

Pentecostal Christianity and Stewardship of Environmental Security in Southwestern Nigeria

 Emmanuel Olusegun Lana^{1*},  Emmanuel Adebayo Popoola²

^{1,2}Federal College of Education
Iwo, Osun State, Nigeria
✉ lanaeo@fceiwo.edu.ng*



Article Information:

Received December 28, 2025

Revised January 25, 2026

Accepted January 31, 2026

Keywords:

Environmental Security;
Environmental Stewardship;
Green Church Policy;
Pentecostal Christianity.

Abstract

Background: Threats to environmental security abound in southwestern Nigeria. Pentecostal churches, with their large following and pervasive influence could promote environmental stewardship geared towards mitigating this problem. It is against this backdrop that this study investigated the role of Pentecostal Christianity in southwestern Nigeria in ensuring environmental security.

Objective: The aim of the paper is to examine the extent to which Pentecostal Christian beliefs and teachings address environmental issues. The paper further explores the role of Pentecostal churches in promoting environmental stewardship through their programmes and activities.

Methods: Using a survey research design, data was obtained from 150 members using the Questionnaire on Pentecostal Christianity and Stewardship of Environmental Security (QPECASES, $r = .78$). The study was guided by four research questions. Data was analyzed using descriptive statistics particularly frequency count, mean and standard deviation.

Result: Results show a considerable belief-practice discrepancy. Significant obstacles still exist, such as unmet negative effects from church activities (Mean=3.08) and an ideological emphasis on evangelism (Mean=2.85), even though respondents confirmed that teachings handle environmental issues to a high degree (Weighted Mean=3.15). Churches regularly arrange environmental projects (Mean=3.72), and leadership modeling can help (Mean=2.99).

Conclusion: According to the study's goals, Pentecostal Christianity provides powerful theological resources to encourage environmental stewardship, but this hasn't yet been properly translated into regular practice. Therefore, Pentecostal churches must undergo institutional transformation as well as theological reorientation in order to address environmental security. In particular, creating official green church policies and incorporating environmental stewardship into congregational teaching and discipleship programs are crucial tactics for coordinating Pentecostal beliefs, church operations, and environmental responsibility in southwestern Nigeria.

A. Introduction

This study examines how Pentecostal Christian beliefs, teachings and activities influence environmental security in southwestern Nigeria. Environmental security is the protection of the society from environmental threats arising from natural and man-made causes. The intersection of religion and stewardship of environmental security is a growing field, particularly in regions with pressing ecological issues (Kalu, 2017). Pentecostalism, with its focus on spiritual healing, offers insights into environmental preservation and restoration, emphasizing the link between human well-being and ecological health ((Kgatle & Chigorimbo, 2024); (Shehu, 2015)). While the role of Pentecostal Christianity in social empowerment is well-documented, its impact on environmental conservation remains under-explored. Southwestern Nigeria, rich in biodiversity but environmentally threatened, provides a critical context for this research.

Pentecostal Christians often overlook their stewardship role, contributing to environmental degradation despite theological teachings on dominion over creation. Limited studies address how Pentecostalism influences environmental behavior in southwestern Nigeria. Exploring Pentecostal Christianity's role in environmental stewardship is vital for addressing southwestern Nigeria's ecological challenges. This study fills a gap in research by investigating how Pentecostal beliefs and practices shape attitudes toward environmental security, contributing to sustainable development discourse.

The intersection of Pentecostal Christianity and environmental ethics has emerged as a significant area of scholarly inquiry, particularly within the context of global ecological crisis and the tradition's rapid global growth (Aung, 2017; Maku, 2025). Recent literature reveals a complex relationship, characterized by both significant potential and notable barriers to fostering environmental security. This review synthesizes major findings regarding the extent of environmental teachings, identified barriers, proposed solutions, the church's active role, and key recommendations for transformative practice.

High extent to which core Pentecostal beliefs and theological teachings inherently address environmental concerns has been established (Adebayo, 2024; Oluwasegun, 2023). Scholars note that foundational doctrines such as creation, stewardship (*oikonomia*), and eschatological hope provide a robust framework for ecological care (Ariawan, 2024; Gnanakan, 2025). The narrative of Genesis, interpreted as a mandate for responsible dominion, alongside the holistic concept of salvation impacting all creation, as noted by (Oguzie, 2022), forms a substantive theological basis for environmental action. This counters earlier perceptions of Pentecostalism as exclusively otherworldly, highlighting an underutilized ideological resource within its own hermeneutical tradition, a principle echoed in broader African theological discourse on ecological justice (Agbiji, 2018; Kgatle & Chigorimbo, 2024).

