

Enhancing Eco-Theology for Climate Change Education and Sustainable Development in Nigeria

Benjamin Anabaraonye¹, Usang. N. Onnoghen², Ijeoma. E. Orji³, Beatrice. O. Ewa⁴
Nzemeka. C. Olisah⁵

University of Nigeria^{1,4}, University of Calabar Nigeria^{2,3}, University Awka Nigeria⁵

Email Correspondence: *benjaminshines@gmail.com*¹

Artikel Histories:

Submitted:

01 July 2024

Revised:

07 December 2024

Accepted:

11 December 2024

DOI:

<https://doi.org/10.53674/teleios.v4i2.146>



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Abstract: Climate change is a global challenge that must be tackled with alacrity to achieve the sustainable development goals in Nigeria. This study highlights the need to enhance eco-theology for climate change education and sustainable development in Nigeria. This study vividly defines the concept of eco-theology. It poses the research question: “How can eco-theology enhance climate change education for sustainable development in Nigeria? The study focuses on two main objectives: First, to determine the contribution of eco-theology to sustainable development in Nigeria. Second, to identify the challenges eco-theology faces in promoting sustainable development in Nigeria. A qualitative research approach was employed, which involved analyzing data from secondary sources, including scholarly journals, books, and government records. The collected data was qualitatively analyzed based on emerging themes and patterns. The study reveals that eco-theology can be crucial in achieving sustainable development in Nigeria. Consequently, the insights from this study are valuable for eco-theologians, researchers, government officials, and scholars. It concludes with a clarion call to all passionate about solving the problems initiated by climate change to dig deeper into research towards enhancing eco-theology for climate change education and sustainable development in Nigeria.

Keywords: climate change, eco-theology, education, sustainable development

INTRODUCTION

Recent research has emphasized the growing importance of eco-theology in enhancing climate resilience and fostering sustainable development in Nigeria. Onnoghen, Nwafor, Orji, Odoh, and Anabaraonye (2024) highlight the critical role of eco-theology, particularly the Christian eco-theology, which incorporates green spaces, in addressing the pressing issue of climate adaptation. This religious framework is especially significant in Africa, where religion is deeply ingrained in people’s daily lives and plays a central role in shaping individual and collective actions. Evidence suggests that religious principles are fundamental to policy formation and planning for sustainable development in the region (Adedeji & Lenz, 2024). This

connection between faith and environmental stewardship is vital for cultivating a more eco-conscious society and guiding actions toward sustainability.

The United Nations Framework Convention on Climate Change (UNFCCC, 1992) defines climate change as a long-term alteration in global climate patterns primarily caused by human activities. Climate change, therefore, becomes an urgent global issue that demands immediate attention to prevent catastrophic consequences for humanity. In Nigeria, climate change impacts are already evident, with effects ranging from increased temperatures to extreme weather conditions, all of which disrupt ecosystems, economies, and communities. Anabaraonye, Okafor, and Hope (2020) emphasize that climate change is one of the most significant barriers to achieving sustainable development, not only because it directly affects the physical environment but also because it has widespread socio-economic ramifications. Scholars agree that the world is undergoing rapid climate change, though they differ in terms of its exact dimensions and the nature of its impacts (Tsojon, 2017). Addressing this challenge requires a multifaceted approach, including climate education, to raise awareness and drive mitigation efforts.

In Nigeria, eco-theology is key in climate change education for sustainable development. As noted by Onnoghen, Nwafor, Orji, Odoh, and Anabaraonye (2024), eco-theology is a powerful tool that links religious teachings with environmental responsibility, making climate change education not only a scientific pursuit but a moral and spiritual one. Given the religious nature of Nigerian society, eco-theology can inspire individuals to adopt climate-friendly practices by framing environmental care as a divine responsibility. Climate change education, as outlined by Anabaraonye (2017), is crucial for informing communities on how to adapt to and mitigate the impacts of climate change, thus ensuring sustainable futures for future generations. By leveraging religious platforms and teachings, eco-theology can facilitate widespread engagement and action on climate change issues, ultimately contributing to achieving global climate goals, such as those set by the Paris Agreement.

