Going Green, Living Green and Use of Green Spaces at the Tertiary Institutions of Nigeria

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Abstract

Environmentalists have been warning that human economic and social activities are exceeding the limits of the planet; and man has kept on pushing those limits back with clever and new technologies and unsustainable behavior. This work has tried to show what the concept of Going Green means for university communities using Tai Solarin University of Education as a case study. The entire Ijagun Community was studied because both the university and the historic settlement, the university host community, Ijagun, have grown together since the establishment of the Tai Solarin College of education. The community of Ijagun was toured and so also the university campus (Ijagun Campus). The changing face of the earth was observed and records taken of the human population, plants and animals, vegetal cover, physical development and structures by number and type, road network, pollution, waste generation and its management, etc. The Registry, Establishment, and Works Directorates of the university provided data and information on student registration, staff and the physical structures, layout and development of the campus. A standardized and pretested questionnaire was also used to collect data and information from two categories of subjects: colleagues (10) and 400 Level students (40) from each of the 5 colleges. The work found out that the concept of Going Green and Living Green is not popular particularly among students: Green areas are few, everyone crosses lawns indiscriminately, waste is generated and poorly managed, vegetal cover is fast decreasing, there is no respect for plant and animal life forms, no thought of mitigation measures against global warming and climate change, etc. Generally, the entire environment is vulnerable to environmental degradation, leading to an unsustainable environment. There must be specialized media for educating and training every member of the community to go green and live green. The university itself may have to do more to encourage going green and living green towards attaining a sustainable green academic community.

Key Words: Green, university environment, conservation, sustainable academic community

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Introduction

As assert by Hawken, Lovins, and Lovins (2016) that for decades, environmentalists have been warning that human economic and social activities are exceeding the limits of the planet; and man has kept on pushing those limits back with clever and new technologies; yet, they observe "living systems are undeniably in decline." This apparent conflict need not be so, in fact, there are fortunes to be made in reconciling man's expanding social and economic activities with the living systems. For example, *An Inconvenient Truth* by Al Gore (2006) is about the campaign of a former Vice President of the United States of America to educate the general public about global warming via a comprehensive slide show. The film, which he says has shown more than a thousand times, is an illustrated talk on climate aimed at alerting the public to an increasing "planetary emergency" due to global warming, and shows re-enacted incidents from Al Gore's life story which influenced his concerns about environmental issues.

Gore (2006) argues that if appropriate actions are taken soon, the effects of global warming can be successfully reversed by releasing less carbon dioxide (CO_2) and planting more vegetation to consume existing CO_2. Gore calls upon his viewers to learn how they can help in these efforts. He concluded with the following words:

Each one of us is a cause of global warming, but each one of us can make choices to change that with the things we buy, the electricity we use, the cars we drive; we can make choices to bring our individual carbon emissions to zero. The solutions are in our hands, we just have to have the determination to make it happen. We have everything that we need to reduce carbon emissions, everything but political will. But in America, the will to act is a renewable resource.

Since the release of the film, it has been credited with raising international unrestricted awareness of global warming and reenergizing the environmental movement. The documentary has also been included in science curricula in schools around the world, but has triggered some controversies too (Gupta, 2010; Hill and O'Neill 2008).

In their work entitled *Ready? Set? Green!* Hill and O'Neill (2008) assert that "living green means reversing climate change, and that it also means "protecting children and pets, improving one's own health, and saving money. They say that it does not necessarily demand a radical overhaul of life – just some simple adjustments, such as switching to healthier cleaning products and driving fewer kilometers each week. They posit that "it is the definitive (and recyclable) guide to modern *green living*. It offers solutions to make homes, offices, cars, recreation, tourism, and vacations, production, products and services more eco-friendly." Their work also include advice on how to properly insulate houses, cancel junk mails, and choose fruits and vegetables wisely. There is no doubt that *Ready, Set, Green!* will help to change the future of the

planet and restore balance to daily lives regardless of geographical location and climate conditions (Hill and O'Neill (2008).

Statement of the Problem

The community of Tai Solarin University of Education is growing in its built up area, human population, needs and the phenomena of climate change and global warming kept on threatening. These should have implications for the *Going Green* and *Living Green*, environmental management, sustainability and community life. Though the community is naturally growing and developing like many of human settlements in the west and of course, in Nigeria (Mabogunje, 1981), the university has greatly impacted on the community over the years: There have been massive changes in the landscape, vegetation cover, built-up area, infrastructures, human population and others. The naturalness is greatly obviously depleted. The carrying capacity is being over stretched. The environment is consistently degrading. It is not unlikely that the trend will continue as there are no mechanism for check-mating. These have significant implications for sustainability and Environmental Education.