However, significant barriers impede the translation of this theological potential into consistent practice (Golo, 2024; Nche, 2020). Research by Salifu, (Oguche et al., 2025) identifies two main obstacles: operational and ideological. Operationally, the logistical demands of large-scale gatherings, crusades, and expansive building projects which are often driven by specific growth and financial management models (Appiadu, 2019), lead to unaddressed negative impacts, including substantial waste generation and land clearing without sustainable protocols. Ideologically, as submitted by (Kgatle & Chigorimbo, 2024), a persistent tendency to prioritize evangelism and personal piety over "secular" concerns, coupled with interpretations of eschatology that diminish the urgency of earthly care, creates a dissonance between belief and practice (Shehu, 2015). This gap represents a critical vulnerability for environmental security within Pentecostal communities.

In response, literature proposes pragmatic, incremental solutions to bridge this gap. Scholars emphasize the implementation of simple, practical measures as foundational steps (Adeboye, 2020). Examples include instituting proper waste sorting and recycling during church events, reducing single-use plastics in fellowship halls, and adopting energy-efficient technologies in church facilities. These tangible actions serve as both effective mitigation strategies and powerful educational tools, normalizing sustainable behavior within the religious community.

Beyond mitigation, studies such as (Kalu, 2017; Oluwasegun, 2023) document the proactive role Pentecostal churches can play in promoting environmental stewardship. This is manifested through organized programmes such as community clean-up campaigns, tree-planting drives, and environmental

awareness Sundays. Crucially, the modeling of responsible practices by pastors and church leaders is identified as a highly influential catalyst for congregational adoption (Kalu, 2017). When leadership publicly advocates for creation care, it reframes the issue as a matter of spiritual integrity and discipleship, thereby overcoming ideological resistance.

Scholars such as (Ajibade, 2020; Gnanakan, 2025) advocate for the integration of a dedicated Christian Environmental Stewardship module into discipleship curricula and Sunday school programmes, providing theological and practical education. Second, strategic partnerships with environmental NGOs and government agencies are recommended to leverage expertise and scale impact for local ecological challenges. A critical theological recommendation involves consciously reframing environmental care not merely as a scientific issue but as an explicit act of love for neighbor mitigating pollution-related health issues and an act of holiness, respecting God's creation (Agbiji, 2018). Ultimately, adopting a formal "green church" policy encompassing waste, energy, water, and land use is presented as a necessary step for Pentecostal churches to demonstrate credible, holistic stewardship and fulfill their prophetic role in an imperiled world. By exploring these dimensions, this study contributes to understanding the potential of Pentecostalism in promoting environmental stewardship within the socio-economic and cultural context of southwestern Nigeria.

As noted by (Eze & Ofili, 2025), Pentecostal Christianity in Nigeria plays a significant role in shaping attitudes toward environmental conservation by intertwining faith with ecological responsibility. According to (Gnanakan, 2025), this relationship is influenced by theological perspectives and socio-economic realities. Pentecostal beliefs often highlight the duality of dominion and stewardship, positioning adherents as caretakers of God's creation (Shehu, 2015). The concept of ecocentrism within Pentecostalism further emphasizes proactive engagement with ecological issues, aligning with global calls for sustainability (Gnanakan, 2025).

Pentecostal churches in Nigeria are increasingly engaged in community development programmes addressing environmental degradation. (Appiadu, 2019) noted that these initiatives often include tree planting, waste management, and awareness campaigns. For instance, the Redeemed Christian Church of God established environmental ministries promoting sustainable practices and biodiversity protection (Gnanakan, 2025; Nwadiakor, 2024). Additionally, churches leverage their influence to advocate for environmental policies, partnering with government agencies to foster collective action (Agbiji, 2018).

Despite these efforts, challenges such as poverty, lack of environmental education, and competing priorities hinder effective stewardship (Shehu, 2015). Poverty restricts access to resources for conservation, while insufficient environmental awareness limits understanding of ecological issues (Aung, 2017). Moreover, (Salomon, 2017) asserted that some Pentecostal teachings focusing on dominion over nature can inadvertently contribute to environmental degradation.

