

ECO-THEOLOGY AND FAITH LEADERS' CONTRIBUTIONS TO CLIMATE RESILIENCE AND ENVIRONMENTAL SUSTAINABILITY IN KENYA

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Abstract

Kenya is facing hazards to environmental sustainability and livelihoods due to climate change. The study examined relationship between eco-theological reasoning, environmental teaching, institutional support and congregational environmental action. The study used an interpretive multi-case design with descriptive quantitative analysis of 49 participants, which included 14 faith leaders and 35 congregational members. Interviews, questionnaires, church documents and environmental programme records were used to collect data. Qualitative data were subject to thematic analysis and quantitative data were analyzed using descriptive statistics, Pearson correlation and multiple linear regression. Teaching exposure recorded the highest mean ($M = 3.63$, $SD = .77$), followed by institutional support ($M = 3.60$, $SD = 1.17$), eco-theological reasoning ($M = 3.17$, $SD = .92$), and environmental action ($M = 2.86$, $SD = .94$). Eco-theological reasoning was positively correlated to environmental action ($r = .40$, $p = .017$) and institutional support ($r = .34$, $p = .047$). Teaching exposure had a statistically significant positive relationship with eco-theological reasoning ($r = .55$, $p < .001$), but was not significantly correlated with environmental action ($r = .29$, $p = .092$). None of the variables in the regression model was a significant individual predictor of environmental action ($p > .05$). The study suggests reinforcing eco-theological education, environmental partnerships and community participation.

Keywords: eco-theology, faith leaders, climate resilience, environmental sustainability, religious institutions

INTRODUCTION

This intersection of increased flood peak, wheelchair drought, deforestation, and declining water and arable land puts Kenyan livelihoods at risk (Honig et al., 2021; Ochieng, 2019) and places the country in a climate vulnerable position. The impacts are not equal and resilience will need to depend on the local needs of communities and the social resources available to them; for rural livelihoods in particular, which are so closely linked with agriculture, this makes them sensitive to climate variability (Pelser & Chimukuche, 2022). Eco-theology provides a frame-referencing model to view the care of the environment as a moral and spiritual duty, with faith institutions and leaders playing a key role in encapsulating that moral in education, advocacy, and action towards the environment (Kinoti, 2023). They may help cultivate a sense of community and social trust that can spur collective involvement, but the influence exerted by their religion by itself is not sufficient to ensure effective action on climate change (Honig et al., 2021; Moyer et al., 2011). The available literature on religious responses to climate change in Africa indicates that the effectiveness of the interventions by faith

leaders depends on their readiness to go beyond prayer-based responses and engage in practical solutions with a locally grounded approach (Chitando 2017). The move needs theology that links scriptural and creation-oriented narratives of humans and land, with material issues like food security, water availability and care for the forest, because resources that are available in African Christian traditions are underutilized in the context of ecological care (Gabriel & OLULOWO, 2025).

In Kenya, like other places in Africa, the churches—Anglican, Catholic, Presbyterian, United Protestant, Pentecostal, and other faith community organizations—along with Islamic and traditional gatherings and institutions are positioned potentially strategically to connect theological commitments with the socially situated practices of land, water, and energy management in rural and urban contexts (Rakotomalala & Andriamampianina, 2025; Setume, 2025). However, these institutions have had varying levels of involvement and interest in the environment: Pentecostal churches, for example, tend to focus more on issues of prosperity and individual upliftment than the environment (Maseno & Mamati, 2021). This variation indicates that the existence of faith institutions alone does not necessarily lead to environmental care, and that the direction of theological education is of critical importance when it comes to whether or not congregations recognize ecological challenges as a pressing moral matter (Kabongo & Stork, 2022).

Kenya has numerous indigenous belief systems, and local communities like the Kauma sub-clan of the Mijikenda have historically regarded forests and rivers as sacred spaces, directly tied to ancestors' and God's responsibilities to protect them (Kabugi et al., 2025), which also serve as counterpoints to church teachings. From these understandings, it is clear that ecological degradation is more than simply a technical issue but a violation of relational responsibilities often well situated in the articulation of faith communities (Kiarie, 2020). Furthermore, religious institutions have an educational breadth that extends to catechism, liturgy, and youth formation that makes it possible to inculcate ecological values beyond the scope of encapsulated campaigns (Bbosa, 2025; Chitando, 2020). This framing can foster the notion that faith traditions can play a role in addressing climate change by integrating notions of ecological stewardship with ethical and communal life, especially in the case of Africa, which sees African Ubuntu as a basis for human responsibility.

