

INTEGRATING ENVIRONMENTAL AWARENESS INTO RELIGIOUS STUDIES AND HUMAN RELATIONS CURRICULA IN NIGERIAN UNIVERSITIES: IMPLICATIONS FOR SUSTAINABLE DEVELOPMENT

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Abstract

Environmental sustainability in university communities is influenced by multiple factors, including religious teachings and human relations. In Nigerian universities, where religion plays a significant role in shaping values and social interactions, religious studies provide a moral foundation that encourages environmental stewardship. Many faith traditions emphasize the ethical responsibility to care for the earth, fostering a sense of duty among students and staff. At the same time, human relations determine how effectively sustainability initiatives are implemented, as collaboration, leadership, and peer influence shape attitudes and behaviours toward environmental conservation. Despite these positive influences, challenges such as weak policy enforcement, financial constraints, resistance to change, and inadequate coordination among stakeholders often hinder sustainable practices in universities. Addressing these challenges requires a comprehensive approach that integrates religious teachings with institutional policies, promotes open dialogue among university members, and enhances leadership commitment to green initiatives. By strengthening sustainability education through faith-based discussions, encouraging collective action through strong interpersonal relationships, and implementing enforceable policies, Nigerian universities can foster a culture of environmental responsibility. This study highlights the interconnected roles of religious studies and human relations in promoting sustainability, emphasizing the need for a holistic approach to environmental conservation in university communities. By leveraging ethical teachings and fostering collaboration, universities can become catalysts for long-term sustainable practices that extend beyond the academic environment.

Keywords: Environmental sustainability, religious studies, human relations, Nigerian universities, environmental stewardship.

Introduction

Religious studies and human relations are essential aspects of university education in Nigeria, shaping students' beliefs, values, and interactions with society. These fields influence how individuals view the world, their responsibilities to others, and their attitudes toward the environment (Korley, 2024). While religious teachings often promote care for nature and stewardship of resources, there are also cases where certain beliefs or practices contribute to environmental challenges. Similarly, human relations, how people interact with each other and their surroundings, play a role in shaping attitudes toward environmental conservation. In many Nigerian universities, religious studies are offered as academic disciplines, and religious groups such as Christian and Muslim organizations are highly active on campuses. These religious institutions often emphasize moral living, compassion, and respect for life, which can encourage environmental awareness and responsibility (Elsayed, Lestari & Brougham, 2023). Many religious teachings highlight the importance of caring for the Earth as a divine creation. For instance, in Christianity, the Bible teaches that humans are stewards of God's creation (Genesis 2:15), while in Islam, the Quran encourages believers to avoid wastefulness and protect nature (Quran 7:31). These teachings, when properly understood, can inspire students and staff to adopt sustainable lifestyles. However, despite the positive messages about environmental stewardship in religious studies, some religious activities can unintentionally harm the environment. Large religious gatherings, such as crusades, revivals, and conferences, often lead to excessive waste generation, including plastic waste, paper materials, and food leftovers (Sangli, 2021). The construction of places of worship within university campuses sometimes results in deforestation, land degradation, and increased energy consumption. Additionally, some religious beliefs discourage certain environmental conservation practices. For example, there are cases where religious groups have resisted scientific climate change discussions, seeing them as conflicting with their faith (Nche, 2020). Human relations also play a significant role in shaping environmental attitudes in Nigerian universities (Akkor & Gündüz, 2017). The way students, lecturers, and university administrators relate to one another and their environment influences sustainability efforts. For instance, when universities promote mutual respect, cooperation, and shared responsibility, students are more likely to engage in eco-friendly activities such as tree planting, waste recycling, and water conservation. However, when there is a lack of environmental awareness in human interactions, people may engage in harmful practices like littering, wasting resources, and ignoring pollution.

Moreover, university policies and administration play a crucial role in balancing religious practices, human relations, and environmental sustainability. Some Nigerian universities have adopted eco-friendly policies, such as banning plastic bottles, promoting paperless communication, and encouraging the use of renewable energy sources (Abenu, Alfa-

Yusufu & Ugochukwu, 2024). However, many institutions still lack clear guidelines on managing the environmental impact of religious activities and social interactions on campus. This study explores how religious studies and human relations influence environmental sustainability in Nigerian universities. It examines the extent to which religious teachings promote or hinder eco-friendly practices and how human relationships shape students' and staff members' attitudes toward environmental conservation. By analysing these factors, the study aims to highlight the need for a more environmentally responsible approach to religious studies and social interactions in universities.

