

**FAITH-BASED ENVIRONMENTAL STEWARDSHIP IN GHANA: IMPACT OF
CHRISTIANITY ON ECOLOGICAL CONSERVATION AND
SUSTAINABLE PRACTICES**

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Abstract

Christianity in Ghana has played a crucial role in shaping societal values, influencing not only moral and ethical behaviours but also attitudes toward the environment. This study examines the contributions of Christian churches to ecological conservation and sustainable development in Ghana, focusing on faith-based stewardship initiatives, environmental advocacy, and community engagement. Employing a qualitative methodology, the research utilizes content analysis of theological discourses, policy documents, and church-led environmental programs, complemented by semi-structured interviews with religious leaders, theologians, and environmental experts. Findings indicate that while Christian doctrine strongly advocates for environmental stewardship, practical engagement varies significantly across denominations. Some churches actively integrate eco-theology into teachings and implement sustainability programs, such as afforestation projects, waste management campaigns, and climate action advocacy. However, other congregations demonstrate passive or inconsistent involvement due to theological ambiguity, limited funding, and inadequate institutional commitment. The study argues that for Christian churches in Ghana to align more effectively with Sustainable Development Goals (SDGs), there must be a deliberate integration of environmental ethics into theological education and policy frameworks. Additionally, collaborations with governmental and non-governmental organizations can strengthen church-led sustainability efforts. By fostering an environmentally conscious Christian identity, Ghanaian churches can play a transformative role in mitigating ecological degradation and promoting a culture of sustainable development.

Keywords: Environment, Environmental stewardship, Christianity, Christian Churches, faith, sustainability, eco-theology, Ghana

Introduction

Environmental degradation has become an escalating crisis in Ghana, manifesting through deforestation, water pollution, illegal mining (*galamsey*), and improper waste disposal. These challenges threaten not only the ecological balance but also human health and livelihoods (Awuah-Nyamekye, 2014, p. 88; Appiah-Sekyere, 2020, p. 95). The Environmental Protection Agency (EPA) of Ghana has documented extensive land degradation due to mining activities, which not only destroy forests but also contaminate water bodies with mercury and other harmful chemicals (EPA, 2020, p. 32). Despite governmental efforts to curb

environmental destruction, challenges persist, necessitating the involvement of civil society actors, including religious organizations.

Given that 71% of Ghana's population identifies as Christian (Ghana Statistical Service, 2021), the role of Christian churches in environmental stewardship warrants critical examination. As moral and spiritual leaders, churches hold substantial influence in shaping societal values and attitudes toward the environment (Larbi, 2021, p 132). Christianity, the dominant religion in Ghana, has a complex relationship with environmental stewardship. While some biblical interpretation emphasizes humanity's dominion over nature (Genesis 1:26), others highlight the responsibility of humans as caretakers of God's creation (Genesis 2:15). This theological duality has led to divergent attitudes among Christian groups regarding environmental responsibility. Some churches actively promote conservation through initiatives such as tree planting, waste management campaigns, and climate advocacy, while others focus primarily on spiritual concerns, often overlooking ecological responsibilities (Okyere-Manu & Morgan, 2022, p. 112)

Faith-based environmental stewardship refers to the role religious organizations play in advocating for ecological sustainability through theological teachings, community engagement, and environmental activism (Francis, 2015, p. 45; White, 1967, p. 1204). Across the world, religious institutions have increasingly recognized the urgency of responding to environmental challenges, with many faith traditions integrating environmental ethics into their doctrines and practices (Werner, 2020, p. 89). In Ghana, Christian churches hold a position of social and moral authority, influencing attitudes and behaviours in various aspects of life, including environmental conservation. Given the mounting concerns over deforestation, pollution, climate change, and biodiversity loss, examining the role of churches in promoting sustainable environmental practices is both timely and necessary.