The impact of climate change in Nigeria is particularly felt in the economic sector, where it threatens growth and exacerbates poverty levels. Onnoghen, Orji, Olisah, and Anabaraonye (2024) argue that climate change can lead to job losses and rising unemployment rates, further entrenching poverty. Consequently, climate change education prepares individuals and communities to cope with these challenges. Educating the public on sustainable practices, environmental resilience, and climate adaptation strategies can help mitigate the economic losses caused by climate change and improve livelihoods. Anabaraonye, Okafor, and Hope (2020), along with Onnoghen, Ojong, Omang, Obibessong, and Asor (2020), emphasize that eco-theology, when integrated into climate education, can empower communities to engage with climate issues in a way that promotes both environmental sustainability and economic resilience.

Moreover, scholars have explored other innovative tools for enhancing climate change education in Nigeria, including eco-musicology, nature education, and eco-poetry. Onnoghen, Nwafor, Odoh, Ewa, and Anabaraonye (2024) suggest that eco-musicology, with its ability to combine environmental themes and musical expression, can serve as an effective medium for communicating the urgency of climate change. Similarly, research by Onnoghen, Idika, Anabaraonye, Ewa, and Hope (2024) points to the role of nature education in fostering a deeper

understanding of climate resilience. These interdisciplinary approaches can supplement traditional climate change education by offering creative, engaging ways to reach diverse audiences across Nigeria. Additionally, as identified by Anabaraonye, Nji, and Hope (2018), eco-poetry serves as a unique artistic medium for conveying the beauty of nature and the moral imperative to protect it. Through poetry and other art forms, individuals can be inspired to reflect on the relationship between humans and the environment, thus fostering greater ecological consciousness.

Eco-theology thus offers a comprehensive framework that integrates religious teachings with environmental sustainability. It emphasizes the sacredness of the natural world and encourages humans to act as responsible stewards of creation. Adedeji and Lenz (2024) note that all major world religions share a common belief in the divine origin of the natural world and the ethical obligation to care for it. Despite these teachings, human actions have often fallen short of this duty, resulting in significant environmental degradation. Eco-theology, therefore, calls for transformative action, urging individuals and communities to realign their ecological practices with spiritual beliefs. This approach can be particularly impactful in Nigeria, where religious beliefs are central to identity and societal norms.

In conclusion, eco-theology provides a valuable pathway for enhancing climate change education and fostering sustainable development in Nigeria. By bridging the gap between religious teachings and environmental concerns, eco-theology helps create a framework for addressing climate challenges while promoting sustainability. As climate change continues to pose a significant threat to the environment and socio-economic development, integrating eco-theology into climate education can inspire individuals to take meaningful action in safeguarding the planet for future generations. This study, therefore, seeks to explore how eco-theology can be further developed to address Nigeria's unique environmental challenges and contribute to a more sustainable future.

METHOD

This study examined “enhancing eco-theology for climate change education and sustainable development in Nigeria” through existing literature review and participant observation. The primary purpose of this research was to survey theoretical backgrounds and previous studies on the subject matter and the current progress with implementing “enhancing eco-theology for climate change education and sustainable development in Nigeria.” A qualitative research approach was employed, which involved analyzing data from secondary sources, including scholarly journals, books, and government records. The collected data was qualitatively analyzed based on emerging themes and patterns. The study reveals that eco-theology encompasses four leading roles: education, advocacy, action, and funding. The findings indicate that eco-theology can be crucial in achieving sustainable development for the present and future generations.

RESULTS AND DISCUSSION

Understanding Eco-Theology

Eco-theology, derived from "theology" and "ecology," explores the intersection between religious beliefs and environmental stewardship. It seeks to strengthen the connection between theology and the environment, aiming for the mutual benefit of both. Kinoti (2023) suggests that eco-theology fundamentally promotes the relationship between spiritual worldviews and ecological responsibility. Nwaigbo (2011) defines it as a reflective theology of social responsibility focused on saving the Earth from further degradation. At its core, eco-theology examines the relationship between humanity's religious or spiritual worldview and its impact on nature, advocating for the restoration and preservation of the environment (Brown, 2021). Scholars argue that science and education alone cannot address the current environmental crisis; eco-theology proposes a deeper, faith-based approach to inspire meaningful change.

Eco-theology highlights the belief that humans are created in the image of God and are thus tasked with preserving the Earth and its ecosystems. This understanding positions humans not as dominators of nature but as caretakers and stewards (Nwaigbo, 2011). Taylor (2015) notes that eco-theology brings together theology, which explores the relationship between humans and the environment, and ecology, which studies the environment itself. While theology teaches humans the ethical responsibility of stewardship, ecology offers insights into the functioning and fragility of natural systems. As outlined in religious and ecological discourses, the concept of stewardship stresses the human duty to care for the Earth. For example, the three guiding principles of Wesley's Christian life—do no harm, do good, and observe the commandments of God—are directly relevant to environmental concerns (Snyder, 2020). Eco-theology invites believers to reflect on how their actions, consumption patterns, and waste management practices affect the environment, urging a commitment to sustainability.

