



PROBING THE ENVIRONMENT'S WELLBEING THROUGH RELIGIONS IN AFRICA: A NEED OF NOW

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Abstract

Environmental degradation, pollution, climate change, and deforestation are global challenges of critical concern today. This work tasks itself with finding religion's carriage for the environment's welfare as African culture. Mainly, modernity risk rolling-away reverence for special and herbaceous trees, bushes, valleys, hills, or rivers having religious connotations. Truly, modernity, scientific and technological revolutions may be striking, but no less remarkable and important are the devastating reactionary effects which such radical revolution blows on humans, societies and culture. Unfortunately, the true nature of religion is being overlooked by society and by antagonists who consider it anachronistic. The most worrisome aspect is understanding the culture meant to shape practices that may enhance and ensure proper environmental health. So, pollutions invariably orchestrated by negligence, has attracted research aimed at achieving the good aim of proffering some solution. Without minding, there can hardly be a compromise between religion and science as a present day influence; however, religion is still an outstanding factor of reality, retaining positive impacts even in the face of global warming and climatic change with other environmental issues amenable via religion. The African cosmology of 'the spiritual controls the physical' notwithstanding, humanity on the other hand, occupies the centre of many activities which include environmental wellbeing. This qualitative methodology study of religion's reality for African environment-wellbeing remained multi-dimensional from the phenomenological approach. It recommended a necessary change of attitude, divorcing over-dose of environmental selfishness, for, complete obedience to religious environmental virtues as solution to many global problems.

Keywords: Probe; Religion; Environment; Wellbeing; Need.



Introduction

Before now time was when religions conceive nature as speaking, alive and sacred. (Psalm 19:1). An awesome nature theology and environmental stewardship that accentuate need for probing the environment's wellbeing notwithstanding other current critical concerns. This probe through religion, with the "now" as a time-frame, is a research with urgency. Mainly, in a contemporary age of science and technology embodied in modernism, when religion, a human-divine relationship, appears anachronistic to many. (Nwosu 2018, 270). Religiosity with observable religious dysfunctions are no doubt conditions that invariably create some human-environmental need. A need is a physiological or psychological requirement for the well-being of an organism not excluding the environment. Also, from the word, probe, are meanings as any of various substances like one radioactively labelled DNA or testing devices. (E. Britannica).

A slender medical instrument (probe) used for exploration of a wound and body cavity or a pointed metal tip for making electrical contact with a circuit element being checked. Again, a small object that is inserted into something to test conditions at a given point or a device used to obtain specific information for diagnostic or experimental purposes. Furthermore, an ultrasound generator, device used to penetrate or send back information even from outer space or a celestial body. Aside these, the concentration here is viewing "probing or probe" that has root in the Latin *probare* as connoting examination. Especially as it relates the earth's climatic crisis due to human activity. Pollution, deforestation, oil drilling, species and biodiversity loss and fracking are large culprits. (Merriam-Webster's Dictionary and Thesaurus; Gordley-Smith and Hackett 2023, 3). African religiosity is high in all ramifications, as the rich African Traditional Religion and Christian culture symbolism is second to none in vividly giving some clear visible expression of divinities and activities represented. (Nwosu, Mpigi and Ben 2025, 38-46). This examination therefore engages African Traditional Religion interchangeable as ATR, Islam, and Christianity as religions in Africa to fathom their effects on environmental wellbeing.

Research Questions

1. How do African religionists experience environmental breakdown?
2. How do African religions frame human responsibility to nature?
3. As at now what practices are still functioning?
4. Why is religions' engagement urgent now?

(Check out the Igbo sacred groves or Kenyan Green belt).

Aim and Objectives

The aim is to probe and confirm that religion still holds some untapped socio-ethical resources for addressing environmental crisis. Though this research is not claiming exhaustiveness yet it is undeniable that religious worldviews shape peoples relationships with land, water, forest, and animals. Invariably making them critical for contemporary response to ecological degradation. So to show that religions found in Africa are not just belief systems but active environmental agents. Thus agreeing with the thought that religion is composite and complex like culture and other phenomena. (Nwosu 2018). This endeavour has as academic objectives, to explain how Africans experience environmental breakdown. Explaining also how African religions frame human responsibility to nature and practices that are still in

function. Finally, adducing reason or reasons for which African religions engagement for revitalising the environment's wellbeing becomes an urgent reality.

