

# RELIGION AND CLIMATE JUSTICE: AN ECO-THEOLOGICAL ANALYSIS OF ENVIRONMENTAL STEWARDSHIP AND SUSTAINABLE DEVELOPMENT IN THE GLOBAL SOUTH

**Pius Barinaadaa Kii, Ph.D**

*Department of Religious and Cultural Studies, Faculty of Humanities, Rivers State University  
pius.kii@rsu.edu.ng*

## ARTICLE INFO

**Article No.:** 0301

**Accepted Date:** 07/03/2026

**Published Date:** 29/04/2026

**Type:** Research

## ABSTRACT

Climate change presents one of the most urgent moral, environmental, and socio-economic challenges of the 21st century, disproportionately affecting vulnerable populations in the Global South. While scientific and policy responses dominate climate discourse, growing scholarship recognizes that environmental crises are also deeply ethical and spiritual in nature. This study examines the theological foundations of climate justice and their implications for environmental stewardship and sustainable development. The main objective is to analyze how major religious worldviews—including Christianity, Islam, African Traditional Religion, and Eastern philosophies—construct ecological ethics and contribute to climate action. The study adopts a qualitative research design grounded in documentary analysis of peer-reviewed literature, policy reports, and publications from faith-based organizations. Data were analyzed using thematic content analysis to identify recurring theological, ethical, and policy-related patterns across traditions. Findings reveal that religious traditions consistently emphasize stewardship, sacredness of nature, intergenerational responsibility, and moral accountability as central ecological principles. Christian ecotheology frames environmental care as obedience to divine creation mandates; Islamic environmental ethics emphasize trusteeship (khalifah), balance (mizan), and prohibition of corruption (fasad); African Traditional Religion views ecological degradation as a rupture in sacred relational order; while Eastern philosophies stress harmony between humans and nature. These ethical frameworks significantly inform community-based climate adaptation, conservation practices, and environmental advocacy, particularly in the Global South. However, the study also finds a persistent gap between theological environmental ethics and formal climate governance structures. Religious moral capital and transnational networks remain underutilized in national climate policy and sustainable development planning. The study concludes that integrating faith-based ethical frameworks into climate governance can strengthen environmental stewardship, enhance community resilience, and advance climate justice-oriented sustainable development.

**Keywords:** Religion, Climate Justice, Eco-theology, Environmental Stewardship, Sustainable Development, Global South

## Introduction

Climate change is one of the most pressing moral, environmental, and socio-economic challenges of the 21st century. Its impacts are evident in biodiversity loss, food insecurity, ecosystem degradation, water scarcity, and increased vulnerability of marginalized populations. The Intergovernmental Panel on Climate Change (IPCC, 2021) and FAO et al. (2018) emphasize that these effects are intensifying global inequality and threatening sustainable development, particularly in the Global South. In Nigeria, environmental degradation is further worsened by oil pollution, weak institutional capacity, and poverty, leading to severe ecological and health consequences (Isidiho et al., 2020; Pona et al., 2021).

Although climate change responses have largely been driven by science, technology, and policy, there is growing recognition that environmental challenges are also deeply ethical, cultural, and spiritual issues (Taylor, 2015; UNEP, 2016). This shift has opened scholarly attention to the role of values, worldviews, and moral systems in shaping environmental responsibility and climate action.

Religion remains one of the most influential social institutions globally, especially in Africa, Asia, and Latin America, where it strongly shapes moral values and community life. Across traditions such as Christianity, Islam, African Traditional Religion, and Eastern philosophies, religious teachings emphasize environmental stewardship, sacredness of nature, and human responsibility toward creation (Gnanakan, 2015; Rizk, 2014; Kanu, 2015; Darlington, 2018). Empirical studies also show that religious beliefs significantly influence pro-environmental attitudes and sustainable behaviours (Leary et al., 2016; Aung, 2017).