Objective of the Study

The objective of this study is to unravel what the concept of *going green* and *living green* means for university environment, using Tai Solarin University of Education, Ijagun, Ogun State in Nigeria as a case study; and make suggestions for sustainable *going green* and *living green* in an academic community. Indirectly, the entire Ijagun Community was studied because both the university and its historic settlement, the host community, have grown together over the years. Specifically, the work:

1. Examined what understanding the community of Tai Solarin University of Education has of *going green* and *living green*;
2. Examine the challenges of *going green* and *living green* in the academic community of the Tai Solarin University of Education, Ijagun, Ogun State, Nigeria; and
3. Make suggestions for *going green* and *living green* in the academic community (Tai Solarin University of Education) and in any academic institution.

The work looks at both the university campus and its host community, Ijagun and immediate environ together since both have growth together since the inception of the College of Education. Ijagun is the University and the university is Ijagun.

Research Questions

The following research questions were answered for the purpose of pursuing the objectives therefore:

1. What is the perception of *going green* and *living green* to the university community?

2. What are the challenges of *going green* and *living green* in the university community?
3. What are the contemporary practices of *going green and living green* in the university community?

The Community of Tai Solarin University of Education

Ijagun is one of the adjoining villages south of Ijebu-Ode. It is in Odogbolu Local Government Area of Ogun State, Nigeria. The town is about 100 kms away to Lagos Metropolis in the south and almost the same distance to Ibadan, that is, to the north. It is situated on the Ewekoro Formation and the soil is lateritic clayish. The climate is tropical continental. The rainfall is not less than 1,500 mm and spreads for a period of about eight months, April to November. The dry season (December to March) is when harvesting of crops and preparation for the next planting season are done.

Ijagun lies within the high rain forest of southwestern Nigeria, but the natural vegetation has been cleared for human settlement, cemetery, transportation network, educational land use, agricultural land use and other uses. What therefore remains substantially is secondary vegetation and cultigens.

The history of the community is relatively long and the sources are diverse. But all the sources have it that it was a farmstead inhabited by an Ijebu group, a very long time ago. Other adjoining settlements are Ijele, Imaweje, Idagbo, Igido-Ogbo, Oke Lamuren, Iwapa and Odo Gamaji. The population of each of them is, by the 2006 head count, less than 2,000 people (National Population Commission, 2006). A good proportion of the indigenes work and live outside the community, that is, in Ijebu-Ode, Abeokuta, Ibadan and Lagos Metropolis and beyond, but they usually come around during Charismas and New Year, Esther, Eid-El Kabir and Ed-El Muluid to celebrate with their loved ones. During such festival periods, and when the university is in session, is when the community experiences its optimal though spontaneous population that is made up of more youths than the aged and children.

Table 1 shows the increasing number of student population over the years, 2005/2006-2015/2016. The table shows that the student population in the community was 12,338 in the 2005/2006 session. It was only lowest in 2008/2009 (5,512) but as high as 14,324 in 2015/2016 session. It thus means that the student and staff population put together could constitute over 75% of the human population in the community, as it is, at its current optimum.

Table 1

Student Registration, 2005/2006 - 2015/2016 Academic Session.

Session	*Males*	*Females*	*Total*
2005/2006	4925	7431	12,338
2006/2007	5118	8405	13,523
2007/2008	4403	6411	10,814
2008/2009	1890	3844	5,512
2009/2010	4296	6208	10,501
2010/2011	4014	5876	9,890
2011/2012	3922	6404	10,326
2012/2013	3682	6010	9,692
2013/2014	N/A	N/A	11,273
2014/2015	53/89	6984	12,373
2015/2016	6114	8213	14,324

Source: Directorates of Academic Planning, Quality Assurance and Research, Tai Solarin University of Education, Ijagun, Ijebu-Ode, Nigeria.

The community, made up of Christians, Muslims, African Traditional Religion practioners and atheists adherents, is peaceful and law-abiding. The population of both Christians and Muslims is almost equal; but both are far more than 95.20% of the entire population. There are churches and mosques and shrines of gods and goddesses within and around the community. However, the shrines are decreasing in number and now practically exist only in the shadow of their pasts.

The major occupation is agriculture, with cassava, maize and vegetables as their major food crops. Cocoa and oil palm trees that are sparingly cultivated make little or no impact in the socioeconomic lives of the indigenes who are well known traders (Mabogunje, 1980).

The establishment of the College of Education in Ijagun in the early 1980s ushered in the community's new look, status and major attributes of an educational community much of which (new look) has been gradually growing and getting more pronounced as the years go by. The student population that was about 2,000 at the inception of the College of Education, doubled with the metamorphosis of the College of Education to a University of Education (the first in Nigeria). Apart from the student population, over 38.45% of who reside in Ijagun, there are academic, non-academic and ancillary staff of the University that number over 1,000 people. Suffice to say that the University has opened up the community for additional trade and commerce, translating into a great improvement in transport and communication. Mobile phones are now freely used in every nook and cranny of the community with businesses in the sales of cell phones and airtime forming part of the trade and commerce now. Telephone masts

are now a significant feature of the landscape.

