



A PHILOSOPHICAL APPRAISAL OF THE LAST SATURDAY ENVIRONMENTAL SANITATION IN ANAMBRA STATE

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Abstract

The present paper does an appraisal of the monthly Last Saturday Environmental Sanitation in Anambra State. Established in the year 1985, the scheme has as its raison d'être the maintenance of clean environment for good health. A hermeneutical analysis of the concept of sanitation shows that there is vital link between health and sanitation, thus echoing the importance of sanitation as far as healthy living is concerned. Though the scheme might have served to maintain clean environment, the success is quite miniscule. Not only that the framework is weak but also the scheme is riddled with many deficiencies such that it cannot sufficiently address the sanitary problems of the state especially where public health is concerned. It is the opinion of the paper that the scheme be restricted to private realm and more virile measures adopted to tackle the sanitation problems bedeviling the state.

Keywords: sanitation, environment, health, pollution and diseases.

Introduction

In the Philosophy circle, the discourse on environmental sanitation falls within the ambient of Environmental Philosophy which is rapidly gaining ground in the department of philosophy of most Nigerian Universities. Since the beginning of the 20th century, there have been an unprecedented awareness and emphasis on the environment.¹ While Aldo Leopold's *A Sand County Almanac* made a clarion call for moral respect for the environment; Rachel Carson's *Silent Spring*, an environmental classic, created awareness and at the same time sounded a *caveat* on the adverse effects of human actions and inactions on the environment. Since the 1960s, concern for the environment has moved from sheer prohibitive *caveats* to positive actions to safeguard the environment. These positive actions also leverage on the ragging waves of environmentalism in the modern time. The call for healthy and sustainable environment has vigorously gained enough momentum.

Sanitation as an aspect of care for one's immediate environment begins with collection and disposal of wastes. This is fundamental and is done for the purpose of good health. Cleanliness remains a veritable tool for combating most diseases. No doubt, one major way to achieve clean environment is via sanitation. It is quite revealing that the etymology of sanitation has vital link with the concept of health as we shall soon discover. These



notwithstanding, collection and disposal of wastes are not be-all-and-end-all of sanitation. Provision of necessary services and facilities is part and parcel of sanitation: both physical or hard facilities and soft facilities such as political and legal framework are also vital aspects of sanitation. Nigeria in general and Anambra State in particular have put in place the scheme of monthly environmental sanitation in the bid to maintain clean environment. At its inception, the exercise was done nationwide and seemed to be a sacrosanct, but on a closer look, one discovers that the scheme, as good as it appears, lacks the necessary constitutional backing because it is never categorically captured in the constitution of the Federal Republic of Nigeria.² Little wonder, the recent proscription of the Last Saturday Environmental Sanitation in Lagos State³ calls to question and reflections on the principle and practice of environmental sanitation not just in Lagos but also in Anambra and indeed, other states of the federation. The present work uses Anambra State as a case study. The proscription in Lagos state drew my attention to the efforts being made to achieve clean environment by way of the traditional Last Saturday Environmental Sanitation commonly known as “Last Saturday Clean-Up” here in Anambra. This has burdened my busy mind with series of questions to regurgitate upon: What is the *raison d’être* of the last Saturday environmental Sanitation? To what extent does this practice guarantee a clean and healthy environment? How does the scheme impact on the lives of the people and the surroundings? Why must every economic activity in the state be halted just because people are cleaning their surroundings? How does one reconcile the arbitrary restriction on movement during the period of sanitation with the freedom of movement as enshrined in the Nigerian constitution? These are the concerns of the present investigation. The method is not streamlined to one particular method as it cuts across that of critical analysis, hermeneutics, library research method etc. It was extremely difficult for the researcher to access vital documents for this research from the Ministry of Environment of the State. From every indication, the culture of proper documentation is lacking. The investigation relies on few available materials that could be sourced around including from the internet; above all, on firsthand experience of the practice of First Saturday Environmental Sanitation by the researcher, having been born and bred in Anambra State and participated for uncountable number of times in the exercise of Last Saturday Clean-up.