Research Method

This study adopts a qualitative content analysis approach to examine the impact of religious studies and human relations on environmental sustainability in university communities. It will analyse religious texts, university policies, academic publications, media content, and speeches to identify themes and patterns related to environmental responsibility. The analysis follows a thematic content analysis framework, involving open and axial coding to group related ideas and extract meaningful themes. By examining religious teachings, ethical principles, and human relationships, the study aims to reveal how these elements influence environmental attitudes and behaviours within university settings. Contextual analysis will further help understand the broader social and institutional factors shaping these perspectives.

Influence of Religious Teachings on Eco-Friendly Practices in Nigerian Universities

Religious teachings have a profound impact on shaping values, behaviours, and attitudes, including how people interact with the environment. In Nigeria, where religion is a dominant force in daily life, it inevitably influences the way students, lecturers, and university administrators perceive and engage in eco-friendly practices. Given that universities are not just centres of learning but also hubs of social and cultural development, the intersection between faith and environmental responsibility is particularly relevant in these institutions. At the heart of most religious teachings is the idea that humans are caretakers of the earth, responsible for preserving it for future generations (BBC, 2024). In Christianity, the Bible presents a strong case for environmental stewardship. Genesis 2:15, for instance, describes how God placed Adam in the Garden of Eden to "tend and keep it," implying a duty of care rather than exploitation. Many Christian teachings emphasize that harming nature is a form of disobedience, as God's creation must be nurtured rather than destroyed. As a result, students in Christian-affiliated universities are often exposed to these ideas through religious courses, sermons, and faith-based environmental campaigns. Some universities, particularly those with strong religious foundations, encourage tree planting,

waste management and other eco-friendly initiatives as part of their moral responsibility to protect God's creation. Similarly, Islamic teachings also promote environmental responsibility. The Quran warns against wastefulness and encourages moderation in consumption. For example, Surah Al-A'raf 7:31 states: "Eat and drink, but waste not by excess, for Allah does not love the wasters." This idea is reinforced by numerous sayings of Prophet Muhammad, who emphasized the importance of conserving natural resources, even in situations where abundance is present. Some Islamic universities and student groups incorporate sustainability into their daily routines, promoting careful use of water, responsible waste disposal, and respect for nature as an act of worship. These teachings shape the attitudes of Muslim students, many of whom see environmental responsibility as a religious duty rather than just a scientific or ethical obligation.

The influence of religion on eco-friendly practices is visible in various ways across Nigerian universities. Faith-based institutions often integrate discussions on sustainability into their curriculum, encouraging students to think of environmental care as a moral responsibility (Isaac, Oripeloye & Adejo, 2024). Awareness campaigns, organized by religious student associations, frequently highlight the need for responsible consumption, recycling, and energy conservation. Some universities, guided by religious principles, implement strict waste disposal policies and encourage their students to participate in recycling efforts as a way of fulfilling their duty to be responsible stewards of the earth. In such institutions, students are not just taught about environmental issues from a scientific perspective but also from a religious and ethical standpoint, making them more likely to internalize and act upon these values.

Energy conservation is another area where religious teachings influence eco-friendly behaviors in universities (Abraham, Abiola, Omolara & AbdulAzeez, 2024). Institutions that emphasize faith-based principles often promote habits like switching off unused lights, conserving electricity, and adopting renewable energy sources. In some cases, religious organizations within universities push for the use of solar energy as a sustainable alternative, seeing it as part of their duty to protect God's creation. The idea that wasting energy is a form of excess—something that both Christianity and Islam discourage—reinforces the need for responsible energy consumption among students. Tree planting and environmental conservation efforts are also common in universities with strong religious influences. Many Christian and Muslim student groups organize tree-planting events, often linking these activities to religious messages about nurturing the earth. By framing these initiatives within a moral and spiritual context, religious teachings encourage students to take a more personal and meaningful approach to environmental protection. Some institutions have gone as far as establishing environmental clubs rooted in faith-based principles, which further reinforce the connection between religion and sustainability.

