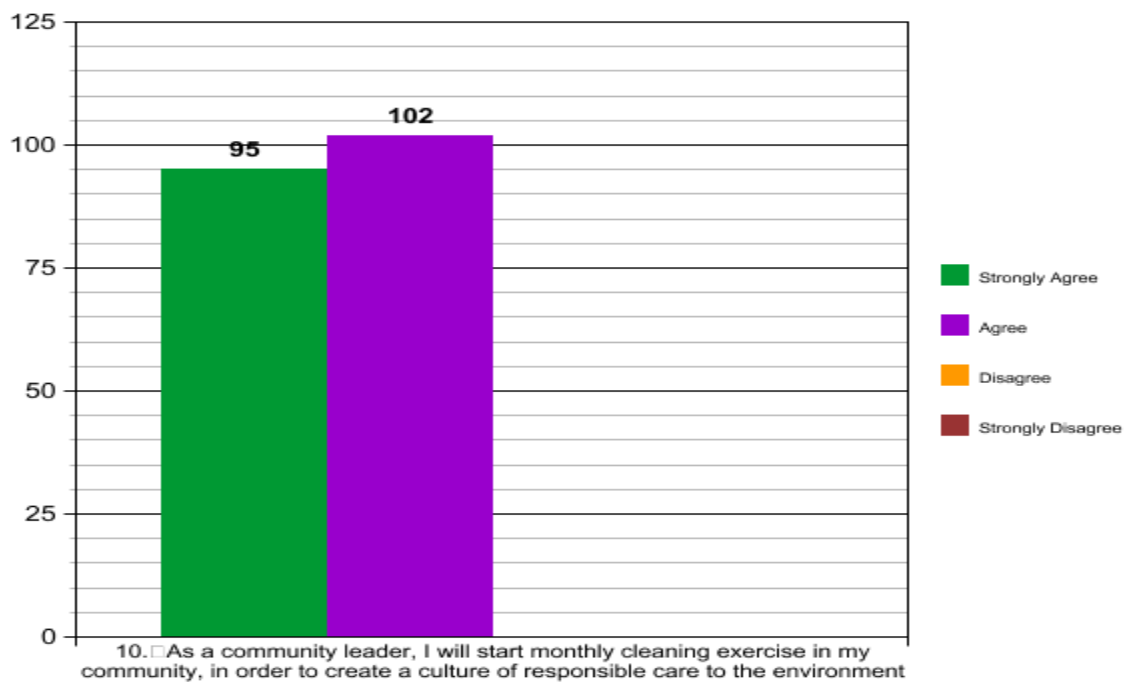
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	106	53.8	53.8	53.8
	Agree	91	46.2	46.2	100.0
	Disagree	0	0	0	
	Strongly Disagree	0	0	0	
	Total	197	100.0	100.0	



From Table 18, the respondents who participated in both the pre-test and post-test questionnaires were purposely selected to be married men and women. They have evidently been influenced and inspired to carry the campaign into their homes, with 46.2% who agreed and 53.8% who strongly agreed to buy the home video as a resource to mobilize their family members unto responsible attitudes to the care of the environment.

Table 19: As a community leader, I will start monthly cleaning exercise in my community, in order to create a culture of responsible care to the environment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	95	48.2	48.2	48.2
	Agree	102	51.8	51.8	100.0
	Disagree	0	0	0	
	Strongly Disagree	0	0	0	
	Total	197	100.0	100.0	



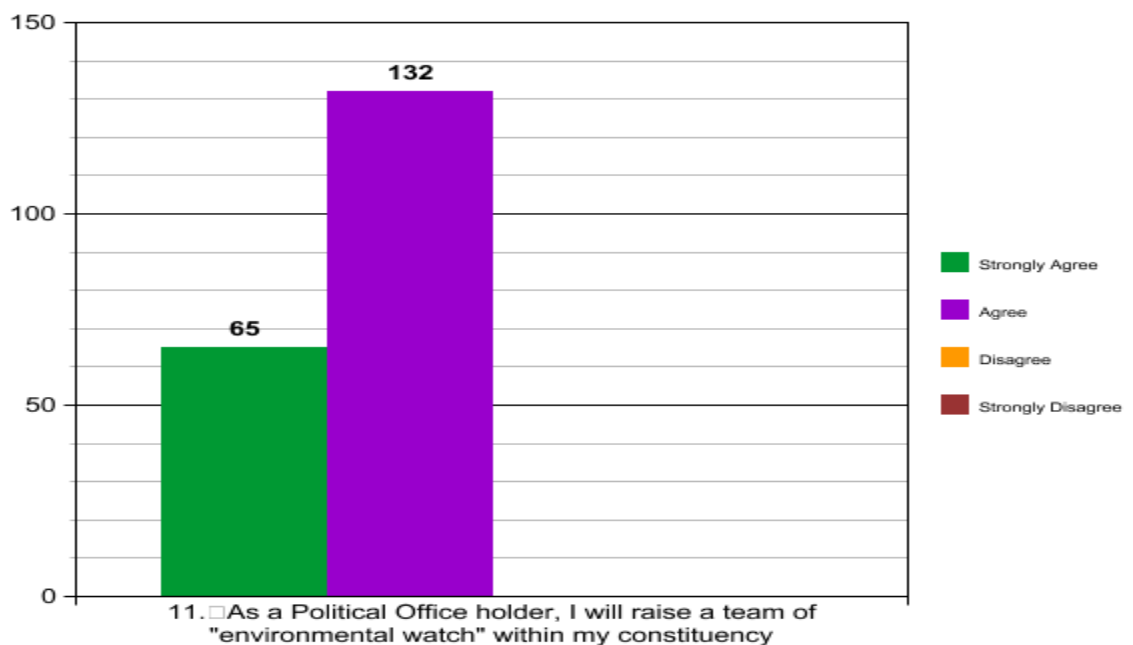
Community leaders are important stakeholders in the campaign for environment stewardship. They are also leaders in their own respect over the people living within the domains of their community. This is why it is hoped that if they are mobilized to become transformational leaders in the campaign for environmental stewardship, they will be able to influence their people positively to care for the environment. Findings from Table 20 shows an impressive result in the mobilization of the Christian community leaders who attended the edutainment home video show, with 80% who agreed and 20% who strongly agreed to start monthly cleaning

exercise in their community, in order to create a culture of responsible care of the environment.

It is hoped that this decision, if implemented, will influence the dwellers of the various communities unto responsible care of their environment, not only in the Ibadan South West Local Government area but also in other Local Government areas in Ibadan city.

Table 20: As a Political Office holder, I will raise a team of "environmental watch" within my constituency

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	65	33.0	33.0	33.0
	Agree	132	67.0	67.0	100.0
	Disagree	0	0	0	
	Strongly Disagree	0	0	0	
	Total	197	100.0	100.0	



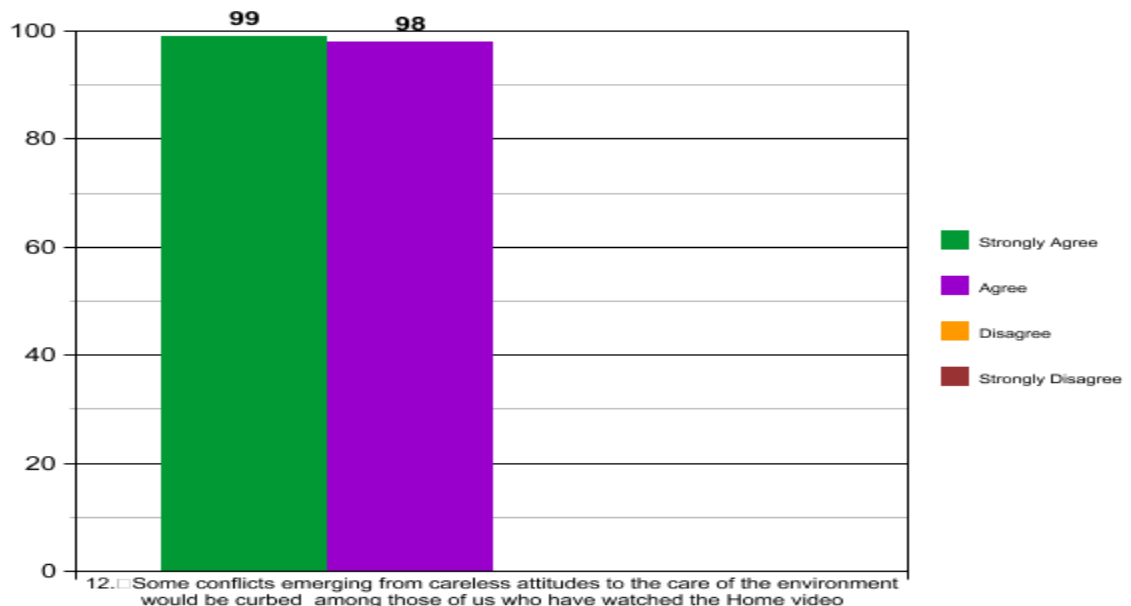
Findings from Table 20 also give a ray of hope. Only 28.6% of the respondents who were political office holders did not give a promise of commitment

to ensure that environmental laws are kept through the suggested use of “environmental watch cadet.” Since political office is a democratic setting, one could understand if all those in political office could not, on their own, take such a decision and implement it without the approval of their political god-fathers and members of cabinet. That notwithstanding, there are those who realized that it is worthwhile and needed to be embraced.

