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ROLE OF RELIGIOUS STUDIES IN ENVIRONMENTAL RESOURCE MANAGEMENT FOR MITIGATION OF CLIMATE CHANGE TOWARD REALIZATION OF VISION 2030

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ABSTRACT

Attainment of Kenyan Vision 2030 heavily depends on climate-sensitive sectors, including agriculture, tourism and coastal zones. On the flipside, major rapid industrialization developments and urbanization anticipated to occur will affect pollution levels and generate larger quantities of solid waste, which will require effective disposal management. Kenya must begin climate change awareness creation to combat pollution and waste accumulation to ensure sustainable development. This effort demands greater resolve to use religious education's socializing role to enforce the vision for the environment sector, which is —a nation living in a clean, secure and sustainable environment. The present research was pegged on two theories: cognitive dissonance theory of attitude change, which states that inconsistencies between attitude and behaviour are uncomfortable, so people will change their attitudes to remove discomfort where dissonance is often removed by a shift in attitude, and the prior knowledge theory, which states that students who learn more at one level usually do better and are able to assimilate new knowledge at higher levels. Key findings were: Religious education that God placed man in the Garden of Eden to till and keep it at home; church and school are mirrors reflected by well kept environment is proved effective for attitude and behaviour change. Part of Kenyan culture is religious _notorious' with over 75% population. Kenya should continue international efforts to promote sound environmental policies demonstrated by the country's hosting of the United Nations Environment Programme (UNEP) headquarters by domesticating them using her strength in religious education systematically to create awareness of environmental issues and responsibilities concerning climatic change, waste management and pollution prevention to implement environmental management policy. **Key words:** Climate change adaption, Environmental resource management, Religious education

INTRODUCTION

Environmental resource management is the management of the interaction and impact of human societies on the environment. It is not, as the phrase might suggest, the management of the *environment* itself. Environmental resources management aims to ensure that ecosystem services are protected and maintained for future human generations, and also maintain ecosystem integrity through considering ethical, economic, and scientific (ecological) variables. Environmental resource management tries to identify factors affected by conflicts that rise between meeting needs and protecting resources. It is thus linked to environmental protection and sustainability. Environmental resource management can be viewed from a variety of perspectives. Environmental resource management involves the management of all components of the biophysical environment, both living (biotic) and non-living (a biotic). This is due to the interconnected and network of relationships amongst all living species and their habitats. The environment also involves the relationships of the human environment, such as the social, cultural

and economic environment with the biophysical environment. The essential aspects of environmental resource management are ethical, economical, social, and technological. These underlie principles and help make decisions. The concept of environmental determinism, probabilism and possibilism are significant in the concept of environmental resource management. It should be noted that environmental resource management covers many areas in the field of science: geography, biology, physics, chemistry, sociology, psychology, physiology, and Kenya Vision 2030 is the new long-term development blueprint for the country. It is motivated by a collective aspiration for a better society by the year 2030. The aim of *Kenya Vision 2030* is to create —a globally competitive and prosperous country with a high quality of life by 2030. It aims to transform Kenya into —a newly-industrializing, middle-income country providing a high quality of life to all its citizens in a clean and secure environment. Major developments anticipated by Kenya's Vision 2030 will affect pollution levels and generate larger quantities of solid waste than at present. Anticipated growth in manufacturing activities will also give rise to an increase in effluents discharged, which will require effective disposal management. Urbanization will also occur at a rapid rate; by 2030, it is estimated that more than 60 per cent of Kenyans will be living in cities and towns. These changes are likely to impact adversely on the environment, which will require effective management to ensure sustainability. All these changes will exert immense pressure on the already declining natural resources base and on the country's fragile environment. This necessitates a strong policy on the environment in order to sustain economic growth while mitigating the impacts of rapid industrialization. Kenya's current institutional framework to manage the environment, however, is characterized by fragmentation. Various aspects of the environment policy cut across different institutions. Although the Environment Management and Coordination Act (EMCA 1999) was enacted with the primary objective of improving the coordination and management of the environment, legislation of relevant laws and regulations has not yet been completed. Policy and institutional reform for stricter enforcement, therefore, poses a big challenge that must be overcome by Vision 2030.