The doctrine of Christian environmental stewardship is rooted in Biblical theology, with Genesis 1:26-28 often cited to support the idea of human dominion over nature. However, theological debates persist regarding whether this dominion implies responsible caretaking or exploitative control (White, 1967, p.1204). The tension between the anthropocentric interpretation of dominion and eco-theological perspectives advocating for environmental justice is evident in Ghanaian Christian discourse (Awuah-Nyamekye, 2014, p. 32). Some churches incorporate environmental stewardship into their mission, whereas others emphasize spiritual salvation over environmental concerns (Okyere-Manu & Morgan, 2022, p. 112).

In Ghana, the Evangelical Presbyterian Church actively engages in climate change adaptation and sustainability efforts in line with United Nations Sustainable Development Goal 13. Many other churches have yet to harness their potential for environmental advocacy (Werner, 2020, p. 890). This divergence raises critical questions about the extent to which Christian churches in Ghana perceive environmental stewardship as a moral/ and theological duty and how effectively they implement sustainable practices.

Given this context, this study examines the role of Christian churches in Ghana in promoting environmental stewardship. It explores theological perspectives on ecological responsibility, practical conservation efforts undertaken by churches, and the challenges that hinder faith-based environmental activism. By analysing these dimensions, the study contributes to ongoing discussions on the intersection of religious and environmental sustainability. In doing so, it highlights both successes and shortcomings in faith-based

environmental engagement and provides insights into how churches can enhance their contributions to ecological conservation and sustainable development.

Having established the background of this study, the following section outlines the research objectives guiding the inquiry.

Research Objectives.

This study aims to:

1. Assess the extent to which Christian churches in Ghana promote environmental stewardship through theological teachings, practical initiatives, and advocacy.
2. Identify challenges and barriers that hinder effective faith-based environmental action.
3. Examine the theological and doctrinal foundations influencing Christian environmental consciousness in Ghana.
4. Provide strategic recommendations for strengthening church-based ecological conservation efforts.

Building on the above Objectives, the next section of the study situates the discussion within a broader scholarly discourse on faith-based environmental stewardship. The following literature review examines existing research on the intersection of religion and ecology, with a particular focus on Christianity's role in environmental conservation.

Literature Review

The role of faith-based organizations in environmental conservation has garnered increasing scholarly attention in recent years. Globally. Religious traditions, particularly Christianity, have been both criticized and praised for their influence on environmental ethics and sustainable practices. Scholars have explored how religious teaching, cultural interpretation of the faith, and institutional policies shape environmental attitudes and behaviours (White, 1967, p. 120). In the Ghanaian context, where Christianity holds significant influence, understanding how churches engage with ecological conservation is crucial to addressing environmental challenges.

Theological Foundations of Environmental Stewardship

Christianity has been both credited and blamed for humanity's attitude toward nature. Lynn White Jr.'s (1967) seminal work argues that Christianity's anthropocentric worldview has contributed to environmental degradation, particularly through the interpretation of Genesis 1:26, where humans are given "dominion" over the earth. White suggests that this perspective has historically justified the exploitation of natural resources, positioning humans as superior to and separate from nature (p. 122). However, many theologians and religious scholars challenge this view, arguing that biblical teaching advocates for responsible stewardship rather than domination

Several passages in the Bible emphasize environmental responsibility. Genesis 2:25, for example, states that God placed humans in the Garden of Eden to "till and keep it," implying a duty of care and preservation. Psalm 24:1 reinforces this notion by declaring "The earth is the Lord's, and everything in it," highlighting divine ownership over nature. Pope Francis' *Laudato Si'* (2015) builds on these biblical principles, urging Christians to embrace 'integral ecology,' which links environmental protection with social justice. (Francis, 2025, p.89). This

perspective has influenced many faith-based environmental movements worldwide, including those in Ghana.

Some of these calls made by some Christian leaders, such as the Pope, gave birth to Eco-theological movements. These movements have emerged globally in response to environmental concerns. Werner (2020) notes that despite Christianity's historical association with environmental exploitation, alternative theological traditions within biblical and indigenous African wisdom offer a nuanced understanding of nature as sacred and worthy of protection (Werner, 2020). Kavusa (2021) similarly argues for African ecological hermeneutics, drawing upon indigenous spiritual traditions that emphasize communal and cosmological interdependence (Kavusa, 2021).