Faith-based organizations have become increasingly active in climate adaptation, environmental education, conservation, and advocacy. For example, Christian congregations mobilize spiritual and communal resources for climate action (Bomberg & Hague, 2018), while Catholic ecological activism has expanded following *Laudato Si'* (Wilkins, 2022). In Nigeria, theological frameworks are also shaping urban climate adaptation practices, including environmental awareness and resilience strategies (Adedeji & Lenz, 2024).

Despite this growing engagement, a significant gap remains between religious environmental ethics and formal climate governance. Although religions provide strong moral narratives for ecological responsibility, these are not sufficiently integrated into national climate policies and sustainable development frameworks (Pedersen, 2015; Hedlund-de Witt, 2014). This limits the transformative potential of religion in addressing structural environmental injustice.

Against this background, this study examines the theological foundations of climate justice and explores how religious worldviews contribute to environmental stewardship and sustainable development, particularly within the Global South.

## Conceptual and Theoretical Framework

### Climate Justice as a Moral-Religious Construct

Climate justice refers to the ethical principle that the burdens, responsibilities, and benefits of climate change must be distributed fairly across societies and generations (Smit & Pilifosova, 2018). Beyond its policy orientation, this study conceptualizes climate justice as a moral category embedded in religious worldviews. It reflects concerns about equity, historical responsibility, and intergenerational fairness.

Within Christianity, climate justice is framed through human dignity and the common good; in Islam, through khalifah (trusteeship) and divine accountability; in African Traditional Religion, through cosmic and communal balance; and in Eastern traditions, through ecological interdependence and non-harm. Across these traditions, climate justice emerges as a theologically grounded ethical obligation rather than a purely technocratic concern.

### **Environmental Stewardship as Ethical Practice**

Environmental stewardship is defined as the moral responsibility to care for and sustainably manage the natural environment for present and future generations (Bennett et al., 2018). In this study, stewardship is conceptualized as the practical expression of religious environmental ethics.

Christian stewardship emphasizes care for creation rather than domination; Islamic ethics ground stewardship in amanah (trust) and restraint in resource use; African Traditional Religion situates stewardship within sacred ecological relationships governed by ancestral authority; and Eastern philosophies emphasize ecological harmony and balance. Together, these perspectives position stewardship as a value-driven practice that operationalizes climate justice through environmental action.

### **Sustainable Development as Ethical Transformation**

Sustainable development is understood as a development process that integrates economic, social, and environmental dimensions while ensuring intergenerational equity. However, this study extends the concept beyond its technocratic framing to include a normative and ethical dimension shaped by religion.

In this sense, sustainable development becomes a socio-ecological transformation process guided by moral responsibility, behavioral change, and cultural values. Religious traditions contribute by promoting ethical consumption, strengthening community environmental governance, legitimizing conservation practices, and fostering ecological responsibility. Thus, sustainable development is interpreted as both a policy framework and a moral project of ecological care.

### **Integrative Eco-Theological Theory**

This study is anchored on the Integrative Eco-Theological Theory (IETT), which synthesizes theological worldviews, environmental ethics, and sustainability science into a unified analytical framework (Hedlund-de Witt, 2014; Gordon et al., 2023). The theory is based on the assumption that the ecological crisis is not only scientific but also moral and spiritual, reflecting deeper failures in values and meaning systems.

It further assumes that religious worldviews significantly shape ecological perception and behaviour, and that sustainable transformation requires a shift in consciousness alongside technological innovation. Within this framework, religion becomes a central governance force rather than a peripheral cultural factor in environmental sustainability.

### **Analytical Dimensions of the Theory**

The theory operates through three interconnected analytical dimensions. The first is the normative dimension, which explains how religions construct moral meanings around nature, including sacredness, responsibility, and ecological justice. The second is the behavioral dimension, which shows how these moral meanings influence environmental actions such as conservation, sustainability practices, and ecological activism. The third is the institutional dimension, which examines how religious organizations influence environmental governance through advocacy, education, policy engagement, and community mobilization.