However, the 71.4% in the degree of agreement (with 42.9% who agreed and 28.6% who strongly agreed), shows a green light that the political leaders have been mobilized and influenced into action to be transformational leaders who will influence positive attitudes to the care of the environment in their various constituencies.

Table 21: Some conflicts emerging from careless attitudes to the care of the environment would be curbed among those of us who have watched the Home video

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Agree	99	50.3	50.3	50.3
Agree	98	49.7	49.7	100.0
Disagree	0	0	0	
Strongly Disagree	0	0	0	
Total	197	100.0	100.0	



Findings from Tables 1-9 proved that there are conflicts emerging from careless attitudes to the care of the environment among the dwellers of Ibadan city.

Informed by this reality, the edutainment home video, titled FOR THE LOVE OF PEACE AND HEALTH

(<https://www.youtube.com/watch?v=1MIoiQ2BZYA&t=157s>), was planned,

prepared, and presented as a campaign to mobilize the dwellers of Ibadan city unto responsible care of the environment in order to curb the pebbles of conflicts and also prevent others that may loom with continuous careless attitudes to the care of the environment. From Table 21, findings reveal that 49.7% of the 197 respondents agreed while 50.3% strongly agreed and are optimistic that some of the conflicts emerging from careless attitudes to the care of the environment would be curbed among them who have watched the edutainment home video.

It is hoped that these individuals, who have watched the edutainment home video and have been influenced to become agents of transformation in the area of environmental stewardship, would eventually become transformational leaders in their various environment to catalyze the desired positive change of attitude to the care of the environment in Ibadan city.

## CHAPTER 7

### SUMMARY, RECOMMENDATIONS AND CONCLUSION

#### Introduction

The purpose of this work was to test the effectiveness of a strategy, named “Edutainment,” as a tool to educate dwellers of Ibadan city in order to cause a change of attitude to the care of the environment. This consists of the use of a communication initiative which is highly entertaining to provide education. The goal of the education initiative was ~~which is~~ to change human attitudes to the care of the environment and thus prevent conflicts emerging from careless attitudes and responses to the environment among neighbours and communities in Ibadan city. For this purpose, an ‘edutainment’ home video titled, FOR THE LOVE OF PEACE AND HEALTH (<https://www.youtube.com/watch?v=1MIoiQ2BZYA&t=157s>), was written, directed, and produce by the Mount Zion Film Production, Ibadan, Nigeria.

The research was intended to make use of a series of entertaining home videos for the “edutainment,” to be shown to a purposefully selected population, as a strategy to expose some prevailing careless attitudes to the environment in Ibadan city and to also educate them on responsible attitudes to the care of the environment. The research was embarked upon to assess how effective the use of media entertainment in the form of home video could be when used to expose the state of things in Ibadan city as far as attitudes to the environment are concerned. It was also intended to assess how effective the use of media entertainment in the form of home video could



be when used educate the dwellers of Ibadan city to be responsible for the care of their environment, in order to live healthy lives and also be at peace with one another.

In the pursuit of the desired goal, a video titled FOR THE LOVE OF PEACE AND HEALTH (<https://www.youtube.com/watch?v=1MIoiQ2BZYA&t=157s>) was produced and presented to the purposefully selected population to watch. The video production was created to reveal some emerging conflicts among the dwellers of Ibadan city as a result of careless attitudes to the environment and to also mobilize them unto a change of attitude to the care of the environment.

### Summary

Social stability, within individuals, families, neighbours, and communities, is a significant needed development and the pursuit of this goal has to be intensified. It is hoped that if people are educated to have right and responsible attitudes to the care of the environment, the environment may become secure, and social relationships may become stable. Careless or degrading attitudes and responses to the care of the environment have the capacity to precipitate insecurity, poverty, civil violence and conflicts. We cannot have the kind of peaceful and prosperous life we desire if we remain irresponsible to the care of the environment and the right of others to a good and safe environment.

Therefore, attitudinal and behavioural change leading to the care of the environment becomes an urgent need to restore human peaceful co-existence and good, healthy relationships or good neighbourliness. This speaks essentially of the cooperation and determination of all to be loving and good neighbours, which is described by Environmental Peace Builders as “environmental cooperation for sustainable peace and development.” It is the desire of the Lord that our hearts are

governed by His peace and that our relationships with fellow human beings be characterized by oneness. This is achievable through a united understanding and civic actions expressing a just response to the care of our environment. And it is the concern of this work to mobilize dwellers of Ibadan city unto responsible attitudes to the care of the environment.

### Recommendations

After careful collection and analysis of data from the pre-viewing and post-viewing investigations, the researcher therefore wishes to recommend as follows:

1. The church, among other things, should take Environmental Stewardship- caring for others and the world created by God-- very seriously as one of the dynamics of the assignment of the Church in fulfilling the mission of God on earth. The Church is given a mandate to reflect the truth of the Gospel and shine the light to the world, covered with darkness (Isaiah 60:2; Matt. 28:19). However, the church is also called to various dynamics or distinctions by which it can fulfill the assignment for which it was commissioned to bring to fulfillment the mission of God on earth. If a church would be healthy and please the Lord, obeying the Biblical mandates, then it has to be effective and faithful in the various distinctions or dynamics of the assignment given it. The Church needs to be diligent in the teaching of God's Word through discipleship and small group arrangement.
2. The Church, government, and environmentally enthusiastic organizations need to give attention to the use of entertainment broadcasts and take advantage of the power of the media to expose any observed form of careless attitudes to the care of the environment. Agencies should be aware of the potential of

media to mobilize people for the change of attitude to the care of the environment.

3. All Christian and Christian leaders in the world need to awaken and be united in the care of creation and faithful stewardship of the environment. Christian leaders, no doubt, have the responsibility of preaching, teaching, and displaying right attitudes toward the care of creation, within and without their immediate community, and to their parishioners. Believers should be motivated by Christian leaders to environmental stewardship or the care of creation. They are also to become compelled by the words and works of God to be involved wherever they find themselves, whether as individuals, families, churches, and the community.
4. The local church should establish a “creation care council,” meeting regularly to plan and ensure that the Church gets involved in environmental stewardship.
5. The local church should conduct Bible studies and prepare or adopt Discipleship Manual on environmental stewardship and peaceful co-existence.  
(see Appendix E)
6. The local church should focus on environmental stewardship in worship through sermons, hymns, and readings.
7. The local church should embark on physical cleaning of the environment on a set schedule.
8. The local church should embark on greening up the environment by planting trees and flowers.

9. Educational curricula in all levels of education should include subjects on environmental studies and hygiene, in order to prepare students to become responsible citizens in the area of environmental stewardship.
10. All the tiers of government (Federal, State, and Local) in Nigeria should have workable policy on the care of the environment and also ensure that the policy is respected and implemented. The government is advised to continue with the weekly and monthly environmental sanitation exercises until people get acquainted with the culture of environmental care and are able to do it without being supervised or forced.
11. All the tiers of government (Federal, State, and Local) in Nigeria should intensify the use of media for the promotion and campaign of environmental stewardship. It has been confirmed in this evaluation that media already takes the lead as a source of information to many on the care of the environment. Therefore, if the government can engage media the more, to educate and enlighten the citizens, then it is obvious that more people would become aware and be challenged to wake up to the task.
12. Leaders of religious bodies and of the educational sectors, and political groups should endeavour to organize seminars and conferences on environmental care for those they lead. Leaders must also be good examples in the care of the environment.
13. Environmental law enforcement agents should be available every hour of the day. The government of the State needs to invest more on the monitoring of compliance to environmental law, by improving the welfare package of those engaged to enforce the laws.

