

# Ecological Impetus of COVID- 19 Pandemic on the Other Creation: A Reflection on the Biblical Jubilee

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## Abstract

The 2019 outbreak of the COVID-19 pandemic left significant adjustments in various aspects of human life, including its relationship with non-human creations in the physical environment. The paper considered the ecological impetus of the COVID-19 pandemic on the other creation with theological reflection on the biblical Jubilee. The method employed was interaction with literary materials and critical analysis of biblical-theological arguments. It, therefore, discussed general views of the COVID-19 pandemic, analysed the concept of biblical Jubilee, identified the ecological impetus of COVID-19 on the other creation, and discussed the theological reflection of the biblical Jubilee. Although the pandemic originated in China through animals, it was discovered that humans and other creations felt the effect globally due to the lockdown measure to curtail the spread of the COVID-19 pandemic. The ecological impetus of COVID-19 brought a significant reduction in air, water, and land pollution. The biblical-theological reflection of the Jubilee affirmed that the experiences of COVID-19 resulted in a decrease in air, water and land pollution, indicating that nature was positively affected as it naturally and by divine order for the creation observed a jubilee as a result of the lockdown measure to curtail the COVID-19 pandemic. The conclusion is that God allowed the COVID-19 pandemic as a measure for all creations in nature to experience its Jubilee or rest from human ecological exploitations and abuses. It was recommended that humankind should be more responsible in the care of the environment, seek the protection of the other creation in nature and avoid overuse of land resources to ensure the necessary 'rest' it deserves for preservation.

**Keywords:** Biblical Jubilee, COVID-19, Pandemic, Ecological Impetus, Other Creation.

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## I. INTRODUCTION

The COVID-19 pandemic is a memorable global catastrophe, which caused an enormous debacle on human health and lives with corresponding indisputable impacts on all other creations. The coronavirus, believed by some to have originated from animals and transmitted to humans, left the effects of the fast communicable disease on humanity with little known consequence on the other creations. The aftermath of this pandemic does not only cause an economic recession, disorganisation of social communalism, educational systems, and breakdown of religious or spiritual physical relationships but may have also left some unidentified ecological catastrophes on the other non-human creations within the ecosystem.

The thrust of this paper is that the expectations of God, the Creator of the universe, on humankind to other creations must be given significant consideration in every unusual experience of life, such as the Covid-19 pandemic. This is why Solomon Whatt opined that “a

reasonable man considers not only his or her well-being alone but also the interrelationship of life with the human environment” [i]. This indicates that human experiences about the environment should spur some enquiry into the well-being of the other creations in its environment.

Furthermore, the COVID-19 pandemic “has made it clearer than ever that human and planetary health are intimately interconnected” [ii]. This quotation thus reveals that a ripple effect is often created whenever one sector’s overall natural system is dysfunctional. Since human is responsible for caring for nature, the need to affirm this interconnectedness of human beings with other creations is very imperative in the era of COVID-19. The reason is that this will enable humanity to take necessary actions to avert further threats to the natural creation order of the ecosystem. Therefore, this paper examines the ecological impetus of the Covid-19 pandemic on the other creation with a theological reflection on biblical Jubilee. The paper discusses some general views of the COVID-19 Pandemic, identifies the

ecological impetus of the COVID-19 pandemic, and analyses a reflection on the biblical Jubilee before drawing the conclusion and recommendations.

## II. General Views on COVID-19 Pandemic

The COVID-19 pandemic, which is also known as the coronavirus, is a pandemic which started as an outbreak in Wuhan, China, in December 2019. According to S. Kooraki, M. Hosseiny, L. Myers, and A. Gholamrezanezhad, it is believed to be a zoonotic virus since it was discovered to have been transmitted from the animal in an animal market to humans, and the virus can infect both humans and some animals as well [iii]. Adding to it, by the end of 2019, the World Health Organization (WHO) identified the virus as SARS-COV-2, causing severe acute respiratory syndrome to the coronary system type 2 [iv]. This signifies that some believe COVID-19 to be a virus that originated and was transmitted to humans through animals in 2019.