The built-up area has increased by over 500.00%, that is, between 1980 and 2015. Whereas there was only one access road, that is, the road from Ijebu-Ode that passes through to Imaweje and Ijele before, now the University has opened up another road that makes access to Ijebu-Ode through a dual carriageway possible. The number of roofs/houses has tremendously increased from less than 200 units to over 1,000 units in Ijagun though the University owns the best, the most colourful and the most gigantic of the buildings. As the student population soars so also the number of residential buildings and the number of academic and administrative buildings on the campus. Waste, particularly around students' residential areas, has also soared and it is becoming problematic.

However, lack of basic infrastructures, namely pipe-borne water, lock-up shops, hospitals and maternity homes, post office, police post and other facilities is a setback for further sustainable growth and development. Thus, the community is fervently yearning for government intervention in the provision of social services and infrastructures.

The philosophy of the university is "to train teachers who are proficient in their respective disciplines and concomitantly possess vocational skills and entrepreneurial capabilities to achieve the required human capital for all-round development. This will be in reference to students' capacity for scholarship development that recognises dignity of labour, personal integrity and selflessness." The *mission* of the university states thus:

to enhance the quality of teaching and learning and continuously update the methods and skills of knowledge providers by equipping them with modern technology and services delivered by skilled and motivated members of staff to meet the contemporary and future needs of Nigeria with the capacity to compete globally.

In all respects, socially, and in environmental management, the community should be able to leverage on these endowments for sustainable living and development of Ijagun as a host for the university. The foregoing has demonstrated the changes occurring in the community of Ijagun and the university, but what does the concept of *Going Green* and *Living Green* mean to the academic/rural community; and how much of *Green* can be observed in Ijagun and on the university campus for sustainable environment bearing in mind the threatening climate change and global warming?

By and large, the question is: what are the implications of the above development for the environment, *Going Green* and *Living Green*, environmental management, sustainability and community life? The community is naturally growing and developing like many other human settlements in western Nigeria and, of course, in Nigeria generally; and the university has greatly impacted on the host community over the years: There have been massive changes in the landscape, vegetation, built-up areas,

infrastructures, human population etc. It seems there is no *naturalness* anymore. The carrying capacity of the ecosystem is being overstretched. The environment is consistently being degraded, and it is not unlikely that the trend will continue as there are no mechanisms for checking the damage. This, certainly, has significant implications for sustainability and for environmental education.

Methodology and Limitations

It is a tremendous advantage that the researcher has been part of the community since the inception of the College of Education in Ijagun through the transition to the university status of the institution. That enabled the work to leverage on her experience of the changing environment of the community. In addition, the entire community of Ijagun was toured, so also the university campus (Ijagun Campus). The changing face of the earth (the environment) was observed and records were taken of the human population, plants and animals, vegetal cover, development in structures by number and types, road network, pollution, waste generation and management, etc. The Registry, Establishment and Works Directorates of the University provided data and information on student registration, the staff (academic and non-academic), the physical structure, layouts and development of the campus. A standardised questionnaire was also used to collect data and information from two categories of subjects: (1) 10 colleagues (academic and non-academic) who were part of the community since the inception of the College of Education; and (2) 40 400-level students, from each of the 5 colleges of the university.

The work could not access topographical maps of the community that would have given a sequence of changes in the topography over the years. But records from the Works Directorate of the university and the over 35 years of experience in the community of the researcher adequately supplemented for these.

Results and Discussion

Community Understanding of the Concept:

The concept of *Going/Living Green* is "Fully Understood" by only 5.24% of the respondents, "Well Understood" by 7.4% and "Understood" by 10.00%. It was "Partially Understood" by 14.76%, "Not Understood" by over one-fifth, that is, 21.90%; and as much as 35.24% "Don't Know." Cumulatively, less than 40.00%, that is, 37.14%, together, picked "Fully Understood," "Well Understood," "Understood" and "Partially Understood." Inversely, over 50.00%, that is, 62.86% are either "Others," "Don't Know," or "Not Understood" (see Table 2).

Table 2
Understanding of the Concept of Going/Living Green

Understanding of Going Green	*Frequency*	*Proportion (%)*	*Cumulative Percentage*	*Inverse Cumulative % Proportion*
Fully Understood	11	5.24	5.24	100.00
Well Understood	15	7.14	12.38	94.76
Understood	213	10.00	22.38	87.62
Partially Understood	31	14.76	37.14	77.62
Not Understood	46	21.90	59.04	62.86
Don't Know	74	35.24	94.28	40.96
Others (Specified)	12	5.72	100.00	5.72
Total	*210*	*100.00*		