14. Community leaders should ensure that there are rules concerning the care of the environment, to which every member of their communities are encouraged to comply.
15. The States and Local Government Councils have to establish local courts and “Complaints Commission or Agencies” and empower them to attend to conflicts emerging from environmental conflicts among neighbours and communities.

#### Recommendations for Further Studies

This researcher does not claim by this work to have exhausted all researchable areas of environmental issues that affect human relationships and peaceful co-existence, neither does the work answers all worthwhile questions that could be raised. There are other matters that need to be studied as a follow up to this work. Therefore, the researcher wishes to recommend, for further studies as follows:

1. There is the need to evaluate the educational curriculum of theological institutions where Church leaders, Christian Educators, and preachers are being trained. This will help to know how much influence theological training is having on Christian leaders in the area of environmental stewardship education, which may lead to improvement in the quality of environmental stewardship education to be provided.
2. It is also recommended that further studies need to be done to inquire the possibility of sabotage efforts of those who may be benefitting from the degrading conditions of the environment, who may not want environmental stewardship campaigns or education to succeed, in order to detect and curb them.

3. The researcher also wish to recommend that a survey be carried out to know the gender that is more susceptible to being careless to the use of the environment and why, in order to proffer practical solutions that may help them and bring behavioural change.
4. Since the world is faced with many religious groups and plurality of faith, it is also recommended that studies be carried out to inquire into the books of instruction by various religions, in order to know their position about stewardship of the environment, and detect how this may influence people's attitude to the care of the environment.

#### General Conclusion on Summary and Recommendations

Findings from this research proved that Nigerian citizens surveyed believed there are conflicts emerging from careless attitudes to the care of the environment among the dwellers of Ibadan city. Informed by this reality, the edutainment home video, titled **FOR THE LOVE OF PEACE AND HEALTH** (<https://www.youtube.com/watch?v=1MIoiQ2BZYA&t=157s>), was planned, prepared, and presented as a model of how a campaign to mobilize the dwellers of Ibadan city unto responsible care of the environment might be undertaken.

It is hoped that these individuals who have watched the edutainment home video and have been influenced to change their attitudes can be further motivated and equipped to become agents of transformation in the area of environmental stewardship. We would urge that churches identify some members who can receive further training so that they will eventually become transformational leaders in their various environments to catalyze the desired positive change of attitude to the care of the environment in Ibadan city. This campaign will also engage and mobilize leaders who are stakeholders to become transformational leaders.

Handling of environmental care, and the response of others around us to it, shape how humans behave and relate with one another. Both individual and corporate responses are needed in order to bring about the restoration and redemption of good environment, which in turn will bring about peaceful co-existence and healthy human relationships or good neighbourliness. Dyke suggested that we all have to grow, to be guided by a personal ethic driven by obedience, love, and respect for the law of the land and of God in the care of the environment, in order to avoid conflicts emanating from careless or degrading attitudes to the care of the environment or sustainable environment.<sup>124</sup>

Jesus summarized the law and pronounced the thesis of the law as “love for God and neighbours.”

*Hearing that Jesus had silenced the Sadducees, the Pharisees got together. One of them, an expert in the law, tested him with these questions: “Teacher, which is the greatest commandment in the Law?” Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself. All the Law and the Prophets hang on these two commandments.” Matthew 22:34-40 (NIV)*

Berry, in *The Care of Creation*, noted that love for God cannot be separated from the love for others, especially one’s neighbour.<sup>125</sup> Jesus himself taught this same principle of inseparability of the love of God and the love of others in Matthew 22:34-40, when he summarized the law and pronounced the thesis of the law as “love for God and neighbours.” Jesus established, from the Old Testament passages (Deuteronomy 6:5; Leviticus 19:18), that love for God and neighbor is most important

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<sup>124</sup>Dyke, Fred Van et al. *Redeeming Creation: The Biblical Basis for Environmental Stewardship* (Downers Grove, Illinois: Inter-Varsity Press. 1996), 142

<sup>125</sup>Berry, R.J.Ed. *The Care of Creation* (Leicester, England. Inter-varsity Press. 2000) ,140-143.

in the law of God. He therefore summarized the law of God to mean ‘love for God and fellow human beings’ (Matt. 22:37-40). This summary of the law by Jesus pictures the norm of relationship between God and humans and between fellow humans. Manifesting a good attitude and response to the care of the environment is an evidence of true and authentic love for neighbours, which appear in two distinct ways:

1. In recognizing the right of others to enjoy a good and healthy environment;  
and
2. In sharing the gospel of the saving faith in Jesus Christ.

This is why it is hoped that this model of an environmental stewardship campaign through “edutainment” home video titled FOR THE LOVE OF PEACE AND HEALTH-(<https://www.youtube.com/watch?v=1MIoiQ2BZYA&t=157s>), used in this work as a strategy to expose prevailing careless attitudes to the environment in Ibadan city; and to also educate the dwellers of Ibadan city, will be embraced by many Christian leaders and activists since its potential has been demonstrated as an effective strategy to change people’s behavior in order to curb the prevailing careless attitudes and promote healthy social relationships and peaceful co-existence among neighbours in Ibadan city.



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## APPENDICES

### APPENDIX A: QUESTIONNAIRE (Pre-viewing survey on awareness of conflict)

Africa International University, Institute of the Study of African Realities,  
Karen, Nairobi, Kenya.

Dear Brethren,

This questionnaire is out to collect data for academic research on, “Environmental Stewardship Campaign Through “Edutainment” for the Promotion of Peaceful Co-existence Among Dwellers of Ibadan City, Nigeria.” By “Edutainment” we mean ‘using some degree of entertainment in order to educate.’ Kindly respond to the questions below as honestly and appropriate as possible. Be assured that, any information supplied as responses to these questions will be treated and managed confidentially. Please, try to return the questionnaire after you have responded to it. Again, your attention would still be needed as a respondent to attend the video show for the campaign, the date of which would be communicated to you on the phone number or email address you indicate on the questionnaire. Therefore, kindly give a functional phone contact or email address through which you will be invited when a date is set for the video show, and after which you would be asked to respond to the second questionnaire.

Thanks.

#### PART ONE- RESPONDENT’S PARTICULARS

1. Gender: Male \_\_\_\_\_ Female \_\_\_\_\_

2. Name of the Local Government Area where you are

Resident \_\_\_\_\_

Contact: \_\_\_\_\_

Phone \_\_\_\_\_

Email \_\_\_\_\_

**PART TWO- OPINION RECORD OF THE EFFECTS OF ENVIRONMENTAL  
DEGRADATION ON HUMAN RELATIONSHIPS**

Please, indicate your honest experience on the following statement and tick (✓) as appropriate where requested.

S/N	PARAMETERS	YES	NO
1.	Have you had any strain relationship with any of your neighbour because of YOUR careless or degrading attitudes to the environment?		
2.	Have you had any strain relationship with any of your neighbour because of HIS/HER or THEIR careless or degrading attitudes to the environment?		
3.	Has your economy been threatened or affected in any way because of your neighbours' careless or degrading attitudes to the environment?		
4.	Has your health been threatened or affected in any way because of your neighbours' careless or degrading attitudes to the environment?		
5.	Has your safety been threatened or affected in any way because of your neighbours' careless or degrading attitudes to the environment?		
6.	Is there any one in your neighbourhood you feel have offended you by his or her careless or degrading attitudes (e.g. Creating Disturbing Noise, Generating or Emitting Heavy smoke,		

	dumping refuse indiscriminately, etc.) to the environment?		
7.	Have you ever reported any one to, or arrested any one with the Police in your neighbourhood because of his or her careless or degrading attitude to the environment or violation of environmental laws?		
8.	Have you ever been reported to your Community's Association of Land/House owners because of YOUR careless or degrading attitudes to the environment or violation of environmental laws?		
9.	Have you ever reported any member of your Community or any one in your neighbourhood to the Community's Association of Land/House owners because of his or her careless or degrading attitudes to the environment or violation of environmental laws?		