The primary purpose of the study is to investigate the bearings of Pentecostal Christianity on stewardship of environmental security in southwestern Nigeria. Specific objectives of the study are to:

- a. examine the extent to which Pentecostal Christian beliefs and teachings address environmental issues;
- b. identify challenges posed by Pentecostal churches to environmental security in southwestern Nigeria and how these could be mitigated;
- c. investigate the role of Pentecostal churches in promoting environmental stewardship through their programmes and activities; and to
- d. propose actionable principles towards more responsible stewardship on environmental security by Pentecostal Christians.

B. Methods

The study adopt a mixed-methods research design, combining quantitative and qualitative research methods to provide a comprehensive understanding of the research topic. The study population consisted of Pentecostal Christians residing in southwestern Nigeria. Stratified random sampling technique was used to select participants based on their affiliation with Pentecostal churches in the region. The six states in southwestern region were used as stratas. All the six states in the region were involved while respondents were randomly selected from the capital city and two hinter towns of each State. The sample for the study comprised 150 Pentecostal members in the study area. Questionnaire on Pentecostal Christianity and

Stewardship of Environmental Security (QPECASES) designed by the researcher was used as instrument for data collection. The instrument which has 20 items was validated through expert review and pilot testing. Data was collected through face-to-face administration of the instrument. The instrument reliability was achieved using split-half method with 0.78 reliability coefficient derived. Data collected was analyzed using descriptive statistics to determine the response to each of the research questions.

C. Results and Discussion

Table 1. The Extent to which Pentecostal Christian Beliefs and Teachings Address Environmental Issues (n = 150; Criterion Mean = 2.5)

SN	Item	N	Mean	SD	Extent
1	The teachings and sermons in my Pentecostal church regularly present environmental care (creation care) as a biblical duty for Christians.	149	3.06	.964	high
2	My church's interpretation of the Bible explicitly links issues like pollution or deforestation to the concept of sin and the need for responsible stewardship.	150	3.26	.699	High
3	The Pentecostal belief in a new heaven and a new earth motivates us to actively protect and care for our present environment.	148	3.13	.925	High
Weighted Average		149	3.15	.863	High

Table 1 presents Pentecostal Christians perception of their beliefs and teachings as addressing environmental issues. The data indicates that environmental care is effectively framed within the church's theological narrative. Most strongly, respondents agree (mean 3.26) that their church explicitly links problems like pollution to sin and stewardship, grounding ecological concern in core biblical ethics. Furthermore, teachings regularly present creation care as a biblical duty (mean 3.06), and the Pentecostal belief in a future "new heaven and new earth" is seen as a motivation for present-day environmental action (mean 3.13), rather than an excuse for neglect. In summary, the results suggest that within this context, Pentecostal doctrine is interpreted to actively promote environmental responsibility through the key concepts of stewardship, sin, and eschatological hope. With a weighted average mean of 3.15 (above the 2.5 criterion), the table shows the high extent to which they perceived their beliefs and teaching in addressing environmental issues.,

Table 2. The Challenges Posed by Pentecostal churches to Environmental Security in southwestern Nigeria and the Solution (n = 150; Criterion Mean = 2.5)

SN	Item	N	Mean	SD	Status
1	Large Pentecostal gatherings and building projects in my area often lead to negative environmental impacts (e.g., waste, noise, land clearing) that are not adequately addressed.	147	3.08	.993	Significant
2	A major challenge for environmental action in my church is the belief that evangelism and spiritual matters are always more important than environmental concerns.	146	2.85	.937	Significant
3	Implementing simple, practical measures (like proper waste sorting during church events) is a feasible first step for my church to reduce its environmental impact.	149	3.10	.975	Significant
Weighted Average		147	3.01	.968	Significant

Table 2 reveals three significant challenges (mean > 2.5) posed by Pentecostal churches to environmental security in southwestern Nigeria. Respondents agree that large gatherings and building projects cause unaddressed negative impacts like waste and land clearing (Item 4: Mean 3.08). A major ideological barrier is also confirmed: the prevalent belief that evangelism inherently supersedes environmental concerns (Mean 2.85). However, the data suggests a pathway forward. There is strong agreement (Mean 3.10) that implementing simple, practical measures—such as proper waste sorting during church events—is a feasible first step for mitigation. The weighted average of 3.01 solidifies the overall significance of these issues. In essence, the table captures a tension between physical encroachment and a theological hierarchy that sidelines ecology. Yet, it simultaneously identifies a pragmatic entry point for change. The solution lies in

leveraging the acknowledged feasibility of practical actions to begin bridging the gap between spiritual priorities and environmental stewardship, addressing both the tangible impacts and the underlying mindset.