Situation Analysis of the Kenya's environment big picture

Kenya has in the past made considerable efforts, domestically and internationally, to promote sound environmental policies. This effort is demonstrated by the country's hosting of the United Nations Environment Program (UNEP) and the United Nations Human Settlements Program (UN-Habitat) headquarters, the only UN headquarters in a developing country. Kenya cannot, therefore, afford to lag behind the rest of the world in environmental management policy. The country is a signatory to a number of Multilateral Environment Agreements (MEAs), including Agenda 21, the Montreal Protocol, the Basel Protocol, the Stockholm Convention, the Kyoto Protocol and CITES. Most of these conventions have financial mechanisms for addressing various environmental challenges for member states. Kenya will strengthen her capacity to meet international best practices contained in these documents.

The country faces the following challenges:

- ***Sustainable management of natural resources:*** Kenya's main forests constitute five water towers (Mt. Kenya, Aberdares Range, Mau Escarpment, Cheranganyi Hills and Mt. Elgon), which cover more than 1 million hectares and form the upper catchments of all main rivers in the country. In the past two decades, Kenya's forests have experienced severe destruction as a result several factors, the main one being increased demand for agricultural land. This has, in turn, affected the hydrological cycles in the water towers and resulted in water shortages across the country. Current forest cover is less than 3 per cent compared to the internationally recommended 10 per cent. Degradation of Mt Elgon and Cheranganyi catchment areas has resulted in flooding in the regions around River Nzoia (Budalangi). Further, continued degradation of the Mau escarpment, which supports the Mara reserve, will have adverse effects on the tourism sector in the future.

- ***Wild animals in their natural habitat:*** Wildlife accounts for 90 per cent of safari tourism and 75 per cent of total tourism earnings. The main challenges in wildlife conservation are: poaching; human-wildlife conflicts; habitat destruction; and, changes in land use patterns. The challenges are further compounded by incomplete information on wildlife census and species dynamics. These factors are aggravated by reduction in dispersal areas and blockage of migration corridors for areas bordering parks. Continued reduction in wildlife and critical habitats can undermine sustained growth in the tourism sector and reduce competitiveness with other countries. Coastal marine resources offer a great potential to sustain a number of economic activities, especially along the Coast, such as tourism, agriculture, fishing, mining and water sports. However these resources are currently largely untapped. The low capacity in the country to harness these resources poses a great challenge. To unlock the potential, an integrated policy on the management of coastal marine resources will be developed.

• **Medical/Hazardous Waste:** Due to lack of appropriate disposal facilities, medical and hazardous wastes continue to pose a challenge in environmental management. This waste is disposed together with general municipal waste i.e. without segregation. Currently, there are only two incinerators in the country (both located in Nairobi) for destroying medical and hazardous waste. With Nairobi expected to become a regional hub, there is a need to build necessary capacities, especially within the country's medical facilities, to handle all types of wastes. This will also call for the use of market-based instruments to improve waste management, as well as public awareness measures to promote sound waste disposal practice.

• **Climate change and desertification:** Although Kenya has contributed little to the causes of global warming, it is one of the countries most affected by the disasters of climate change. The effects are likely to be more severe in the future, unless the international community demonstrates greater resolve. This could slow down Kenya's projected economic growth for two main reasons. First, the economy is heavily dependent on climate-sensitive sectors, such as agriculture, tourism and coastal zones.

Second, the means to cope with climate hazards is weak. Already, changing climate conditions are responsible for the melting of glaciers on Mt. Kenya, which in 1900 had 18 glaciers but now has only 7. This explains the decline in water levels in Athi and Tana Rivers and subsequent interruption in electricity generation. Over 70 per cent of natural disasters affecting the country are weather-related. In the recent past, there has been an increase in frequency, magnitude and severity of disasters. The impacts include loss of life and property and destruction of infrastructure. The current approaches to disaster management are towards disaster response as opposed to disaster risk reduction.