What is Environmental Sanitation?

The term “sanitation” is derived from the Latin word *sanitas*, which means “health.” From the etymology of the word, one easily discovers that the idea of health and its corollary are embedded in the concept of sanitation. This shows that sanitation and health/disease have vital link. Indeed, the *raison d’être* of sanitation is to maintain clean and decent environment in order to promote good health and prevent diseases. Good sanitary condition in an environment makes for healthy living because disease causing agents cannot thrive in such a place. Dirty environment invariably, harbours disease causing agents with its negative effects on the health of the inhabitants. Plato affirms this by asserting that, “the citizens of a well ordered State have no leisure to be ill.”⁴ The above truth is also evidenced in the definition of sanitation given by World Health Organization. For World Health Organization (WHO),



“Sanitation generally refers to the provision of facilities and services for the safe disposal of human urine and faeces.” It continues, “Inadequate sanitation is a major cause of disease world-wide and improving sanitation is known to have a significant beneficial impact on health

both in households and across communities. The word sanitation' also refers to the maintenance of hygienic conditions, through services such as garbage collection and wastewater disposal.”⁵ A brief look at the meaning of the term “environment” enlightens all the more the concept of environmental sanitation. Miller defines the environment as “everything around us, or as the famous physicist Albert Einstein puts it, “The environment is everything that isn’t me,” which includes the living and the nonliving things (air, water, and energy) with which we interact in a complex web of relationships that connect us to one another and to the world we live in.”⁶ Miller’s definition is in consonance with Indian Environmental (Protection) Act which defines environment to include “water, air and land and the inter-relationship which exists among and between water, air and land, and human beings, other living creatures, plants, micro-organism and property.”⁷ The above definition evidently captures the key areas of land, water and air, including the dynamism of relationship these non-human realities have with human beings. The aspect of “relationship” is very important because human beings neither exist in vacuum nor in isolation. Human *situatedness* entails relationships or interactions with both living and non-living things. Care and concern for the environment (including other-than human realities around us) reflect back on the human person. When proper care is taken of the environment, human health is at the long run promoted but when neglected; human health is bound to suffer. Sanitation has behavioural dimension even as it relates to non-human beings. Accordingly proper environmental sanitation ought to naturally address these key areas that often pose big problem to human society – land pollution, water pollution, air pollution and beyond these, should also address any other any-environment issues adversely affecting not only humans but also other-than- human beings (such as plants, animals, organisms etc) with whom we share the world. Wikipedia captures this relational dimension with other-than-human beings in its definition of environmental sanitation:

Environmental sanitation encompasses the control of environmental factors that are connected to disease transmission. Subsets of this category are solid waste management, water and wastewater treatment, industrial waste treatment and noise and pollution control.” The overall purposes of sanitation are to provide a healthy living environment for everyone, to protect the natural resources (such as surface water, groundwater, soil), and to provide safety, security and dignity for people when they defecate or urinate.”⁸

Environmental Sanitation is not just limited to cleanliness and proper waste disposal or management. It is rather multifaceted: proper housing, food handling, portable water, drainage systems, hygiene education etc. All of these count. The environment could be free of wastes and chemical pollutants yet unhealthy. Noise pollution is also a major



concern. The blaring of horns, loudspeakers, noise, and fumes from electricity-generating sets constitute environmental nuisances. Environmental sanitation also relates to ecological balance. How do the measures taken in the process of environmental sanitation tell on the ecological balance? Human beings are not alone in the world, as already stated. Above all, some other vital questions that could be raised include: What is environmental sanitation without behavioural change or environmental friendly habits? This calls for sanitation or hygiene education. It is only when the habit of cleanliness is inculcated in the people that “sanitation from the root” begins. What are the laws and regulations (the framework) guiding environmental sanitation? Who are the sanitation personnel and agencies? What is the synergy between the agencies? These vital factors conglomerate to give environmental sanitation the shape of a system and as such should all be harmonized in order to achieve the goal of environmental sanitation.