Methodology

The noun "methodology" is traceable to the Latin *methodologia*, (*methodus* + *-logia*). It is conceived to mean a body of methods, rules, and postulates employed by a discipline. Also, a particular procedure, set of procedures, the analysis of the principles, or procedures of inquiry in a particular field. (Nwosu 2026, 38). It is very needful for the achievability of a research goal which hovers around the methodology. Interestingly, no study is a random business and so has to be methodological for the achievement of the required results as scholars emphasise. (Nwaike 1997, 53). Between the quantitative, qualitative, and mixed-method as main types (three types), this research particularly applies the qualitative methodology. Aligning with the phenomenological approach which same time is multidimensional and is popular with religious discusses. As a research in religion, the perspective helps to provide the basic conceptual orientation that guides the focus of the researchers in this research. (Ejizu 2019, 32). The approach here therefore is multi-dimensional to accommodate scientific, secular and the sacred or religious conceptions for a purposeful research-findings. Thus, examines the functionality and pragmatism of African religions in this scientific and technological dispensation, through their traceable contributions to the environment's wellbeing of now. Change no doubt is constant. Whence from the religious perspective, methodology and the approaches make for a purposeful and guided progression towards greater consciousness connecting the world to a deliberate divine design not overlooking material contributions.

Theoretical Framework

Theoretical framework helps for a better understanding of social realities. (Whaling 1995). Thus giving a simplified interpretation(s) to even some complexities like humans, actions and reactions from different perspectives. Particularly, the probing of the environment's wellbeing through religions in Africa as a need of now. This reason and more informed selecting the functionalism theoretical framework by Durkheim. The framework is findable in the French sociological school and particularly in the work of, Emile Durkheim (1858 – 1917). It is becoming glaring by day that the concern for what any religion now has to offer the society has increased in the 21st century scholarship consistently. Now there is a highly concentrated demand from the role of African indigenous religions on contemporary environmental wellbeing. Especially, as contributions on human society and life now determines greatly, religions acceptability. Fascinatingly, the work of an anthropologist for instance includes, to study the way in which customs and beliefs function. Mostly, to solve the problems of upholding the society system at least through the wellbeing of the environment.

Undeniably, theoretical framework is a set of utilitarian interrelated statements amassed from daily experiences that are helpful in social understanding of the world. Such social ideas include environment and its wellbeing. Recallable is that the society or community in which humans live and reside is located in a specific place and setting known as environment. That invariably means that how mankind lives, organises, reacts, adapts and exploits the environment. Such activity in order to sustain and enhance the quality of life



remains a major concern. On the other hand the wellbeing of such setting which sustains life generally cannot be taken lying low. No doubt for which there are social, economic, political, technological, regional as well as physical environments. As all are dependent on the natural environment assiduously demands a care for the environment's wellbeing at least from a cardinal culture angle as religion. (Aluko 2006, 300). Again, wellbeing as attached to this probing exercise connotes the state of being happy, healthy, or prosperous. In essence an all-round welfare of the environment is targeted. Durkheim's functionalism theoretical framework employed for astute nature theology and environmental stewardship accentuate need for not only probing but actualising the environment's wellbeing. In line therefore, functionalism as a theoretical approach elucidates the dynamic role of religion generally and this is apart from exposing its dysfunctions. Functionalism generally aids religions explanation. Beginning here from practical terms and then, in relation to the benefits for the religio-pluralistic content from Islam, Christianity and ATR. To mention the least, it creates a significant style of appreciating religion in the people's life condition and behaviour pattern. Consequently, there is a recall that religious functions most of the times are available through different avenues and ministrations. Predominantly, there are harness-able ways therefore, through the angle of patriotism. In this instance it plays a functionalist role(s) and this could go broader. Spirituality, goes a long way to determine development of any given human society and this ideology is well pressed down through this theory. On same functionality framework revolves even explanation of terms as used hereto, beginning from environment.