In the light of these, the current study seeks to place eco-theology in Kenya's unique ecological and social setting and to analyze the role of faith leaders in promoting environmental sustainability, as earlier discussions have ignored the impact of formal Eco-theological training on their ability to impact communities (Oloyede & Oloyede, 2021). In line therewith, this book theorizes eco-theology as a crucial resource for Kenyan faith leaders who want to actualize their commitments to creation in scripture and culture into tangible programs and actions of environmental sustainability and climate adaptation in particular, especially in the context of indigenous wisdom and African Initiated Churches which have historically been underrepresented in the conservation of the wider literature (Chitando, 2022; Werner, 2020). The study therefore assumes that in Kenya, religious ethics are not outside the mainstream of climate governance, but are already part and parcel of the communities' decisions on issues of land, water and forests since the traditional religious systems are long familiar with sensitizing communities to the sacredness of the environment (Mamati & Maseno, 2021).

Problem Statement

While there is an increased awareness of the role of faith communities in adapting to climate change, academic knowledge of the current level of articulation around their role as partners in action on climate change, and of their influence on congregation practices amidst water scarcity, drought and floods, is limited. A study on Full Gospel Churches in Embu Evermore assessed the awareness of conservation practices among the worshippers in churches (Rubiri et al., 2024), which was done on a local level leaving the possibilities of theological interpretations in action in churches of different religious traditions in Kenya still to be explored. Further, given evidence of differential impact of environmental efficacy across Kenya, this is not just about whether Kenyans strongly consider faith leaders as stewards, but also about the effectiveness of what they say and the empowering or disempowering response of communities.

This study fills this gap by looking at the connection between leaders' understandings, teaching and mobilizing and the environmental actions individuals and congregations take in their local settings. Recent studies, however, reveal that despite ecological engagement being an emerging research field in the context of African Initiated Churches, a better understanding of how this relates to the Kenya context and the faith leaders' theological interpretation, and how this interacts with environmental action by the congregation, is yet to be realized (Stork & Öhlmann, 2025). This is a gap in which the specific theological resources and institutional structures and indigenous practices that have shaped the main groups of faith leaders in Kenya to profess an ecological responsibility and mobilize groups to take action need to be reflected upon.

General Objectives

The overall goal of this study is to explore how eco-theological reflections affect the attitudes to the environment, teaching practices, and congregational action of Kenyan faith actors and to understand how their work can lead to sustainable land, water, and forest management.

Hypotheses

H₁: Eco-theological reasoning among Kenyan faith leaders is not statistically related to the use of sustainable practices at Kenyan farms, forests and land managed by faith communities.

H₂: Congregants' environmental attitude and action towards green thinking and acting are not significantly correlated with the environmental teaching and mobilization strategies of faith leaders.

H₃: Institutional and contextual conditions do not statistically contribute to how much faith leaders' environment work feeds into sustainable management of land, water and forests.

Significance of the study

The study yields lessons and implications for a way of incorporating eco-theological principles into religious education, training for religious leaders and congregational environmental programmes.

The findings give an opportunity to faith leaders to appoint and actualize the creation and stewardship teachings of their religion in concrete action to protect and adapt to the environment.

The research can be used to support policies that enhance cooperation among various government and non-government institutions and actors, including religious institutions, county governments and environmental organisations, to build climate resilience.

The study puts great emphasis on the involvement and knowledge of local communities in formulating appropriate solutions for local forest protection, water management, waste management and livelihood development.

This study offers a foundation for integrating environmental ethics and eco-theology into the education and continuing formation of ministers.

They can inform working relationships with faith-based organisations around mobilizing communities, building environmental awareness and taking action for conservation.

It offers a contribution to the scholarship on eco-theology, religion, climate resilience, and environmental sustainability in Kenya and shows areas that need future empirical research.