• **Harnessing of strategic natural resources:** There exists great potential for Kenya to develop bio-resources for medicinal, industrial and other products. There is a need to develop capacity to undertake research and to regulate and develop products from these resources. Low innovation in utilization of natural resources coupled with inadequate capacity to commercialize scientific research and inability to adopt new technologies have had a negative impact on the development of natural resources for the benefit of Kenya. Kenya will need to strengthen her institutional capacity to collect data on land use, not just for urban and physical planning as stated elsewhere in this document, but also for environmental analysis and policy making. Inadequate capacity to adopt new technologies to detect the impact of resource exploitation has contributed to lack of information for planning. Only 30 per cent of the country's land cover is planned and only three urban centres (50 per cent of Nairobi, Kisumu and Kitale) have land use data. Lack of appropriate urban planning partially explains the mushrooming of informal settlements in major towns, and poses a major challenge to the provision of utilities. The capacity to undertake land cover mapping is weak hence assessment and monitoring of strategic environmental resources remains a challenge. With the expected urbanization, there is a need to build data bases and analytical capacity for resource use and management.

The vision for environment

The vision for the environmental sector is —a nation living in a clean, secure and sustainable environment. The vision is inspired by the principle of sustainable development and by the need for equity in access to the benefits of a clean environment. To realize this vision, the focus will be on four strategic thrusts:

Conservation

The country will intensify conservation of strategic natural resources (forests, water towers, wildlife sanctuaries and marine ecosystems) in a sustainable manner without compromising economic growth. Kenya intends to have achieved 10 per cent forest cover by 2030. In addition, specific measures will be adopted to promote bio-prospecting activities e.g. research and development of commercial products such as drugs, cosmetics and detergents.

Pollution and waste management

The extent of pollution and waste is correlated to GDP; in general, countries with high GDP levels tend to generate more pollution and waste than those countries with low GDP levels.

(This trend, however, is currently being reversed in many highly developed economies, such as Singapore, through environmentally-friendly policies and practices.) Despite the high rates of growth envisaged by Vision 2030, Kenya will progressively apply measures to guard against the adverse effects of increased pollution and waste experienced elsewhere. Under the Foundations for Kenya Vision 2030 Science, Technology and Innovation (STI) has a prominent place both in the achievement of the national development vision as well as in the advancement of the

undesirable climate change: Vision 2030 proposes intensified application of science, technology and innovation to raise productivity and efficiency levels across the three pillars. It recognizes the critical role played by research and development (R&D) in accelerating economic development in all the newly industrializing countries of the world. The Government will create the STI policy framework to support Vision 2030. More resources will be devoted to scientific research, technical capabilities of the workforce, and in raising the quality of teaching mathematics, science and technology in schools, polytechnics and universities. *Human Resource Development*: Kenya intends to create a globally competitive and adaptive human resource base to meet the requirements of a rapidly industrializing economy. This will be done through life-long training and education. As a priority, a human resource data base will be established to facilitate better planning of human resources requirements in the country. Furthermore, steps will be taken to raise labour productivity to international levels. This training and education is one-sided and demands a new dimension of religious education in the Environmental Resource Management for mitigation of climate change towards realization of Vision 2030.

This new dimension of religious education in the Environmental Resource Management for mitigation of climate change should equally fall under the Social Pillar: Investing in the People of Kenya. This quest is the basis of transformation in some key social sectors, namely: Education and Training; Health; Water and Sanitation; the Environment; Housing and Urbanization; as well as in Gender, Youth, Sports and Culture. Under education and training, Kenya will provide a globally competitive and quality education, training and research. Kenya aims to be a regional centre of research and development in new technologies. This will be achieved through the religious education dimension of environmental resource management for mitigation of climate change beginning right from early childhood education into primary education up to reforming secondary school curricula: modernizing teacher training; strengthening partnerships with likeminded religious and faith based institutions of learning.