Faith-Based Environmental Movements in Ghana

In the Ghanaian context, Christian churches have taken varied approaches to environmental stewardship. Some denominations, such as the Catholic Church, actively promote sustainability through initiatives like the Justice, Peace, and Integrity of Creation (JPIC) program (Awuah-Nyamekye, 2012, p. 78). The Presbyterian Church of Ghana has implemented conservation projects such as tree planting and climate change education campaigns. The Evangelical Presbyterian Church, in particular, has engaged in education and knowledge transfer on climate resilience strategies, aligning with the United Nations' Sustainable Development Goal 13 (Okyere-Manu & Morgan, 2022).

However, a notable shift has been observed within Ghana's Pentecostal and Charismatic movements. Traditionally, prosperity theology, which emphasizes economic success, has overshadowed environmental concerns in some of these churches (Larbi, 2021). However, recent studies indicate that the church of Pentecost has integrated ecological consciousness into its mission. Tsekpe and Awudi (2025) highlight how this church has incorporated afforestation and waste management into its spiritual mandate, reflecting an emerging Pentecostal-Charismatic eco-mission model (Tsekpoe & Awudi, 2025).

Beyond individual churches, interdenominational bodies such as the Christian Council of Ghana have periodically issued statements urging congregations to adopt sustainable practices. Some churches have established environmental ministries to lead conservation efforts at the grassroots level. The Presbyterian Church's involvement in the *Green Ghana Project*, which encourages tree planting and environmental restoration, exemplifies these efforts. Similarly, the Methodist Church of Ghana has integrated environmental stewardship into its social outreach program, focusing on waste management and sanitation (Appiah-Sekyer, 2020).

Despite these initiatives, Challenges persist. Many churches in Ghana lack structured, long-term sustainability plans for environmental advocacy (Okyere-Manu & Morgan, 2022). While short-term projects such as tree planting are common, institutionalizing environmental activism remains a challenge due to financial constraints and the limited integration of ecological ethics into theological training. Studies also show that Catholic churches in Africa, inspired by Pope Francis' *Laudato Si'*, have organized environmental workshops and initiatives to promote sustainability (Nche, 2022).

In addition to Christian organizations, faith-based non-governmental organizations (NGOs) in Ghana, such as the *Religious Bodies Network on Climate Change (REBOCC)*, have

played an active role in advocating for policy changes and mobilizing religious communities for ecological conservation. These efforts align with a broader recognition of religion's roles in sustainable development in Africa, as scholars argue that religious institutions are indispensable to the sustainable development process (Golo & Novieto, 2022).

Following the examination of some existing literature, the next section presents the study's methodology, detailing the research design, data collection methods, and analytical approach.

Methodology

Research Design

This study adopts the qualitative research design to explore the role of Christian churches in Ghana in promoting environmental stewardship. Qualitative research is appropriate for examining social and cultural phenomena, particularly in contexts where human beliefs, values, and institutional structures shape environmental attitudes (Creswell & Poth, 2018, p. 450). By using qualitative methods, the studies seek to capture the depth and complexity of faith-based environmental engagement, providing a nuanced understanding of how theological perspectives influence ecological conservation efforts.

A case study approach was employed to provide an in-depth examination of selected Christian denominations and their environmental initiatives. The case study method allows researchers to explore contemporary real-world phenomena within specific contexts, making it particularly useful for investigating how churches integrate environment stewardship into their activities (Yin, 2028, p. 23). This approach ensures a detailed analysis of faith-based environmental interventions, including tree-planting, waste management campaigns, and climate advocacy efforts.

Data Collection Methods.

Data for this study were collected through semi-structured interviews, document analysis, and participant observations. These methods were chosen to provide a comprehensive understanding of church-based environmental programs, theological perspectives and institutional challenges.