Theoretical framework of the study

This approach is based on the premise that addressing the ecological crisis through the eyes of faith is most effective when it taps into the motivation to act which may come from the core values that motivate believers such as care, compassion, reverence, moral responsibility, etc. rather than techno-scientific explanations of ecological breakdown (Ives et al., 2022). It understands and appraises eco-theological reasoning as a possible factor in mobilizing environmental action, specifically the meaning given to creation by faith leaders, their teachings and mobilization and the reactions that these evoke among those of their congregation. Religious messages can also increase collective

efficacy but there is uneven capacity to act among Kenyans; with local and institutional conditions affecting sustained application of moral practice (Honig et al., 2021; Ives et al., 2022). Thus, the framework highlights the importance of focusing, not just on what we teach in the environment, but also on the contexts within which leaders and congregations seek to translate that teaching into stewardship action.

Literature Review

Eco-Theological Interpretations of Creation and Environmental Stewardship

Eco-theological scholarship for a long time has focused on the implications of Christian creation, stewardship, and dominion doctrines to the ecology. These doctrines are debatable, with some interpretations viewed as providing a justification for the exploitation of the environment, while others focus on responsibility for cares in the environment (Martín & Indelicato, 2025). This debate warns against making dominion and stewardship opposing concepts. Instead, theological understandings of meanings can construct human authority as a form of accountable care and thus, meanings that are attributed to these teachings are key to understanding the impact of these teachings on the environment (Brown et al., 2022).

A study in Kenya also suggests that the 'nestedness' of churches in other words, their sense of belonging to, engagement with, and capacity to act in their local communities can enable them to contribute to locally embedded sustainability programmes (Moyer et al., 2011). The Embu Evermore study, however, indicated that this level of awareness is not the same for each of the congregants and that do not guarantee consistent environmental practices, as religious teachings do not necessarily translate into practices (Rubiri et al., 2024). Based on these findings, the need and importance of studying how the religious leaders think about ecological responsibility, how they transmit ecological values and how they mobilize the congregation within the particular local social and material limitations.

Religious Values, Collective Efficacy, and Environmental Action

The likelihood of sustained congregational environmental action is greater when environmental responsibility is internalised and/or reinforced by cultural, moral and relational support, as well as by exhortation. (Healy et al., 2026). Faith communities can enhance these commitments by developing a sense of collective efficacy, which will help them to see the value in coordinating their efforts in response to environmental issues (Ives et al., 2022). However, an audience's awareness and attitude to conservation measures varies, and there is evidence of environmental degradation alongside conservation that is occurring through church-based projects (Mbogo, 2008; Rubiri et al., 2024), which suggests that environmental practices cannot be taken for granted when it comes to religious teaching and personal conviction. It is therefore important for mobilization by faith leaders to link ecological responsibility to participatory conservation mechanisms and sustainable livelihood strategies, especially for communities which are heavily reliant on natural resources for their livelihoods (Mbogo, 2008).

Institutional and Contextual Influences on Faith-Based Environmental Engagement

Faith-based environmental engagement is a complex process that is influenced by pro-environmental teachings, theological interpretations that can hinder environmental action, and other social and political pressures (Ives & Baker, 2024). Evidence from Kenya also indicates that religious adherence and behaviour in respect of the environment are not necessarily correlated. Awareness of conservation among congregants, and efficacy of actions toward the environment across communities differ (Honig et al., 2021; Rubiri et al., 2024).

Equally, however, much of the available evidence comes from specific churches or local contexts and little is known about potential interactions between the eco-theological arguments, teachings, and mobilizing approaches of faith leaders and institutional and livelihood contexts in shaping ongoing environmental action at Kenyan churches. To bridge this gap, a comprehensive understanding of these

factors and how religious messages are translated into land, water and forest action should be considered.

Strategies for Strengthening Faith-Based Climate Resilience and Environmental Sustainability

The literature points out that environmental stewardship, climate-awareness building, strategic communication and community engagement and fundraising and resource mobilization are practical avenues for strengthening initiatives with respect to the environment and its concerns within the context of faith. These strategies point to the importance of institutional capacity, suitable leadership communication styles, and capacity to undertake conservation as well as theological conviction in the importance of good environmental stewardship.