APPENDIX B: IDEA OF EDUTAINMENT VIDEO SUBMITTED TO THE FILM INDUSTRY BY THE RESEARCHER  
TITLE: FOR THE LOVE OF PEACE AND HEALTH

ISSUES/CONDITIONS	CONSEQUENCES	EDUCATION/SOLUTION
<p>1. Somebody Burning his bush, refuse &amp; wastes, thereby polluting the air in the community</p>	<p>-This attitude is causing health hazard and conflict with others. -The neighbors are angry at him; they hate him; some confronting him. -This raises abuses and friction in relationships.</p>	<p>-This person is reported to the Landlords Association and a peace/conflict resolution meeting is called. - The person is enlightened on how to take care of his refuse &amp; wastes without endangering health of others and destroying relationships, or making enemies for himself because of uncare attitude to the environment.</p>
<p>2. Some people usually dumping refuse on the drainage/water ways, in the cover of the dark, with a desire to get them disposed by erosion. Such</p>	<p>-Blockage of water ways, causing erosion to find its way on the road and other people's compound, thereby damaging the road and people's properties. - Night watch men have caught some of them and handed them over to community chiefs for reprimand.</p>	<p>- Community Chiefs organized enlightenment campaign for their people on where to dump their refuse and how to dispose them properly without causing problems for the Community and making enemies for themselves.</p>

<p>people litter the environment with their domestic wastes thereby creating health hazards.</p>	<p>-Some community members confronted and insulted them having known they are responsible</p>	
<p>3. Some in the Community are found with improper defecation of human feases, and channeling of waste water from houses in manners that endangers the health of others,.</p>	<p>- Individuals and Community heads are picking fight with those in this practice in the Community. - Some families are already in conflict with the families of those found in this uncivic attitude.</p>	<p>-Educated on the danger of such attitude and Encouraged to provide adequate waste management mechanism. -Enlightened to abide by waste management regulations and spend small money on waste disposal instead of the huge cost the health consequences and pain of loss to death will attract.</p>
<p>4. A family uses an unmaintained, heavy smoke-emitting, and</p>	<p>-It causes Pollution of the air. -It is also a very noisy one. Therefore, it keeps people nose-closing, ears-closing, and awake</p>	<p>- The Community Chiefs organized a lecture on maintenance culture and respect of the right of others to</p>

<p>noise-raising generator on the street.</p>	<p>anytime it is used.</p> <p>-Those who cannot confront or talk with the Man of that family start nursing dislike and hatred for him and his family.</p> <p>-Those who can speak up with him and some members of his family have been insulted and are in quarrel with him and his household members.</p>	<p>healthy environment for the Community members, in order to foster healthy social relationships.</p>
<p>5. The abnormal has been made to appear normal with the erection of heavy noise making equipment on top of Churches, Mosques, advertisement vehicles, and shops.</p>	<p>-The consequence is noise pollution, disturbance of peace and quietness needed for rest and inspiration; uneasiness and irritation of the ear and brain, etc.</p> <p>-Some Churches and shop owners have been reported to Community leaders and in Police stations.</p> <p>-It is creating religious conflict in some Communities where it seems like a play of revenge between religions.</p>	<p>-The Religions Leaders Forum of the Local Government where these instances are cited have the assignment of educating leaders of Churches, Mosques, shop owners, and advertisers on how to respect the right of others to healthy environment, in order to allow peaceful co-existence.</p>
<p>6. There are some</p>	<p>- Such animals are left to fetching</p>	<p>-Education and Enlightenment</p>

<p>individuals and Families in various Communities practicing Free range system of animal rearing within their neighbourhood. There are also those who Raise or rear livestock in their residential buildings.</p>	<p>for themselves and devouring things in the neighbouring houses.</p> <ul style="list-style-type: none"> <li>- Offensive odours are oozing out to neighbours from the residential buildings where livestock are raised.</li> <li>- Some Community members, Families, and Individuals who are neighbors and victims of such disturbing and dangerous odours are picking quarrel with the Livestock owners.</li> <li>- Some of these victims have reported the Livestock owners Environmental and Sanitation Office, Community Leaders, Agborandun, and Complaint Commission Office to help stop such hazardous practices.</li> </ul>	<p>Campaign for the community from the Office of Environment and Sanitation on the rules/laws guiding keeping of Livestock.</p> <ul style="list-style-type: none"> <li>- Community rules/laws to be declared by the Community Chief on animal rearing.</li> </ul>
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APPENDIX C: SCRIPT PREPARED, BY EVANGELIST YEMI ADEPOJU OF  
THE MOUNT ZION FILM INDUSTRY, IBADAN FOR THE EDUTAINMENT  
HOME VIDEO

SITUATION ONE EXT

(The scenario shows a man burning his refuses in front of his house emitting  
nauseating smoke)

INT-DAY

A child is lying down in the room (the smoke enters the room causing the boy to be  
coughing

Father – Alao, are you ok?

Mother – Let us carry him to the hospital

HOSPITAL

(The parents are sitting in front of the doctor)

Doctor – Your son has inhaled smoke which contained carbon monoxide which  
reduces the oxygen in the respiratory system. This could lead to suffocation and death

Mother – That is the fault of baba Bisi, he is always burning refuse in front of the  
house. May God punish him and make evil happen to his children too

Father – Thank you Doctor, can you see why it is difficult to be at peace with Baba  
Bisi, he wants to kill my son now. But will my child be ok?

Doctor – He will be ok, I have given him some drugs

Father- I will take his matter to the Landlord Association.

CAST

Son

Father

Mother

Community Leader

Community Members

Landlord Association meeting

(The landlord Association in a meeting where an elderly man is presiding, a man who constantly engages in bush burning and pollution is brought before the Association executives)

Chairman – Mr. Abado, reports have come to the house that you constitute a nuisance in this community by engaging in burning refuses thereby polluting the atmosphere leading to several health hazard. Some people have been hospitalized because they inhaled poisonous substance emitting from the refuse you burn.

Mr. Abado- Am sorry, I did not know any other way to dispose my refuse

Chairman – The government has provided refuse collection vans that will collect refuses that has accumulated around our communities and better still, you can purchase large containers where refuse can be kept, for private or government vehicles to carry.

This should serve as a warning to all of us to desist from refuse burning and other air polluting activities, which may cause health hazard for others and make us become enemies of one another.

#### SITUATION 2 – DUMPING REFUSE AT NIGHT

(It is evening in an isolated road, two women are carrying refuse, they sneak as they dump the refuse but two Night watch men emerged flashing their touch light)

Watch night1- Hold it there and don't dare more

Woman1– Please, we are sorry

Watch night2– I see, so you are part of those that dump refuse here creating a horrible stunch hereby polluting our environment

Woman 2 – we are sorry, there is nowhere to dump our refuse

Watch night1– You will go and explain that to our community leaders

Watch night 2 – Lets go (they arrest the women and lead them away)

In front of community leaders

(There is shouting and protests as the watch men drag the women before the community leader)

Watchmen – These are the people who dump refuse at night that cause the whole community to stink

Women – Elderly one, there is nowhere for us to dump our refuse

Elder man – This community has provided refuse-dumping points which you can dump your refuse for the government refuse disposal vehicles to carry. Henceforth, let us work together towards a healthy community; let us stop indiscriminate dumping of refuse

SITUATION 3- Defecation

*(There are shots of people defecating by the bush path, with oozing out)*

CUT TO THE FRONT OF A HOUSE

*(A man is vomiting, he is frail and exhausted)*

Wife – Baba Kemi, how are you feeling?

Man – am feeling weak (a woman enters)

Woman – What is wrong with him?

Wife – He has been stooling and vomiting

Woman – That is dangerous, let's quickly rush him to the hospital

Scene 2

*(Hospital, the man is lying on the bed with drips, a Doctor and Nurse examines him, his wife and the woman who introduced them to the hospital stood around him)*

Doctor – Thank God you brought him on time, we would have lost him. He has lost a lot of fluid; he has contracted cholera, a killer disease

Wife – What causes it?

Doctor – When people defecate openly instead of using latrines and toilets which are covered, houseflies carry these viruses into open food and water which when consumed could cause cholera and other diseases

Woman – Eh! My head, it will not be well with those people who defecate around our house. What then is the remedy now doctor?