Environment

Some it think that environment is another word for the "earth." Especially, as the earth's environment is treated to have major components of the physical environment discussable as atmosphere, climate, continental landform, hydrosphere, and ocean. Biosphere on its own reflect the relationship between the principal systems and components of the environment, and the major ecosystems of the earth. All these make a direct or indirect connection to the pollution of the environment and thus emphasise the conservation of its natural resources. The earth therefore has environment where life can exist though the third planet from the Sun and the fifth in the solar system in terms of size and mass. This thought is affirmed by geographical teachings that the earth's single most outstanding feature is its near-surface environments being the only places that harbour life in the universe. Corroborative is viewing environment as the complex of physical, chemical, and biotic factors that act upon an organism or an ecological community that ultimately determine its form and survival. (E. Britannica). Environment could also connote the circumstances, objects, or conditions by which one is surrounded. (Merriam-Webster's Dictionary and Thesaurus). Notwithstanding, environment as a word generates therefore different understandings in many minds as it ranges from natural, human, computing, social or psychological to, even religious environments. This connotation confirms that it can mean different things depending on the context thereby calling for a focused concentration. That is to say, that environment here picks on the natural habitat including trees, forests, rivers and the like. These are affected adversely by human activities of bush burning and the like. This choice of concentration hinges on the assertion that even



religion is not holding some places sacred for sacredness or wellbeing sake but for her *sanctimonious-selfishism* sake. How then conservation is achievable becomes the repeated aim of this urgent contemporary research.

Wellbeing

Wellbeing is simply welfare and is a critical aspect of conservation. In connection thereto is to seek the welfare of the environment through religious activities of the Africa of now. Contextually it is recallable that many early environmentalists advocated that even government rather than the market should be charged with protecting the environment. This was aside environmental movements that arose in the late 19th century also for primary protection concerns and health consequences. (Mpigi and Nwosu 2025, 144). Again, as physical anthropology for instance studies the biological evolution of human species and the physical differences among races it does not overlook the wellness of ways of life or cultural anthropology. Mpigi and Nwosu further could be quoted as inferring that environmental pollution on a great scale emphasises the issue of human behaviour and that could connect and address wellbeing as need.

Need

Need amongst its diverse meanings is a necessary duty or obligation. It can also mean a lack of something requisite, desirable, or useful. Particularising it contextually is that a need is a necessity for a physiological or psychological requirement for the well-being of an organism. On the other hand need becomes a condition requiring supply or relief in poverty or a lack of the means of subsistence. (Merriam-Webster's Dictionary). There is no gainsaying that the organism here is the environment and its treatment findable from the three prominent African indigenous religions. Agreeably, whether Christianity, Islam or ATR, there is no religion devoid of enjoying its environment of operation. In so doing the environment is exploited diversely. The large cathedrals or mosques cannot be put in place without in some ways destroying some environment's natural features. Trees are cut down or uprooted as well as other species. Scholars of note have observed it with dismay. Modernity, scientific and technological revolutions may be striking; but no less remarkable and important are the devastating reactions or effects which such radical revolution blows on humans, societies and culture. (Mpigi and Nwosu 2025, 23). Societies and cultures apart from humanity that could be apprehended for causing the harm are invariably see-able as environmentally inclined. This insinuates that it would be more appreciable if religio-human inventions should rather focus on how to better life in all ramifications but not to extinguish it in any form. In this flow of logical sequence and for proper focussing is the need to probe into the environment's wellbeing through ATR, Islamic and Christian lenses.

Islamic Religion

Recall that Islam whether classical or medieval is quite different from the original religious worship of the Arabs which was polytheistic. The Islamic religion is the oldest missionary religion in Africa and one that has a long history of teaching. Within a century after the death of the prophet Mohammad in AD 632, Islam had swept across the whole of northern Africa. As the most widely acclaimed religion in Africa, Islam means to surrender or submit

oneself for obedience to god or Allah. Islam established its main outline very rapidly, partly because it had a single founder, and partly because it had a foundation document, namely the Qur'an, and partly because in having a political aspect it had to take rapid decision in organization in view of its great success. (Smart 1989, 278).

Again, from the human point of view the Qur'an looks like a miraculous achievement of sublime artistry. It is easy to think of the Qur'an simply as a book and to say that the Muslims have faith in the words of a holy book. But this does not convey the centrality and power of the Qur'an in the Muslim eyes. If one looks for an equivalent roughly to the Christian Incarnation (the divine nature of Jesus) in Muslim piety, it would be the Qur'an. It is divine thought and divine law incarnated in words: it is mysterious sound which has everlasting life and existence, an examination from the one Divine Being. One of the attributes of God is speech and the Qur'an is God's eternal speech. The revealed and everlasting nature of the Qur'an gives Islamic faith a great strength, especially because the book is not translated.