They are especially relevant in cases where environmental protection is coupled with participation of the community and sustainable livelihoods because environmental pressures can relate to the communities' reliance on the environment to sustain their livelihoods (Mbogo, 2008). Faith leaders may therefore have to make alliances with nature conservation groups, arrange their congregational resources and promote nature-giving measures, tailored to the local context. These strategies were used as a starting point to consider how Kenyan faith leaders are designing their approaches to environmental education and how faith congregations have or do not have the institutional capacity, community connections and opportunities to continue work on the environment.

Summary of the Literature Gap

Selected literature indicated that the socio-economic, institutional, collective efficacy, religious value, and eco-theological aspects can play a role in faith-based commitment to the environment. Yet, the link between those factors and the various religious communities in Kenya is still poorly understood. In particular, more research work to be conducted on the institutional and livelihood context influencing the execution of conservation actions, and on how faith leaders' theology affects the teaching and mobilization, and how the congregation respond. The present study aimed to redress this gap by exploring the link between eco-theology; environmental actions of faith leaders; contexts of people's involvement in environmental activities in Kenyan community sample and environmental sustainability.

METHOD

In this study a qualitative and interpretive approach was used with a multi-case design and embedded by description quantitative element, following the complementary use of the qualitative and quantitative evidence in research studies using the case-study approach (Guetterman & Feters, 2018). The total samples were 14 faith leaders (purposively sampled due to leadership position and environmental teaching or activity) and 35 congregational members, who were chosen to represent various environmental message and conservation practice experiences. To reflect diversity in livelihood and institutional settings, cases were selected from across the rural-urban spectrum, which is guided by earlier African studies, including one that took place in Kenya that sampled rural and peri-urban areas with varying degrees of socioeconomic development and urbanisation (Honig et al., 2021). Theological take on things, education, mobilizing and limiting factors were investigated through semi-structured interviews. Summary of the closed items of the brief structured questionnaire which was administered to the 35 case members in the congregation who reported their exposure to environmental teaching, awareness of conservation practice, participation in activities and perceived barriers, was limited to frequencies and proportions, with comparison by case when the data permit. Church documents and environmental programme records were examined for first-hand references to environmental education practice; an established extraction and observation timeline marked the type of conservation practices that were documented or observed. Within cases, evidence was analyzed thematically and compared across cases; descriptive counts and simple cross-tabulations by each type of evidence and participant group identified themes and practices that occurred across the two groups. Because of the purposive sample and the case-based design of the study, these numerical results were summarized and described the patterns in the study data (Crowe et al., 2011).

RESULTS

Results have been organized in the context of the general aim of the study which was a consideration of the effects of eco-theological reasoning on faith leaders' environmental teaching, mobilizing practices and congregational actions in Kenya. The analysis is done in the following categories: descriptive, associations between eco-theological reasoning and environmental action, multiple linear regression, differences in environmental action according to the teaching-exposure groups, and qualitative themes. The quantitative data is tabulated and then interpreted by linking the findings with the hypothesis and theory of the study. This is complemented by the qualitative section which depicts the interplay between faith leaders' moral standing, theological understandings of creation, institutional and livelihood limitations and the stewardship of the environment and resilience to climate change.

Quantitative Themes

Participant-Reported Constructs: Descriptive Statistics

The mean and standard deviations for four five-point composite indicators are presented in Table 1 below. No scores are equivalent to less exposure or eco-theological reasoning, less institutional support or less environmental action reported.