Together, these dimensions demonstrate how religion functions as a multi-level system linking belief, practice, and governance in environmental sustainability.

### **Complementary Theoretical Perspectives**

To strengthen analytical depth, the Integrative Eco-Theological Theory is complemented by environmental ethics theory and sustainability transition theory. Environmental ethics provides the normative foundation for evaluating human responsibility toward nature, emphasizing moral duty, intrinsic value of ecosystems, and intergenerational justice.

Sustainability transition theory explains how systemic change occurs within socio-technical systems, emphasizing that transformation requires not only technological innovation

but also cultural and institutional change. These complementary theories reinforce the argument that religion contributes to deep structural transformation in climate governance and sustainability systems.

### **Conceptual Integration and Analytical Linkage**

This study integrates the three core concepts into a coherent analytical pathway. Climate justice defines the ethical problem of inequality and environmental vulnerability. Environmental stewardship provides the practical ethical response through care and responsibility toward nature. Sustainable development represents the long-term governance and transformation goal.

The Integrative Eco-Theological Theory links these elements by explaining how religious worldviews shape ecological ethics, which influence stewardship practices, and ultimately contribute to climate justice and sustainable development outcomes. In this framework, religion functions as a mediating system between moral belief and environmental governance.

### **Religion and the Moral Turn in Climate Discourse**

Recent scholarship increasingly frames climate change as not only a scientific and economic problem but also a moral, cultural, and spiritual crisis (IPCC, 2021; Taylor, 2015). This shift has renewed interest in religion as a system that shapes environmental ethics, legitimizes climate action, and mobilizes collective responsibility. Unlike technocratic climate governance, religious traditions offer normative worldviews that define human–nature relationships through responsibility, accountability, and sacred interconnectedness. As Hedlund-de Witt (2014) argues, sustainability transitions require not only technological change but also shifts in worldview and consciousness, positioning religion as a key driver of ecological transformation.

### **Theological Ethics and Environmental Responsibility**

Major world religions provide distinct but converging ethical foundations for environmental responsibility. Christianity reframes dominion as stewardship, emphasizing care for creation rather than exploitation (Gnanakan, 2015; Horrell & Davis, 2014), while Islamic ethics emphasize trusteeship (khalifah), balance (mizan), and prohibition of corruption (fasad) (Rizk, 2014; Mohidem & Hashim, 2023). Eastern philosophies stress the unity of humans and nature, promoting ecological harmony (Diya, 2023), while African Traditional Religion presents a relational ontology where ecological disruption reflects a breakdown in sacred order (Kanu, 2015; Obaro, 2021). Collectively, these traditions construct environmental responsibility as a shared moral principle rooted in different cosmologies.

### **Climate Justice as Ethical and Theological Construct**

Climate justice extends beyond policy discourse to include ethical concerns about equity, historical responsibility, and intergenerational fairness. It highlights the disproportionate impact of climate change on the Global South (Smit & Pilifosova, 2018; Pona et al., 2021). Theologically, climate justice is framed as a moral obligation: Christianity links it to human dignity and the common good (Pope Francis, 2016), Islam frames it as accountability under divine trust, and African cosmologies interpret it as disruption of sacred relational balance (Rizk, 2014; Kanu, 2015). Despite these strong ethical foundations, religious perspectives remain weakly integrated into formal climate governance structures.

### **Environmental Stewardship and Governance**

Environmental stewardship is conceptualized as the ethical responsibility to manage natural systems sustainably for present and future generations (Bennett et al., 2018). Christianity emphasizes stewardship as care for divine creation, Islam frames it through amanah (trust), and Indigenous/African systems embed stewardship in spiritual norms, taboos, and ritual governance (Fuller, 2014; Muller et al., 2019). Although stewardship informs

conservation practices and biodiversity protection, its influence is weakened by modernization and limited policy integration in formal environmental governance systems.