Islam has these dimensions of faith. The rituals: the Muslim has the duty of praying five times daily facing the *Ka'bah*, according to certain formulae of words and body posture; recite the credo in public, 'there is no other god but God and Muhammad is the prophet'. Keep the Ramadan fast in the ninth month. Perform the Pilgrimage at least once in a life time. Pay the alms tax, or *zakat*. Friday is a special day of prayer, with congregational worship and preaching in the mosque. Throughout the history of Islam there is recognition of the central place held by the law or *sharia*. Like Christianity, Islam in Africa can be described as indigenous, traditional and African. (Mbiti 1977, 242).

Christianity

Christianity, is a 1st century AD, major faith which comes from divine revelation, stemming from the life, teachings, and death of Jesus of Nazareth (the Christ, or the Anointed One of God). It has become the largest of the world's religions. Geographically the most widely diffused of all faiths, it has a constituency of more than 2 billion believers. Its largest groups are the Roman Catholic Church, the Eastern Orthodox churches, and the Protestant churches. In addition to these churches there are several independent churches of Eastern Christianity as well as numerous sects throughout the world.

Like other religions of the book, the truth about Christianity is contained in the Bible which the Christians believe to be the word of God Almighty. It is called the word of God because it is inspired by God, though copied by men but the writers also are believed to be inspired also as well as those who read. There is a difference about its inspiration and that of other religions for, an artist for instance can explain his imaginations but a prophet is unable to fully understand or explain all the implications of his teaching or utterances. This is because the sources of what he says come from God and they are not words of men or the prophet himself.

Christianity in Africa is progressive up to the point of the development of African Christian theology, it fully operates in full force in its African background. Its teachings are moral, redemptive and liberating. 'Christian faith confesses Jesus Christ to be the sole mediator between God and mankind. (Ferguson 1988:135). Also, Christianity in Africa is so old that it can rightly be described as an indigenous, traditional and African religion. (Mbiti 1977, 229). Long before the start of Islam in seventh century, Christianity was well established all over Africa.

In summary, religion is fundamentally world-view, be it Christianity that claims faith other than religion, Islam or African Traditional Religion. It is not static but a dynamic phenomenon that has development and humans advance in personal life, as much is seeable and found in one's religion. ATR is not stressed as it welcomed the other two. In all religion retains its place as the womb that gives life to most parts of human culture and life in Africa.

Probing the Environment's Wellbeing through Religions in Africa: A Need of Now

Modernity consistently causes striking revolutions with some devastating reactions. Such damage is felt through environmental crises that are illustratable by African religions' respect for the environment. Respect, yes, and yet the erection of at least cathedrals ravages the same natural environments in a manner of hypocritical or selfish. Cathedrals are where the canon law makes architectural provisions for at least a big consecrated church, adequately endowed and housing the diocesan bishop. Today also, the mosque has undergone many architectural changes. A building containing a *mihrāb* (prayer niche in the *qiblah* wall facing Mecca; *mihirabs* vary in size but are usually ornately decorated). Again, a *minbar* (the pulpit from which the sermon (*khuṭbah*) is delivered), and with a minaret or a huge tower. (E. Britannica). Against these edifices entailing some environmental damages, a spiritual purity, enlightenment or discipline that shall be nonviolent to creation especially the environment would suffice as this research conceives it. At least this reason renews consciousness to curb threats posed on the ecosystem by some avoidable human behaviours in a religio-pluralistic Africa. This continent is said to be pluralistic for religions which persuade many into diverse religious manners. One God expressed in many religions consistently attracts religious wars, terrorism and even intolerance. This research opines that all hope is not lost with a reemphasis of its theoretical framework. Believably, as it becomes understandable that religions in Africa are not just belief systems but active environmental agents. That being acceptable, still something good could come from religions in Africa.

The need of now is how to harness worldview, ethics with taboos, rituals and leadership through these for climate action, conservation and sustainable livelihoods from ATR, Islam and Christian lenses. Sacred environmental ethics includes the important role of the theological mysteries of preservation and maintenance of environment as a focal point in dogma. The Christian religion is one of peace and heighten morality. From the Old Testament through the New holds respect for all in high esteem. Consider the lilies of the field and the care which God bestows on them. Watching them grow with beauty overriding a beauty with which the most splendid monarch of the East was never adorned. The common dress of Eastern kings was purple, but they sometimes wore white robes. A comparison is made with king Even Solomon in all his glory (Esther 8:15; Dan 7:9, Matthew 6:28-29). It is to this that Christ refers. Solomon, says he, the richest and most magnificent king of Israel and yet was not clothed in a robe of "so pure a white" as the lily that grows wild in the field. (Barnes' Notes, Electronic Database 2006).