Semi-Structured Interviews

Interviews were conducted with church leaders, environmental coordinators, and members of congregations actively involved in the sustainability initiative. A semi-structured interview allows for open-ended responses, enabling the participant to express their views on environmental stewardship within a faith-based context (Bryman, 2016, p. 78). The interviews focused on the following key themes:

1. Theological perspectives on environmental stewardship
2. Church-led conservation projects and sustainability efforts
3. Institutional challenges to faith-based environmental activism
4. The role of Christian teachings in shaping ecological attitudes

A total of 25 interviews were conducted across five denominations, including 5 Catholics, 5 Presbyterians, 5 Methodists, 5 Pentecostals, and 5 Charismatic churches.

Participants were selected through purposive sampling, ensuring representation from various theological traditions and institutional structures (Patton, 2025, p. 67)

Document Analysis

Church publications, official statements, pastoral letters, and environmental policy documents were analysed to assess institutional commitment to sustainability. Document analysis is a valuable method for identifying recurring themes and institutional priorities in faith-based environmental discourse (Bowen, 2009, p. 28). Key documents included:

1. Statement from the Christian Council of Ghana on environmental responsibility
2. Official reports on church-based ecological programs
3. Sermons and pastoral messages related to environmental ethics

Data Analysis

Conducting rigorous qualitative research requires a systematic and transparent approach to data analysis to ensure credibility and reliability in findings. This study employed thematic analysis, a widely used qualitative method for identifying, analysing and interpreting patterns within textual data (Braun & Clarke, 2006, p. 77) thematic analysis was selected due to its flexibility in capturing complex meanings embedded within qualitative datasets while allowing for systematic categorization of themes (Nowell et., 2017, p. 3). This analytical process adhered to established qualitative research standards to ensure methodological rigour and validity.

The analysis commenced with the process of data familiarization, which involved the verbatim transcription of the interview recordings. Transcription was conducted meticulously to maintain the accuracy and authenticity of participants' responses (Bazeley, 2013, p. 52). Additionally, field notes from participant observation were reviewed to capture contextual insights and non-verbal cues that supplemented the interview data (Crewell & Poth, 2018, p. 128). Immersion in the dataset enables the researcher to develop an in-depth understanding of content, facilitating the identification of preliminary patterns and recurrent themes.

Following data familiarization, initial coding was conducted using an open coding technique. Open coding is a fundamental stage of qualitative research that involves segmenting textual data into smaller units of meaning (Saldaa, 2021, p. 93). This approach allowed for the systematic categorization of key themes emerging from the participants' narratives, including theological perspectives on environmental stewardship, sustainability practices adopted by churches, and institutional barriers to faith-based conservation efforts. Unlike deductive approaches that apply predefined codes, the coding process in this study was inductive, meaning that the codes emerged organically from the data, aligning with the practices in qualitative inquiry (Corbin & Strauss, 2025, p. 47).

Once the coding process was completed. The next phase involved theme development, where similar codes were clustered into broader thematic categories. This process involved iterative refinement to ensure internal coherence within each theme while maintaining a meaningful distance between different themes (Terry et al., 2017, p. 25). The key themes that emerged included "churches as environmental advocacy," which encapsulated various

initiatives and programs undertaken by religious institutions to promote ecological conservation; “challenges of faith-based conservation,” which highlighted theological, financial, and structural constraints affecting sustainability efforts; and “theological tension in sustainability discourse,” which examined the conflicting interpretations of dominion theology and their implications for environmental attitudes (Hitzhusen & Tucker, 2013, p. 370).

The final phase of analysis involved interpretation and synthesis, in which the identified themes were contextualized within the broader academic literature on faith-based environmentalism. Comparative analysis was conducted to examine how environmental practices in Ghana churches aligned with or diverged from global faith-based sustainability movements (Jenkins, Berry, & Kreider, 2018, p. 142). Special attention was given to theological discourse, with findings critically examined through the lens of existing theoretical frameworks in religious environmental ethics (White, 1967, p. 1205). This interpretation process ensures that the study contributed to ongoing scholarly debates on the intersection of religion and ecological responsibility while situating the findings within international discussions on sustainability and faith-based advocacy (Gerten & Bergmann, 2012, p. 98).