Table 3. The Role of Pentecostal Churches in Promoting Environmental Stewardship through their Programmes and Activities (n = 150; Criterion Mean = 2.5)

SN	Item	N	Mean	SD	Status
1	My local Pentecostal church organizes specific programmes or activities (e.g., clean-ups, tree planting) focused on environmental stewardship.	149	3.72	1.075	Significant
2	The leadership of my church (Pastors, elders) actively encourages and models responsible environmental practices for the congregation.	147	2.99	1.081	Significant
3	If my church took a visible stand on an environmental issue, it would significantly influence the behavior of its members on that issue.	148	3.05	.918	Significant
Weighted Average		148	3.25	1.025	Significant

Table 3 presents the significant positive role for Pentecostal churches in promoting environmental stewardship among their members, with an overall weighted average mean of 3.25 (against a criterion of 2.5). The most pronounced finding is that churches actively organize specific environmental programmes like clean-ups and tree planting (Mean 3.72). This shows a clear, action-oriented commitment. Leadership encouragement and modelling of environmental practices (Item 8, Mean 2.99) is also significant, though less strong, suggesting room for greater pastoral initiative. Furthermore, respondents believe their church's visible stand on an issue would substantially influence member behavior (Item 9, Mean 3.05), highlighting the church's potential as a powerful agent for change. In summary, while practical activities are a current strength, the data suggests that more consistent leadership advocacy could further amplify the church's significant influence on congregants' environmental actions.

Table 4. Suggested Principles towards more Responsible Stewardship on Environmental Security by Pentecostal Christians (n = 150; Criterion Mean = 2.5)

SN	Item	N	Mean	SD	Status
1	My church should develop and include a "Christian Environmental Stewardship" module in its discipleship or Sunday School curriculum.	148	2.85	1.015	Significant
2	Pentecostal churches should form partnerships with environmental NGOs or agencies to effectively address local ecological challenges.	149	3.09	.904	Significant
3	Reframing environmental care as an act of love for neighbor (by ensuring a healthy community) is a powerful theological principle that would increase congregational engagement.	149	3.25	.891	Significant
4	Reframing environmental care as an act of holiness and obedience to God is a powerful theological principle that would increase congregational engagement.	147	2.77	1.018	Significant
5	Adopting a formal "green church" policy (on waste, energy, land use) is a necessary step for Pentecostal churches to demonstrate credible stewardship	150	2.56	1.191	Significant
Weighted Average		149	2.90	1.004	Significant

Table 4 presents survey results from Pentecostal Christians (sample sizes 147-150) regarding principles for greater environmental stewardship. Using a criterion mean of 2.5, all proposed items are rated as "Significant," indicating general agreement. The strongest support (Mean 3.25) is for theologically reframing environmental care as an "act of love for neighbor," suggesting practical community health is a powerful motivator. Partnering with environmental NGOs also received high endorsement (Mean 3.09). Other practical measures, like developing a stewardship curriculum (Mean 2.85) and adopting formal "green church" policies (Mean 2.56), were supported but with slightly lower intensity. Notably, framing care as an act of "holiness and obedience" (Mean 2.77) was less compelling than the "love for neighbor"

framing. The overall weighted average of 2.90 confirms a moderate yet clear consensus for churches to adopt more proactive, theologically-grounded environmental practices. The standard deviations (mostly ~0.9-1.0) show moderate respondent variation. In essence, respondents advocate for integrating environmental action through practical partnerships, community-focused theology, and formal church policies.

Discussion

2.1 Implications and Research contribution

The study proved that Pentecostal teachings have a great potential to address environmental challenges. This finding aligns with (Ariawan, 2024; Gnanakan, 2025). The submission is rooted in three theological ideas: creation, stewardship and eschatology. It further implies that the two primary obstacles facing environmental sustainability are the operational barrier and ideological barrier. (Appiadu, 2019) equally asserted that operational barriers are mainly negative repercussions from meetings and building projects contextualized within the growth and financial models of Pentecostal-Charismatic churches. The ideological barrier is critically explored via the lens of competing priorities and eschatological beliefs that can undercut environmental urgency, reinforced by (Shehu, 2015) research on religious sentiments in Nigeria. This offers a clear framework of “belief-practice dissonance.”