Water conservation is another crucial area where religious teachings influence students' behaviour. Both Christianity and Islam place a significant emphasis on the sanctity of water, treating it as a divine gift that must be used wisely. Islamic teachings, in particular, highlight the importance of not wasting water, even when performing ablution for prayers. This principle extends beyond religious rituals, encouraging Muslim students to practice water conservation in their daily lives. Similarly, Christian teachings often remind believers of the significance of water as a symbol of life and purity, reinforcing the need to treat it with care. As a result, many universities with strong religious affiliations promote water-saving policies, urging students to avoid wastage and adopt better water management habits.

Despite the clear influence of religious teachings on eco-friendly practices, there are still challenges in translating these values into consistent actions within Nigerian universities. One of the major obstacles is the lack of strong institutional commitment (Onuorah, 2024). While faith-based universities may include sustainability in their teachings, they do not always implement practical policies that enforce these values in everyday campus life. Without clear environmental policies and structured programs, students may learn about eco-friendly principles without applying them in their behaviours. Another challenge lies in the cultural and economic realities of Nigerian society. While religious teachings advocate for sustainable living, economic barriers often prevent universities from making meaningful environmental investments (Nzeadibe, Onah & Uwaegbute, 2024). Some institutions may struggle to adopt renewable energy sources or establish large-scale recycling programs due to financial limitations. Similarly, students, despite understanding the importance of sustainability from a religious perspective, may not always have the resources or support to engage in eco-friendly practices. There is also the challenge of bridging the gap between teachings and actions. Many students acknowledge the importance of religious principles regarding sustainability but do not always practice them in their daily lives. According to Better Help Team (2025), factors such as peer pressure, convenience, and societal norms can overshadow religious values, leading to inconsistencies in behaviour. For example, while students may participate in tree-planting initiatives organized by their religious groups, they may still engage in wasteful habits in other aspects of their lives. This gap highlights the need for continuous awareness and institutional policies that reinforce sustainable behaviour on a broader scale.

Role of Human Relations in Shaping Students' and Staff Members' Attitudes toward Environmental Conservation

Human relations play a critical role in shaping attitudes and behaviors, particularly when it comes to environmental conservation in educational institutions. In Nigerian universities, the way students and staff interact with each other, their leadership, and their immediate

environment can significantly influence their perspectives on sustainability. Human relations, which involve communication, cooperation, leadership, and shared values, act as a powerful tool in fostering eco-friendly attitudes and encouraging proactive engagement in conservation efforts. One of the strongest ways human relations shape environmental attitudes is through social influence (Dhiman, 2023). People tend to adopt behaviors and values that are reinforced by their peers and colleagues. In a university setting, when students see their classmates engaging in eco-friendly practices—such as proper waste disposal, water conservation, and energy-saving habits—they are more likely to adopt similar behaviors. The same applies to staff members, where a culture of environmental responsibility within departments can encourage others to participate in sustainable actions. For example, if a group of students is actively involved in a recycling initiative on campus, their enthusiasm and commitment can influence others to do the same. Through conversations, encouragement, and shared experiences, environmental conservation becomes a social norm rather than an individual effort. Similarly, when staff members collaborate on sustainability projects—such as planting trees or reducing paper waste—it creates an environment where conservation is seen as a collective responsibility rather than a personal choice.

The relationship between students, staff, and university leadership also plays a crucial role in shaping environmental attitudes (Alsharif & Ofori-Darko, 2024). When university administrators and faculty members actively promote sustainability, it sends a strong message about the institution's commitment to environmental conservation. Policies that encourage sustainable practices—such as reducing plastic use on campus, promoting green energy solutions, or integrating environmental education into various academic disciplines—help shape a culture of responsibility among students and staff. When university leaders engage in eco-friendly practices themselves, such as participating in clean-up exercises or advocating for green initiatives, they serve as role models. Students and staff are more likely to embrace environmental conservation when they see it being practiced at all levels of the institution. This form of leadership by example strengthens the bond between individuals and the university's environmental goals, making sustainability a shared mission rather than an imposed obligation.