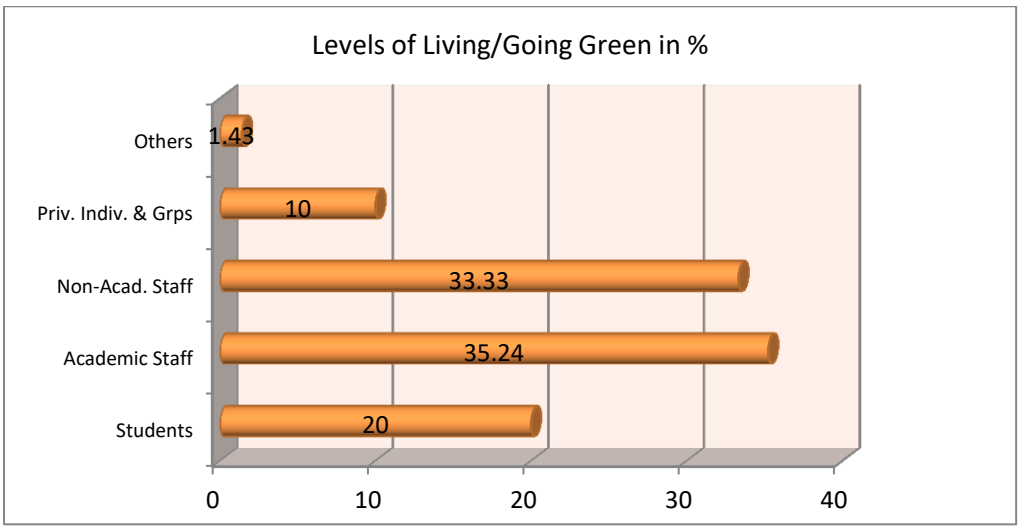

Fig. 1: Extent of Knowledge of the Concept of *Living/Going Green* in the University Community

Figure 1 shows that only 20% of the students have *Gone/Lived Green*. 10% of Private Individuals and Groups have been *Living* and *Going Green*. 33.33% of the Non-Academic Staff and 35.24% of the Academic Staff have *Gone Green* and are *Living Green*. These figures are highest among the Academic Staff (35.24%), while Private Individuals and Groups (except others [1.43%]), 10.00% are the least.

Environmental Interaction, Living Green and Damages

21 ways by which members of the community have lived, interacted and damaged the environment between 1980 and 2014 were pre-determined and summarised. One of them was ambiguous and consequently rejected and thus reduced the number of the pre-determined variables by one. They were all estimated and express in percentages. The "Human Population" has increased by about 75.00%, the "Built-up Area" by 85.00%, "Facilities and Amenities," 30.00%, "Pollution," 70.00% and "Waste Generation and Poor Management," 85.00%. Others, "Level of Income" (65.00%), "Religious Centers," (65.00%), "Environmental Degradation" (55.00%), "Cemetery Areas" (30.00%), "Road Network" (including streets, roads, paths, lanes, etc.) (65.00%), "Communication" (75.00%), "Physical Structure" 85.00%, "General Level of Literacy" (65.00%) and "Consumptions" (94.00%) have all increased over space and time. Conversely, "Waste Management" (-55.00%), "Animals and Pet Live Forms" (-35.00%), "Animal and Plant Species" (-25.00%), "Vegetal Cover" (-35.00%), "Green Areas" (-30.00%), and "Environmental Sanitation" (-45.00%) have all reduced and or deteriorated by significant proportions over space and time (see Figure 2).

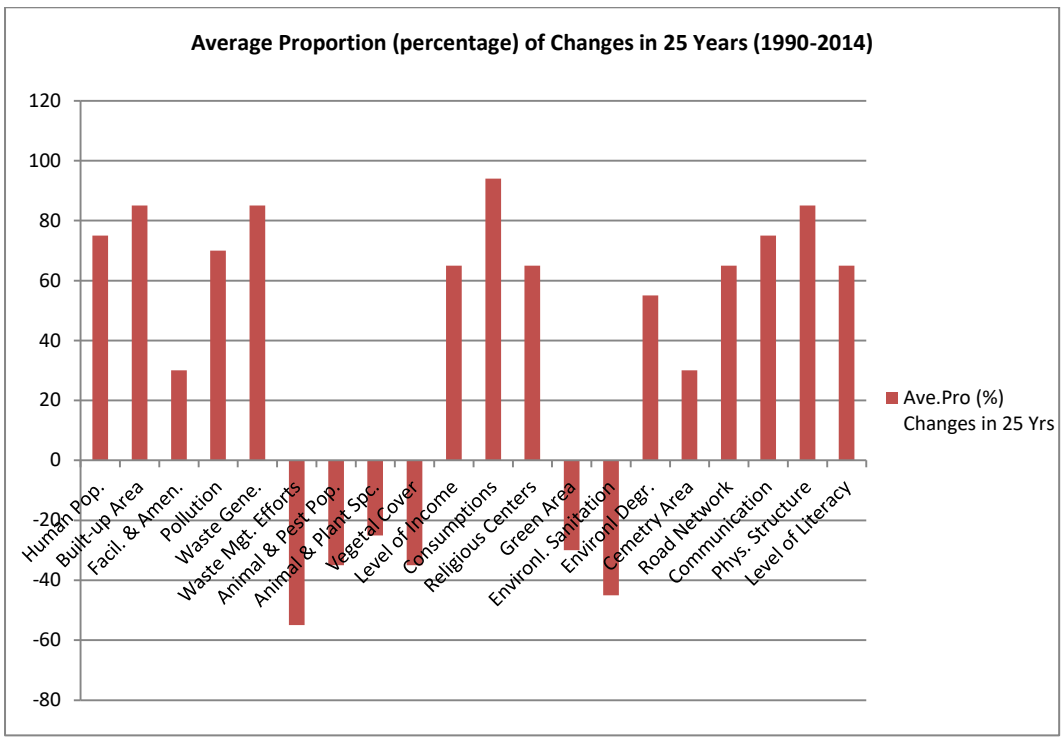

Fig. 2: Estimated Average % Proportion of Changes in the Physical environment in 25 Years (1990-2014)