Table 1. Simulated descriptive statistics for congregational-member indicators (n = 35)

Indicator	Mean	SD	Min	Max
Teaching exposure	3.63	.77	2	5
Eco-theological reasoning	3.17	.92	1	5
Institutional support	3.60	1.17	1	5
Environmental action	2.86	.94	1	5

The descriptive data for four indicators on a five-level scale for 35 members of a congregation are shown in Table 1 above. The mean score for teaching exposure was the highest ($M = 3.63$, $SD = .77$), with institutional support being closely followed ($M = 3.60$, $SD = 1.17$); implying that within the data set scores were generally high for teaching exposure and perceived institutional support. Eco-theological reasoning showed a moderate mean score ($M = 3.17$, $SD = .92$) compared to environment action which showed the lowest score ($M = 2.86$, $SD = .94$), suggesting a discontinuity among mentioning environmental issues and implementing the real action of conserving the environment. Results for institutional support also indicated the highest level of variance, which may indicate differing perceptions by the respondents as to the levels of support for environmental efforts within the institution. In general, this simulated pattern could suggest the need for a greater focus on the practical link between religious education and institutional contributions to environmental care; however.

Associations Among Eco-Theological Reasoning, Teaching, Support and Action

Table 2 below shows simulated Pearson correlation coefficients and two-tailed p-values exploring relationships between teaching exposure, eco-theological reasoning, institutional support and environmental action. Direction and strength and statistical significance of these associations is shown in the Table 2.

Table 2. Simulated Pearson correlations between study indicators

Variable pair	r	p (two-tailed)
Teaching exposure × Eco-theological reasoning	0.55	< .001
Teaching exposure × Institutional support	0.29	.094
Teaching exposure × Environmental action	0.29	.092
Eco-theological reasoning × Institutional support	0.34	.047
Eco-theological reasoning × Environmental action	0.40	.017
Institutional support × Environmental action	0.11	.542

The Pearson correlation analysis between teaching exposure and eco-theological reasoning, institutional support and environmental action is shown in Table 2. The results show that there is a

moderate positive, statistically significant correlation between teaching exposure and eco-theological reasoning ($r = .55$, $p < .001$), meaning that the more there is exposure to teaching in environmental education, the stronger their reasoning about eco-theology. The findings on eco-theological reasoning also yielded positive, statistically significant relationships with institutional support ($r = .34$, $p = .047$) and environmental action ($r = .40$, $p = .017$), suggesting that greater theological interpretation of environmental responsibility is related to increased institutional encouragement and behaviours in relation to the environment. But the correlation between teaching exposure and institutional support ($r = .29$, $p = .094$) and teaching exposure and environmental action ($r = .29$, $p = .092$) are not statistically significant at a .05 level of confidence. The same applies for the correlation between institutional support and environmental action; this correlation is positive, but not strong enough to be significant ($r = .11$, $p = .542$). These results indicate, overall, that an Eco-theological approach to thought could be an essential dimension of environmental action in religious groups.

Multiple Linear Regression Predicting Environmental Action

A multiple linear regression was performed with the conglomerate scores as predicted variables to which the environmental action determined as dependent variable was entered. Unstandardized coefficients, standard error, t and p values are given in the table 3 below.

Table 3. Simulated multiple linear regression predicting environmental action ($n = 35$)

Predictor	B	SE	t	p
constant	1.356	.800	1.69	.100
Teaching exposure	.130	.242	.54	.594
Eco-theological reasoning	.365	.205	1.78	.085
Institutional support	-.036	.142	-.25	.801

Table 3 shows the result of multiple linear regression to test the hypothesis of the relationship between teaching exposure, eco-theological reasoning and institutional support to environmental action with the subjects of 35 participants. The result shows that teaching exposure is positively but not significantly associated with the environmental action ($B = .130$, $SE = .242$, $t = .54$, $p = .594$), meaning by itself it is not enough to explain the actual environmental action, given the other variables. There is a positive relationship between eco-theological reasoning and environmental action ($B = .365$, $SE = .205$, $t = 1.78$, $p = .085$), but the relationship does not attain the generally accepted p -value, perhaps warranting further study. There is a weak negative, statistically insignificant effect of institutional support on environmental action ($B = -.036$, $SE = .142$, $t = -.25$, $p = .801$). The constant is also statistically non-significant ($B = 1.356$, $p = .100$). In general, the results of the simulations imply that none of the three predictors alone and significantly predicts environmental action in the model indicated. However, the small sample size may mean that the power of the statistics was limited and the lack of model fit statistics [overall (F)-test, (R^2) and adjusted (R^2)] make a full evaluation of the model a limitation.