According to Ogwezi and Umukoro (2020), clear and continuous communication is another vital aspect of human relations that shapes attitudes toward environmental conservation. Universities that consistently educate students and staff about the importance of sustainability through workshops, seminars, and awareness campaigns are more likely to see positive environmental behaviors. When information is shared in an engaging and relatable manner, it resonates more deeply and encourages people to take action. For instance, environmental clubs and student organizations play a key role in spreading

awareness through social media campaigns, campus events, and advocacy programs. When students receive regular reminders about the impact of their actions—such as the consequences of littering, excessive energy use, or deforestation—they become more conscious of their environmental footprint. Similarly, staff members benefit from institutional efforts that encourage eco-friendly workplace habits, such as reducing paper waste, switching to energy-efficient office equipment, and participating in sustainability initiatives. Moreover, effective communication fosters open discussions where students and staff can share ideas on how to improve environmental practices on campus. When people feel heard and involved in decision-making processes, they are more likely to take ownership of sustainability efforts and integrate them into their daily lives.

The quality of human relationships in universities also influences how well students and staff engage in collaborative environmental projects. When there is a strong sense of community and teamwork, people are more willing to participate in collective efforts, such as campus clean-ups, tree planting, or recycling programs (Oliwia, 2025). Universities that encourage collaboration between different departments, student organizations, and external environmental groups create a network of support that strengthens conservation initiatives. For example, partnerships between students, faculty members, and local environmental organizations can lead to more impactful sustainability projects. Staff members who feel a sense of camaraderie with their colleagues are more likely to participate in university-led environmental initiatives, knowing that their contributions matter. This sense of belonging and shared purpose is essential in maintaining long-term commitment to sustainability.

Impact of Religious Studies and Human Relations on Environmental Sustainability in University Communities

The impact of religious studies and human relations on environmental sustainability in university communities is profound, as these factors influence how students and staff perceive and interact with their surroundings. In Nigerian universities, where religion and communal relationships shape everyday life, these influences are particularly strong. Religious teachings often emphasize stewardship and care for the earth, while human relations determine how effectively individuals collaborate to achieve sustainability goals. When these elements work together, they create a university culture where environmental consciousness becomes part of daily life rather than just an administrative policy. Religious studies provide a moral and ethical foundation that encourages sustainable behavior. Many religious teachings promote the idea that humans are caretakers of the earth, responsible for preserving its resources for future generations (Isaac, Oripeloye & Adejo, 2024). In Christianity, for example, biblical teachings highlight the duty of humans to "tend and keep" the earth, reinforcing the idea of environmental responsibility. Similarly, Islamic teachings

discourage wastefulness, emphasizing the importance of moderation and respect for nature. Traditional African religions also hold beliefs that emphasize harmony with nature and the sacredness of the land. When students engage with these teachings through religious studies, they develop a sense of duty that extends to environmental conservation.

Beyond theoretical teachings, religious influence is also seen in student-led initiatives. Faith-based organizations in universities often take on roles in promoting sustainability through tree-planting drives, waste reduction campaigns, and climate change awareness programs (Achunike, Yilben, Gotau & Asadu, 2024). These groups create a sense of collective responsibility, encouraging students to see environmental conservation as a moral obligation rather than just a scientific or policy-driven necessity. In some cases, religious leaders within universities play a role in shaping students' attitudes, reinforcing sustainability as a spiritual duty that aligns with faith-based values. However, knowledge and motivation alone are not enough to achieve lasting environmental sustainability. The way people interact within university communities plays a crucial role in determining how well sustainability initiatives are implemented. Strong human relations ensure effective communication, collaboration, and coordination among students, lecturers, and administrative staff. In universities where there is open dialogue between students and the administration, sustainability programs are more successful because people feel heard and included in decision-making. When students can engage with university authorities to advocate for green policies—such as improved waste management systems, water conservation efforts, and eco-friendly infrastructure—environmental sustainability becomes a shared effort rather than an imposed directive.

Leadership styles within universities also shape environmental outcomes (Emma, 2024). Administrators who prioritize sustainability and actively engage students and staff in environmental programs create a culture where green practices become the norm. When deans, vice-chancellors, and lecturers take an active interest in environmental issues, students are more likely to follow their lead. Conversely, when there is disconnect between university leadership and the student body, sustainability efforts often lack consistency and commitment. Human relations extend beyond administration and leadership to peer influence among students. Social interactions play a major role in shaping behaviors, including attitudes toward the environment. When sustainability becomes a shared value within a student community, individuals are more likely to engage in eco-friendly behaviors. For example, in universities where environmental discussions are common in student gatherings, workshops, and religious meetings, students are more conscious of their waste disposal habits, energy use, and participation in green initiatives. On the other hand, when students see their peers disregarding environmental rules, such as littering or overusing resources, they may adopt a similar careless attitude.