Specifically, Table 3 shows generic roles the community has played towards *Going Green* and *Living Green.* 36 alternatives derived from literature (Al Gore, 2006; Aderogba and Bankole, 2016; Grove, 1997; Gupta, 2010; Hill and O'Neill, 2008; Lambin, Turner, Geist, Agbola, Angelsen, Bruce, Coomes, Dirzo, *et al*, 2001; Team Treehugger, 2014; Worldwatch Institute, 2006; 2009; 2010) were put across to the 210 subjects, though some of the alternatives are similar and interrelated. Each respondent picked more than one choice. Less than 10.00% had participated in "Sustainable Management of Waste" (4.29%), "Planting of Windbreakers" (6.19%), "Keeping and Maintenaning Green Lawns" (1.43%), "Teaching and Educating Adults and Youths" (8.57%), "Educating Adults" (3.33%), Prevention and Elimination of Bush Burning" (3.33%), "Use of Natural Resources" (5.24%), "Use of Eco-friendly Products" (8.10%), "Ensuring Ecological Balance" (3.81%), "Respecting Plant and Animal Life Forms" (2.38%), Consumption of Local/Primary Goods and Services" (9.05%), "Protection of Watersheds" (0.95%), "Practising Sustainable Cultivation of Crops" (3.33%), "Avoidance of Pollution" (7.14%), "Eating/Buying Only Required Goods and Services" (5.23%), "Reducing Green House Gas (GHG) and Effects" (3.33%), "Conserving/Saving Energy" (8.10%), "Consuming Only Organically Grown/Produced Goods" (4.76%), "Buying/Consuming Only Required Goods and Services" (5.24%), "Adopting Green Driving Practices" (6.19%), "Reducing Waste" (7.62%),"Use of Environmental Friendly Materials Only" (1.90%), "Use of Green Goods and Services Only" (3.81%), "Campaign for *Going Green/Living Green* (1.43%), "Eating Fruits and Vegetables" (9.05%), "Use of Energy Saving Bulbs and Machines/Systems" (8.57%), "Putting an End to Uncontrollable Use of Chemicals" (3.33%), "Putting an End to Uncontrollable Use or Destruction of Vegetation" (4.29%) and "Avoiding Crossing through Lawns" (5.71%).

Others (Specified)" (30.95%), "Planting of Flowers" (14.76%), "Reduction in Paper Consumption" (27.62%), "Avoiding Printing of Junks" (41.90%), "Less Driving and Burning of Fuel" (18.57%), "Keeping Green Areas" (13.81%) and "Planting of Ornamental Plants (10.00%) are highest activities/roles played towards *Going/Living Green* though there may be some other explanations for the high proportions.

Table 3
Selected Generic Roles the University community has played towards Going/Living Green

Roles Played Towards Going Green	*Frequency*	*Proportion (%)*
Sustainable Management of Waste	9	4.29
Planting of Windbreaks	13	6.19
Keeping and Maintenance of Green Lawns	3	1.43
Planting/Cultivation of Cover Crops	11	5.24

Planting of Ornamental Plants	21	10.00
Teaching/Educating Youths	18	8.57
Prevention/Elimination of Bush Burning	7	3.33
Keeping Green Areas	29	13.81
Use of Natural Resources	11	5.24
Use of Eco-friendly Products	17	8.10
Less Driving and Burning of Fuel	39	18.57
Ensuring Ecological Balance	8	3.81
Respecting Plant and Animal Life Forms	5	2.38
Consumption of Local Goods and Services	19	9.05
Protection of Watersheds	2	0.95
Practising Sustainable Cultivation of Crops	7	3.33
Avoidance of Pollution	15	7.14
Eating Buying Only Required Goods and Services	11	5.23
Reducing Green House Gas (GHS) and Effects	7	3.33
Conserving Energy/Saving Energy	17	8.10
Consuming only Organically Grown/Produced Goods	10	4.76
Consuming only Required Goods and Services	11	5.24
Adopting Green Driving Practices	13	6.19
Reducing Waste	16	7.62
Use of Environmental Friendly Materials only	4	1.90
Use of Green Goods and Services only	8	3.81
Campaign for Going Green/Living Green	3	1.43
Eating Fruits and Vegetables	19	9.05
Use of Energy Saving Bulbs and Machines/Systems	18	8.57
Educating Adults	7	3.33
Putting an end to Uncontrollable Use of Chemicals	7	3.33
Putting an end to Uncontrollable Destruction of Vegetation	9	4.29
Avoiding Crossing through Lawns	12	5.71
Avoiding Printing of Junks	88	41.90
Reduction in Paper Consumption	58	27.62
Planting of Flowers	31	14.76
Others (Specified)	65	30.95

Similarly, Figure 3 shows an estimation of levels of achievement/participation in *Greening* the environment. The subjects are grouped into six: "Private Individuals and Groups," "Students," "Academic Staff," "Non-Academic Staff," "Unions," "The University (Management)"; and a seventh one, "Others." The level of achievement of

"Others" and the "Unions" is just 3% each. "Non-Academic Staff" and "Students" attained 4.00%. The "Academic Staff" achieved 7.00%, while "Private Individuals and Groups" achieved 21.00%.