The Debut of Last Saturday Environmental Sanitation

The debut of the current form and shape of Last Saturday Environmental Sanitation is traceable to the Buhari/Idiagbon administration (1984 to 1985) through the instrumentality of the much popularized “WAI,” (War Against Indiscipline). “It will be recalled that as a military Head of State, Buhari alongside Tunde Idiagbon launched a nationwide campaign called “War Against Indiscipline” (“WAI”). The WAI campaign was aimed at tackling the most anti-social Nigerian characteristics such as indiscipline, corruption, and lack of environmental sanitation.”⁹ Environmental Sanitation was the sole preoccupation of the 5th phase of WAI. This was launched in Kano on the 29th July 1985 by the Chief of Staff, Supreme Head Quarters, Major-General Tunde Idiagbon, who announced that, “a whooping amount of one million naira prize would be awarded to the cleanliest capital.”¹⁰ This was how the Last Saturday Environmental Sanitation was kick-started. It was a “War Against Filth,” or “National Crusade against Filth.” However the frenzy and enthusiasm that had greeted the scheme at the beginning soon began to dwindle. What one may call “the Nigerian syndrome” of respect for persons or individuals instead of institutions and laws

contributed so much to the dwindling attention given to Last Saturday Environmental Sanitation. Worst of it all was that the sanitation courts and other agencies charged with the responsibility of implementing/enforcing Environmental Sanitation turned the exercise into a money-yielding venture both for the government and for their personal pockets.”¹¹ These ugly developments adversely affected the goals of Last Saturday Environmental Sanitation in the country.

National Environmental Sanitation Policy, 2005

Since the Constitution of the Federal Republic of Nigeria does not state anything categorical about the Last Saturday Environmental Sanitation, it does pave way for such practice as Section 20 of the Constitution states that, “the state shall protect and improve the environment and safeguard the water, air and land, forest and wildlife of Nigeria.” The above citation serves to create a good leeway for the Last Saturday Environmental



Sanitation. Countless sanitation edicts have been promulgated in Nigeria. However, one outstanding tool for environmental sanitation in contemporary Nigeria is the National Environmental Sanitation Policy of 2005 developed by Federal Ministry of Environment, Abuja. One can say that it is this very policy or working tool that provides the theoretical framework for actions and decisions about the environment. It therefore serves to inform the principles and practice of environmental sanitation in Nigeria. Such theoretical justification appeals so much to philosophy as a rational discipline. The policy outlines the essential components of environmental sanitation to include: “solid waste management; medical waste management; excreta and sewage management; food sanitation; sanitary inspection of premises; market and abattoir sanitation; adequate potable water supply; school sanitation; pest and vector control; management of urban drainage; control of reared and stray animals; disposal of the dead animals; weed and vegetation control; hygiene education and promotion.”¹² One thing is to articulate a course of action; another thing is to execute it. To what extent has the above policy been implemented in Anambra State via the instrumentality of Last Saturday Environmental Sanitation?

Last Saturday, Environmental Sanitation in Anambra State

Anambra is one of the five states in South-Eastern Nigeria. The state was created in 1976 from the old East Central State with its capital at Enugu. This could be called the Old Anambra State as a further reorganization of the Nigerian federation in 1991 saw the state subdivided into two states, Anambra and Enugu states respectively. Today the new capital and seat of government is located at Awka. The 2006 Population and Housing Census gave Anambra a total of 4,055,048 people. Anambra is bordered by Delta State to the west, Imo State to the south, Enugu State to the east and Kogi State to the north. The name Anambra derives from a natural environmental landmark of Anambra River (Ọma Mbala), a tributary of River Niger. Coming into the state via the western axis via Asaba, one is warmly welcomed to the state by the unique dazzling spectacle of the River Niger. This is a big pointer to the beautiful, grotesque, natural sceneries, greenish flora and buoyant fauna with which the state is endowed. These cumulatively give rise to vibrant biota found in the state. These natural endowments, however have been adversely affected by massive and rapid urbanization taking place in the state. “Anambra State boasts of an undulating landscape with tall trees and rich vegetation that is green all year round.”¹³ Conversely, the state has also got its own share of natural environmental hazards such as massive erosion menace and flooding that is violently ravaging the state, indiscriminate dumping of refuse, lack of provision of sanitation facilities and general poor sanitary condition of the state.