In the creation narrative of Genesis, Kanu (2022) points out that humans are commanded to care for the Earth that God created, emphasizing the sacredness of nature. Eco-theology asserts that humans, being created in the image of God, have an inherent responsibility to protect the cosmos. This responsibility involves reflecting on how human activities, such as pollution and resource exploitation, undermine the integrity of creation. Taylor (2015) highlights the long-standing tradition of eco-theology across various religions. For example, Islam and Hinduism have long emphasized respecting the environment as part of their religious duties. Hindu eco-theology, articulated by scholars like Vandana Shiva, stresses the transient nature of human life and the ethical obligation to leave the Earth in a better state for future generations. Jewish theologians, such as Martin Buber and Abraham Joshua Heschel, have also contributed significantly to eco-theological thought, influencing Christian perspectives (Kinoti, 2023).

Christianity has a rich tradition of eco-theology, with theologians like Isaac of Nineveh, Seraphim of Sarov, and Francis of Assisi, who emphasized the doctrine of stewardship. These ideas continue to influence modern eco-theological perspectives. However, some scholars, such as Leary et al. (2016), argue that specific interpretations of Christianity have contributed to the environmental crisis. Specifically, they suggest that the belief in human transcendence over nature, as seen in interpretations of Genesis 1:28, has led to a domineering attitude toward the

Earth. This critique, known as "The Ecological Complaint," has prompted a rethinking of Christian theology in light of contemporary environmental challenges. Despite this, eco-theology has gained significant traction in Christian thought and has become increasingly mainstream, promoting a more sustainable relationship with the environment.

Eco-theology also plays a vital role in biodiversity conservation, particularly in addressing the environmental challenges faced by Nigeria. Odey, Ekeke, Asuquo, Ekpeyong, and Enyioma (2023) underscore the relevance of eco-theology in conserving Nigeria's rich biodiversity, which is increasingly threatened by climate change. According to Okon (2011), the central theme of eco-theology is to rectify and restore the damage caused to the Earth, particularly in the face of global environmental catastrophes that affect adherents of all religions. In Nigeria, eco-theology could be instrumental in promoting biodiversity conservation through the influence of religious communities, especially the Pentecostal movement, which profoundly impacts the attitudes and behaviors of its followers (Bebia, 2011). By incorporating eco-theological principles into religious teachings, these communities could advocate for environmental ethics and the protection of sacred places.

Furthermore, eco-theology is increasingly seen as a tool for fostering positive behavior toward environmental sustainability and climate resilience. Sood and Nasu (1995) noted that a person's religiosity can significantly influence behavior. Thus, eco-theology offers a pathway to instill pro-environmental values in individuals, encouraging them to make environmentally responsible choices. By integrating eco-theological teachings into daily practices, communities in Nigeria and beyond could be empowered to adopt sustainable lifestyles, mitigate the impacts of climate change, and protect biodiversity. This holistic approach to environmental stewardship, combining theological reflection with ecological action, is crucial for addressing the world's environmental crises today.

In conclusion, eco-theology offers a comprehensive framework for understanding the relationship between religion, spirituality, and the environment. By fostering a sense of sacred responsibility for nature, eco-theology has the potential to drive significant change in environmental attitudes and practices. As the world faces unprecedented ecological challenges, eco-theology provides an essential lens through which religious communities can engage with sustainability, climate change, and biodiversity conservation. In Nigeria, where religion is central to society, eco-theology could be a powerful tool for promoting environmental stewardship and creating a more sustainable future.

Challenges Faced by Eco-theology in Promoting Sustainable Development in Nigeria

Ecotheologians encounter various challenges as they strive to promote sustainable development. Firstly, resources pose a significant obstacle, as McMichael (2018) highlights. This lack of support makes it difficult for conservation groups to secure reliable funding for their long-term conservation initiatives. Furthermore, Grants and Funding for research in the field of eco-theology in Nigeria are relatively low and often unavailable. Another challenge, as pointed out by Allen (2018), is the limited ecological knowledge of eco-theologians. They may not possess specialized expertise in ecology, which hampers their ability to address ecological challenges on the ground effectively. This can be mitigated by collaborating with professionals

in the field. Furthermore, Theologians can enhance their ecological skills and knowledge in the field of climate change by taking some online courses advanced by the United Nations Institute of Training and Research (UNITAR) in collaboration with the United Nations Environment Program (UNEP) and World Health Organization (WHO). They should also be available for educational summits such as the International Virtual Climate Change Education Summit (IVCCES) to learn and network with ecologists and environmentalists for climate change education and sustainable development.