### **Faith-Based Climate Action and Indigenous Knowledge**

Faith-based organizations are increasingly recognized as key actors in climate governance due to their moral authority, social networks, and grassroots reach (Bomberg & Hague, 2018; Wilkins, 2022). Initiatives such as *Laudato Si'* have institutionalized ecological activism within Christian structures, while interfaith platforms strengthen global environmental advocacy. In the Global South, religious institutions often support adaptation and environmental education, especially where state capacity is weak (UNEP, 2016; Gordon et al., 2023). Similarly, Indigenous knowledge systems regulate biodiversity through sacred groves, taboos, and relational ecology, though these systems are increasingly weakened by modernization and extractive development (Kanu, 2015; Shivanna, 2020).

### **Religion, Environmental Degradation, and Sustainable Development**

Environmental degradation in the Global South is closely linked to structural inequality, extractive economies, and weak governance systems (Isidiho et al., 2020). Religious interpretations frame these crises as ecological sin, violation of divine trust, and disruption of cosmic order (Taylor, 2015; Rizk, 2014). Although religion contributes significantly to moral critique and community action, its role in formal climate governance and sustainable development frameworks remains limited (McMichael, 2018; World Bank, 2016).

### **Synthesis and Research Gap**

The literature reveals three key gaps: first, limited cross-theological integration across Christianity, Islam, African Traditional Religion, and Eastern thought; second, weak theoretical linkage between faith-based environmental action and formal climate governance; and third, descriptive rather than analytical treatment of indigenous ecological systems within global climate justice discourse. These gaps justify an integrative eco-theological framework linking religion, climate justice, stewardship, and sustainable development.

Overall, the literature demonstrates that religion is a significant but underutilized resource in environmental ethics and climate governance. Across traditions, there is strong convergence on stewardship, moral responsibility, and ecological justice. However, the translation of these ethical systems into formal policy remains limited. This study therefore positions religion as a normative governance resource capable of strengthening climate justice and advancing sustainable development, particularly in the Global South.

### **Methodology**

#### **Research Design**

This study adopts a qualitative research design within a constructivist paradigm. It is appropriate because the study interprets how religious worldviews construct meanings around climate justice, environmental stewardship, and sustainable development. A documentary and systematic literature analysis is employed to examine how religious texts, institutional reports, and scholarly works frame ecological ethics and climate governance.

#### **Theoretical and Analytical Orientation**

The methodology is guided by the Integrative Eco-Theological Theory (IETT), which structures the analysis into three dimensions. The normative dimension examines how religions construct meanings of nature, including sacredness, justice, responsibility, and ecological balance. The behavioral dimension focuses on how these meanings translate into environmental practices such as conservation and climate action. The institutional dimension explores how religious organizations influence governance through advocacy, education, and policy engagement. These dimensions serve as the coding framework for analysis.

#### **Data Sources**

Data were drawn from both primary and secondary documentary sources. Primary sources include institutional and policy documents from organizations such as Interfaith Power

& Light, GreenFaith, the World Council of Churches, and UNEP Faith for Earth Initiative, selected for their direct engagement with climate governance. Secondary sources include peer-reviewed articles, books, and policy reports on ecotheology, climate justice, and sustainability studies across Christianity, Islam, African Traditional Religion, and Eastern philosophies.

### **Sampling Strategy and Criteria**

The study uses a purposive sampling technique to select relevant literature. Documents were included based on their relevance to climate justice, environmental stewardship, or sustainable development; engagement with at least one religious tradition; contribution to environmental ethics or governance; and relevance to Global South contexts. This ensures analytical depth and theoretical relevance rather than statistical representation.

### **Data Collection Procedure**

Data collection followed a systematic search and screening process. Relevant documents were identified using keywords such as climate justice, ecotheology, environmental stewardship, and sustainable development. Abstracts were screened for relevance, followed by full-text review of selected materials. This ensured that only conceptually and empirically relevant documents were included in the final dataset.