Additionally, COVID-19 poses a significant threat to human health as it attacks the respiratory system by blocking the airways and causing damage to the lungs. Although no concluding link has been identified between the COVID-19 pandemic and nature, evidence shows that disruptions in biodiversity, reducing the natural habitat of animals and many plant species, may lead to zoonotic diseases [v]. Many theories were propounded on the COVID-19 pandemic, and notions from different strata of society are expressed from economic, political, scientific and religious perspectives. Buttressing the above assertion scientifically, Arvind Kumar, Jane Baston and Josh Karliner claim that it is a biological weapon, while others analysed it as a chemical weapon. They affirm that some believed the virus erupted due to the 5G tower due to electromagnetic waves emissions [vi]. From the political and economic angles, it was seen as a war of supremacy between world political and economic powers.

Subsequently, as COVID-19 spread and claimed many lives across the globe, religious analysts also submitted their opinions that the COVID-19 pandemic could be a result of human misdeeds and sins against God and humanity, and God's injunction can validate this that when man errs, they will be punished with pestilences (Deut. 28:16-30). From a Christian viewpoint, therefore, this position could be a pointer to the law of nature that what humans have caused on the earth contrary to the principles of the Creator would and could work against the order and peaceful coexistence of the ecosystem. Thus as COVID-19 spread globally, death tolls increased from China to some nations in Europe, North America, Asia Pacific, Africa and all the other continents. This, without mincing word, as noted by John Edwards, is evidence that God wants people to look up to Him because "situation speaks to the wise, but the fools ignore it" [vii].

Consequently, efforts to develop appropriate vaccines to combat the spread of COVID-19 continued through World Health Organization (WHO) collaborations. Measures to curtail the spread of the coronavirus stipulated by the WHO include regular and thorough hand washing with soap and using alcohol-based hand sanitisers. Another precautionary measure to lower the risk of being contracted is to keep a social distance of about 3-6 feet or 1-2 meters space between people. However, these preventive measures pose some challenges as many developing nations lack adequate housing infrastructures and water supply facilities for maintaining social distancing and hand washing respectively, particularly in urban areas, social distancing is a considerable challenge, and so it is in many developing nations.

Consequently, the most appropriate measures to prevent being infected with the coronavirus were avoidance of crowded gatherings where social distancing might be impossible and the stay home, stay safe policy. Jim Wilstell states, "Social distancing and quarantine are the optimal measures to reduce the spread of COVID-19 at an exponential rate" [viii]. These measures resulted in the lockdown action whereby all activities involving leaving the home environment were partially or completely closed in all nations where COVID-19 had spread. Since absolute social distancing was practically impossible in some places, voluntary civic cooperation and participation were paramount [ix]. The implications were that except for those considered essential activities, such as health personnel, security officials and food and agro-allied workers, all other public offices, business ventures, industrial processes, and social gatherings, including religious meetings involving physical contact with people, were shut down.

Therefore, just like any other religious institution, the church was also affected by the lockdown exercise to curtail the spread of the COVID-19 pandemic. Churches could not gather physically for worship services or fellowship programs; neither were programs such as weddings, funerals, baptism and similar services conducted in the churches. By implication, most regular human activities and works involving nature were suspended. Except for those categorised as essential workers, humans were forced to observe a rest. It is not an exaggeration to affirm that the COVID-19 pandemic was a complete blessing to nature as it had absolute rest from human destruction. Given this, it will behove the writer to examine the ecological impetus of the COVID-19 pandemic to nature.

## III. Biblical Foundation of the Jubilee

Jubilee is derived from the Hebrew word *yobel*, which means "ram." Although it goes with the blowing of the horn from the ram to mark the beginning of celebrations and feasts of the Jubilee year, it is more related to the concept of the Sabbath or Rest in biblical

tradition than its being associated with the Latin *jubilare*, with the English derivative, “jubilation” [x]. Donald Mckim affirmed that the Jubilee is the Old Testament prescription at every fiftieth year of leaving the fields fallow, releasing slaves and cancelling debts in the affirmation that God created and owns all things [xi]. The Jewish tradition emphasises the Sabbath Day as a day of rest on the seventh day after God has done all works of creation in six days. “By the seventh day, God had finished the work he had been doing; so on the seventh day, he rested from all his work.” (Exo. 2:2, NIV). So is the Sabbath year, connoted as the year of rest or year of release, calculated as the seventh year as explained in:

For six years, you are to sow your fields and harvest the crops, but during the seventh year, let the land lie unplowed and unused. Six days do your work, but on the seventh day do not work, so that your ox and donkey may rest, and so that the slave born in your household and the foreigner living among you may be refreshed (Exo. 23:10-12, NIV). Thus, Jubilee Year emanated from the Sabbatical year, which begins on the tenth day of the seventh month in the seventh of seven years, which, by calculation, falls on the 49<sup>th</sup> year and is celebrated in the fiftieth year.