Additionally, certain theological beliefs, particularly within eschatology, suggest that faithful individuals will be raptured from the Earth, leading to a disregard for the present environment. Educating and influencing such individuals becomes a challenging task for contemporary eco-theology. However, it is always good to mind the mantra that asserts that cleanliness is next to godliness. Keeping our environment clean and green will enable us to enjoy a rapturous life both in time and eternity. Furthermore, the lack of clearly defined goals, as mentioned by McCleod and Palmer (2015), poses challenges. Conservation initiatives benefit from having straightforward objectives with measurable short- and long-term goals based on the best available scientific knowledge. Ambiguous or conflicting goals can severely hinder conservation efforts. Eco-theologists should, therefore, have clearly defined goals and objectives as they undertake the task of climate change education for sustainable development in Nigeria.

Lastly, the absence of law and order in some states in Nigeria, often resulting from inadequate support from national governments, presents a significant issue in enhancing eco-theology in Nigeria. The fundamental human right of freedom of speech is being violated in some states, which may prevent eco-theologians from freely expressing their views and educating their communities effectively without undue interference. Having seen the vital role that eco-theology can play towards climate change education and sustainable development in Nigeria, The Nigerian Government at all levels (Local et al.) should throw their weight into the eco-theologians in their task of enhancing eco-theology for climate change education and sustainable development in Nigeria. Favorable government policies should be enacted and enforced in Nigeria with the full cooperation of the Executive, legislative, and Judiciary arms of government towards enhancing eco-theology for sustainable development. Furthermore, Researchers have identified the role of government policies in enhancing climate resilience for sustainable development (Niamir-Fuller et al., 2016).

Despite the challenges faced, eco-theology can make valuable contributions to sustainable development. Its roles encompass education, advocacy, and practical actions to protect the environment. It can also promote the use of renewable resources and advocate for resource-efficient agricultural practices. Caring for the entire creation aligns with the divine command to have responsible stewardship over the planet. Through perseverance and continued efforts, eco-theology has the potential to drive sustainable development and foster a harmonious relationship between humans and the environment.

How Eco-theology can be used in enhancing climate change education in Nigeria

Eco-theology, which explores the relationship between religion and the environment, can enhance climate change education in Nigeria in several ways:

Integrating Religious Values

Eco-theology offers a robust framework for integrating religious values into climate change education in Nigeria. By incorporating eco-theological principles into educational curricula, the moral responsibility for environmental care becomes more accessible and relevant to Nigeria's religiously diverse population. Whether Christianity, Islam, or indigenous African religions, many faiths emphasize stewardship of the earth, which can be used as a foundation to promote climate awareness. Educators can create a stronger sense of duty toward environmental sustainability by connecting religious teachings to climate action. This approach fosters a moral imperative to protect creation, motivating individuals to engage in sustainable practices and climate advocacy (Bouma, 2012).

Moral Imperative

Framing climate action as a moral obligation rooted in religious teachings can enhance the effectiveness of climate education in Nigeria. Religious doctrines across various faiths highlight the importance of caring for the earth, positioning climate action as a moral duty rather than a choice. This alignment of climate education with moral imperatives from religious texts can encourage people to take responsibility for their actions, reducing environmental degradation and promoting a sustainable future. By emphasizing that protecting the planet is a sacred duty, eco-theology provides a compelling rationale for individuals to act according to climate justice principles (Nzegwu, 2012).

Community Engagement

Religious communities and leaders are vital in promoting climate change education and advocacy in Nigeria. These communities already possess extensive networks that can be leveraged to disseminate climate-related information, engage in outreach, and mobilize collective action. Faith-based organizations can act as trusted messengers, encouraging local populations to address climate change proactively. Religious leaders can also provide moral guidance, helping people understand how climate action aligns with their spiritual beliefs. Community engagement through religious organizations ensures that climate change education reaches the grassroots, where the impacts of environmental degradation are most keenly felt (Liu et al., 2019).