Statement of the Problem

In the struggle to separate —state and religion the role of religion in environmental management and to be specific the indispensable role of Religious Studies in the Environmental Resource Management for mitigation of climate change towards realization of Vision 2030 was undermined foolishly and now that climate change has mutated to be a global dragon calls for the cooperation and collaboration of all stakeholders. Among the environmental managers Stakeholders religious organizations were despised as the spotlight was on public sector, private sector and the civil society and they alone seem to fail. It is shameful that the global efforts are forced to accept as a last resort that Religious organizations as equal stakeholders who have an indispensable dimension of mitigation efforts as equal Primary Collaborating Partner like the public, private and civil society. The word religion has its root from a Latin word *religare*, which can mean "to reconnect," but can also mean "to bind or fasten." In this last interpretation, religion serves the state and society by binding its believers to social rules and norms which at this juncture is environmental resource management for mitigation of climate change towards realization of Vision 2030 by its studies. Paul Tillich who defines religion anything that deals with "ultimate concern." Climate change cannot be accurately defined outside Tillich's definition of religion as a matter of ultimate concern!

Religion can be described as a unified system of thoughts, feelings, and actions that is shared by a group and that gives its members an object (or objects) of devotion, someone or something sacred to believe in, such as a god or a spiritual concept it also involves a code of behavior or personal moral conduct by which individuals may judge the personal and social consequences of their actions and the actions of others. Some of the anthropological theories of the origin of religion postulate that religion may have developed in part out of human beings' attempts to control uncontrollable parts of their environment. Scientists recognize two different ways that humans try to do this: manipulation, through magic, and supplication, through religion. Magic tries to make the environment directly subject to human will through rituals. An example might be drawing pictures of large numbers of animals on cave walls in hopes of assuring success in hunting. Hundreds of such paintings have been found all around the world. Religion, on the other hand, tries to control the environment by appealing to a higher power, gods and goddesses. "The sorcerer," for instance, may represent a god who ruled the hunt, because he is shown with deer and bison.

Limitations and Assumptions

Although the study was based on the following assumptions that Kenya is dubbed as a notoriously religious nation man in general has an inclination towards religion and can be use this strength to leverage forcible environmental resource management it can equally enforce the same across the board by hosting of the United Nations Environment Program (UNEP) headquarters, the only UN headquarters in a developing country.

Justification of the research

Sustainability and environmental resource management involves managing economic, social, and ecological systems within and external to an organizational entity so it can sustain itself and the system it exists in. In context, sustainability implies that rather than competing for endless growth on a finite planet, development improves quality of life without necessarily consuming more resources. Sustainably managing environmental resources requires organizational change that instills sustainability values that portrays these values outwardly from all levels and reinforces them to surrounding stakeholders. The end result should be a symbiotic relationship between the sustaining organization, community, and environment. Recent successful cases have put forward the notion of integrated management. It shares a wider approach and stresses out the importance of interdisciplinary assessment. In this research the role of religion in enhancing Sustainability and environmental resource management is indisputable as a part of the integrated management. It is an interesting notion that might not be adaptable to all cases Religion in this research goes by Paul Tillich's definition as that which deals with "ultimate concern."

Climate change cannot be accurately defined outside Tillich's definition of religion as a matter of ultimate concern! By definition religion can be described as a unified system of thoughts, feelings, and actions that is shared by a group and that gives its members an object (or objects) of devotion, someone or something sacred to believe in, such as a god or a spiritual concept it also involves a code of behavior or personal moral conduct by which individuals may judge the personal and social consequences of their actions and the actions of others. Some of the anthropological theories of the origin of religion postulate that religion may have developed in part out of human beings' attempts to control uncontrollable parts of their environment. Scientists recognize two different ways that humans try to do this: manipulation, through magic, and supplication, through religion. Magic tries to make the environment directly subject to human will through rituals.