The Last Saturday environmental Sanitation in Anambra, as in every other state in Nigeria, begins by 7 am and ends by 10 am of every last Saturday of the month. Movements are restricted within this interval of time. The restriction on movement entails a halt on economic activities in the state. So, the sanitation exercise is done but not without some huge economic price. Some over-zealous law enforcement agents sometimes extend the restriction on movement to travelers who ply the highway or federal roads across the state.



The sanitation exercise, however, can be entertaining. People could be seen sweeping and cleaning their surroundings. Notwithstanding the nonchalance with which the exercise is most often greeted, some people are convinced and voluntarily committed to seeing that the opportunity created by the Last Saturday Environmental Sanitation is well utilized. Hence, “on the sides of the streets, and in residential premises, some behind walls, others without walls, are residents working earnestly to keep their environment clean or to “sanitize their environment”. Some residents are clearing gutters, others cutting grass or the overgrown lawns, while a few others are tidying up the premises generally.”¹⁴

Africans have a way of making what could have been ordinarily an arduous task to be mild and pleasurable. It is in this spirit that the Last Saturday Environmental Sanitation most often goes with chanting of folk music; punctuated with intervals of chatting and laughing, jokes and gossips. Some good spirited individuals sometimes enliven the exercise with some bottles of beer to be taken at the end of the sanitation exercise. Huge absenteeism is no doubts recorded, given the fact that the exercise is not backed by strict regulations except that of restriction of movement. Many people therefore decide to stay indoors.

Generally speaking, the sanitary condition in the contemporary Anambra state has been nothing to write home about and the overall waste management has become a complex and an uphill task. Anambra State Waste Management Authority (ASWAMA), an agency entrusted with the responsibility of waste management in Awka and its environs seems grossly inefficient. Despite the efforts being made by the above agency and the practice of Last Saturday Clean-Up, the environment is still too filthy. And this tells heavily on the health of the people as “most of the diseases plaguing Nigerians were related to the contamination of the environment, food and water sources.”¹⁵ These diseases can, therefore, be kept at bay or drastically reduced if we keep the environment clean. Anambra has four thickly populated and rapidly developing industrial and commercial cities: Awka, Onitsha, Nnewi and Ekwulobia. These cities no doubt have attained cosmopolitan status. Onitsha boasts of one of the biggest markets in West Africa- the Onitsha Main Market. The amount of wastes or pollution generated in a place is directly proportional to the economic, industrial and commercial activities in the locality. The people engage predominantly in subsistent agriculture, trade and commerce. Commercial activities are enhanced by the presence of major markets in the major cities of Onitsha, Nnewi, Awka and Ekwulobia. There are also several other local markets literally scattered in every community in the state. Every available space is literally utilized for shops where traders display their merchandise. This does not exclude a good number of mushroom churches that litter the streets and mount loud speakers to create deafening noise thus adding to environmental nuisance by way of noise pollution. With massive influx of artisans from neighboring states and beyond, and rural-urban migration within the state, Anambra seems to be over-populated. The astronomical amount of wastes generated from the markets and given that there is practically no efficient waste management facilities, coupled with total absence of municipal water supply, maintaining decent level environmental sanitation becomes a nearly an impossible task. Food handling is poorly done. The sight one beholds in the



abattoirs for instance, is an eyesore. This ugly situation is compounded by massive and threatening erosion menace and flooding aggravated by glaring lack of drainage system, irregularities and lack of planning in erecting of structures. One can, without fear of contradiction, conclude that Anambra State has got her own quota of environmental challenges. Wikipedia succinctly expresses the point in these terms:

Faced with decades of neglect and bad governance, the shift in human migration has posed problems to available infrastructural provision, environmental sanitation, erosion control and other social services. As a result, major cities have become characterized by inadequate and deteriorated road networks, walkways, unregulated building patterns, sanitation, uncontrolled street trading, mountains of garbage, and chaotic transport systems, creating congestion, noise pollution and overcrowding.¹⁶

Given the above seemingly intractable predicament, one hardly thinks that the Last Saturday Environmental Sanitation, with its deficiencies, could effectively address the sanitation problems bedeviling the state. One outstanding deficiency of the Last Saturday Environmental Sanitation and indeed the sanitation agencies in Anambra is that the focus is more on solid wastes at the neglect of other areas such as air pollution, water pollution, gaseous wastes, noise pollution, etc. One might be surprised by the level of air pollution that obtains in Anambra State.¹⁷ In addition to this, the solid wastes in question are not systematically collected and disposed. The system of separation of biodegradable wastes from non-biodegradable is abysmally lacking. Invariably, the concept of “Waste to wealth” is not there. The situation is further aggravated by the unhealthy habit of random and indiscriminate disposal of wastes by the citizens. The philosophy of “the polluter pays” needs to be applied to checkmate this ugly syndrome. This also calls for appropriate legislation and enforcement of same. Hygiene education is equally called for. Indeed, environmental sanitation goes beyond mere collection and disposal of solid wastes. Behavioural change is a *conditio sine qua non* for achieving clean environment. Ghanaian Environmental Policy captures this vital point in these words: “Addressing poor behaviour and attitude towards environmental sanitation is critical to achieving any meaningful progress.”¹⁸ One thing is clear, if all sanitation facilities are to be provided but proper behavioural change is lacking, the goal of environmental sanitation is defeated. Data on waste management in Anambra state is highly unscientific as the following vital information is not captured: data on waste generation and collection; the population of the people and estimation of how many tones of waste generated in a given area etc.

Another glaring deficiency of the Last Saturday Environmental Sanitation and also the activities of state Sanitation Agencies is that the focus is more on city dwellers at the neglect of the rural dwellers. The irony is that, it is the rural dwellers that lack basic sanitation facilities and need a scheme of this nature most. Similarly, there is lack of well-trained environmental personnel to over-see or supervise the exercise of environmental sanitation.



A fundamental question yet to be asked is: What is the status of the Last Saturday Environmental Sanitation? As already noted above, the proscription of Last Saturday Environmental Sanitation in Lagos State casts a big slur on the status of the scheme. Though it is for legal and constitutional experts to unravel the intricacies, it is apparent that the framework is shaky and as such cannot stand in the face of superior logic. Strong political and legal frameworks are inevitable tools for public environmental sanitation. A nationwide exercise of this magnitude needs strong constitutional backing. The tacit rule has been that everyone cleans his or her environment. The belief is that when this is done, the whole place would be clean. It is the opinion of the present paper that this is a false or erroneous assumption. The question here is: when everyone takes care of his or her surroundings, who cleans the public spaces? These become no man's land left at the mercy of filth. Private sanitation exercises done at one's surroundings do not translate to total cleanliness of the entire state.

Another vital question concerns whose function or responsibility it is to see to the cleanliness of the state especially the public spaces. What are tax payers money used for if not for the upkeep of the state? Does it not amount to double exploitation that after paying taxes for the maintenance of the state (cleanliness of the state inclusive) the citizens are further compelled to do the job for which they had already been levied?

The last Saturday environmental Sanitation has got some merits too. "We cannot say that Last Saturday Environmental Sanitation has not had considerable impact in the life of the people." Apart from the achievement of cleanliness of the surroundings, the period of the exercise also creates a forum for interactions amongst residents living in a community. Africans have the dynamism of making what could have been ordinarily arduous labour to be pleasurable and interesting especially when community labour is concerned. Jokes are cracked, folk songs are chanted, ideas and gossips are exchanged and social *connections* established. It is taken for granted that no one lives anon in African setting.