By employing thematic analysis with a rigorous methodological approach, this study provides an understanding of the role of Christian churches in Ghana in promoting environmental sustainability. The systematic coding, categorization, and interpretation of qualitative data enabled the identification of underlying patterns in faith-based environmental engagement, highlighting both the challenges and opportunities inherent in religious ecological advocacy. The methodological rigour adopted in this study aligns with international standards for qualitative research, ensuring that the findings are credible, transferable, and relevant to both academic discourse and policy considerations in religious sustainability efforts.

The above section outlines the methodology of the study; the next section presents the findings, highlighting the ways in which Christian churches in Ghana engage in environmental stewardship.

Findings

The findings of this study reveal the diverse and complex roles that Christian churches in Ghana play in environmental stewardship. Through thematic analysis, responses from 25 participants, five from each of the Catholic, Presbyterian, Methodist, Pentecostal, and charismatic churches, were examined. The responses highlight both active engagement and challenges faced in faith-based ecological advocacy. These findings are structured into key thematic areas: theological perspectives on environmental initiatives, financial and ecological literacy, and community engagement.

Theological Perspectives on Environmental Responsibility

Theological beliefs shape how different denominations perceive and engage in environmental stewardship. Participants from Catholic and Presbyterian churches emphasized the biblical principles of stewardship as a divine mandate. A Catholic priest (Participant 3) noted:

“Our faith teaches us that creation is a gift from God, and it is our duty to protect it. Pope Francis’ encyclical, Laudato Si, has reinforced our commitment to care for the Earth as part of our moral and spiritual responsibility.”

Similarly, a Presbyterian church leader (participant 7) cited Genesis 2:15, arguing that *“God entrusted humanity with the care earth, not its destruction. As a church, we must advocate for responsible environmental practices.”* This aligns with literature that affirms stewardship as central to Christian ecological ethics (Hitzhusen & Tucker, 2013, p. 371). Conversely, responses from Pentecostal-Charismatic church leaders indicated a different theological focus. A Charismatic pastor (Participant 20) remarked:

“Our primary concern is saving souls. While environmental issues are important, they should not overshadow the preaching of salvation.”

This view reflects a theological divine in Ghana Christianity, where some churches prioritize spiritual prosperity over ecological concerns (Awual-Nyamekye, 2014, p. 110). Nonetheless, A Pentecostal church member (Participant 14) acknowledged:

“We are beginning to understand that protecting the environment also means protecting God’s creation. If we destroy the Earth, we suffer the consequences.”

This suggests that the eco-theological perspective is gradually gaining traction even in churches where environmental advocacy has been historically limited (Tsekpoe & Awudi, 2025, p. 42).

Church-led Environmental Initiatives

Despite theological differences, several churches actively participate in ecological conservation. Participants from the Catholic, Presbyterian and Methodist churches highlighted structured environmental programs. A Methodist minister (Participant 12):

“Our church organizes regular tree-planting exercises and sanitation campaigns. We believe that taking care of the environment is a part of our Christian duty.”

The Presbyterian Church of Ghana has integrated environmental sustainability into its mission, as confirmed by the church’s environmental coordinator (Participant 9):

“We engage in climate advocacy and practical conservation programs, such as afforestation and water preservation projects.”

Similarly, a Catholic youth leader (Participant 5) described initiatives under the Justice, Peace, Integrity of Creation (JPIC) program:

“We run workshops to educate our members on climate change and sustainable living.”

These efforts align with literature highlighting the role of churches in environmental advocacy (Jenkins, Berry, & Kreider, 2018, p. 146).

However, Pentecostal and Charismatic churches showed more limited engagement. A pastor from a Charismatic church (Participant 22) admitted:

“We don’t have an official environmental program, but we do encourage our members to keep their surroundings clean.”

This suggests that while informal efforts exist, structured sustainability programs remain uncommon in some denominations (Werner, 2020, p.87)

Financial and Institutional Challenges

One of the major barriers to sustained environmental activism is financial constraints. A Catholic priest (participant 2) explained:

“While we receive some funding for short-term environmental projects, securing long-term financial support remains a challenge.”