### **Data Analysis Technique**

Data were analyzed using thematic content analysis guided by the Integrative Eco-Theological Theory. The first stage involved repeated reading of documents to identify recurring ideas. The second stage involved deductive coding based on the normative, behavioral, and institutional dimensions, alongside inductive coding for emerging themes. The final stage involved synthesizing coded data into three core themes: climate justice, environmental stewardship, and sustainable development, producing a cross-religious analytical interpretation.

### **Validity and Trustworthiness**

The study ensures rigor through triangulation, dependability, and confirmability. Triangulation was achieved through the use of multiple data sources. Dependability was ensured through transparent documentation of search and coding procedures. Confirmability was maintained by grounding interpretations strictly in documentary evidence rather than subjective assumptions.

### **Ethical Considerations**

The study involves no human participants, relying solely on documentary data. Ethical standards were maintained through proper citation, accurate representation of sources, and careful interpretation of religious and institutional materials to avoid misrepresentation.

### **Methodological Summary**

This methodology aligns fully with the study's conceptual and theoretical framework. Climate justice is examined through normative religious meanings, environmental stewardship through behavioral practices, and sustainable development through institutional engagement. The Integrative Eco-Theological Theory provides the analytical structure linking all dimensions, ensuring coherence across data collection and analysis.

### **Results and Discussion**

The analysis reveals that religious traditions consistently construct climate change as a moral and spiritual issue rather than a purely technical problem. Across Christianity, Islam, African Traditional Religion, and Eastern philosophies, three interconnected patterns emerge: (i) climate justice is framed as an ethical obligation grounded in equity and responsibility; (ii) environmental stewardship is expressed through value-driven practices of care and conservation; and (iii) sustainable development is supported through faith-based institutional engagement, although unevenly integrated into formal governance systems.

### **Normative Dimension: Religion and the Moral Framing of Climate Justice**

Findings show strong convergence across religious traditions in framing climate justice as a moral imperative. Christian ecotheology interprets ecological degradation as a violation of stewardship and social justice, emphasizing responsibility toward the poor and future generations. Islamic environmental ethics similarly frame climate injustice as a breach of divine trust (khalifah) and ecological balance (mizan), while African Traditional Religion interprets environmental harm as a disruption of sacred relationships between humans, nature, and the spiritual realm. Eastern philosophies reinforce this perspective by emphasizing harmony and interdependence between humans and nature.

This convergence demonstrates that climate justice is deeply embedded in religious moral systems, extending beyond legal or policy frameworks. However, the analysis also shows that these ethical constructs remain largely normative and insufficiently translated into formal climate governance structures. This gap supports existing literature that identifies weak integration of religious ethics into policy processes.

### **Behavioral Dimension: Environmental Stewardship in Practice**

The findings indicate that religious beliefs significantly influence environmental behaviour at the community level. Across traditions, stewardship is operationalized through practices such as conservation, tree planting, environmental education, and resource moderation. Faith-based organizations play a central role in mobilizing these practices by leveraging moral teachings, rituals, and collective identity.

In many Global South contexts, religious institutions function as grassroots environmental actors, often compensating for weak state capacity. Indigenous ecological systems—such as sacred groves and taboo-based conservation—also demonstrate how spiritual beliefs regulate biodiversity and resource use. These findings reinforce the argument that stewardship is not merely symbolic but constitutes a practical framework for socio-ecological governance.

Nevertheless, the study finds that these practices are often localized, fragmented, and weakly institutionalized. Their impact remains limited in scale due to lack of coordination and integration into national environmental strategies.

### **Institutional Dimension: Religion and Sustainable Development Governance**

At the institutional level, the findings show that religious organizations possess significant but underutilized potential in climate governance. Faith-based networks contribute to environmental awareness, policy advocacy, and community resilience through education, interfaith collaboration, and climate initiatives. Global platforms such as interfaith climate movements illustrate the capacity of religion to influence sustainability discourse across multiple levels.