Objectives of the Study

The specific objectives of the study were to:

1. Establish need for missing link in the role of religion in environmental management and to be specific the indispensable role of Religious Studies in the Environmental Resource Management for mitigation of climate change towards realization of Vision 2030
2. Assess the effectiveness of this new dimension of religious education in the environmental resource management for mitigation of climate change under the Social Pillar which underlining investing in the People of Kenya
3. Ascertain the place and profitability of religious education dimension of environmental resource management for mitigation of climate change with religion being defined as that which deals with "ultimate concern." where Climate change cannot be accurately defined outside this definition of religion as a matter of ultimate concern!

Theoretical frame work

The research was pegged on two theories; cognitive dissonance theory of attitude change, which states that inconsistencies between attitude and behavior are uncomfortable, so people will change their attitudes to remove discomfort where dissonance is often removed by a shift in attitude and the prior knowledge theory which states that students who learn more at one level usually do better and are able to assimilate new knowledge at next higher level.

METHODOLOGY

The methodology included observation and case studies with Kenya being the case study field and the church with its Christian / religious education.

LITERATURE REVIEW

Christian religious education paints man from his origin as an environment based creature. When he resonates with this it goes well with him and when he transgresses it haunts him out. There is none other part of the world where religious education can best be used as a domestic policy for adaptation like in a country which is dubbed as notoriously religious. The secret of being better prepared as a climate changes is hidden in a nation's ability to domesticate its foreign policy by being creative in inventing its knowledge based tools of creating awareness and Kenya is noted as being notoriously religious. Kenya can use its religious strength to create a more cohesive framework for environment resource management. The religious education and space enshrined in the constitution can be used to make the environment closed to destruction citing that the first environmental managers were placed

in the Garden of Eden in the name of Adam and Eve who were responsible to till and dress the garden Genesis 2;15 (KJV). When man he felled he lost the garden, Genesis 3; 23-24(KJV).

When man was on course with his religious mandate to manage his environment life was sweet but when he failed life turned to be survival for the fittest, he was to be clothed with skin and gather fruits amongst thorns, hunting and being hunted by creatures who before were pets and now they too had survival for the fittest. Environmental management in Kenya and Africa requires a lot of thinking through on how to use its religious strength to be better prepared as climate changes just like the west has thought through in the reuse of technology waste management. A lot of natural forests are present in Kenya and a religious consolidated approach in planting more while maintains the present is what should creatively be cultivated. The word religion according to Kasyoka (2008) has its root from a Latin word *religare*, which can mean "to **reconnect**," but can also mean "**to bind or fasten**." In this last interpretation, religion serves the state and society by **binding its believers to social rules and norms**.

Paul Tillich (1886–1965), who defines religion anything that deals with "ultimate concern. Religion can be described as a unified system of thoughts, feelings, and actions that is shared by a group and that gives its members an object (or objects) of devotion, someone or something sacred to believe in, such as a god or a spiritual concept. Religion also involves a code of behavior or personal moral conduct by which individuals may judge the personal and social consequences of their actions and the actions of others. Religion may have developed in part out of human beings' attempts to control uncontrollable parts of their environment. As with all management functions, effective management tools, standards and systems are required. An environmental management standard or system or protocol attempts to reduce environmental impact as measured by some objective criteria. Religion adds a set of tools which does an inside job on the attitude and conduct of man as a manager of his environment.

Scientists recognize two different ways that humans try to do this: manipulation, through magic, and supplication, through religion. Magic tries to make the environment directly subject to human will through rituals. An example might be drawing pictures of large numbers of animals on cave walls in hopes of assuring success in hunting. Hundreds of such paintings have been found all around the world. Religion, on the other hand, tries to control the environment by appealing to a higher power, gods and goddesses. "The sorcerer," for instance, may represent a god who ruled the hunt, because he is shown with deer and bison.