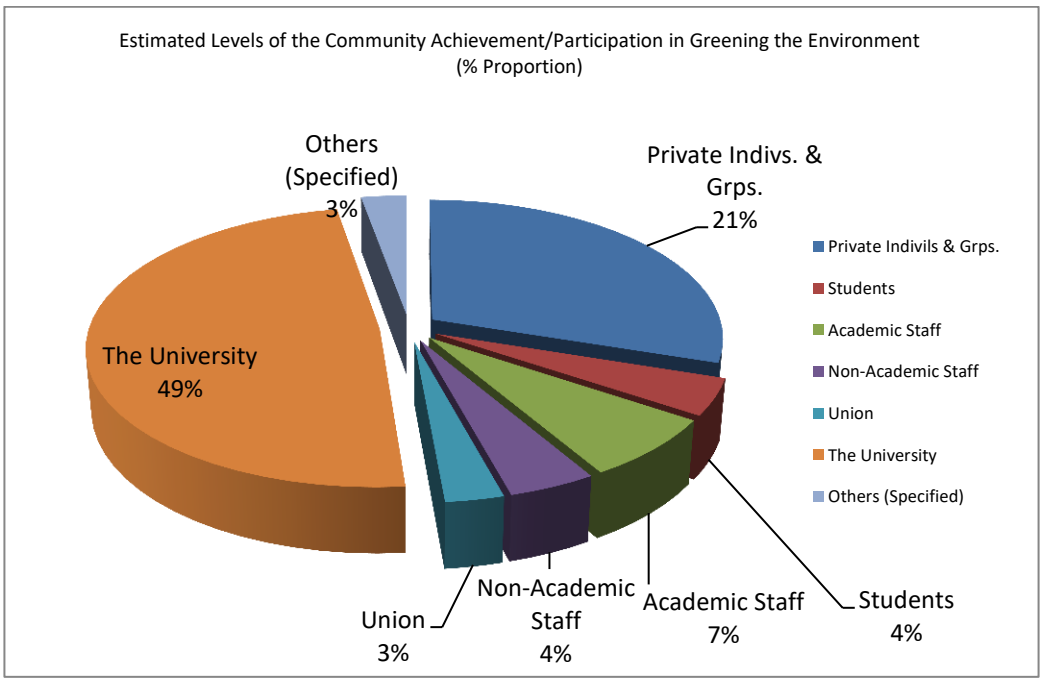

Fig. 3: Estimated Levels of Community Achievement/Participation in Greening the Environment

The "Private Individuals and Groups" should include those students in hostels and other individuals who have planted ornamental plants and flowers around their hostels and places of abode; minimize and manage waste; and consistently advocate against pollution. The University, through the culture and practices of beautifying the environment of each block of buildings on the campus, roads and paths has achieved 49.00%, that is, the highest. To mark the Student Weeks, students of Geography and Environmental Management do give lectures, talks and campaign about *greening* the environment and *living green.*

A non-academic staff member of the university who transited from the College of Education (to the university) strongly stated and made suggestions that:

> Flowers were planted to beautify the environment, and the ornamental plants had existed even before the takeoff of the University, but there seems to be no addition, no modification. Care

> for the beautification of the environment and or greening the community is not the primary concern of the university now …. All of us can collaborate to mitigate the effects of climate change and global warming. [We should] plant more trees and shrubs, create lawns and paths, …. prevent trampling on grass areas, reduce waste and develop sustainable waste management behavior, etc. A quick and subtle suggestion: Why don't we create paths across those lawns that everybody is trampling upon? It takes us virtually nothing to do that!

In a similar way, a 400-level student of the College of Humanities laments on the status of *Going Green* and *Living Green* at the halls of residence (among the indigenes) and on campus generally as follow:

> *Going/Living Green* is not the issue but this community is made up of the indigenes, the staff (academic and non-academic), students and visitors [the latter of who are minute in proportion]. …. We are many. We are all culprits: No [one has] respect for the plants and flowers; we don't admire them at all; we trample on grass and cross lawns anyhow! Flower beds are not respected either. Waste is indiscriminately generated and poorly managed; [waste] generation and [the] effects of Green House Gas (GHG) are unabated and noticeable. We [students] buy and consume as if the end has come (as long as there is money). We travel again and again [often]. …. Often, vegetal cover has been replaced by bare ground. The wind raises dust in the dry seasons and rain leads to marshy grounds. …. Our residential places are worse: No regular supply of water, people defecate around houses and along roads and paths. Environmental sanitation is very poor. …. All of us can be part of gentrification [rejuvenation], *Going Green* and *Living Green*. It is a matter of policy and determination. Everybody needs to be purposefully educated too. The school has to teach every student about climate change and global warming and the impacts.