Despite the potential for religious studies and human relations to drive sustainability, challenges persist. Many Nigerian universities struggle with weak policy implementation, where sustainability initiatives exist on paper but are not effectively enforced. Poor coordination between different departments and student groups often leads to fragmented efforts, making it difficult to sustain long-term environmental programs. Resistance to change is another issue, as some students and staff members are reluctant to adopt new practices, especially when they perceive them as inconvenient or unnecessary. Additionally, financial constraints often limit universities' ability to invest in sustainability infrastructure, such as recycling systems, solar energy installations, and green spaces. Nonetheless, when religious studies and human relations work in synergy, they create an environment where sustainability is ingrained in the university culture. Faith-based teachings instill a moral responsibility to care for the earth, while effective human relations facilitate collaboration and engagement. Universities that successfully integrate these elements see students and staff actively participating in sustainability initiatives, not just out of institutional obligation but because they believe it is the right thing to do. By fostering an atmosphere of cooperation, ethical resource use, and environmental awareness, university communities can contribute to a broader culture of sustainability that extends beyond the campus and into society at large.

Challenges in Human Relations and Environmental Conservation in Nigeria

Environmental conservation in Nigeria faces numerous challenges, many of which are closely tied to human relations. The way people interact with one another—within communities, workplaces, universities, and government institutions—has a significant impact on the success or failure of sustainability efforts. While fostering positive human relations can encourage eco-friendly practices, various challenges such as poor communication, weak institutional support, cultural attitudes, and political interests often hinder progress.

1. *Lack of Environmental Awareness and Education:* One of the most significant challenges in human relations and environmental conservation in Nigeria is the lack of awareness and education about sustainability. Many people do not fully understand the impact of their actions on the environment, leading to widespread issues such as deforestation, improper waste disposal, and pollution. In universities, workplaces, and local communities, the absence of consistent environmental education programs means that people are not equipped with the knowledge needed to make informed decisions about conservation. When individuals are not aware of the long-term consequences of environmental

degradation, they are less likely to prioritize sustainable practices in their daily interactions and decision-making.

2. *Weak Government Policies and Poor Enforcement:* While Nigeria has environmental laws and regulations, enforcement remains weak due to corruption, inadequate funding, and lack of political will. This creates a situation where people do not take environmental policies seriously because there are few consequences for violating them. For example, industries and businesses continue to dump waste into rivers and release harmful emissions into the atmosphere, often without any serious penalties. Similarly, illegal logging and deforestation continue unchecked because enforcement agencies lack the resources or motivation to take action. When institutions responsible for environmental protection fail to function effectively, it becomes difficult to foster a culture of accountability and cooperation among individuals and organizations.
3. *Cultural and Religious Perceptions:* In some Nigerian communities, cultural and religious beliefs influence how people perceive environmental conservation. While some religious teachings promote environmental stewardship, others may not prioritize sustainability as a pressing issue. For instance, certain communities view environmental conservation efforts—such as restrictions on deforestation or waste disposal regulations—as unnecessary government interference rather than a collective responsibility. Additionally, some cultural practices contribute to environmental degradation. For example, traditional slash-and-burn farming techniques continue in many rural areas despite their negative impact on soil quality and air pollution. Overcoming these challenges requires a shift in mindset, which can be difficult when cultural and religious beliefs are deeply ingrained.
4. *Resistance to Change and Poor Attitude toward Sustainability:* Many Nigerians resist adopting new practices, especially when they involve extra effort or cost. Environmental conservation often requires individuals and businesses to change their habits—such as reducing plastic use, recycling, or investing in cleaner energy sources—which some see as inconvenient. For example, in universities and workplaces, people may be reluctant to participate in recycling programs or use eco-friendly alternatives because they perceive them as unnecessary or expensive. Without strong motivation, incentives, or visible benefits, people tend to stick to old habits rather than embrace sustainable practices.
5. *Poor Communication and Lack of Coordination:* Effective communication is crucial for environmental conservation efforts, but in Nigeria, there is often disconnect between government agencies, environmental organizations, businesses, and local communities. When information is not properly shared, people remain uninformed about policies, initiatives, or opportunities to engage

in conservation activities. For instance, some environmental projects fail because there is little public awareness or engagement. If universities or corporate organizations launch sustainability initiatives without properly involving students, staff, or employees, participation will be low. Poor communication leads to misunderstandings, lack of trust, and missed opportunities for collaboration.