Doctor – People should learn to desist from open defecation, and use toilets, and they should also wash their hands with soap after the use of toilet

Woman – Thank you doctor, I will monitor those who do it and ensure that I shout on them or send boys to beat them up.

Doctor: Do not fight with anybody in the community for this, just pass this message across, and let us say this together

“STOP OPEN DEFECATION

USE THE TOILETS,

‘STAY HEALTHY, STAY ALIFE’

#### SITUATION 4

*(Beside a house, a noisy generator emitting smoke in an environment. A man enters the house and knocks on the door)*

Man – (knocks) Mr. John

John – (Opens the door defensively) Yes, can I help you?

Man – Look Mr. John, your generator is making a lot of noise and the smoke is creating a nuisance

John – When there is no light, what do you expect me to do?

Man – You cannot inconvenience us; find something to do with your generator, or else....

John – Or else what?

Man –I will go and report you to our community leaders, I will show you who I am.

Community Leaders Meeting

*(The members at the community are seated having a meeting, the chief addressing them)*

Chief – I greet you all, it has come to my notice, that some of us in this community are making life difficult for others, we must live and let others live. We must not disturb other people with our generators. Any generator emitting smoke is dangerous to our health. We must love our members and be considerate

Generators must be turned off by 10pm to allow all of us to have sound sleep, we must not keep generator too close to us to avoid inhaling poisonous gases from our generators.

SITUATION 5

*(Various clips of sounds from cone speakers from mosque, church, high club)*

Man 1 –Look, the noise from your mosque is disturbing me, I cannot sleep

Man II – Well, that is how we practice our religion

Man III – Look, the noise from that club house is deafening, am beginning to have hearing problems

Man IV – (A vehicle displaying a product) is also passing bye

Meeting with all stake holders

Chairman – In this community there are various religions and societies but in order to live in harmony due consideration should be given to one another. Henceforth, no one must disturb others through playing loud music or making noise through horn

speakers for call to worship, many people find it difficult to rest, crating high blood pressure and hearing problems

Henceforth, let everyone device a means of calling people to worship or playing music without creating a nuisance

#### SITUATION 6

(In front of a house, there is an heated argument going between two people)

Woman I: Mama Caroline, look at how your fowl has messed this place up

Woman II: (Non-chalantly).What do you want me to do about that?

Woman I: Look for something to clear this mess or you will not find it funny

Woman II: Is that a command?

Woman I: Yes, you had better comply, you dirty woman

Woman II: Me, dirty woman. You will pay for this (they begin to struggle, an elderly man comes to their rescue)

Elderly Man: Will you stop this nonsense? What is the problem?

Woman I: Baba, look at the whole compound filled with the excreta of fowls, you can't move around without stepping on droppings of fowls, this fowls also sleep in the house constituting health hazards

Woman II: And so what?

Elderly Man: It is wrong, woman to keep free-range animals without creating a proper place for them as this free-range animals defecate about. It can constitute health hazards; birds especially carry some dangerous virus like ovarian flu, which can be dangerous. So desist from this dangerous act and confine your domestic animals in a conducive place.

Woman I: Thank you sir

## APPENDIX D: PROPOSED OUTLINE OF ENVIRONMENTAL STEWARDSHIP TRAINING MANUAL (ESTRAM)

This work also, as part of its contribution, intends to develop an “Environmental Stewardship Training Manual” (ESTRAM), which will serve as a training manual for Church leaders and members, in order to be guided and mobilized unto responsible care and stewardship of the environment where they live.

### ENVIRONMENTAL STEWARDSHIP TRAINING MANUAL (ESTRAM)

#### General Introduction

It is time for the global Church to connect and provide understanding of what it means to be wealthy, healthy, and live responsible peaceful lives in the neighbourhood and the world, as representatives of God on earth..The studies which follow will draw from the understanding of God’s mission on earth as we read about it in the Scriptures. The Church’s mission should always involve the teaching and discipleship of the congregation and the witness of the Gospel in its community.

A quotation from Dr. Chris Wright reads:

*The Gospel is not just "me and my salvation" - a means by which I can go to heaven when I die. The Gospel is the whole story of what God has done to take the creation, which has been broken and fractured by sin and rebellion, and bring it into unity and wholeness and redemption in the Lord Jesus Christ.*

This discipleship training manual is prepared to meet the need of the Church in providing the understanding of what it means to be responsible stewards of God’s creation and the environment, (on which their survival depends.) It is also prepared to meet the need of the Church members to enhance in them a responsible lifestyle

toward the care of the environment in their neighbourhood, in order to live healthy lives and also co-exist peacefully with other people in their neighbourhood.

This study series is planned for small groups which are organized to last for five (5) weeks. Each session is expected to last for one hour and should be led by a group facilitator or a pastor. Reflection questions are generated at the end of each session.

#### General Aim

At the end of this study, participants should be able to:

- Mention some of the reasons why humans need to take good care of their environment.
- Make a commitment to participate actively in the environmental stewardship campaign of the Church and their various communities.



WEEK I: MOTIVATED BY OBEDIENCE TO THE DIVINE MANDATE  
TOWARDS GOD'S CREATION

Text: Genesis 1:26-28

Introduction

Believers are able to engage in many acts of righteousness such as praying, giving, worshiping, serving, etc. One godly virtue that should be the foundation of our acts of righteousness is OBEDIENCE. Christian disciples are called to participate in the mission of God on earth. Central to this mission is the redemption of God's creation. Genesis 1-3 presents the God of the covenant, the sustainer and redeemer of Israel, who is also the creator of the universe. God was pleased with the world he created. And he put humans, His image-bearers, in charge over his creation, to relate with the environment and care for it. In this session, we shall learn about the mandate given to man by God to care for his creation. We shall also be stirred to response in obedience to the divine mandate.

Aim of this Session

At the end of this session, participants should be able to:

- Explain the God-given mandate to humans for the care of the environment.
- Explain how they have interpreted or understood the referred passages before this study.
- Tell the actions they will take to respond to the God-given mandate for the care of the environment.

Main Lesson

Explaining the Divine Mandate towards God's Creation

Humans, who are created in the image of God (Genesis 1:26), have a mandate to care for God's creation. As God's image bearers, we are created and called to share

in God's care of creation. We all have a duty to live out God's image and call. The earth is God's gift to humans (Genesis 1-2; Psalm 24:1). We are not spectators of creation but participants in it. As the Lord faithfully keeps and sustains us, so should we obediently and faithfully keep and sustain His creation, which He gave us to enjoy.

Genesis 2:15 expects Adam and his descendants to *serve* and *keep* the garden. The Hebrew word upon which the translation of *keep* is based is the word "Shamar" and "Shamar" means a loving, caring, sustaining keeping. This word also is used in the Aaronic blessing, from Numbers 6:24, "The Lord bless you and *keep* you." When we invoke God's blessing to keep *us*, it is not merely that God would keep us in a kind of preserved, inactive, uninteresting state. Instead, it is that God would keep us in all of our vitality, with all our energy and beauty. The keeping we expect of God when we invoke the Aaronic blessing is one that nurtures all of our life-staining and life-fulfilling relationships-- with our family, spouse, and children, with our neighbors and our friends, with the land and creatures that sustain us, with the air and water, and with our God.

In the same vein, our keeping of the Garden and or keeping of God's Creation is expected to be in a caring and sustaining manner. God appointed humans as stewards of His planet (Genesis 1:28; 2:15) We should resist the temptation to think and act as if the creation is merely to serve us and meet our needs, without our having responsibilities to care for it and sustain it.

A call for Obedience to the Divine Mandate

Humans' disobedience to the divine mandate on the care of the environment has a great adverse effect on the environmental crisis being experienced in our world. Some of the identifiable factors responsible for the human disobedience are:

1. Arrogance over nature. It is God who has conferred dominion over nature on humans as recorded in Genesis 1:26-28. But when dominion is understood to mean a rule that ends up in the killing and destruction of nature, it no longer sounds like the image of God and caring dominion intended by God. It is arrogance.
2. Interpretation of biblical injunctions. Certain interpretations of the scriptures affect our obedient response to fulfilling biblical injunctions on the care of the environment. One of such interpretive conflicts is the issue of “burning up; new earth and new heavens” in 2 Peter 3:10-13. Such interpretations have led to the embrace of certain human tendencies, such as:
  - Thinking that “This world is not our home,” after all, we are just passing through it. This is a form of Gnosticism.
  - Fearing that caring for creation may lead us to the worship of creation (pantheism).
  - Mistakenly believing that we are spiritual people and should only attend to spiritual matters and let the ‘worldly’ and ‘secular’ people take care of creation and the environment while we take care of the spiritual.
  - Being suspicious that if we take care of creation and environment, the people of the world and the government may think that we are looking for political favour.
  - Arrogantly claiming that we are to dominate over creation, and not to care for it. This agrees with the ‘dominion theology’ or ‘dominion interpretation’ earlier identified, with reference to Genesis 1:28; to reason and ask, “How much have we cared for people around us, who are important, before facing caring for creation or the environment?”