The need for religion

One major theory about the human need for religion is that it grew both out of human curiosity about the big questions of life and death and out of the fear of uncontrollable forces. Eventually, religion transformed this human curiosity and fear into hope. Such hope involved several aspects: a desire for immortality or life after death, for a kind creator who would watch out for humanity, and for an ultimate meaning to life. There are several other theories as to why religion is such a universal concern. Humans are social animals, and religion in practice brings people together. In fact, for many modern people who profess a religion, the social element may be even stronger than the spiritual element. Many attend religious services for the sense of community they might receive from this experience. They take strength in sharing a commonly held belief system with others and also enjoy the weekly, sometimes daily, routine that religious services provide. For many believers, in fact, the simple act of attendance at church or temple and participation in ritual is religion, rather than its spiritual element. There are also scientific approaches. Psychologists, scientists who study the mind, argue that religion answers emotional and psychological needs in humans, such as the fear of death, or a need for a higher spiritual experience than is provided in the everyday world. Religion can thus give meaning and direction to a person's life. Neuroscientists, those who study the brain and the nervous system, think that there is actually a part of the brain that has circuitry for an intense religious experience. In biology, the meme theory says that culture can be passed from generation to generation in the same way that genetic material, such as a gene for red.

Religion, whatever its origins or its reasons for being, is a universal fact of life. The 19th and 20th Century's saw the rise of scientific and political theories (such as communism) that threatened the role of religion in daily life. However, religion has endured in all its various shapes. In the twenty-first century, religion is playing a more important role in world affairs than ever before.

The twin brothers who love to hate each other; Religion and science.

Science and religion are two ways of examining the world. The scientific method limits its examination to questions dealing with objective interaction with the world and according to Weisskopf (1963) when man contemplates of

nature the question of how things were created arises and religion is the first to come on board science as always gives its answers which are more often partial. It uses experiments and the process of trial and error to arrive at conclusions about the world. It tries not to make assumptions without a body of facts and evidence to support the assumptions. Science, in its many forms, can deal with many different types of questions, ranging from what makes people behave the way they do to what a distant star is made of. Science, however, does not deal directly with questions of morality, such as how one should lead a good life or the nature of good and evil. Science can tell the reason for death, but not what happens after death. Religion, on the other hand, deals with what it calls absolute and eternal truth, and does so by generalization and by a leap of faith. This leap of faith, a belief in the un-provable, is perhaps the biggest distinction between science and religion. Modern science has its roots in the Christian traditions of Western Europe so the two should compliment and not compete each other.

The value of religion

Religion continues to be a vital force because it has value for people. For many, the value comes in the experience of something beyond the boundaries of day-to-day life. The religious experience is for them a valuable product of faith, linking them to a bigger universe and giving them hope of eternal life. Others find in their religion an opportunity for intellectual analysis of doctrines and teachings, while for others the value of religion comes in its teachings about leading a moral and ethical life. Most religions teach some form of moderation, and this in turn puts limits on believers and makes society more stable. Part of this social control comes from the figures of authority in provided by each religion. Still others find comfort in the traditions of their religion, including architecture and music. In practical terms, religions have at times been responsible for founding educational institutions, hospitals, and charities, forming the backbone of social welfare networks throughout the world.

Religion also plays a large part in regulating acceptable moral behavior, and in implanting a sense of ethics, or proper behavior, and justice not only in the followers of that particular religion, but also in society as a whole. In fact, many observers divide a religion into two categories: its ethical teachings and its spiritual teachings. Examples abound for the moral teachings of religions. In the Abrahamic religions of Judaism, Christianity, and Islam, which have a common source in the prophet Abraham, there are similar codes of ethical behavior contained in basic rules, such as the Ten Commandments. Religions with their origins in Asia also have codes of moral behavior for right living, as seen in Buddhism's five precepts and eightfold path.