A 100-level female student of Agricultural Science felt disappointed about the environment he met on resumption as a student and heaps the blames on the student and the university authority as following:

> 'Am disappoint for the way student behave: we drop dirt (pieces of papers, sachets of water, nylon of bread, food left over, kitchen remains, rags, etc.) anyhow and we care least about where we pass through on the campus. …. The make-up of some of us ladies is exaggerated, odd and could be injurious to the body. …. I have never

> seen anybody correcting anyone. …. In our residences, some tune radio and television volumes to the highest. The university must come up with environmental policies and programmes that should involve every stake holder; and subsequently impose penalty on environmental defaulters. It is expected that we should think green, live green and adapt.

Going green is making more environmentally friendly decisions such as to "reduce, reuse and recycle." And there are a number of reasons for Going Green as LoveToKnow Corporation (2016) specifies three main reasons, namely:

a. Endangered animals, deforestation, global warming and growing landfills are having a detrimental effect on planet earth, and some day may make the planet a very unpleasant place to live;
b. Going green involves taking steps to minimize the damage humans are doing; to live an environmentally responsible life, and to make choices that will help preserve the earth and its non-renewable resources instead of destroying them; and
c. By eating natural, organic, locally produced foods, you save on carbon emissions, limit the use of dangerous pesticides and have a healthier meal.

The Corporation also gave two examples thus:

1. When you switch your light bulbs to compact fluorescent lamps and start recycling; and
2. It is to recycle and buy recycled products.

However, the foregoing has established that the understanding of the concept of *Going Green* and *Living Green* is ridiculously low in the university community, while actions that negate the ideal are high. The changes, positive and negative, that have occurred in the community are enormous. Consequently, directly and indirectly, there is pollution of land, water and air; there is loss of energy irrespective of the source(s); waste is massively generated and poorly managed; the level of conservation of the resource endowment (tangible and intangible, exhaustible and inexhaustible) is perceptibly low; and the ecological balance of the earth is not protected. Any positive roles played by individuals and groups and the university are considerably low. Though the University has hitherto played some leading roles in *Going Green* and *Living Green*, it is laying back; and much more could be done.

Team Treehugger (2014) gives explicit reasons for *Going Green* and describes Top Ten Tips for *Going* and *Living Green* (Team Treehugger, 2014). Similarly, Wise Bread, (2010) outlines 30 Easy Ways to *Go Green* in offices (and in a university community). Also, the Appendix describes 10 Ways to *Go Green* and *Save Green* ((Worldwatch Institute, 2010). These may be adequately considered as quite sufficient for *Going Green* and *Living Green* in any human community (Lieberman, 2013; Stohr,

2013; Malone, 1999; Cheng, 2013; Dala Lama, 1990) and in a university community in particular.

Conclusion

The concept of *Going Green* and *Living Green* is more or less alien to over 50 % of the respondents to our questionnaire in the community of Tai Solarin University of Education. The community is consistently increasing in human population, built-up areas, and human activities. The impact of climate change and global warming did not isolate the community unaffected (Inter-Governmental Panel on Climate Change (IPCC), 2007). The community is therefore getting more and more vulnerable to environmental degradation and deterioration.

There is a need for a reduction in pollution (of land, water and air), conservation of energy (regardless of the source[s]), reduction in the level of unwarranted consumption and waste generation, conservation of resources (tangible and intangible, exhaustible and inexhaustible), and protection of the ecological balance of the environment. To start with, there must be massive environmental education, and gentrification, and only the University can take the lead.

Recommendations

The principles of the five Rs inherent in environmental protection and management, though complex and interrelated, are imperative for protecting the community from affordable environmental damage, as well as helping to ensure that living in the community is viable and sustainable. The onus is, however, on the individuals, the students, university in-house unions and the university to collaboratively work and comply with the principles of *Living* and *Going Green.* A man cannot give what he does not have. The university must make Environmental Education a must for every student. The program of study of every student must include *Environmental Education*, and made compulsory, though it may not be a unit carrying course. In this way, the students (and indirectly the community) will be educated and well informed about their environment; and even armed with the tools and techniques of teaching, caring and *Going/Living Green.* In the same vein, the university may have to extend its Corporate Social Responsibility (CSR) to the entire Ijagun Community – it is an inclusive part of the university and it is within this part that over 75% of the students reside. Thus, the university may have to design, develop and deliver programs to the youth and adults alike on the concept of Going/Living Green and its significance or benefits. The Appendix could be a robust background to the scheme.