Finally, the overall assessment of the Last Saturday Environmental Sanitation and indeed general sanitary condition leaves a great deal to be desired. The exercise does not effectively address the sanitation problems bedeviling the state. The state is still very far from getting clean environment. The air is not clean. Filth has become part and parcel of the environment. Drainages are blocked by debris and clogs. No municipal source of water. The dustbins most of the time overflows unto the roads. The above situation calls for articulation of systematic approach to sanitation in Anambra State. The state needs virile institution charged with sanitation. The state can as well partner with private sectors.

Conclusion

The present work has x-rayed the debut, framework and practice of the Last Saturday Environmental Sanitation in Anambra State. Established by the Buhari/Idiagbon Military regime, domesticated and enforced by the successive governments of Anambra State as



done in other states of the federation, the scheme has as its *raison d'être* clean environment for healthy living. The etymology of the concept of sanitation establishes the vital link which sanitation has with health may be a *conditio sine qua non* for good health. Though the Last Saturday environmental Sanitation could be said to have made for clean environment, the success has been quite miniscule as clean environment is still far-fetched in Anambra State. This has its repercussion on the health of the people. The Last Saturday Environmental Sanitation contributes to the coffers of the government as defaulters are meted with some pecuniary penalty. On the social aspect, the exercise brings people together not only for work or *clean-up* but also for social interactions and sharing of ideas. It is a leisurely interruption in the *everydayness* or *usualness* of Saturdays of the months.

The scheme however, has got some demerits. The legal or constitutional framework is weak and infringes on fundamental human rights as such, it is not sustainable. This, in a way accounts for the recent proscription by Lagos State. The exercise is done at the price of huge economic loss. Above all, it places extra burden on the citizens who pay their tax for the upkeep of the state. This is tantamount to double exploitation. Waste management in the state is generally clumsy and highly unscientific. A systematic approach to waste management should be able to measure or at least estimate the volume of wastes. In the process of collection, there should be separation by class (eg biodegradable and non-biodegradable); the manner of disposal should be carefully done so as not to constitute further environmental hazards. The Last Saturday Environmental Sanitation does not take into consideration the above *caveats* as the collection and disposal of wastes are not done arbitrarily. Above all, hygiene education on the part of the citizens is needed for the success of any sanitation scheme. Sanitation has its behavioural dimension. It is the position of the present paper that sanitation is not a *hit-and-run* exercise to be done on monthly basis rather it is a continuous exercise to be done daily, hourly, per minute and even per second. The Last Saturday Environmental Sanitation cannot effectively address the sanitation problems in the state most especially when public domain is involved. At most it could be best restricted to private realm and not to be made mandatory. The aim should be to instill the need for cleanliness in the consciousness of the people and not to coerce people nor to generate revenue for the government. There is need for a new and virile mechanism to be adopted so as to squarely tackle the sanitation problems bedeviling the state.

Endnotes

1. This is without prejudice to previous concerns for the environment such as found in Arabic medical treatise, prohibition of the burning of sea coal in 1272 by King Edward I of England, the British Alkali Acts of 1863, etc.
2. It was not categorically stated in the Constitution. However, Section 20 of the Constitution states that, "The State shall protect and improve the environment and safeguard the water, air and land, forest and wild life of Nigeria." The above citation serves to create a leeway for the Last Saturday Environmental Sanitation.
3. The Court of Appeal in Lagos on the 4th of November 2016, in the case between Kate Okafor and Lagos State Government ruled that the Last Saturday