In addition to instructions for proper living, religions have also been responsible, in part, for the rule of law in society. Religious law was one of the early inspirations for secular or nonreligious legal codes. The code of Hammurabi, the eighteenth-century BCE Babylonian code of law, takes as its inspiration the gods who put Hammurabi in power. In some cultures, the secular legal system is still highly influenced by religious law. This is true in some Islamic states, where religious law, sharia, is practiced. Additionally, some religious historians believe that the development of monotheistic religions led to the creation of strong, centralized nation states, ruled first by kings, and later by elected officials. Thus, religion has had a major influence not only on the moral and ethical codes of societies, but also on their legal and governmental structures. To sample a few of them we have **Deut 20:19 thou shalt not destroy the trees thereof by forcing an axe against them** -- In a protracted siege, wood would be required for various purposes, both for military works and for fuel. But fruit-bearing trees were to be carefully spared; and, indeed, in warm countries like India, where the people live much more on fruit than we do, the destruction of a fruit tree is considered a sort of sacrilege. — **Proverbs 28; 10 Whoso digs a pit**— He that diggeth a pit shall fall into it; and whoso breaketh through a wall, a serpent shall bite him. Whoso hews out stones shall be hurt therewith; *and* he that cleaveth wood is endangered thereby. Eccl 10:8-9 (ASV) **And if a man shall open a pit, or—dig a pit**—That is, if a man shall open a well or cistern that had been before closed up, or dig a new one; for these two cases are plainly intimated: and if he did this in some public place where there was danger that men or cattle might fall into it; for a man might do as he pleased in his own grounds, as those were his private right. In the above case, if he had neglected to cover the pit, and his neighbor's ox or ass was killed by falling into it, he was to pay its value in money.

[Exodus 21:33](#) and [Exodus 21:34](#) seem to be out of their places. They probably should conclude the chapters, as, where they are, they interrupt the statutes concerning the goring ox, which begin at [Exodus 21:28](#). Ex 21:33-34 (Darby) —And if a man open a pit, or if a man dig a pit, and do not cover it, and an ox or an ass fall into it, the owner of the pit shall make it good, shall give money to the owner of them; and the dead [ox] shall be his. These different regulations are as remarkable for their justice and prudence as for their humanity. Their great tendency is to show the valuableness of human life, and the necessity of having peace and good understanding in every

neighborhood; and they possess that quality which should be the object of all good and wholesome laws—the prevention of crimes. Most criminal codes of jurisprudence seem more intent on the punishment of crimes than on preventing the commission of them. The law of God always teaches and warns that his creatures may not fall into condemnation; for judgment is his strange work, i.e., one reluctantly and seldom executed, as this text is frequently understood. Deut 23:12-14 (ASV) religious based waste management. Thou shalt have a place also without the camp, whither thou shalt go forth abroad: and thou shalt have a paddle among thy weapons; and it shall be, when thou sittest down abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: for Jehovah thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy, that he may not see an unclean thing in thee, and turn away from thee.

CONCLUSIONS

Key findings are; Man is an environment based creature who's well or ill being is directly ties to either its management or mismanagement. Religious education that God placed man in the Garden of Eden to till and to keep it at home, church and school is mirror reflected by well kept environment is proved effective for attitude and behavior change. Part of Kenyan culture is religious _notorious_ with over 75% population.

RECOMMENDATIONS

This research makes the following recommendations on the part of the Kenya to realize its national development vision 2030 which shall enhance environment resource management. With religion as part of her strength the country should engage forcefully on the religious education based environmental management in both awareness creation as well as ethical and moral conduct building which is in resonance with environment management. Kenya having the United Nations Environment Program (UNEP) is at the best position to demonstrate the need and the way forward in adapting new dimension approaches in continuing her international efforts, to promote sound environmental policies demonstrated by the country's hosting of the United Nations Environment Program (UNEP) headquarters, the only UN headquarters in a developing country, by domesticating them using her strength via religious education systematically to create awareness of environmental issues and responsibilities concerning climatic change waste management and pollution prevention to implement environmental management policy.

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