Cosmology

Reflecting on the modern world makes it observable that at least moral decision-making including environment's wellbeing is affected by pressures of the inhabited world. Yet, if humans are to understand needed decisions and actions to take, there has to be a study of the context in which decisions should be made. This research hence uses religions in Africa for the achievability of environment's wellbeing. For instance, it involves what religion says about nature otherwise cosmology, reemphasising the fact of human's relationship with the divine. At times cosmology is viewed as subjective or human centred. Accused also to be human invented to order the society. Conversely, cosmology projects an objective God-ward thought particularly about a divine-human relationship that extends to environment's wellbeing.

Cosmology otherwise worldview, is simply how Africans religiously view reality. It does not diminish even with formal education rather, it enhances and ensures belief (faith) in religious circles as belief means confidence in and trust in the divine. Initiating a sense of responsibility expressed in the penitent's commitment and zeal is also traced to it. Africans generally have worldview as a source of affirming the strength of their religion's originality and genuineness in relation to even her environment's wellbeing.

Consequently, nature believed to be alive is corroborated by the Christian bible teaching. (Psalm 19: 1). In ATR the same belief is illustrated through treatment of reverence shown to rivers, forests, sacred groves and more, chiefly the, *Ala* (the earth goddess). ATR has it even that creation as God's handiwork has humans as stewards also *Khalifah* in Islam. (E. Britannica). Again, *rahmah* (mercy) is taught in the context as if whoever saved life has saved all mankind not excluding the environment's wellbeing. The Quran is understood to favour environment through the *amanah* (earth) as trust from Allah and whoever pollutes it betrays that trust (Quran 5:32). This too justifies the claim that Prophet Muhammad taught kindness to animals, no cutting of trees in war, and no wasting of water even at a river. In other words, it is a cogent logic that if cosmology of the indigenous religions in Africa does not portray nature like groves, rivers, land referable as environment to the point of seeking her wellbeing, then, such cosmology requires some relook as a need of now. Mostly, given to modernity's way of alienating nature from scientific goodness. Cook is supportive of this idea and avers that humans not excluding the environment suffer in the modern world by being removed from things that matter which is, wellbeing, as targeted by this research. (Cook 1994, 2). Jesus in Christianity frames nature as God's handiwork not just resource. Instead of dominion He teaches stewardship which is to serve in the eco-theology relationship models. There has to be humble and caring attention. This leads into the discussion of the ethics of care which never excludes the vulnerable parts of creation put simply here as environment's wellbeing. (Mark 4, Matthew 13 and John 15).

Ethics, Taboos and Rituals

Environment's wellbeing, which includes animals, trees and water, is covered in ethics' rules against harm. Religion backs ethics. For instance, Christianity takes it higher to the point of "no harm to even your enemy" (Matt. 5:44) while ATR preserves with taboos the practice of sacred groves where no one hunts or cuts down trees. Example from Africa is

typified in Itungwa community's maintenance of an *ike-ohia* (Itungwa forest) till today where hewing down trees is forbidden. (Nnamdi Nwamaghinna oral interview 8/8/2026). So, earlier than now this thought has remained a guide and cherished culture. Oddly is a turn as the modern world now advertises secularism profusely. Secularisation is the process by which religious thinking, practice and institutions lose their social significance according to Cook. It is suggestive that obvious features of the modern world include alienation, futurity, individualism and existentialism, privatisation, liberation, secularisation, reductionism, pluralism, pluralisation, and relativism. All these have effect on the now human behaviour. This calls for ethics and remodelling of which pronounced taboos and rituals become revived as cardinal cultures. Corroborating with emphasis, Nwosu (2018) posits that the computer age has religious and moral culture appear anachronistic to many. Yet, down but not out is the persistent belief no doubt that the question of what is right and what is wrong, what to do and what not to do are embedded in religion cum culture of Africa. (Onyazonwu 2018, 122).