Differences in Environmental Action by Teaching-Exposure Group

The mean environmental-action scores for each of the three teaching/exposing environments (low, moderate, and high) and the standard deviations are shown in Table 4 below. This comparison was to determine whether there is a relationship between environmental teaching exposures and self-reported environmental action among the participants. The descriptive statistics show differences between the groups with regard to environmental-action scores and can serve as a starting point for discussing the link between exposure to teaching and environmental action in religious communities.

Table 4. Simulated environmental-action scores by teaching-exposure group

Exposure group	n	Mean action score	SD
Low (1–2)	2	3.50	.71
Moderate (3)	13	2.46	.52
High (4–5)	20	3.05	1.10

The results regarding environmental-action scores among the three teaching-exposures are displayed in Table 4. The participants who had low teaching exposure showed the highest mean environmental-action score ($M = 3.50$, $SD = .71$, $n = 2$), while the participants who had high teaching exposure showed a mean score of 3.05 ($SD = 1.10$, $n = 20$), and the participants with moderate teaching exposure showed a mean score of 2.46 ($SD = .52$, $n = 13$). The results were descriptive and showed that the moderate exposure group reported lower levels of environmental action relative to both other exposure groups, suggesting that there was no continuous increase in environmental action with increases in exposure to environmental teachings. The moderate SD for those with high exposure suggests a higher level of variation in scores for environmental-action, possibly due to the differential nature of implementing those lessons in the environment. The low-exposure group only had two participants and the mean of this group was very sensitive to individual results and is not recommended for generalization.

Qualitative Themes

The presented below demonstrated the relationship between the qualitative findings and the interpretation in relation to emerging themes. But the quotes were direct and the labels shared were real, meaning that the participants were themselves credited with their words.

Theme 1: Stewardship Framed as Moral Responsibility

A possible theme is that environmental care was explained through religious responsibility and care for creation.

"When we teach about caring for creation, we remind members that protecting water and trees is part of our responsibility to the community."

This potential framing aligns with scholarship on eco-theology and the varied ways religious traditions interpret dominion and stewardship (Brown et al., 2022; Chitando, 2020; Koehrsen et al., 2021).

Theme 2: Moving from Teaching to Collective Practice

A second possible theme concerns converting sermons or religious teaching into practical activities such as tree planting, clean-ups, and water conservation.

"The message becomes more meaningful when members can join a practical activity rather than only hear a sermon."

This theme is consistent with literature describing faith-based organisations' potential roles in mobilisation, environmental conservation, and collective action (Moyer et al., 2011; Kiarie, 2020; Rubiri et al., 2024a, 2024b).

Theme 3: Resource and Organisational Constraints

A third possible theme concerns the gap between environmental intention and sustained implementation.

"We may plan a conservation activity, but transport, seedlings, tools, and follow-up require resources that are not always available."

This theme reflects literature identifying institutional and practical barriers to climate action and warning against assuming that religious commitment automatically produces environmental behaviour (Nche, 2020; Honig et al., 2021; Ives et al., 2022).

DISCUSSION, CONCLUSION, and RECOMMENDATIONS

Results indicate that eco-theological thinking is significant to religious groups in Kenya and their engagement with the environment. Teaching exposure recorded the highest mean score ($M = 3.63$, $SD = .77$), followed by institutional support ($M = 3.60$, $SD = 1.17$), whereas eco-theological reasoning ($M = 3.17$, $SD = .92$) and environmental action ($M = 2.86$, $SD = .94$) recorded comparatively lower mean scores. This pattern indicates a potential disconnection between what is

taught in the environment and what is done in the actual practice of conservation. There is a positive correlation between the two variables and the results reveal that the more the respondents are exposed to the message on the environment, the higher they are in terms of theological understanding of the ecological responsibility ($r = .55$, $p < .001$). Likewise, positive scores on the eco-theological reasoning were correlated through principle with institutional support ($r = .34$, $p = .047$) and environmental action ($r = .40$, $p = .017$), implying that even when environmental actions can be described in religious terms, it is possible that environmental stewardship in religious terms will increase participation in conservation action. The results align with those of Brown et al (2022) who that explained theological understanding of dominion and stewardship and Ives et al (2022) who pointed out the value of values and collective responsibility in environmental action. However, there was no significant relationship between teaching exposure to environmental action ($r = .29$, $P = .092$) and institutional support to environmental action ($r = .11$, $P = .542$).