All members of the community, academic, non-academic and others must be made to be participants in the programme/schemes of *Going/Living Green.* Tree planting by students, lecturers, non-academic staff, in-house unions, visitors; as well as campaigns, competitions, debates, public lectures, debates, etc. will go a long way to educate and inform the public about the concept and scheme of *Going Green* and *Living*

Green. This paper is of strong opinion that: (1) *Environmental Education* must be part of the university curriculum for every student; and (2) Orientation of students must include lectures/talks/discussions/debates on *Going Green* and *Living Green*. It may not be without cost however, but the benefits will outweigh the cost. As asserted by Abler, Adams and Guold (1976), for the environment to change and man's roles to bring this about is circularly causal: As the days (and seasons) pass by, there are changes, alterations, modifications and additions to and or subtraction from the surface of the earth (of the community). The onus is therefore on all stakeholders to adjust and intensifying the greening activities for community sustainability.

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Appendix

10 Ways to Go Green and Save Green

How can we live lightly on the Earth and save money at the same time? Below is the idea of the Worldwatch Institute, a global environmental organization. The organization share ideas on how to ***GO GREEN*** and ***SAVE GREEN*** at home and at work. Climate change is key. There are many of the steps to take to stop climate change and make lives better.

The following are the 10 simple things that could be done to help reduce human environmental impact, save money, and live a happier, healthier life though some sound advanced for most African communities.

1. **Save energy to save money**.
    - Set your thermostat a few degrees lower in the rainy season and a few degrees higher in the dry season to save on heating and cooling costs.
    - Install compact fluorescent light bulbs (CFLs) when your older incandescent bulbs burn out.
    - Unplug appliances when you're not using them. Or, use a "smart" power strip that senses when appliances are off and cuts "phantom" or "vampire" energy use.
    - Wash clothes in cold water whenever possible. As much as 85 percent of the energy used to machine-wash clothes goes to heating the water.
    - Use a drying rack or clothesline to save the energy otherwise used during machine drying.
2. **Save water to save money.**
    - Take shorter showers to reduce water use. This will lower your water and heating bills too.
    - Install a low-flow showerhead. They don't cost much, and the water and energy savings can quickly pay back your investment.
    - Make sure you have a faucet aerator on each faucet. These inexpensive appliances conserve heat and water, while keeping water pre2ssure high.

- Plant drought-tolerant native plants in your garden. Many plants need minimal watering. Find out which occur naturally in your area.

3. **Less gas = more money (and better health!).**
    - Walk or bike to class/work. This saves on gas and parking costs while improving your cardiovascular health and reducing your risk of obesity.
    - Consider telecommuting if you live far from your class/office/work. Or move closer. Even if this means paying more rent, it could save you money in the long term.
    - Lobby your local government to increase spending on sidewalks and bike lanes. With little cost, these improvements can pay huge dividends in bettering your health and reducing traffic.
4. **Eat smart.**
    - If you eat meat, add one meatless meal a week. Meat costs a lot at the store-and it's even more expensive when you consider the related environmental and health costs.
    - Buy locally raised, humane, and organic meat, eggs, and dairy whenever you can. Purchasing from local farmers keep money in the local economy.
    - Watch videos about why local food and sustainable seafood are so great.
    - Whatever your diet, each low on the food chain. This is especially true of sea food.
5. **Skip the bottled water.**
    - Use a water filter to purify tap water instead of buying bottled water. Not only is bottled water expensive, but it generates large amounts of container waste.
    - Bring a reusable water bottle, preferably aluminum rather than plastic, with you when traveling or on campus.
    - Check out for short article for the latest on bottled water trends.
6. **Think before you buy.**
    - Go online to find new or gently used secondhand products. Whether you've just moved or are looking to redecorate, consider a service like Craiglist or Free Sharing to track down furniture, appliances, and other

items cheaply or for free.

- Check out garage sales, thrift stores, and consignment shops for clothing and other everyday items.
- Watch a video about what happens when you buy things. Your purchases have a real impact, for better or worse.

7. **Borrow instead of buying.**
    - Borrow from libraries instead of buying personal books and movies. This saves money, not to mention the ink and paper that goes into printing new books.
    - Share power tools and other appliances. Get to know your neighbors while cutting down on the number of things cluttering your closet or garage.
8. **Buy smart.**
    - Buy in bulk. Purchasing food from bulk bins can save money and packaging.
    - Wear clothes that don't need to be dry-cleaned. This saves money and cuts down on toxic chemical use.
    - Invest in high-quality, long-lasting products. You might pay more now, but you'll be happy when you don't have to replace items as frequently (and this means less waste!).
9. **3Keep electronics out of the trash.**
    - Keep your cell phones, computer, and other electronics as long as possible.
    - Donate or recycle them responsibly when the time comes. E-waste contains mercury and other toxics and is a growing environmental problem.
    - Recycle your cell phone.
    - Ask your local government to set up an electronics recycling and hazardous waste collection event/center.
10. **Make your own cleaning supplies.**
    - The big secret: you can make very effective, non-toxic cleaning products whenever you need them. All you need are a few simple

ingredients like baking soda, vinegar, lemon, and soap.

- Making your own cleaning products saves money, time, and packaging-not to mention your indoor air quality.

11. **Bonus Item!**
    - Stay informed about going green.