A Pentecostal church administrator (Participant 16) added:

“Unlike governmental agencies, churches lack the financial resources to maintain a large-scale conservation effort.”

Additionally, some churches do not have dedicated environmental committees, making it difficult to institutionalize sustainability initiatives (Awuah-Nyamkye, 2014, p. 94). A Presbyterian church board member (Participant 8) stated:

“Our biggest challenge is maintaining consistency. We organize tree-planting programs, but without sustained funding, these initiatives remain sporadic.”

Theological Education and Ecological Literacy

A recurring theme in the interviews was the limited integration of environmental education in theological training. A Methodist Church lecturer (Participant 13) noted:

“Many pastors graduate from theological schools without any formal education on environmental stewardship.”

A Charismatic pastor (Participant 24) added that;

“We focus more on traditional doctrines like healing and prosperity. Issues like climate change are rarely discussed in our teaching.”

This lack of theological education on ecology affects church leaders’ ability to effectively preach about environmental responsibility (Larbi, 2021, p. 132). However, some seminaries are beginning to integrate eco-theology into their curricula. A Catholic theological instructor (Participant 4) emphasized:

“We have introduced modules on creation care in our seminary courses to equip future priests with knowledge on environmental ethics.”

Community Engagement and Grassroots Initiatives

Churches play a significant role in mobilization communities for environmental action. Participants from all the denominations mentioned grassroots initiatives, such as sanitation campaigns and clean-up exercises. A Presbyterian youth leader (Participant 11) described their involvement:

“We organize monthly clean-up exercises in collaboration with local authorities to promote hygiene and waste management.”

Similarly, a Pentecostal church member (Participant 15) explained:

“Our youth ministry runs an awareness campaign on plastic waste and recycling.”

These findings align with research showing that faith-based organizations can be effective in driving community-based environmental action (Ger & Bergmann, 2023, p.174).

However, a key challenge remains the gap between the faith-based environmental discourse and practical implementation. A Catholic bishop (Participant 1) admitted:

“Many churches preach about environmental responsibility, but few have structured programs to address issues like deforestation and pollution.”

This discrepancy indicates that while awareness is increasing, more structured approaches are needed to translate theological principles into concrete action (Okyre-Manu & Morgan, 2022, p.134).

In sum, the findings highlight the glowing but uneven engagement of Christian churches in Ghana in environmental stewardship. While mainline denominations like Catholic, Presbyterian and Methodist churches have taken proactive steps in ecological advocacy, Pentecostal and Charismatic churches are still evolving in their approach. Financial constraints, limited theological education on ecology, and institutional barriers hinder sustained environmental activism. However, grassroots efforts, particularly among youth ministries, suggest a potential for the greater church’s involvement in ecological advocacy. To establish dedicated environmental committees, integrate eco-theology into seminary education, and collaborate with environmental organizations to ensure sustained impact.

These findings contribute to ongoing scholarly discussions on religion and sustainability by providing empirical evidence on the intersection of faith and environmental responsibility in Ghana.

Having examined the key findings, the next section provides recommendations for enhancing church involvement in ecological conservation.

Recommendations

Based on the findings, several key recommendations are proposed to enhance the role of Christian churches in Ghana in promoting environmental sustainability. These

recommendations target theological institutions, church leadership, policymakers, and advocacy.

Integrating Environmental Ethics into Theological Education

The study revealed a critical gap in theological training concerning environmental ethics. Many pastors lack formal education in ecological issues, which affects their ability to lead sustainability efforts effectively. Theological institutions should incorporate eco-theology into their curricula to ensure that future church leaders are well-equipped to integrate environmental stewardship into their teachings (Larbi, 2021, p. 132). Course offerings should include a biblical perspective on creation care, sustainability ethics, and practical training on environmental advocacy. Seminaries should engage in environmental science to provide interdisciplinary perspectives on faith and ecology.