However, the study reveals a persistent disconnect between religious institutions and formal governance systems. Climate policies and sustainable development frameworks remain largely secular and technocratic, with minimal incorporation of theological ethics. As a result, the moral authority, social capital, and transnational networks of religious institutions are not fully leveraged in addressing climate challenges.

### **Integrated Discussion**

Synthesizing the three dimensions, the findings confirm the relevance of the Integrative Eco-Theological Theory as a unifying analytical framework. Religion shapes climate justice at the normative level, drives environmental stewardship at the behavioral level, and influences sustainable development at the institutional level. However, the linkage between these dimensions remains weak, particularly in translating ethical principles into policy and governance outcomes.

This disconnect highlights a critical structural gap: while religion effectively mobilizes moral consciousness and community action, it is not adequately embedded within

formal climate governance systems. Bridging this gap requires deliberate integration of faith-based actors into environmental policy, climate planning, and sustainable development strategies.

### **Implications for Theory and Practice**

Theoretically, the study advances eco-theological scholarship by demonstrating how religious ethics can be systematically linked to climate justice and sustainability through a multi-dimensional framework. Practically, it underscores the need for inclusive governance models that recognize religion as a normative and institutional resource rather than a peripheral actor.

Overall, the results demonstrate that religion plays a significant role in shaping environmental ethics and climate action, particularly in the Global South. However, its full potential remains constrained by weak policy integration. Strengthening the interface between religious ethics, environmental stewardship, and governance is therefore essential for achieving climate justice and sustainable development.

### **Discussion of Results**

The findings confirm that climate change is not only a scientific or policy issue but also a moral and spiritual challenge. Across Christianity, Islam, African Traditional Religion, and Eastern philosophies, climate justice is framed as an ethical obligation rooted in responsibility, equity, and accountability. This supports the growing scholarly consensus that environmental degradation represents a form of social and moral injustice rather than merely a technical failure (Taylor, 2015; Hedlund-de Witt, 2014). The convergence across traditions suggests that religion provides a shared moral framework for understanding climate injustice, particularly in the Global South.

The study also shows that environmental stewardship operates as both a theological principle and a practical reality. Religious teachings translate into concrete actions such as conservation, environmental education, and community-based adaptation. Faith-based organizations function as key grassroots actors, often filling governance gaps in contexts of weak state capacity (Bomberg & Hague, 2018; Wilkins, 2022). However, these efforts remain localized and fragmented, limiting their broader impact.

A central finding is the persistent disconnect between religious environmental ethics and formal climate governance. While religion shapes values and community action, it is largely excluded from policy frameworks, which remain technocratic and secular (UNEP, 2016; McMichael, 2018). Similarly, indigenous ecological systems demonstrate strong conservation potential but are increasingly weakened by modernization and extractive development (Kanu, 2015; Okafor et al., 2023).

Overall, the results highlight a critical gap between moral frameworks and institutional structures. Achieving climate justice and sustainable development therefore requires integrating religious ethics and actors into governance systems, recognizing religion as a vital resource for ethical transformation and inclusive environmental policy.

### **Conclusion**

This study examined the theological foundations of climate justice and their implications for environmental stewardship and sustainable development. It demonstrates that across Christianity, Islam, African Traditional Religion, and Eastern philosophies, there is strong convergence on core ethical principles—stewardship, sacredness of nature, moral responsibility, and intergenerational justice. These shared values position religion as a significant normative framework for understanding and responding to environmental challenges. The findings show that religion plays a dual role: shaping moral interpretations of climate change and influencing practical environmental actions at the community level. Faith-based organizations and indigenous systems contribute meaningfully to conservation, climate adaptation, and environmental awareness, particularly in the Global South. However, these