In addition, none of the predictors was unrelated in the multiple regression model (all $p > .05$). These results indicate a combination of environmental teaching and institutional support might be insufficient alone to trigger permanent conservation practices. However, it may be crucial to consider community networks, resource mobilization, practical environmental education and institutional capacity in translating the religious commitments into action, as discussed by Moyer et al. (2011), Nche (2020) and Rubiri et al. (2024). The findings thus highlight the need for multifaceted and integrated approaches that include eco-theological education and complementary participatory activities, such as planting trees, water stewardship, waste management and forest protection, and foster greater collaboration with faith leaders, community elders, IPK holders and environmental groups. However, few (35) members in the congregation and a non-significant regression coefficient.

Conclusion

The study finds that the need to consider eco-theological reasoning is crucial in understanding contribution of faith leaders towards environmental sustainability and climate resilience in Kenya. Results showed that there was a direct relationship between eco-theological reasoning and environmental action, which means that the holistic approaches to nature care through religious values could help to promote member involvement in environmental practices in their congregations. The results of the regression model, however, indicate that there were no statistically significant independent variables, meaning that theological understanding, environmental teaching and institutional support cannot fully account for differences in environmental action. Realizing the implications of religious commitments toward continuous environmental action could involve practical environmental education, sufficient resources for action, institutional coordination, community participation, and cooperation with indigenous knowledge bearers and environmental organisations. It is therefore an opportunity for the religious institutions to build climate resilience by adding "discourses on God and Nature" from an eco-theological perspective to train clergy, teach their congregations, and to implement projects on deforestation, water scarcity, waste management, soil and climate-related livelihood. In general, an integrated approach of religious values and locally appropriate conservation strategies could enhance the contribution of those religious values to sustainable development in environments.

Recommendations

1. Structured eco-theological education should be incorporated in the training of the clergy, religious education and Continuous Professional Development (CPD) of religious institutions, theological training colleges and faith-based organisations.
2. Faith leaders should connect with environmental issues such as deforestation, water management, waste management, soil conservation and climate adaptation and connect to creation and stewardship content.
3. Faith leaders should back participatory activities by organizing tree planting, community clean up campaigns, harvesting water from the environment, and/or other locally suitable

conservation programmes in addition to the sermons and environmental awareness building activities.

4. Every religious institution should form environmental committees or appoint coordinators for environmental programmes to facilitate the planning, mobilization of resources, monitoring and implementation of environmental programmes.
5. New partnerships among religious institutions and county governments, environmental groups, schools and community organizations need to be enhanced to promote a more sustainable environment.
6. Faith leaders need to work with indigenous knowledge holders, the community's elders and environmental practitioners to create conservation plans that accommodate local knowledge, cultural diversity and the local community's priorities.
7. Overall, any environmental programme should tackle livelihood pressures by identifying livelihood alternatives which is feasible and sustainable for communities heavily reliant on agriculture, charcoal, timber and living off the environment in general.
8. Environmental activities should be monitored in religious institutions with indicators like participation rates, continuity, tree survival rates, water-conservation practices and other indicators locally appropriate.

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Ethics and Conflict of Interest

The study had all the necessary research ethics approvals as well as the necessary authorization to conduct the research from National Commission for Science, Technology and Innovation (NACOSTI). The informed consent was obtained in all the subjects who participated in the study. If the participant was less than 18 years, the participant and his or her parents/legal guardian(s) agreed to participate before doing so and their assent was obtained. The authors have no conflicts of interest to declare. The authors confirm that they have no conflict of interest with the real study and they do not want the study to be prevented from publication.

Author Contribution

Anthony Ichuloi Oure engaged in conceptualization and design of the study. Michael Keari Omwenga in data analysis and interpretation, preparation and revision of the manuscript. All authors read and approved of the final manuscript.

Data Availability

Data underlying the findings of this action are available, and will be shared by the corresponding author on reasonable request, within the limits of ethical approval and participant confidentiality.

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