6. *Economic Pressures and Poverty:* Nigeria's economic challenges also pose a major barrier to environmental conservation. Many people are more concerned with meeting their basic needs than protecting the environment. For instance, in communities where people depend on firewood for cooking because they cannot afford gas or electricity, deforestation becomes inevitable. Similarly, some people engage in illegal mining and logging because they see it as a means of survival. In urban areas, waste management is a major issue because many local governments lack the resources to implement efficient recycling and disposal systems. With poverty levels high, environmental sustainability often takes a back seat to more immediate economic concerns.
7. *Political and Corporate Interests:* Environmental conservation in Nigeria is often compromised by political and corporate interests. Some powerful individuals and organizations benefit from activities that harm the environment, such as oil exploration, deforestation, and industrial pollution. When these interests conflict with sustainability efforts, policies are either ignored or manipulated to serve economic and political agendas. For example, oil spills in the Niger Delta have caused devastating environmental damage, yet oil companies often escape accountability due to their influence over government agencies. Similarly, urban development projects frequently prioritize profit over environmental protection, leading to deforestation, loss of biodiversity, and increased pollution.
8. *Weak Community Participation and Engagement:* Sustainability efforts require strong community participation, but in many Nigerian communities, engagement in environmental initiatives is low. People often feel disconnected from government-led conservation programs, seeing them as top-down directives rather than collective efforts. Without community buy-in, policies and projects struggle to make a lasting impact. For instance, if a local government introduces a ban on single-use plastics without involving market traders and business owners in the decision-making process, compliance will be low. Effective environmental conservation requires collaboration, where individuals feel a sense of ownership and responsibility.
9. *Urbanization and Overpopulation:* Rapid urbanization and population growth in Nigeria put enormous pressure on natural resources, making conservation efforts more difficult. As cities expand, there is increasing demand for land, water, and

energy, leading to deforestation, air pollution, and waste management challenges. In major cities like Lagos and Abuja, overcrowding and poor urban planning result in excessive waste generation and environmental degradation. Public spaces are often littered with plastic waste, and drainage systems become clogged, leading to flooding. Addressing these issues requires both improved infrastructure and changes in human behavior, which can be challenging given the rapid pace of urban expansion.

10. *Inadequate Funding for Environmental Projects:* Many sustainability projects in Nigeria struggle due to lack of funding. Government agencies, universities, and environmental organizations often have limited budgets to implement long-term conservation programs. Without proper financial support, initiatives such as afforestation programs, renewable energy projects, and waste management reforms cannot be effectively sustained. Even in universities, where environmental clubs and research centers could drive sustainability efforts, funding constraints limit their reach and impact. Without adequate resources, it becomes difficult to create awareness, provide incentives, or implement large-scale conservation initiatives.

Conclusion and Way forward

The integration of religious studies and human relations plays a significant role in fostering environmental sustainability in university communities. Religious teachings provide a moral framework that encourages students and staff to see environmental stewardship as a duty rather than a choice. Meanwhile, strong human relations facilitate collaboration, communication, and collective action, ensuring that sustainability efforts are well-coordinated and impactful. When these two elements align, universities create an environment where sustainable practices become part of the community's identity rather than just an administrative goal. However, despite the potential of religious values and interpersonal relationships in promoting sustainability, challenges such as weak policy implementation, lack of funding, resistance to change, and poor coordination often hinder progress.

Addressing these challenges requires a multi-faceted approach that combines education, institutional commitment, and active participation from all members of the university community. Moving forward, universities should strengthen the role of religious studies in environmental education by incorporating sustainability topics into faith-based discussions, seminars, and courses. This will help deepen students' understanding of their moral and ethical responsibilities toward the environment. Additionally, universities must invest in building a culture of environmental consciousness through peer-led initiatives, staff training

programs, and partnerships with religious and community organizations. Administrative policies should also be reformed to ensure that sustainability initiatives are not just theoretical but are actively implemented and enforced. University leadership must take the lead in championing green policies, such as proper waste management, energy conservation, and the adoption of renewable energy sources. Furthermore, fostering a sense of collective responsibility through open dialogue, student engagement, and reward systems for eco-friendly behaviours will encourage lasting commitment to sustainability.

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