Indigenous Perspectives

Incorporating traditional Nigerian ecological knowledge and spiritual practices into climate education can offer valuable insights into sustainable living. Many indigenous Nigerian cultures possess deep knowledge about local ecosystems, natural resource management, and environmental conservation. These practices, which often emphasize respect for nature and a balanced relationship with the environment, can enrich climate change education by providing

alternative, locally grounded approaches to sustainability. When combined with indigenous knowledge, eco-theology creates a holistic framework that acknowledges both traditional wisdom and contemporary environmental science (Nzegwu, 2012).

Interfaith Dialogue

Fostering interfaith dialogue on climate change can build bridges between religious communities, uniting them in collective action for environmental sustainability. Nigeria is home to a religiously diverse population, and interfaith discussions offer a platform for sharing ideas, resources, and common concerns about the climate crisis. By focusing on shared values, such as the responsibility to protect creation, eco-theology can promote cooperation among religious groups to work together toward a common climate action goal. This dialogue enhances mutual understanding and strengthens the collective effort needed to address global environmental challenges (Liu et al., 2019).

Scriptural Analysis

Scriptural analysis is a powerful tool for highlighting the environmental themes present in sacred texts. Whether through the Bible, the Qur'an, or indigenous spiritual writings, many religious scriptures contain messages about the care of the earth, the importance of biodiversity, and the moral duty to protect creation. By interpreting these texts in the context of modern environmental issues, educators can foster a deeper understanding of climate justice and environmental stewardship. Scriptural interpretations can also challenge religious communities to reconsider their relationship with the natural world and inspire action toward more sustainable lifestyles (Bouma, 2012).

Eco-Spiritual Practices

Incorporating eco-spiritual practices into climate change education offers a holistic approach combining spirituality and environmental consciousness. Environmental meditation, prayer for the earth, and reflection on nature's interconnectedness can deepen students' personal and spiritual connections to the environment. These eco-spiritual practices help cultivate a reverence for the earth, encouraging individuals to engage in eco-friendly behaviors and advocate for environmental protection. By fostering a spiritual commitment to sustainability, eco-theology can complement scientific knowledge and provide a more comprehensive approach to climate education (Wals et al., 2017).

Climate Justice and Advocacy

Emphasizing climate justice in climate education is essential, as climate change disproportionately affects vulnerable populations, especially in developing nations like Nigeria. Poor communities, often with the least resources, are affected by environmental degradation, extreme weather events, and biodiversity loss. Eco-theology can be critical in advocating climate justice by framing the issue through fairness and equity. Religious teachings on justice and solidarity can inspire individuals and communities to advocate for policies that address the

needs of the most vulnerable and ensure that those who have contributed the least to climate change are not the ones who suffer the most (Wals et al., 2017).

Education and Awareness

Religious networks and platforms can serve as effective channels for raising awareness about climate change. Given the widespread influence of religious organizations in Nigeria, these networks can help spread critical information about climate change causes, impacts, and solutions. Religious leaders can engage in public education campaigns, sermon series, or community workshops highlighting the environmental challenges facing Nigeria and the world. Using these platforms, climate change education can reach a broader audience, ensuring that people of all faiths are informed and motivated to take action for the environment (Liu et al., 2019).

Collaboration and Partnership

Creating partnerships between religious organizations, educational institutions, and environmental groups is key to amplifying climate change education efforts. Religious groups can work alongside environmental NGOs and academic institutions to design programs, initiatives, and campaigns that address climate issues from a multi-disciplinary perspective. Collaboration fosters the exchange of knowledge and resources, allowing for a more comprehensive and impactful approach to climate education. These partnerships can also enable the scaling up of initiatives that promote environmental sustainability and social justice, ensuring that climate education reaches a wide range of communities across Nigeria (Wals et al., 2017).

Benefits of Eco-Theolog in Nigeria

The benefits of eco-theology in Nigeria include:

Environmental Stewardship

Eco-theology promotes responsible care for creation by framing environmental protection as a religious duty. In Nigeria, where religious values are deeply embedded in everyday life, eco-theology encourages individuals to adopt sustainable practices, such as conserving water, reducing waste, and protecting biodiversity. By aligning these practices with religious teachings on stewardship, eco-theology fosters a strong sense of moral responsibility toward the environment (Bouma, 2012).