- Claiming that we are New Testament Church, caring for creation is an Old Testament idea; and lastly to reason and conclude that, the whole creation would soon be destroyed, according to 2 Peter 3:10-13 and that we are nearer to the time of destruction. Why should we waste our precious and short time we have left to propagate the Gospel in caring for creation and environment?

These are examples of how we are often misled to dance to our own inclination rather than submit in obedience to the Biblical injunctions.

3. The third identifiable factor responsible for the human disobedience to the God-given mandate of caring for His creation is greed for material blessings and selfishness. Human greed for material gains and dominance over each other is also responsible for the neglect of responsibility to the care of the environment and loss of love for neighbours, which is the second dimension of the greatest commandment (Matthew 22:35-40).

This session is a call, among many other things, to avoid the self-centered individualistic ideas of happiness and consumption, where growth is seen as a virtue expressed in consumerism and personal satisfaction. This attitude comes from the corruption of the fall. We need to reverse the broken relationships and corruption of the fall and set our hope on that which is above through a transformative living. Christians are the people who pray, 'Thy Kingdom come, Thy will be done, on earth as it is in heaven.' We are following Jesus and joining him in his mission of shaping the world, in the power of the Spirit. The outworking of mission is seen in living as Kingdom people: Luke 4:18-19; 2 Corinthians 5:17-19; Romans 8:18-25; Colossians 1:15-20.

*The main truth of this session is that, “to be an image of God is a job description, it is not a title. Therefore, let the image-bearers of God on earth do their job in obedience to God, and the earth would be in order.”*

Reflection Questions:

1. How do you think disobedience to or neglect of the care of the environment has affected the life of the Church in the community?
2. What do you suggest that the Church can do to be involved in environmental stewardship in her community?
3. What is one new understanding you gained in this lesson that you never thought about previously?
4. What relationship do you think should exist between how we take care of the environment and obedience to God?
5. How can we become agents of change in the campaign for environmental stewardship?

## WEEK II: MOTIVATED BY LOVE AND PEACE TO BE STEWARDS OF THE ENVIRONMENT

Text: Matthew 22:34-40

### Introduction

Our love and worship cannot be fully expressed unless we care for creation and seek justice for those affected by our treatment of creation. This is why we need to be taught to relate and live in the attitude that can benefit others, not that which can harm them. No human being should engage in practices that are destructive and harmful to others, for whatever reasons.

However, environmental care is one of the issues that affect the common good of all. When attitudes of carelessness to the care of the environment are demonstrated by people, it results in a deep disconnect that undermines healthy relationships. Therefore, careless or degrading attitudes and responses to the care of the environment seemingly have the potential to ruin the sustainable peace among neighbours or between communities. Jesus summarized the law and pronounced the thesis of the law as “love for God and neighbours” (Matthew 22:34-40).

In this session, focus will be on leading participants to be committed to the love of neighbours through deliberate and intensive care of their environment.

### Aim of this Session

At the end of this session, participants are expected to be able to:

- Confess one or two things they have done to the environment in their neighbourhood that are detrimental to good neighbourliness and love.
- Share one or two things done by their neighbours to the environment in their neighbourhood, which they perceived have affected their love for them.
- Write out at least two things they will start to do to care for the environment in their neighbourhood as an expression of love for their neighbours.

## Main Lesson

### Expression of Love and Peace through the care of creation

In Christ, God is redeeming the creation, which he loves (John 3:16) and he calls us to share his attitude (Matthew 22:37-40). God is love and created all things in love. Christian stewardship of the environment expresses reverence and love for God and fellow human beings, grounded in three important Biblical principles:

1. The Earth Belongs to God- Psalm 24:1-2. Psalm 24 teaches that God is the Creator and Owner of the heavens and the earth, including all that resides in them. He created them and He is sovereign over them (Psalm 93:1-2). He is also caring for them (Matthew 6:26-30).
2. The Responsibility of Caring for the Earth is delegated to Humans- Genesis 1:26-28. God wanted His creation maintained in its original goodness. Therefore, He created humans as stewards to continue the process of procreation, protection, and caring (Genesis 1:26; 2:15).
3. The Responsibility of caring and loving the neighbours to fulfil the law of God- Matthew 22:35-40. The Responsibility of caring for the environment is one of the human services and duties to perform in order to express love for neighbours and thereby to fulfill the law of God.

Love for God cannot be separated from the love for others, especially one's neighbour. Therefore, maintaining a good attitude and response to the care of the environment is an evidence of true and authentic love for neighbours, which appear in two distinct ways:

1. Recognizing the right of others to enjoy a good and healthy environment.
2. Sharing the gospel of the saving faith in Jesus Christ.

This calls for positive and faithful concentration of our resources and energy on pleasing God and honouring others. The love of a neighbour is to be demonstrated in the care of the environment to reduce the harm done to others through careless attitudes to the environment.

#### Reflection Questions

1. If someone has offended a neighbour by his/her attitude to the environment, how can we help the individual to make amends and make peace with his/her neighbour?
2. In what way can our careless attitudes to the care of the environment thwart God's purposes of love and peace?



WEEK III: MOTIVATED BY THE NEED FOR GOOD HEALTH TO BE  
STEWARDS OF THE ENVIRONMENT

Text: Hosea 4:1-3

Introduction

The world is beginning to witness the hazardous impact of careless attitudes to the environment, not only on peaceful co-existence, but also on our human health and wellbeing. Major public health problems are found to be caused by the degrading condition of the environment. Humans are actually suffering health hazards and wasting away because of their disobedience to the God-given mandate of caring for their environment (Hosea 4:1-3). They destroy the God-given environment, on which their survival depends, without mercy. Therefore, they are themselves being destroyed.

We do not have to look very hard to find examples of environmental neglect leading to human suffering and health problems. Our local TV stations or newspapers likely carry stories about the health effects of environmental pollution. Climate change is making many existing diseases and conditions worse. Steps have to be taken to reduce the risk of more epidemics and health hazards caused by careless attitudes to the environment. Believers need to become motivated by this factor to rise to the challenge of responsible care of the environment in their neighbourhood and various communities. Responsible attitudes and actions can yield benefits for our health, our environment, our economy, and our society at the same time.

Therefore, this session is dedicated to stirring the heart of the participating believers to a responsible lifestyle in relationship to the care of the environment in their neighbourhood in order to reduce the risk of health problems that are possible when the environment is left unattended.

### Aim of this Session

At the end of this session, participants should be able to:

- Give examples of health problems they have witnessed in their communities because of the state of the environment.
- Give suggestions of what should be done to the environment in their neighbourhood or various communities to reduce the risks of health hazards.

### Ice Breaking

A story was told about the warning call of a mouse to other animals in a farmyard. The farmyard owner (the farmer) had set a mousetrap on his farm. When the mouse discovered the trap, he proclaimed a warning to other animals around in a loud voice, "There is a mousetrap in the farm." The chicken only raised her head, laughed, and said to the mouse, "That should be for you, what concerns me about that?" Then, the goat said, "Sorry, Mr. Mouse, there is nothing I can do to help you." The cow also turned to the mouse and said, "What can a mousetrap do for me, don't bother me about that." All other animals ignored the warning of the mouse because they felt the trap was not meant for them. The mouse became insecure afraid and dejected for the fear of the trap.