Establishing Institutional Structures for Environmental Advocacy

The absence of dedicated environmental committees within many churches has hindered the implementation of long-term sustainability initiatives. Churches should establish Environmental stewardship committees within their leadership structure, responsible for overseeing conservation programs, securing funding, and collaborating with external stakeholders (Gerten & Bergman, 2012, p. 76). This committee should develop clear policies on environmental sustainability and ensure that ecological issues remain a consistent priority in church governance.

Strengthening Financial and Logistical Support for Environmental Programs

Financial constraints were identified as a major barrier to faith-based conservation efforts. To address this, churches should explore diversified funding strategies, including partnerships with international environmental organizations, governmental agencies, and faith-based NGOs that support sustainability projects (Jenkins, Berry, & Kreider, 2018, p. 102). Additionally, the church could create eco-funds, where a portion of congregational contributions is allocated specifically for environmental initiatives. Grant-writing workshops and training sessions should be provided to church leaders to help them access external funding sources.

Promoting Grassroots and Community-Based Environmental Action

The study highlighted the role of grassroots efforts, particularly those led by the youth ministries and community engagement programs. To build on this momentum, churches should strengthen collaborations with local environmental organizations to provide educational resources, training, and practical guidance on sustainable practices (Appiah-Sekyere, 2020, p.92). Regular environmental campaigns, such as clean-up exercises, tree-planting projects, and climate awareness workshops, should be organized to engage both church members and the broader community.

Bridging the Gap Between Environmental Awareness and Practical Implementation

While many churches preach about environmental stewardship, there remains a disconnect between theological discourse and concrete action. To bridge this gap, church leaders should integrate sustainability practices into everyday church activities, such as adopting eco-friendly policies in church infrastructure, promoting waste reduction, and encouraging members to use renewable energy sources (Awua-Nyamekye, 2024, P. 110). Additionally, annual environmental stewardship reports should be published by churches to track progress and set measurable goals for sustainability efforts.

Encouraging Interfaith and Multi-Stakeholder Partnerships

Given the global nature of environmental challenges, faith-based organizations should foster interfaith collaborations to address ecological concerns collectively. The study found that environmental engagement varies across Christian denominations, with some churches more active than others. Interfaith dialogue platforms should be created to share best practices, discuss theological perspectives on environmental responsibility, and promote joint initiatives among different religious groups (Werner, 2020, p. 54). Additionally, churches should work with policymakers and environmental agencies to influence national sustainability policies through faith-based advocacy.

Future Research Direction

While this study focused on Christian churches in Ghana, future research should explore the role of interfaith collaboration in environmental advocacy, examining how religious diversity influences sustainability efforts. Additionally, longitudinal studies tracking the impact of church-led environmental initiatives over time would provide deeper insights into the effectiveness of faith-based ecological engagement.

Conclusion

This study has provided an analysis of the role of Christian churches in Ghana in promoting environmental sustainability. The findings highlight both the potential and challenges of faith-based ecological advocacy, revealing that while many churches acknowledge the importance of environmental stewardship, institutional barriers, financial constraints and theological differences continue to hinder practical engagement.

Theologically, while mainline Protestant and Catholic churches have made significant strides in promoting creation care, some Pentecostal and Charismatic Churches remain less engaged due to doctrinal priorities. However, emerging perspectives from participants suggest that even within these denominations, environmental consciousness is growing. Institutional and financial challenges remain key obstacles, limiting the ability of churches to sustain long-term conservation programs. Additionally, gaps in theological education contribute to a lack of environmental literacy among church leaders, affecting their capacity to lead sustainability initiatives effectively.

Despite these challenges, grassroots environment initiatives, particularly those led by youth ministries, demonstrate promising avenues for increased engagement. The study emphasizes the importance of strengthening theological education, institutional frameworks, financial support, grassroots activism, and interfaith collaboration to enhance the role of churches in environmental sustainability.

As climate change and environmental degradation continue to pose existential threats globally, the involvement of religious institutions in sustainability efforts is more critical than ever. Churches, as influential community institutions, have the moral and social responsibility to integrate ecological concerns into their teaching and practices. By implementing the recommendations outlined in this study, Christian churches in Ghana play a more active and effective role in addressing environmental challenges, contributing meaningfully to global sustainability efforts.

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