contributions remain largely localized and insufficiently integrated into formal climate governance and sustainable development frameworks. A key conclusion is the existence of a structural disconnect between religious environmental ethics and institutional policy systems. While religion effectively mobilizes values and behavior, its potential as a governance resource is underutilized within national and global climate strategies. This limits the effectiveness of holistic climate responses that require both technical solutions and ethical transformation. The study therefore argues for the deliberate integration of religious actors, ethical frameworks, and indigenous ecological knowledge into climate governance, environmental education, and policy processes. Such integration can enhance community resilience, strengthen environmental stewardship, and promote more inclusive and justice-oriented sustainable development pathways. Therefore, achieving climate justice requires not only scientific innovation and policy reform but also moral reorientation. Religion, as demonstrated in this study, provides a critical but underleveraged resource for advancing this transformation, particularly within the socio-cultural realities of the Global South.

### **Recommendations**

1. Governments and policymakers should formally integrate religious institutions and faith-based organizations into climate governance frameworks. Given their moral authority and community reach, these actors should be included in policy dialogues, advisory bodies, and implementation of climate adaptation and mitigation strategies.
2. There is a need to embed eco-theological ethics into environmental education and public awareness programs. Collaboration between educational institutions and religious bodies can promote values of stewardship, sustainability, and climate justice, encouraging long-term behavioural change.
3. Faith-based organizations should be supported to expand and institutionalize their environmental initiatives. This includes capacity building, increased funding, and stronger interfaith collaboration to scale up local efforts and align them with national climate strategies and the Sustainable Development Goals (SDGs).
4. Policymakers should recognize and incorporate indigenous ecological knowledge systems into formal environmental governance. Traditional practices such as sacred groves, taboos, and community-based conservation mechanisms should be protected and integrated into biodiversity and sustainability policies.
5. Further research is needed to strengthen the link between religion, climate justice, and governance. Scholars should develop more analytical and policy-oriented frameworks that move beyond descriptive studies and provide practical pathways for integrating religious ethics into climate policy and sustainable development planning.

## References

- Adedeji, J., & Lenz, R. (2024). Christian theology and urban climate adaptation in Yorubaland, Nigeria. *Urban Forestry & Urban Greening*, 89, 128010. <https://doi.org/10.1016/j.ufug.2024.128010>
- Aung, T. S. (2017). The role of religion in environmental preservation: The study of world major religions. *Journal of Asian and African Social Science and Humanities*, 3(1), 45–66.
- Bennett, N. J., Whitty, T. S., Finkbeiner, E., Pittman, J., Bassett, H., Gelcich, S., & Allison, E. H. (2018). Environmental stewardship: A conceptual review and analytical framework. *Environmental Management*, 61, 597–614. <https://doi.org/10.1007/s00267-018-1023-9>
- Bomberg, E., & Hague, A. (2018). Faith-based climate action in Christian congregations: Mobilisation and spiritual resources. *Local Environment*, 23(5), 582–596. <https://doi.org/10.1080/13549839.2018.1457472>
- Caporali, F., & Caporali, F. (2021). Development of ecological awareness. In *Ethics and sustainable agriculture: Bridging the ecological gaps* (pp. 23–87). Springer Nature.
- Darlington, S. (2018). Environmental Buddhism across borders. *Journal of Global Buddhism*, 19, 77–93. <https://doi.org/10.5281/zenodo.1494235>
- Diara, B. C. D., & Christian, N. G. (2013). Theology of climate change mitigation and adaptation: The place of the church. *Academic Journal of Interdisciplinary Studies*, 2(13), 85–91. <https://doi.org/10.5901/ajis.2013.v2n13p85>
- Food and Agriculture Organization, International Fund for Agricultural Development, United Nations Children’s Fund, World Food Programme, & World Health Organization. (2018). *The state of food security and nutrition in the world 2018: Building climate resilience for food security and nutrition*. FAO.
- Gnanakan, K. (2015). Creation, Christians and environmental stewardship. *Fronteiras: Journal of Social, Technological and Environmental Science*, 4(3), 122–135.
- Hedlund-de Witt, A. (2014). The integrative worldview and its potential for sustainable societies. *Worldviews: Global Religions, Culture, and Ecology*, 18(3), 191–229. <https://doi.org/10.1163/15685357-01803004>
- Horrell, D. G., & Davis, A. (2014). Engaging the Bible in religious studies: Environmental stewardship as a test case. *British Journal of Religious Education*, 36(1), 72–87. <https://doi.org/10.1080/01416200.2013.859188>
- Intergovernmental Panel on Climate Change. (2021). *Climate change 2021: The physical science basis*. Cambridge University Press.
- Isidiho, A. O., Burhan, N. A. S., Sabran, M. S., Adam Assim, M. I. S., & Talib, A. T. (2020). Economic impact of oil spill on Niger Delta communities. *EDUCATUM Journal of Social Sciences*, 6(2), 10–24. <https://doi.org/10.37134/ejoss.vol6.2.2.2020>
- Kanu, I. A. (2015). African traditional religion and environmental sustainability. *Journal of African Studies and Sustainable Development*, 1(1), 61–69.
- Kinoti, K. M. (2023). Re-imagining eco-theology for sustainable development. *International Journal of Humanities & Social Studies*, 11(8).
- Leary, R. B., Minton, E. A., & Mittelstaedt, J. D. (2016). The influence of religion on stewardship beliefs and sustainable behaviors. *Journal of Macromarketing*, 36(4), 457–470. <https://doi.org/10.1177/0276146716643543>