The story continues. In the middle of the night, there was a sound of a trap catching something. So the wife of the farmer rushed to go and see what was trapped. It was very dark around the trap and the trap had caught a venomous snake. The wife of the farmer was bitten by the snake and was rushed to the hospital. When she was discharged and returned home, she became very feverish. Then someone advised that a chicken soup be prepared for her as pepper soup, in order to help her to get well quick. Therefore, the farmer killed the chicken to prepare the soup. When the notice of her sickness got to friends and families, many people came to visit and greet. When

the farmer realized that those who came around are many and would not leave on time, he killed the goat to feed them. Unfortunately, the farmer's wife did not get well, she eventually died. So at her funeral, the cow was killed. The mouse watched all this happened from its hiding place and all its fellow animals in the farmyard had been killed and eaten. They were not concerned with the warning of the mouse, but their lives were eventually claimed because of their neglect and lack of concern

Any attitude of neglect to the care of the environment in our neighbourhood or community should concern all of us. If anyone thinks he/she is not affected directly or immediately at present, it may turn round and we may all share in health hazards arising from the neglect.

#### Main Lesson

##### Human Health and the Environment

The old saying that, "Cleanliness is next to godliness," is a saying directed towards the care of self and the environment we live in. Concern for health has is taking priority for the attention given to environmental stewardship all over the world. It has been observed that the impact of environmental risk factors on health is extremely varied and complex in both severity and clinical significance. For example, the effects of environmental degradation on human health can range from death caused by cancer due to air pollution to psychological problems resulting from excessive noise. Attending to environment-related health hazards can be very costly not only for individuals and families, but also for the Church and the community. No doubt many of the ways we harm our environment come back to haunt us in the form of sickness and death.

If we understand the link between environmental problems and human health, we will, of a necessity, admit that what we may consider expensive or costly for

environmental care may well pay us dividends in the end when we see our overall health care costs go down and our loved ones living longer, healthier lives. But with newfound public awareness and the commitment of younger generations to a cleaner future, we are moving in a good direction.

#### Reflection Questions

1. Do we have any participant willing to share with fellow participants some of the examples of health hazards he/she has witnessed or experienced in his/her neighbourhood due to the neglect of the environment.
2. What policy design you think would be important to put into operation in your neighbourhood or community, in order to avoid environmental health problems?

## WEEK IV: MOTIVATED BY THE BEAUTY AND ORDERLINESS OF GOD'S CREATION

Texts: Genesis 1:31; Isaiah 5:8; Ezekiel 34:18

### Introduction

When you see a good and serene environment, how do you feel, what do you think, and what do you say about it? Everything God made is good. After God created everything, He looked at them and declared, "... behold, it was very good" (Genesis 1:31). In the Genesis account of creation, God desired orderliness and indeed order is at His heart. Creation is an expression of God's love for beauty and orderliness. It is a creative expression of His purpose and character. He would, no doubt, wish that His image on earth sustain the beauty and orderliness of His creation.

Therefore, in this session, the focus is to spur participants into action by the description of the beauty and orderliness of God's creation.

### Aim of this Session

At the end of this session, each participant should be able to:

- Identify and mention a known place in his/her community or neighbourhood that was known to be serene but has been turned into a dirty place or degraded as he/she grew up
- Explain what he/she could do to help in his/her community or neighbourhood to sustain the beauty and orderliness of God's creation.

### Main Lesson

#### Description of the beauty and orderliness of God's creation

The beauty and orderly creation is a gift of God to humans. The farmland, mining sites, the sea and the sky; the animals, the grassland, the forest, the trees, the mountains and the hills; the rocky sites and the valleys are all expressions of the

beauty and orderliness of God's creation. The Old Testament instruction on Jubilee and Sabbath rest explains the limits that God has placed on our usage and enjoyment of His creation. The Jubilee laws regulated the ownership and usage of the land so that it would be sustainable and so that peace would exist in the community. But humans have failed to adhere to the limits set by God through our self-centeredness and greed. The result is that the environment and its people are under threat.

There are limits to the earth's capacity to sustain our flourishing life. When our flourishing starts to cause the extinction of other creatures of God and the destruction of the beauty or orderliness of God's creation, then we are beginning to live carelessly as far as environmental stewardship is concerned. That would not be a good representation of God's image. However, this does not suggest that we must keep creation or the environment unchanged. God gives us the right to use and enjoy creation, but we must do so in a way that acknowledges that we are keeping creation and its resources in trust. This is both for future generations and, most importantly, for Christ's return, when we will answer to Him as our sovereign God.

The Old Testament provides us a model of the right way to relate to the environment and to govern God's creation. There is a strong moral link between human actions and the state of God's creation. If we destroy its beauty and orderliness, it will also give us ecological stress that can destroy us. The world is already witnessing such destructive stress with the advent of climate change.

#### Reflection Questions

1. What would you suggest as important steps to be taken by the people in your neighbourhood or community to create the culture of beautifying the environment?

2. What steps do you think your Church can take to initiate and participate in restoring the degraded areas of the environment in the neighbourhood or the community where the Church is located?

NOTE: Assign to participants the items each will lead next session during the practical demonstration of worship service liturgy on God's creation day, and the observance of "world environmental day."

## WEEK V: MOTIVATED BY THE LITURGICAL ORDER OF THE CHURCH

Text: 1 Corinthians 10:31

### Introduction

The universal Church follows a liturgy of worship, while the world also follows the liturgy of observance of certain days. Examples include peace day, reconciliation day, environmental day, Lent period, Advent, Christmas, etc. It is possible for the Church to engage her parishioners to be motivated to care for the environment, using the liturgy of the Church and the observance of the days. This will allow for reflection which may lead to actions that will glorify God and sustain the environment. Our reflection shapes our actions.

Therefore, this session will suggest some liturgical plans that can help Church members to reflect on God's creation, in order to take responsible actions of caring for their environment in a way that will glory God and edify the environment and people. The session will involve some practical actions and engage participants in the plans.

### Aim of this Session

At the end of this session, participants should be able to:

- Sing a hymn that reminds or challenges him/her to care for the environment.
- Recite a memory verse that calls believers to care for the environment.
- Write and read to fellow participants the kind of prayer he/she is inspired to pray for the revival of environmental stewardship in his/her Church

### Main Lesson

A Worship Plan for God's creation Day(*Adapted from Desperate Preacher.com-  
[http://desperatepreacher.com/creation\\_powerpoint.htm](http://desperatepreacher.com/creation_powerpoint.htm)*)



(Participants will lead in the items of worship focused on God's creation and observance of environmental day)

- Responsive Reading and Call to Worship (Psalm 19)-
- Opening Hymn: All Creatures of Our God and King-
- Prayer of thanks and confession (to be read by all)-

OUR THANKS: *“For the marvelous grace of your Creation, we pour out our thanks to You, our God. We praise you, O Lord for the plants growing on earth and water, for life inhabiting lakes and seas, for life creeping in soils and land, for creatures living in wetlands and waters, for life flying above earth and sea, for beasts dwelling in woods and fields.”*

OUR CONFESSION: *“Dear Lord and Father of all, we come to you as creatures entrusted with the care and keeping of Your Creation. We confess that we have abused Your Creation through arrogance, ignorance, and greed. We confess, Lord, that we often are unaware of how deeply we have hurt Your good earth and its marvelous gifts. We confess that we are often unaware of how our abuse of creation has also been an abuse of ourselves. For our wrongs, Lord, we ask for forgiveness. We offer our repentance. We promise to reverence Your Creation as a gracious gift entrusted to us by You. We promise to be good stewards and not destroyers of what You have entrusted to us anymore.”*

- Scripture Reading: Genesis 2:4-24
- Special Rendition (In His Time)- Choir/All
- Exhortation (Join God Where He's Working)- Guest Preacher
- Giving for the care of creation-

- Closing Hymn (How Great Thou Art)-
- Closing Prayer (to be said by All)-

*“Creator God, our Heavenly Father, How many and wonderful are your works, our God!*

*In wisdom you have made them all. May we show our appreciation for your gift of life to all of us, may we seek you daily, and may we live in harmony with creation in such a way that we bless others. Through Jesus Christ, our Lord, we pray. Amen.”*

A calendar of Environmental Action at Lenten Period *(Adapted from Presbyterian Mission Agency- <http://www.presbyterianmission.org/ministries/joininghands/peru/>)*

Emphasis should be centered, at the Lenten season, on a call to “fast from the harmful things we do to the earth.” This calendar of action was given to serve as a daily Lenten reminder of environmental ministry action of the individual and the Church; and to cause a deep reflection on how we should relate with God’s creation.