- Environmental Sanitation is unlawful. See: elombah.com, 7th Nov, 2016., “Lagos state Environmental Sanitation Day is Unlawful – Appeal Court Full Judgement,” <http://elombah.com/index.php/special-reports/breaking-news/11938-lagos-state-environmental-sanitation-day-is-unlawful-appeal-court-full-judgement>, accessed on the 18/04/2017 by 10:20pm.
4. Plato’s Republic, <http://www.idph.net/conteudos/ebooks/republic.pdf>, accessed on the 18/04/2017 by 11:15pm
 5. World Health Organisation (WHO), “Health Topics: Sanitation,” <http://www.who.int/topics/sanitation/en/>, accessed on the 18/04/2017 by 11:15pm.
 6. Miller, T.G. and Spoolman, S. E. (Jr), *Environmental Science*, Ca: Brooks/Cole Cengage, 2010, 7.
 7. Indian Environmental (Protection) Act (1986), http://www.envfor.nic.in/legis/env/e_protect_act_1986.pdf, accessed on the 19/04/2017 by 10:20pm.
 8. Wikipedia, “Sanitation,” <https://en.wikipedia.org/wiki/Sanitation>, accessed on the 19/04/2017 by 10:20pm.
 9. The Herald, January 8, 2016 “Buhari to Relaunch ‘War Against Indiscipline,’” <http://www.herald.ng/buhari-to-relaunch-war-against-indiscipline-2/>, accessed on the 19/04/2017 by 11:20pm. Oghene Omonisa also commented on this great feat by Buhari, “Environmental Sanitation: The only legacy Buhari returns to meet,” Vanguard, July 11, 2015, <http://www.vanguardngr.com/2015/07/environmental-sanitation-the-only-legacy-buhari-returns-to-meet/> . accessed on the 18/04/2017 by 10:20pm.
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 11. Anijah-Obi, et al, Introducing environmental sanitation education in the primary school curriculum, *Educational Research* , Vol. 4(3), March 2013, p. 227.
 12. Federal Ministry of Environment Abuja, July 2005, National Environmental Sanitation Policy 2005, <http://tsaftarmuhalli.blogspot.com.ng/2011/07/national-environmental-sanitation.html>, accessed on the 18/04/2017 by 10:20pm.
 13. <http://www.cometonigeria.com/region/south-east/anambra-state/> , accessed 18/04/2017
 14. Oghene Omonisa, “Environmental Sanitation: The only legacy Buhari returns to meet, Vanguard, July 11, 2015, <http://www.vanguardngr.com/2015/07/environmental-sanitation-the-only-legacy-buhari-returns-to-meet/>. accessed on 18/04/2017.
 15. Dr. Balarabe Kakale, (Sokoto State Commissioner for Health), “Sanitation Panacea for Disease Control,” <http://www.vanguardngr.com/2016/10/sanitation-panacea-disease-control/>, accessed on 17/08/2017.
 16. Wikipedia, “Anambra State,” https://en.wikipedia.org/wiki/Anambra_State, accessed 21/04/2017.



17. WHO's Global Urban Ambient Air Pollution report states: "Of the 3,000 cities in the WHO's air quality database, the most polluted at the time of measurement was Onitsha, a fast-growing city in Nigeria, which recorded roughly 30 times more than the WHO's recommended levels of PM10 particles." "Onitsha is number one because it produced pollution levels of nearly 600 microgrammes per cubic metre of PM10s – around 30 times the WHO recommended level of 20 microgrammes per cubic metre." The WHO report stated further that a study of Onitsha's water pollution "found more than 100 petrol stations in the city, selling low-quality fuel, many rubbish dumps, fuel spills along with high levels of arsenic, mercury, lead, copper and iron in its water." It also noted that the city's metal industries, private hospitals and workshops were heavy polluters emitting chemical, hospital and household waste and sewage." See: <http://tribuneonlineng.com/onitsha-capital-city-filth-pollution/>, accessed on 17/08/2017.
18. Government of Ghana, Ministry of Local Government and Rural Development, "Environmental Sanitation Policy (Revised, 2010), http://wcghana.com/reports/environmental_sanitation_policy_june_2010.pdf accessed on 21/04/2017.
19. Dr. Balarabe Kakale, *ibid*.