Climate Justice

Eco-theology emphasizes the disproportionate impact of climate change on vulnerable populations. Nigeria's poorest communities are often the most affected by environmental degradation and extreme weather events. Eco-theology advocates for climate justice by urging religious communities to support policies and actions that protect the marginalized, ensuring fairness and equity in addressing climate change. This moral framing of climate action

highlights the need for solidarity and compassion toward those most affected by environmental crises (Liu et al., 2019).

Interfaith Dialogue

One of the significant strengths of eco-theology is its ability to foster interfaith dialogue on environmental issues. In Nigeria, where there is a significant Muslim-Christian divide, eco-theology can unite different faith groups in collective action for environmental sustainability. By focusing on shared values such as care for creation and moral responsibility, eco-theology provides a platform for cooperation between religious communities, promoting unity and collaborative efforts in combating climate change (Liu et al., 2019).

Cultural Relevance

Eco-theology is culturally relevant in Nigeria because it resonates with its religious and cultural values. Many Nigerian cultures and religions, including indigenous African beliefs, emphasize the interconnectedness of humans and nature. By connecting environmental concerns with these traditional values, eco-theology strengthens the impact of climate education and advocacy, making it more relatable to local communities. This cultural alignment increases the likelihood that environmental messages will be accepted and acted upon (Nzegwu, 2012).

Community Engagement

Eco-theology encourages community involvement in environmental issues, particularly at the grassroots level. In Nigeria, religious leaders and communities are often the first contact points for social and environmental initiatives. Eco-theology empowers these communities to engage in environmental advocacy, such as tree planting and waste reduction programs. This bottom-up approach is crucial for fostering collective responsibility and ensuring the long-term sustainability of environmental efforts (Wals et al., 2017).

Education and Awareness

By integrating eco-theology into religious teachings and public outreach, individuals become more aware of the country's environmental issues. Religious institutions can play a key role in educating their congregations on the importance of environmental stewardship. Eco-theology provides the theological foundation for such education and inspires personal and collective action toward sustainability, particularly by framing the environment as a sacred trust that requires care and respect (Bouma, 2012).

Policy Influence

Eco-theology has the potential to influence public policy by advocating for sustainable development and climate action. Religious leaders, acting as trusted community figures, can influence policymakers to prioritize environmental sustainability. Eco-theology encourages policies that balance economic development with environmental conservation, ensuring that the

country's natural resources are preserved for future generations. This intersection between faith and policy is particularly effective in Nigeria, where religious leaders often influence significantly (Liu et al., 2019).

Spiritual Enrichment

Eco-theology offers spiritual enrichment by deepening individuals' connections to nature. It encourages people to view the environment as a source of spiritual inspiration and renewal rather than simply as a resource to be exploited. Through environmental meditation, prayer, and reflection on creation, individuals can cultivate a sense of awe and responsibility toward the natural world. This spiritual engagement strengthens the ethical foundations of environmental action, encouraging more sustainable behaviors (Wals et al., 2017).

Intergenerational Justice

Eco-theology emphasizes the importance of intergenerational justice, ensuring that future generations inherit a healthy and sustainable planet. In the context of Nigeria, this involves addressing the environmental challenges that threaten the country's future, such as deforestation, pollution, and loss of biodiversity. By advocating for sustainable practices today, eco-theology ensures that natural resources are preserved and available for future generations, promoting long-term environmental health and justice (Bouma, 2012).

Biodiversity Conservation

Nigeria is home to rich biodiversity, and eco-theology is crucial in promoting its conservation. By recognizing the intrinsic value of all life forms, eco-theology encourages protecting endangered species and preserving ecosystems. This holistic view of creation fosters respect for biodiversity and promotes sustainable practices that protect Nigeria's natural heritage, ensuring that future generations can benefit from the country's ecological wealth (Nzegwu, 2012).

CONCLUSION

Sustainable development can only be achieved through responsible creation care, recognizing the interdependence and interconnectedness of the physical world and all its inhabitants. Eco-theology is a crucial field that bridges theology and ecology, emphasizing the need for a harmonious relationship with the environment. It draws from various religious traditions, promoting the responsibility of stewardship and calling for sustainable practices. By integrating theological perspectives with ecological insights, eco-theology strives to foster reverence for creation and establish a foundation for sustainable development. As the saying goes, "Cleanliness is next to godliness". By integrating eco-theology into climate change education, Nigeria can tap into its population's cultural and religious values, promoting a more profound sense of environmental stewardship and climate responsibility.

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