- Ash Wednesday- A day to reflect on the fact that humans are made of dust and to dust you shall return.
- First Sunday of Lent- Celebrate God’s creation by telling stories, singing, and praying about God’s creation whether alone or with family members. Try to pick up dirt on your way to Church or around the house.
- Second Sunday of Lent- Touch the soil and get your hands dirty, in order to appreciate God’s wisdom and miracle of creating you from the dust. Say a prayer of thanksgiving for your life and God’s creation.
- Third Sunday of Lent- Tell people about the places and portions of the environment that have been abused in your neighbourhood and what you want to lead them to do together with you. Advocate for the actions which will benefit the environment and all the people around you.

- Fourth Sunday of Lent- Reflect on where the waste products from your house go and who lives closest to those disposal areas. Talk about the people who face environmental challenges, or environmental refuges and what the social ministry of your Church can do to help them.
- Fifth Sunday of Lent- Talk about God's covenant not to destroy the earth and people with flood (Genesis 9:8-10) and what we may do to cause destructive flood to happen to us
- Passion/Palm Sunday- Observe the way the Church gets the palms to wave ~~waving~~, or how trees are cut down to get crowns of thorn, or donkey are rode and abused. What can you tell your and the Church about your observation?
- Good Friday- Reflect on the violence with which our Lord was arrested and condemned in word and deed. Condemn violence in words and deeds against God's creation and fellow humans
- Resurrection of the Lord/Easter- Reflect on the restoration and redemption plan of God's creation. Think and tell of what you will do to join God in His redemptive plan and work for His creation.

#### Observing the World Environmental Day of Emphasis

Show the edutainment video (FOR THE LOVE OF PEACE AND HEALTH-  
[https://www.youtube.com/results?search\\_query=Lawrence+Oladimeji](https://www.youtube.com/results?search_query=Lawrence+Oladimeji)) and or any other environmentally related video resource for believers to watch and discuss.

- (*A participant would be assigned to give a speech for the observance of the World Environmental Day*).

The speech would need to include statements such as:

1. It's World Environmental day...

2. Keep your Environment clean, among other things, to remain healthy and at peace with neighbours...
3. In all your caring, care for the Environment...
4. Make listening pleasant, safe, and healthy...
5. Keep the volume down...

#### Reflection Questions

1. What can you learn from these exercises?
2. How would this exercises shape your perception and relationship with God's creation?

#### Conclusion

It is time for the believers and the Christian Church to become mobilized to live in responsible and sustainable manners, in order to be good stewards of the God-given environment on which their survival also depends. It is time for the believers and the Christian Church to be mobilized to become advocates for the transformation of their environment and societies. This is one of the ways the Church can express Kingdom values and help to enable communities to flourish physically and spiritually. May we be able to fulfill our God-given mission on earth. Amen!

APPENDIX E: QUESTIONNAIRE (Post-viewing questionnaire on general response to the usefulness of the edutainment video)

Africa International University, Institute of the Study of African Realities,  
Karen, Nairobi, Kenya.

Dear Brethren,

This questionnaire is a follow-up on the one you earlier attended to collect data for academic research on, “Environmental Stewardship Campaign Through “Edutainment” for the Promotion of Peaceful Co-existence Among Dwellers of Ibadan City” By “Edutainment” we mean ‘using some degree of entertainment in order to educate.’ You would recall that you have been prepared to attend the video show prepared to campaign for environmental stewardship, after which you would respond to another questionnaire. After you have watched the ‘Edutainment” Home Video titled, ‘FOR THE LOVE OF PEACE AND HEALTH, kindly respond to the questions below as honestly and appropriate as possible. Be assured that, any information supplied as responses to these questions will be treated and managed confidentially. Please, try to return the questionnaire after you have responded to it. Again, thank you for your attention. God bless you.

Thanks.

PART ONE- RESPONDENT’S PARTICULARS

1. Gender: Male \_\_\_\_\_ Female \_\_\_\_\_

2. Name of the Local Government Area where you are

Resident \_\_\_\_\_

3. Contact: Phone \_\_\_\_\_

Email \_\_\_\_\_

PART TWO- OPINION RECORD OF THE EFFECTS OF EDUTAINMENT HOME VIDEO ON PEOPLE’S ATTITUDES AND RESPONSES TO ENVIRONMENTAL CARE AND PEACEFUL CO-EXISTENCE.

Please, indicate your honest experience on the following statement and tick (√) as appropriate where requested. SA= Strongly Agree; A=Agree; D=Disagree; SD=Strongly Disagree

S/N	PARAMETERS	SA	A	D	SD
1.	People, including me, are greatly influenced by the power of media, especially the Television entertainment.				
2.	One of the effective ways to expose careless attitudes and responses of people to the care of the environment is through media entertainment.				
3.	There are certain careless attitudes to the care of the environment I did not consider unhealthy before the presentation of “FOR THE LOVE OF PEACE AND HEALTH,” an Edutainment Home Video on environmental stewardship.				
4.	Many people in Ibadan City are guilty of careless attitudes to environmental care, as displayed in “FOR THE LOVE OF PEACE AND HEALTH” Home Video.				
5.	The Television entertainment employed to teach environmental education through the Edutainment Home Video has greatly influenced a change of attitude to the care of				

	the environment in me and others who watched it.				
6.	“FOR THE LOVE OF PEACE AND HEALTH,” the Home Video on environmental stewardship has the capacity of changing people’s careless attitudes to the environment, and creating in them a culture of responsible stewards of the environment.				
7.	The Home Video, “FOR THE LOVE OF PEACE AND HEALTH,” with its capacity to change people’s attitudes to the environment, has the power of influence to curb conflicts emerging from the environment and promote healthy social relationships and peaceful co-existence among dwellers of Ibadan City.				
8	As a Religious Leader (Tick as Appropriate= [ ] Pastor, [ ] Imam), I will invite the LiBAI team to give a teaching on environmental stewardship and peaceful co-existence to my congregation; and henceforth put it in our Assembly’s mission statement and yearly emphasis.				
9	I will buy a copy of “FOR THE LOVE OF PEACE AND HEALTH” for my family members to watch, in order to mobilize in				

	them a change of attitude to the care of the environment and peaceful co-existence.				
10	As a community leader, I will organize a monthly environmental cleaning exercise, in order to create a culture of responsible stewardship of the environment in my community.				
11	As a political office holder, I will raise a team or cadet of “environmental watch” within my constituency, which would go round to ensure that the environmental laws are kept, in order to curb conflicts that may emerge from careless attitudes to the care of the environment.				
12	Some of the conflicts that could emerge from people’s attitudes to the care of the environment are no doubt being curbed, especially with those of us who have watched this video, “FOR THE LOVE OF PEACE AND HEALTH.”				



APPENDIX F: LETTER OF INTRODUCTION AND REQUEST TO THE  
CHAIRMAN OF THE CHRISTIAN ASSOCIATION OF NIGERIA (CAN),  
IBADAN SOUTH WEST LOCAL GOVERNMENT

Lawrence O. Oladimeji,  
10B, Iyanu-Oluwa Estate,  
Airport Road,  
Ibadan.

February 4, 2015.

The Chairman,  
Christian Association of Nigeria (CAN),  
Ibadan South West Local Government,  
Aleshinloye – Ibadan.

Sir,

LETTER OF INTRODUCTION AND REQUEST

Loving greetings to you and family. I am a student at the Institute of the Study of African Realities, of the Africa International University, Nairobi, in Kenya. I write to inform you about my research work titled, “Environmental Stewardship Campaign Through “Edutainment” for the Promotion of Peaceful Co-existence Among Dwellers of Ibadan City,” for a doctoral degree of the Africa International University, Nairobi, Kenya; and to also request your help in the administration of questionnaires prepared to collect data for the research.

Please, note that the research intends to use a single group design, with a to-be-purposefully-selected population, which essentially should have its respondents as specified below:

S/N	PARAMETERS	FIGURE
1	Number of Questionnaire to be administered	200
2	Number of Pastors to be respondents	20
3	Number of Community Leaders to be respondents	10
4	Number of Political Office holders to be respondents	10
5	Number of Other Respondents who would neither be Pastors, nor Community Leaders, nor Political Office holders, but should be Christians	160

Sir, I wish to seek your help to encourage the respondents to faithfully attend to the questionnaire and also return them to you within one week, after which I will come back to collect them from you. I also want you to help encourage the respondents to attend a video show to be presented at the Local Government hall when they are invited to come.

Thanks for your attention and cooperation.

Rev. Lawrence O. Oladimeji