- Liu, J., Liu, H., & Yuan, Q. (2019). Interfaith dialogue and environmental sustainability. *Ecology and Society*, 24(2), Article 4. <https://doi.org/10.5751/ES-11160-240204>
- Mohidem, N. A., & Hashim, Z. (2023). Integrating environment with health: An Islamic perspective. *Social Sciences*, 12(6), 321. <https://doi.org/10.3390/socsci12060321>
- Muller, S., Hemming, S., & Rigney, D. (2019). Indigenous sovereignties and environmental management. *Geographical Research*, 57(4), 399–410. <https://doi.org/10.1111/1745-5871.12314>
- Nafisah, N. (2018). Environmental theology in Islam and Christianity. *Analisa: Journal of Social Science and Religion*, 3(1), 41–58.
- Okafor, U. P., Asuoha, G. C., Uzuegbu, C. N., et al. (2023). African traditional religion and biodiversity conservation in Nigeria. *Journal of Asian and African Studies*. <https://doi.org/10.1177/00219096231200589>
- Pedersen, K. P. (2015). Religious ethics and the environment: A review essay. *Journal of Religious Ethics*, 43(3), 558–585. <https://doi.org/10.1111/jore.12121>
- Pona, H. T., Xiaoli, D., Ayantobo, O. O., & Tetteh, N. D. (2021). Environmental health situation in Nigeria. *Heliyon*, 7(3), e06412. <https://doi.org/10.1016/j.heliyon.2021.e06412>
- Rizk, R. (2014). Islamic environmental ethics. *Journal of Islamic Accounting and Business Research*, 5(2), 194–204. <https://doi.org/10.1108/JIABR-02-2014-0015>
- Shivanna, K. R. (2020). The sixth mass extinction crisis and its impact on biodiversity. *Resonance*, 25(1), 93–109. <https://doi.org/10.1007/s12045-020-0994-8>
- Taylor, B. (2015). Religion to the rescue in an age of climate disruption. *Journal for the Study of Religion, Nature and Culture*, 9(1), 7–18.
- United Nations Environment Programme. (2016). *Environment, religion and culture in the context of the 2030 agenda for sustainable development*. UNEP.
- Waters, J. W. (2021). Toward an ecocentric Christian ecology. *Journal of Religious Ethics*, 49(4), 768–792. <https://doi.org/10.1111/jore.12332>
- Wilkins, D. (2022). Catholic clerical responses to climate change and Laudato Si'. *Environment and Planning E: Nature and Space*, 5(1), 146–168. <https://doi.org/10.1177/25148486221077127>