The study shows that practical steps such as environmental stewardship programmes and modelling of ideal environmental practices were some of the ways to tackle the manace of environmental insecurity. This finding is supported by (Adebayo, 2024; Kalu, 2017) who showed that church leadership can help in encouraging good attitude of their members towards the environment, adding that this is a straightforward, pragmatic solution to the problem of environmental insecurity caused by religious organizations. These measures are positioned not merely as logistical fixes but as essential teaching tools to mainstream sustainability within the congregational culture, thereby beginning to bridge the ideological gap through regular practice.

2.2 Research contribution

The study found that church’s active participation through scholarship is necessary for enhancing environmental security. This is corroborated by the position of (Ajibade, 2020) that environmental security expands beyond theory to chronicle practical operations like clean-ups and tree planting. Most importantly, it highlights the catalytic function of leadership modeling (Kalu, 2017). This highlights a crucial transformation mechanism: pastors can directly overcome the previously mentioned ideological barrier when they recast environmental stewardship as “spiritual integrity and discipleship.”

2.3 Suggestions

The study established the recommendations given as a necessary climax for credible stewardship. This include a separate teaching module, supported by (Gnanakan, 2025). The theological reframing of care as “love for neighbour” and an “act of holiness” is also deeply supported by (Agbiji, 2018) who worked on ecological justice. Finally, the adoption of a formal “green church” policy is given as the logical, structural endpoint. This is simply a method to codify the practical solutions, execute the proactive role, and publicly display the theological commitment, thus closing the loop between belief and practice.

D. Conclusion

Based on four distinct research goals, this study investigates the impact of Pentecostal Christianity on environmental security management in southwest Nigeria. Four key conclusions are shown by the findings.

First, this study demonstrates that environmental issues are a major part of Pentecostal Christian teachings and beliefs. Respondents believe that fundamental theological ideas like creation, stewardship, and eschatological hope provide a solid moral and spiritual foundation for environmental responsibility. This demonstrates that Pentecostal theology has enough theological tools to encourage environmental responsibility.

Second, Pentecostal churches provide serious threats to environmental security, according to this study. These difficulties are ideological as well as operational. Large church events and building projects have detrimental effects on the environment that are frequently inadequately managed, including garbage, noise,

and land destruction. Ecological commitment is weakened when evangelical and spiritual matters are prioritized over environmental issues, resulting in a gap between conviction and conduct.

Third, the results demonstrate that Pentecostal churches have a good and significant impact on environmental stewardship through their initiatives. Cleanup campaigns and tree planting projects are organized by these churches, and congregations' attitudes and behaviors are greatly influenced by leadership and encouragement in environmentally responsible conduct. This demonstrates how effective churches can be in bringing about environmental change in their local areas.

Fourth, this study identifies important guidelines for attaining more conscientious environmental stewardship. These principles include incorporating Christian environmental stewardship into Sunday school and faith formation curricula, collaborating with government agencies and environmental non-governmental organizations (NGOs), reinterpreting environmental stewardship theologically as an act of obedience to God and love for others, and establishing official "green church" policies that regulate energy use, waste management, and land development.

In conclusion, Pentecostal Christianity in southwest Nigeria exhibits a great theological aptitude and practical potential for enhancing environmental security; yet, operational constraints and conflicting ideological objectives restrict this potential. Deliberate theological reorientation and institutional change are necessary to close this gap. Pentecostal churches can transition from symbolic concern to sustainable action and make a significant contribution to ecological sustainability and community well-being by incorporating environmental stewardship into teaching, leadership practices, and church policy.

E. Acknowledgment

This research work was sponsored with funds by the Tertiary Education Trust Fund (TETFund) under the Institution Based Research (IBR) grant.

F. Author Contribution Statement

EOL is the lead and corresponding author of this work. He conceptualized the research focus, title, design and instrument for data collection. He also led the literature search and articulated the initial article draft. *EAP* is the co-researcher and co-author of this work. He critiqued the title, led the field data collection, contributed to the draft of literature review and proofread the article with necessary inputs in aligning the findings and conclusion with the objectives.