The calculation, its observance and implications of the Jubilee Year are clearly explained in Leviticus chapters 23 and 25. The calculation says, “Count off seven Sabbath years—seven times seven years—so that the seven Sabbath years amount to a period of forty-nine years” (Lev. 23:8, NIV). According to *Nelson’s Bible Dictionary*, the principal implication of the concept of the sabbatical year was that the land might be given a rest every seventh year [xii]. As an ordinance, observance of the Jubilee must follow the prescriptions strictly, beginning with the sounding of the trumpet; “Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land...” (Lev. 23:9ff, NIV). Observing the Jubilee implies granting rest to the people and their belongings, including slaves, herds of livestock and the land. Thus the Jubilee is a declaration of rest to the Jewish nation.

Strict adherence to the law of the Sabbath is expected throughout the land. Violating any aspect would incur the wrath of God and appropriate punishment, as clearly stated in the law. For instance, non-observance of the Jubilee will bring different penalties, including being plagued or afflicted with diseases, labour loss at harvests and being sent away on exile from the land of their nativity. This will eventually enforce the well-deserved rest for which purpose jubilee was instituted, especially on the land as declared in the Scripture, “Then the land will enjoy its Sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoys its

Sabbaths.” (Lev.26:34, NIV). Biblical Jubilee, therefore, could be divinely enforced on the people to ensure ecological adjustments on the land upon which the resources for life and existence are embedded.

#### IV. Ecological Impetus of COVID-19 Pandemic on the Other Creation

Ecology is the study of the ecosystem or the complex interaction of the biotic and abiotic components in the earth’s air, land, or natural water habitat. It is “the study of the relationship between living organisms and their interactions with their natural or developed environment” [xiii]. The above connotations of ecology imply that the natural physical environment in three forms of air, land, and water or atmosphere, geosphere, and hydrosphere are interrelated in function and housed in creations, whether living or non-living. It presupposes that the various theories on COVID-19 have shown that the pandemic was not nature independent. In these different theories, it was propounded that the accumulation of various anti-nature activities of humanity, including pollution, deforestation, population increase, inappropriate waste management, and many more, have significant connections and effects to the pandemic. This aligns with the understanding that other creations apart from humans, including plants and animals, are positively or negatively impacted in a pandemic, as all creations share the same planet as home with human beings.

Substantiating the above assertion, Saeida, Saadat, Deepate Rawtani, and Mustansar Hussain asserted that studies have shown that about 75% of global diseases are zoonist-originated. The SARS-COV-2 virus “seemingly had made its transmission from animals on an animal market in Wuhan city in China” [xiv]. A critical reflection on this indicates that as a zoonitic virus, COVID-19 is believed to be transmitted from bats posing a considerable threat to the human respiratory system and causing lung damage. According to Akanksha Khatri and Chunquan Zhu, the immediate aftermath of the lockdown process to curtail the pandemic in China has revealed that “healthy ecosystems can support economic growth, societal well-being and climate stabilisation” [xv]. Thus, nature adjusts by offering the ecosystem appropriate responses for every human act for or against sustainability.

If a pandemic has resulted from human actions or inaction, it is logical that solutions to the resulting crisis must be sought in nature. Gavin Edwards states, “To prevent the next pandemic, we must transform our relationships with nature” [xvi]. A healthy environment breeds healthy people and healthy relationships for other creations. At this juncture, it behoves the writer to briefly look at pollution as a fundamental factor causing an unhealthy environment for human beings and other creations and how this factor serves as an ecological impetus for the COVID-19 Pandemic. The various forms

of pollution in nature include air, land, and water; these will be seen in light of the COVID-19 pandemic.

#### **a. Reduction in Air Pollution as an Ecological Impetus of the COVID-19 Pandemic**

Air Pollution is one of the most critical issues affecting the wellness of all creations in the natural environment. It represents a failure to satisfy the moral obligation of humans to prevent or minimise harm to the ecosystem. First, air pollution is evidently prevalent, especially in urban centres globally, as the air quality causes harm to humans and other creations. Second many developing nations, including Nigeria, have high death rates attributed to air pollution. According to Shola Ogunديپه, these high rates occur due to environmental hazards and extreme air pollution from generator fumes, vehicle emissions, and industrial gases [ xvii ]. This reveals that when air is polluted, human health is in danger, and ecology is equally inwardly collapsed.

Furthermore, concerning the COVID-19 pandemic, restrictions in movement and bans on travel due to the lockdown of public places resulted in the closure of industries and transportation systems, including aeroplanes, shipping lines, and motorway vehicles. This resulted in environmental rest during the pandemic, serving as an ecological impetus for the creation. According to G. F. Ficetoda and D. Rubolini, these limitations reduced carbon compound emissions; for instance, New York experienced about 50% drop in air pollution, while China had 25% and good air improved by over 11%. In Europe, similar observations were obtained as Italy, the UK, and other countries had significant drops in NO<sub>2</sub> (nitrogen oxide) emissions [ xviii ]. The implication is that the ecosystem experienced rest, bringing about the improvement in nature.

Additionally, closures of industrial and factory sites also minimised toxic wastes to improve air quality. Cancellation of flights and air travel reduced tourist actions, and aviation emissions, which according to the Environmental and Energy Study Institute (EESI), accounted for 2.4% of global carbon-dioxide emissions in 2018, dropped considerably during the period of global lockdown due to the pandemic [xix]. Similarly, Amjed Jabbar also discovered that reduced vehicular movements in urban centres lowered the number and rate of commuters, resulting in declining greenhouse gas emissions [xx]. Thus, the coronavirus lockdown globally has resulted in a less polluted environment in the air since emissions from fossil fuels have dropped considerably in many countries.

Thus, air pollution levels drastically improved in many parts of the world due to the lockdown policy to curtail the COVID-19 pandemic. In China and Italy, industrial areas revealed significant drops in nitrogen dioxide (N<sub>2</sub>) corresponding to reductions in industrial

activities and vehicular traffic. As one of the impacts of work from home and social distance policy introduced to reduce contact during the period, there was a noticeable decrease in the rate of emissions from cars, travel bans and conferences and work-related emissions in many parts of Nigeria. The deduction that can be drawn here is that while the COVID-19 pandemic has devastating effects on humans, it also adds ecological impetus to other creations as it gives them rest. This is a plus of the pandemic that many have ignored.

#### **b. Reduction in Water Pollution as an Ecological Impetus of the COVID-19 Pandemic**

Water Pollution is caused mainly by human wastes through garbage, refuse, industrial chemical wastes and more, released into water bodies or pathways, causing death in aquatic animals and plants. The COVID-19 pandemic and lockdown measures positively affected Venice, Italy, and the globe as it experienced clearer water bodies due to reduced tourist visits. The reason is that human waste through garbage reduced drastically during COVID-19, reducing water pollution to the dearest minimum [xxi].

Additionally, waste management is a major challenge in Nigeria; it was a serious problem in most cities due to the failure of most private waste management companies and the non-attainment of a clean, healthy environment before the COVID-19 lockdown. There are heaps and accumulation of waste dumps in many urban streets, highways, corners and commercial centres. The use of plastics wastes from sachet water, bottles /pet bottle and non-biodegradable waste typical of large cities (Lagos, Abeokuta, and Ibadan), such as disposable cups and fast foods disposable plates were reduced drastically, and this contributed to a healthy ecology, most especially to the other creation. This also helps water flow in the drainage during the rainy season.

According to a report, residents were dazzled seeing clear water and the fish swimming freely due to significant drop of motorboats, churned sediments and other water pollutants in the canal [xxii]. The implication is that less human activities, which generate more waste on water, would result in less water pollution and a cleaner environment for aquatic plants and animals. This can be explained further that when the COVID-19 pandemic resulted in the lockdown of the people, the number of water pollutants was reduced to the barest minimum as some major industries could not function effectively, which eventually brought about a diminution in water pollution. Also, emphasis on hand washing with clean running water made people cautious of polluting water, and this brought rest to both aquatic organisms as well as human beings; it preserves aquatic animals from destruction and increase their peaceful coexistence with other creation, and this is very significant for the nature and the entire ecosystem.



### c. Reduction in Land Pollution as an Ecological Impetus of the COVID-19 Pandemic

Land Pollution deals with the geophysical aspect of the ecosystem, consisting of the land and all creations on it. These include the soil and wildlife, including trees and animals. The social and economic life of the earth is highly dependent on the nature of which the land is of high significance. Marie Quinney expressed his opinion that the impact on trees is over 60% of global wildlife has been lost in the past 50 years; thus, it can be affirmed that ecosystem disruptions significantly affect the emergence of disease conditions [xxiii]. The implication is that the destruction of the ecosystem is tantamount to the destruction of lives because it contributes to the unhealthy living of humanity and other creations.

Validating the above postulation, Wright avowed that “the response to the COVID-19 virus has reduced greenhouse gas (GHG) emission in China by an estimated 25%” [xxiv]. It also caused a 30% reduction in nitrogen oxide in California [xxv] and visibly reduced Nitrogen Oxide levels in Italy, and China, with the most significant reduction in Carbon Dioxide in 50 years recorded worldwide, according to the Global Carbon Project predictions [xxvi]. There is also a considerable drop in coal consumption, resulting in energy savings. It is observed that deforestation is linked to outbreaks of diseases as over 60% of infectious diseases are traceable to originate from animals and 70% from wildlife [xxvii], such as AIDS from apes, SARS from Civet cats, MERS from camels, and Ebola from bats.

The conclusion that can be drawn from the above details is that when humans encroach into virgin wildlife, it decreases the habitat of the animals and destroys the fauna as animal-human contact increases. According to Alamgir Hossain, co-owner of “Earth Concerns”, the flora, fauna, and nature enjoy the positives of this deadly virus [xxviii]. It also suggests that loss in animal habitat brings them closer to humans; raising domestic animals at an increased rate also threatens the spread of diseases. All these indicate that human actions and inaction are consciously or unconsciously affected by how they handle the ecosystem. This signifies that the ecology that humanity has failed to nurture, preserve and cherish experienced rest, which could be termed an ecological impetus during the COVID-19 pandemic.

### V. A Reflection on the Biblical Jubilee

The biblical account of the creation vividly describes that God, the author of creation in Leviticus 25, 26 and 27, talks about the year of the “Jubilee and Holiness” code with the explanation of the Sabbath. The Jubilee arrives at the count seven times in seven years. Thus, seven years of Sabbath is a prerequisite to the jubilee year. The basic principle of the Sabbath years is explicit in the following;

For six years, sow your fields, and for six years, prune your vineyards and gather their crop. But in the seventh year, the land is to have a Sabbath rest, a Sabbath to the Lord. (Lev. 25:3-4, NIV)

Consequently, the environmental policy of Jubilee is divinely purposed to provide rest and preserve a significant life-sustaining resource, the land [xxix]. The Sabbath is a command for the land and the people who cultivate it to rest because rest is an essential part of creation. The Jubilee, or a fiftieth year from the Latin, *jubilum* means to shout for joy as it heralds the Day of Atonement (Lev. 23:23-25; Num. 29:1-6). Jubilee “is a restoration to an original state” [xxx] evident in, among other things, remission of debts, returning to one’s habitation or property and highly significant for this paper in providing a time of rest for the land and consequently the entire creation.

Subsequently, the biblical theme of the Jubilee, sequential to the Sabbath, relays the thought of God the Creator to all His creations. Featuring the release of slaves, writing off debts, and leaving the land fallow, God’s people are challenged to pattern their dealings with creation according to the Jubilee vision. The United Nations affirmed that “we who have lost our sense and our senses, our touch, our smell, our vision of who we are; we who frantically force and press all things, without rest for body or spirit, hurting our earth and injuring ourselves: we call a halt” [xxxi]. This was what happened during the COVID-19 pandemic.

The above quotation is very explicit in that rest is a typical concept intended by God to form a regular rhythmical pattern of life for humankind and the other creations. Gen 1 affirmed that when God had done all of the creation on the sixth day, he rested from all his works on the 7<sup>th</sup> day. The land’s Sabbath is to be a regular event, and the restoration of servants and lands was peculiar to the year of Jubilee. According to Wright, the principle of Jubilee year is that the land is Yahweh’s, and the people of Israel were residents or tenants [xxxii]. God wants his children to obey all these instructions for good environmental practice.

Regrettably, more cities worldwide have become like New York City, known as the “city that never sleeps” due to activities around the clock. Since humankind has refused to take a break from business, stress, overwork and the like, rest has become a rare but essential commodity. Having denied nature its deserved rest, the COVID-19 pandemic forcefully drove these cities to rest following the lockdown orders in their nations. Thus, the pandemic could be said to represent the biblical demands for the Jubilee in Leviticus 26:33, which says:

I will scatter you among the nations, draw out my swords, and pursue you. Your land will be laid waste, and your cities will lie in ruins. Then the land will enjoy

its Sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy its Sabbaths. (Lev.26:33, NIV)

The world remains significantly inclined to religions, where God is seen as the Supreme Being who controls all affairs of humankind and the universe. Thus, the COVID-19 pandemic naturally enforced a rescue designed by God upon the land and its inhabitants from years of abuse, exploitation and unrest. According to S. Barry, blowing the trumpet at the Jubilee is a declaration of freedom, the beginning of a new year, and the anniversary of the world's creation, which signifies rest [xxxiii]. This understanding indicates that Jubilee, the year of restoration that comes around every 50 years, proclaims freedom to all the land's inhabitants [xxxiv].

Substantiating it, Calvin De Witt noted that the seven degradations of creation which are detrimental to human peaceful existence include; global warming and depletion of the ozone layer, soil and land degradation, overconsumption of resources due to population explosion, creating waste and dysfunctionality of the ecosystem. Other means are through land conversion and destruction of wildlife habitats such as deforestation, extinction of species in land and water habitats due to pollution and human abuse of various kinds [xxxv]. This shows that humanity is abusing creation, and nature needs to be treated as a gift of God, the Creator, not only to humankind but to the entire creations in their interdependence.

Significant to note is the assertion that "the pervasive and holistic language of 'Sabbath-Jubilee Rest and Restraint' has the theological weight and wide-ranging appeal to bring reviewed energy to the church's response to the environmental crisis" [xxxvi]. At the creation, God brought meaningfulness out of formlessness and meaninglessness. This is why humankind, created in the image of God, is given the special responsibility not only to be creatively orderly but also to care for the creation and preserve its naturalness. Buttressing this, R. Lowery posits, "humans by virtue of their creation in the image of God have special responsibility for the welfare of all living creatures, especially the most vulnerable" [xxxvii]. Indicating that humanity is created to preserve nature and other creations, not for its destruction. The expression of

Lee Hannah is best fitted here when he posited that "ecosystem in nature functions similarly to the human body when they are robust and healthy-which means they have diverse species, and space for healthy animal populations-they are more resistant to diseases" [xxxviii]. Thus, the COVID-19 pandemic gives an ecological rest to other creations, just as the year of Jubilee does, which is a great ecological impetus to other creations.

## VI. CONCLUSION AND RECOMMENDATIONS

This paper explored the ecological impetus of the COVID-19 pandemic on the other creations in the light of the biblical Jubilee. The argument of the paper focused on the assertion that while the pandemic is very detrimental to human beings across the nations of the world, it also serves as an ecological impetus for other creations within the ecosystem as it gives them rest from human destruction. It was affirmed that various forms of pollution in nature, including airborne, water, and land, have contributed immensely to the destruction of nature. Still, a compulsory lockdown during the COVID-19 pandemic reduced these pollutants, procuring ecological rest and peaceful coexistence of living and non-living organisms in the universe.

Given this, the paper affirmed that the biblical Jubilee, God's ordained year of rest, was observed by nature during the COVID-19 pandemic. Thus, this study concludes that nature rested and experienced a positive transformation as it adjusted to a cleaner atmosphere, as industrial wastes were reduced to the barest minimum. Therefore, it is the writer's submission that the COVID-19 pandemic restrained human beings from the created world when restrictions to movements and regular activities were halted globally. This allowed the earth or land to experience its rest, the Jubilee.

Therefore, it is recommended that humankind desist from actions such as the overuse of land and its resources that can destroy nature and natural vegetation and alienate humanity from other creations. Society must be more ecologically responsible in the care of nature and all inhabitants of the earth. It is the position of the paper that the care of animals and non-animate creations will not only deter another virus-initiated outbreak but also ensure the peaceful coexistence and sustainability of all creations in the ecosystem.

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