This being the case then African religion is intertwined with ethics, taboos and even rituals in case of any misdeed. Recalling that taboo is the prohibition of an action based on the belief that such behaviour is either too sacred and consecrated or too dangerous and accursed for ordinary individuals to undertake. In taboos certain actions are banned on grounds of morality or as constituting risk. (Merriam-Webster's). Ritual on its own is the performance of ceremonial acts prescribed by tradition or by sacerdotal decree. Rituals and ritual-ling are very outstanding in all religions found in Africa. That occupies a prominent position in the religions is not for fun but for strong reason of ritual being what makes religion spiritual and even mystical. Again, ritual is a specific, observable mode of behaviour exhibited by all known societies. It is thus possible to view ritual as a way of defining or describing humans for the good that rituals do to human society.

Contextually, should taboos and ritual overlook the wellbeing of the environment, it then is lacking some ingredients of its functions. This may be reason for rites for even rain, harvest, land cleansing, and more in ATR as well in the missionary religions. Pilgrimages, sacred mountains and others try to restore ecological balance in religions in Africa. To the point that this research advocates that some behaviours be rewarded or punished. Particularly, any behaviour that is not eco-friendly, should be played down upon or jettisoned.

Religions' Leadership for Climate Conservation and Sustainable Livelihood.

Leadership connotes the office or position of a leader and it can be found in families and institutions. Leadership attracts followership, and leadership found in religions is religious leadership that gives directions religiously. Religious leadership, at least in Africa, has to be environment friendly and as well encourage followers accordingly. Although religion is personal but that may be the most reason for which no one should hurt the other including environment in the name of religion. Leaders religiously teach that violence to nature leads to consequences. ATR conceives it that violence against nature brings ancestral punishment, it is either community wise or individual. Things like drought, poor harvest, sickness or outright death are considerable consequences and not mere coincidences. Therefore the peace advocated is not only for and with spirits but also the land for humanity's good. This accordingly is the focus of this research for which the advocacy of, if not outright non-violence, at least a greater percentage of such across religions. Thus interpreting reasons for



the Christian concept of humans are stewards and not owners of nature. That includes an eco-theology interpretable that, destroying creation is violence against God's work. (Genesis 2:15). Unfortunately, some tragic misunderstandings of Scripture have led some to affirm an actual inferiority of the environment on supposed religious grounds. Not only does this violate the spirit of Ephesians chapter 5, in which human's headship is associated not with the right to command but with the responsibility to love and care. (The Teacher's Commentary).

The earth thereto is a gift to be cared for and not just consumed. Buddhism for instance no doubt has the core principle of *ahimsa* and *metta* meaning a loving-kindness. This expresses a kind of *pratiyasamutpada* (interdependence) of forests, rivers, animals and as part of the same web. (Brown 2017, 50). In the same vein, Hinduism has, *ahimsa paramo dharmah*, directly as non-violence being the highest duty. This entails cow protection, vegetarianism and reverence for trees like *Peepal* and others. Believably, this is not far from Islam's *rahmah* plus *khalifah* as a core principle too. Water conservation is taught since the earth is considered a trust from Allah. Above all Jainism has *ahimsa* as non-violence without boundaries. Do not injure, abuse, oppress, enslave, insult, torment, torture or kill any creature becomes core as all life is believed to have a soul, Brown recalls further. This leads to deepest ecology practice that hurting nature is hurting self. It may therefore not be out of place to conclude that religious leadership is needful if the for achievability of the core principles of these world religions found even outside Africa.

Conclusion and Recommendation

Environment whether a given or nature as found is to be cared for and not just consumed. Again, the understanding that no creature is independent heightens eco-theology and biodiversity conversations consistently. Environment has enormous influence on behaviour, culture and longevity of creation globally. For some time religions have pretended to revere to an extent, the sacred groves, rivers and even the earth more for selfish interest and not for what the environment actually is and befits. Functionalism theoretical framework so continues to demand from religions in Africa to maintain environment's wellbeing to avoid environmental crisis even in the name of development-technology. It is therefore recommended that worldviews ought to tailor this understanding well from either complete or partial "no violence relationship" amid human and environment at least as is achievable within an era. It has been envisaged that contemporary thoughts bring renewed consciousness in humans. Governments and institutions also should find ways of curbing or completely avert threats to eco-system otherwise environment. (Odey, E. A et al, 2023, 1). This shall no doubt strike the required balance for the environment's wellbeing. More so, demonstrate the untapped socio-ethical resources for addressing Africa' environmental crisis findable from African religions. Thus reemphasising religious worldview's capacity of shaping human relationships with land, water, forest, and animals, a now needed response to ecological degradation. Thus, religions in Africa are not just belief systems but active environmental agents.



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