References

- Adebayo, F. K. (2024). Worldview, Conflicting Spiritualities and Religious Ecology in Nigeria. *Brill*, 28(2). <https://doi.org/10.1163/15685357-02802007>
- Adeboye, O. (2020). African Pentecostal Churches and The Challenge of Promoting Sustainable Development. In *A Starving Man Cannot Shout Halleluyah* (1st ed.). <https://doi.org/10.4324/9780367823825-9>
- Agbiji, O. M. (2018). Religion and Ecological Justice in Africa: Engaging 'Value for Community' as Praxis for Ecological and Socio-Economic Justice. *HTS Teologiese Studies*, 74(1), 1–10. <https://doi.org/10.4102/hts.v71i2.2663>
- Ajibade, M. O. (2020). The Role of Pentecostalism in Sustainable Development in Nigeria. In *African Initiated Christianity and the Decolonisation of Development* (1st ed.). <https://doi.org/10.4324/9780367823825-11>
- Appiadu, E. T. (2019). *Evaluating the financial management practices in the sustainability of Pentecostal-Charismatic Churches* (Issue May) [North-West University]. [Repository](#)
- Ariawan, S. (2024). Green digitalisasi sebagai perwujudan mandat budaya: Perspektif etika Kristen dalam pelestarian lingkungan. *KURIOS: Jurnal Teologi Dan Pendidikan Agama Kristen*, 10(1), 275–287.

<https://doi.org/10.30995/kur.v10i1.944>

- 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.
- Eze, E., & Ofili, F. C. (2025). The Socio–Religious Impacts of Agbalanze in Onitsha, South East Nigeria Authors: *Nsukka Journal of Religion and Cultural Studies*, 13(1). <https://doi.org/10.4314/njracs.v13i1.6>
- Gnanakan, K. (2025). Creation, Christians and Environmental Stewardship. *Frontiers Journal of Social, Technological and Environmental Science*, 4(3). <https://doi.org/10.21664/2238-8869.2015V4I3.P122-135>
- Golo, B.-W. K. (2024). A Review of African Scholarship on African Pentecostalism and the Natural Environment. In *African Pentecostalism from African Perspectives* (pp. 233–249). Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-031-69884-2_13
- Kalu, G. O. (2017). *Towards Environmental Sustainability in the Niger Delta Region of Nigeria : A Theological Framework for Broader Involvement of the Presbyterian Church of Nigeria* [Middlesex University]. Google
- Kgatle, M. S., & Chigorimbo, J. (2024). Towards Holistic Healing : A Pentecostal Ecotheological Perspective. *Religions*, 15. <https://doi.org/10.3390/rel15121479>
- Maku, G. P. (2025). Church 's Ecological Stewardship and Sustainability : A Dogmatic Approach to Sensitizing Community on Habit Change in Kenya. *International Journal of Professional Practice (IJPP)*, 13(3). <https://doi.org/10.71274/ijpp.v13i3.596>
- Nche, G. C. (2020). The Religion-Environment (Climate Change) Connection: Evidence from Nigeria. *Worldviews: Global Religions*, 24(1), 81–115. <https://doi.org/10.1163/15685357-20201004>
- Nwadiakor, K. (2024). Humanity and Ecological Footprints: Christian Eco-Spirituality and Environmental Sustainability in Lokoja Metropolis. *Ohazurume: Unizik Journal of Culture and Civilization*, 3(1), 1–18.
- Oguche, S. M., Bolade, O. A., & Ohuwa, O. Z. (2025). Afropolitan Journals The Influence of Religious Practices on Environmental Conservation in Dekina LGA, Kogi State. *African Journal of Environmental Sciences & Renewable Energy*, 20(1), 217–241. <https://doi.org/10.62154/ajesre.2025.020.01023>
- Oguzie, K. (2022). *Rooted In The Earth : An Igbo Sacramental Nature Of The Universe , A Model For Igbo Christian Ecological Ethics*. Duquesne University.
- Oluwasegun, S. (2023). *Conservation In The Pentateuch And Its Implications For Selected Churches In Egbeda Local Government Area , A Theological Study Of Environmental* [Kwara State University]. Google
- Salomon, A. O. (2017). *The Socio-Economic and Political Impact of South-West Nigerian Pentecostal Churches viewed from a Theological Perspective* [University of Pretoria]. Repository
- Shehu, M. U. (2015). *Religion and the Environment in Northeast Nigeria: Dominion, Stewardship, Fatalism and Agency* [University of Sheffield]. Google

Copyright Holder

© Lana, E.O., & Popoola, E.A.

First publication right:

Jurnal Pengabdian Kepada Masyarakat

This article is licensed under:

