



Research Article

Ethiopian Evangelicals' Attitudes Towards and Responses to Climate Change: Implications for Environmental and Theological Research

Mikiyas Nigussie Sima^{1,*} , Aklilu Dalelo¹, Tibeb Tafess² 

¹Development Studies, Addis Ababa University, Addis Ababa, Ethiopia

²Center for Population Studies, Addis Ababa University, Addis Ababa, Ethiopia

Abstract

The interplay between religion and climate change has been extensively assessed in the Global North. However, the Global South where religion plays a crucial social role and is highly vulnerable to the effects of climate change remains less explored. Moreover, existing literature suggests a need for cross-national studies on evangelicalism and climate change within different contexts. In response, we examined the attitudes and responses of Ethiopian evangelicals to climate change using a quantitative approach. A questionnaire was administered to 264 respondents, representing four denominations in Addis Ababa. The results showed that the vast majority of respondents hold information about climate change that aligns well with the IPCC's assertions. The notion that evangelicals' doctrinal beliefs lead to anti-environmentalism isn't supported here; respondents across denominations hold similar viewpoints. The study showed that majority of urban Ethiopian evangelicals (97.7%) believe climate change is real and primarily driven by human activity, placing higher trust in climate scientists (79.9%) and religious leaders (51.5%) than in government officials. These findings suggest that effective climate action plans in this context should be strategically channeled through faith-based platforms to enhance engagement. However, a gap exists between belief, level of concern, and practical responses. We concluded that Ethiopian evangelicals could potentially engage in climate action if obstacles to practical responses are addressed.

Keywords

Climate Change, Evangelicals, Attitude, Response, Ethiopia

1. Introduction

While the role of religion in shaping attitudes towards the environment and climate change in the Global North is increasingly recognized, empirical research in the Global South is limited. Southern regions such as Africa, South America, and parts of the Americas have not been adequately explored in research [8, 14-16]. As result of the Global South has a large

and rapidly growing Christian population and a large concentration of Muslims, the inadequate attention is seen as a cause for concern [2, 15]. Furthermore, religion remains a vital social mechanism in developing nations, exerting a profound institutional influence that far surpasses its secularized impact

*Correspondence: Mikiyas Nigussie Sima (Mikiyas.sima@gmail.com)

Received: 25 August 2026; Accepted: 7 September 2026; Published: 27 September 2026



Copyright: © The Author(s), 2026. Published by Science Publishing Group. This is an **Open Access** article, distributed under the terms of the Creative Commons Attribution 4.0 License (<http://creativecommons.org/licenses/by/4.0/>), which permits unrestricted use, distribution and reproduction in any medium, provided the original work is properly cited.

in Western contexts [32]. Consequently, studying the relationship between religion and climate change in the Global South and filling this gap is more crucial. Moreover, limited evidence from the global South not only leaves obscure relationships between religious affiliation and climate-policy attitudes in much of the world; it also impedes understanding of emerging global dynamics [14]. Studies emphasized that pressing need for more robust quantitative data from beyond the Anglophone world. Specifically, there is little empirical information on religion and climate opinion in the Global South, especially across the diversity of Muslim-majority nations and highly vulnerable populations in Sub-Saharan Africa and in East Asia [16].

On the other hand, there is a significant gap in the academic literature regarding the evangelicals' relationship with environmental concerns. Previous studies highlight a need for cross-national investigations and contextual studies to better understand how evangelicals engage with environmental issues [13, 29]. In the Global North, especially in the US, particularly among conservative evangelicals, a distinct pattern of skepticism and resistance towards acknowledging the reality and seriousness of climate change is evident [1, 17, 27, 28]. Even though there are movements among evangelicals in the US and beyond that seeks to integrate environmental stewardship into Christian theology and practice such as the "Evangelical Environmental Network," the "creation care movement," and the "Evangelical Climate Initiative [5, 34, 35]. There are also evangelical organizations that have spearheaded an anti-environmentalism movement, such as the "Cornwall Allianc [10, 11]. In contrast, studies attribute this denial and skepticism to mainly societal contexts, such as politics, as dominant factors rather than solely a result of doctrinal belief [31, 33]. Conversely, some studies argue that a strong correlation exists between evangelicalism and skepticism. Doctrinal beliefs such as biblical literalism, dominion belief, and eschatology may significantly contribute to climate skepticism among evangelicals [1, 3, 12, 19, 26, 30]. However, given that most of the research is primarily in the Global North, mainly in the US, the relationship between evangelicals and environmental concerns lacks robust data from other countries and different contexts, which leads the case to remain inconclusive. In this regard [29].

Investigating the environmental attitudes of Ethiopian evangelicals introduces a fresh, empirical perspective to global theological and environmental attitudes. This study examines how evangelical Christians in Ethiopia perceive and respond to climate volatility, specifically measuring their environmental concern, their alignment with the Intergovernmental Panel on Climate Change (IPCC) consensus, and the consistency between their theological beliefs and behavioral actions. Rather than engaging in abstract theological debates, this research evaluates whether specific evangelical doctrines frequently linked to climate denial in Western political spheres function as barriers to ecological action in Ethiopia or

if they instead serve as powerful cultural drivers for environmental stewardship.

2. Materials and Methods

This study employed a convenience sampling strategy, with volunteer participants recruited from registered members of four large evangelical congregations in Addis Ababa, representing diverse mainline denominations that are members of the *Evangelical Churches Fellowship of Ethiopia*. Efforts were made to include both old and new for example Kale Heywet and Emanuel United respectively. Denominations, as well as those planted by missionaries (Kale Heywet and Genet) and those that emerged from home-grown gospel movements (e.g., Full Gospel and Emanuel United).

This study does not aim to produce a nationally representative sample of Ethiopian evangelicals. Rather, it adopts a purposive, church-based sampling strategy designed to capture variation across major evangelical denominations (churches having over 2000 registered members) in an urban Ethiopian context. While efforts were made to ensure diversity across denominations and age groups, the sample does not constitute a nationally representative or fully randomized sample of Ethiopian evangelicals. Addis Ababa was selected as a starting point due to its demographic diversity, institutional density, and role as a hub for religious, political, and social discourse. As such, the findings should be interpreted as analytically illustrative rather than statistically generalizable to all Ethiopian evangelicals.

After selecting the denominations, an official letter was sent to the churches to request their participation and permission, and to appoint two volunteers to support the data collection process. Meetings and discussions were held with church leaders and the appointed personnel to brief them on the research objectives, data collection strategies, and their roles. Training was also provided, and specific days were scheduled for data collection. On Sunday morning, on the day of data collection, the pastors called for volunteers from the congregation to stay for a few minutes after the service to participate in the research. To minimize self-selection bias related to the topic, pastors announced the request for volunteers as a general research study on *Christian perspectives on contemporary social issues*, without mentioning climate change or the environment. Participants were informed of the specific topic only after consenting and receiving the questionnaire. After providing a detailed description, a questionnaire designed to capture attitudes and responses was distributed to the selected respondents, and the trained church representatives facilitated the process. To avoid social desirability bias, particularly in questions related to moral responsibility and collective action, questionnaires were completed anonymously, and participants were informed that there were no correct or expected answers.

3. Result

From the members who stayed, the data was collected by ensuring a balanced representation of age and gender. According to the Statistic report, the age distribution in Ethiopia in 2022 is as follows: 0-14 years (39.63%), 15-64 years (57.23%),

and 65+ years (3.14%). (See also the UN Population Fund report.) Based on this data, our primary aim was to target the largest age group, which is 15-64 years old, with a focus on individuals above 18 years of age. Efforts have been made to equally distribute the age groups by classifying them into four categories: been made to equally distribute the age groups by classifying them into four categories:

Table 1. Statistical data concerning selected denominations in the study.

Local Churches	Brief background	Resp. (No.)	%age
Addis Ababa Emmanuel United	Emerges from a national movement of reformation within the Ethiopian Orthodox Church in the early 1990s.	103	39%
Sarbet Kale Heywet	One of the largest denominations in Ethiopia, founded in 1920 by SIM missionaries from North America.	53	21.2%
Lideta Genet Church	Established by the Finland Pentecostal missionaries in the early 1950s.	52	19.7%
Sarbet Full Gospel Believers	Emerges as a result of gospel revival among students in the mid-1960s and has become one of the largest Pentecostal churches in Ethiopia.	56	21.2%
Total		264	100

The data collection was repeated over three consecutive Sundays—from January 15, 2023, to March 12, 2023 at each church to increase participation, and 264 valid responses were

successfully collected. Some tools were adapted from the [25]. The questionnaire was structured as follows:

Table 2. Statistical data concerning age group distribution.

Age Distribution	Local Churches			
	AA Emmanuel	Sarbet Kale Heywet	Lideta Genet	Sarbet Full Gospel
18 - 29	37.9%	39.6%	38.5%	46.4%
30 - 44	40.8%	34.0%	38.5%	41.1%
45 - 65	20.4%	24.5%	19.2%	12.5%
65+	1.0%	1.9%	3.8%	0.0%

3.1. Attitude on Climate Change

Attitudes based on the IPCC's conclusions, along with their level of concern and trust in information regarding climate change. Reality of climate change.

The reality of climate change seems undeniable among the respondents. The vast majority of respondents (97.7%) across all study churches believed that climate change is real and happening. However, a small percentage of the respondents (2.3%) did not

believe in the existence of climate change. The negligible percentage of respondents who do not believe in the reality of climate change and the fact that they are dispersed among most of the study churches lead to the conclusion that denominational affiliation was not a significant factor in their skepticism.

3.2. View on Christian Response to Climate Change

Questions to determine whether they prioritize “otherworldliness” or “this-worldliness.” Two of the famous models by

“Christian stewardship” and “eco-justice,” were considered [18].

Table 3. Respondents' Attribution of Climate Change.

Climate Change Attribution	Percentage
Humans are responsible for climate change	96.9%
Climate change is naturally induced	0.8%
Climate Change is fulfilment of apocalyptic prophecy or God's punishment	2.3%

The respondents' views and level of understanding of the potential impacts of climate change were measured by asking them to rate their level of agreement on the key potential impacts presented by the IPCC (Table 4).

Table 4. Respondents' views on the potential impacts of climate change.

Potential impacts of climate change	Level of agreement				
	Completely	Mostly	Moderate	A little	Not at all
A threat to human health and well-being	61.7%	28.8%	5.7%	1.5%	
Leads to water and food scarcity	77.3%	15.5%	4.9%		
Widespread loss of biodiversity and ecosystem	69.7%	19.7%	7.6%	0.8%	
Leads to social and political instability	64.4%	22.3%	9.5%	1.5%	0.4%

The findings clearly reveal that the vast majority of respondents acknowledged the impacts of climate change. Only 0.4% of respondents disagreed that climate change may lead to social and political instability. Interestingly, the highest agreement relates to the impact of climate change on food and water scarcity. This is perhaps because of the fact that climate

change and variability in Ethiopia are widely believed to have been one of the most significant drivers of food and water scarcity [21].

The majority of the respondents (68.6%) are concerned (extremely or very concerned) about climate change and its future impacts (Table 5).

Table 5. Respondents' level of concern about climate change.

Level of concern	%age
Extremely concerned	32.2%
Very concerned	36.4%
Somewhat concerned	24.2%
Very little concerned	4.9%
Not concerned at all	2.3%

Given the fact that the overwhelming majority acknowledge the prevalence of climate change, the level of

concern is not commensurate with the level of awareness. According to study there is a significant correlation between experiencing severe weather events and a heightened level of

concern about climate change. Such a correlation possibly explains the lower level of concern observed among the respondents in this study. Since Addis Ababa didn't experience extreme weather events, likely, most respondents have not personally encountered [6].

Level of trust in the source of information about climate change

Respondents were asked about the source of information

they trust most (Table 6). Climate scientists are presented as the most trusted sources of information about climate change. A great majority of the respondents (79.9%) completely or mostly trust climate scientists. This was followed by religious leaders (51.5%) and media (32.6%). Government officials, however, are considered the least trusted source (22.3%) when it comes to climate change information.

Table 6. Respondents' level of trust in climate change information.

Sources of Information	Level of trust in their information about climate change				
	Completely	Mostly	Somewhat	A little bit	Not at all
Government Officials	6.4%	15.9%	33.7%	27.7%	16.3%
Climate Scientist	28.8%	49.2%	12.9%	6.4%	2.7%
Religion Leaders	14.4%	37.1%	29.2%	14%	5.3%
News Media	7.6%	25%	33.3%	29.2%	4.9%

This finding is consistent with previous studies that highlighted the strong relationship between trust in climate science and scientists and perceptions of climate change. Showed, for instance, that climate skeptics often argue that climate science and scientists are not trustworthy [9]. Their higher level of trust in climate scientists might be a significant factor in the majority of the respondents' belief in the reality of climate change and its potential consequences. However, their lower trust in the government might pose a problem for climate actions initiated by the government.

3.3. Theological Underpinnings; Stewardship and Dominionism

Theological underpinnings for the environment by considering Stewardship, Dominionism, and end-time beliefs. Taking into account both the scientific debate surrounding human-induced vs naturally induced causes as well as the evangelical attribution that climate change may be linked to end-time prophecy or God's punishment, respondents were asked what they attribute to climate change. Among the respondents who acknowledged the existence of climate change, the vast majority (96.9%) attributed it to human activity. The urban location of all participating churches may partly explain the high levels of climate awareness observed, as urban residents typically have greater exposure to scientific and media discourse on climate change.

It is widely believed that the theological belief of Stewardship and Dominionism could affect the evangelicals' view of environmental concerns [18, 20, 23, 33]. We asked whether they believe that the Bible does contain lessons regarding the

environment. The vast majority of the respondents (93.9%) believe that the Bible does contain lessons. While a very small number of respondents (0.8%) answered that the Bible doesn't contain lessons, and the rest (5.3%) responded that they don't know.

The study next asked respondents to indicate their level of agreement with the biblical concepts of *dominion* and *stewardship*. Unlike many studies, particularly in the U.S. context, that require participants to choose between these two concepts, this study allowed respondents to affirm both. This approach was adopted to examine whether participants viewed dominion and stewardship as compatible rather than mutually exclusive, since framing them as oppositional may be conceptually problematic. This design choice is supported by biblical scholarship that rejects a strict dichotomy between dominion and stewardship [4] for example, argues that the biblical concept of dominion is not a license for the irresponsible exploitation of nature. Instead, it represents a limited dominion characterized by servant hood and stewardship. This dominion is not granted within an *anthropocentric* framework but rather within a *theocentric* one. See also [7, 18, 22]. The study shows that the highest level of agreement (completely and mostly) relates to the concept of biblical stewardship (99.2%), and a significant number of respondents (88.7%) agree (completely and mostly) with the idea that humans receive the right from God to utilize the earth for their advancement. Our respondents perceive dominion and stewardship as compatible. (i.e., one can utilize the earth for his advancement and be a responsible steward at the same time). Their theological underpinnings about the environment lean towards respecting and valuing nature for its own sake.

Table 7. Respondents' theological view towards the environment.

Theological views about the environment	Level of agreement (%age)				
	Completely	Mostly	Somewhat	A little bit	Not at all
Humans received the right from God to utilize the Earth for their advancement.	75.8%	12.9%	8.7%	0.8%	1.9%
Humans have a responsibility from God to protect the earth.	92.4%	6.8%	0.8%	0%	0%
The earth is God's gift, and all creation is His reflection.	85.6%	6.1%	4.2%	4.2%	0%
The purpose of the earth is for utilization and enjoyment.	51.5%	21.6%	15.5%	4.5%	6.8%

A large majority of respondents (88.3%) believe that the situation on earth will worsen before the end-time (Table 8).

Table 8. Respondents' eschatological view towards the environment.

	End-time belief		
	The situation on earth will get worse.	The situation on earth will improve.	The events preceding the second coming of Jesus are beyond human knowledge.
Respondents level of Agreement	88.3%	1.5%	10.2%

This finding is different from many of the previous studies, particularly those conducted in the US, which show a strong relationship between believing that the situation on earth will worsen before the end-time and denial of anthropogenic climate change [3].

Readiness to Take Action

The respondents were asked to rank their willingness, from completely agree to completely disagree, to make sacrifices in their lifestyle in response to climate change versus their desire to live the best possible life today without worrying about the future.

Table 9. Respondents' level of readiness to take action on climate change.

	Readiness to take action (%age)				
	Completely	Mostly	Somewhat	A little bit	Not at all
I want to have an exceptional life without excessive concern regarding what lies ahead.	6.8%	5.7%	40.9%	14%	32.6%
I would make changes to my current lifestyle to benefit future generations.	46.2%	21.2%	25.4%	2.7%	4.5%

The findings suggest that a greater proportion of respondents (67.3%) are completely or mostly willing to make changes in their lifestyle. A considerable proportion of respondents (12.7%) are completely or mostly focused on living the best life they can today. This suggests that a significant

number of respondents might not be willing to pay a higher price to address climate change. Furthermore, given that many respondents positioned themselves in the middle of these two extremes, there may be concerns about their practical response.

View on Christian response to climate change

The majority of respondents do not support otherworldliness; low agreement (16.3%) on the idea that Christians should not concern themselves with worldly matters, such as climate change. Moreover, the survey found that a majority of

respondents agree completely or mostly with the principles underpinning “*Christian stewardship*” (78%) and “*eco-justice*” (63.7%). (See Table 10).

Table 10. Respondents’ views on Christian response to climate change.

Action on climate change	Level of agreement (%age)				
	Completely	Mostly	Somewhat	A little bit	Not at all
We should not be concerned about worldly matters, such as climate change, but instead focus on spiritual issues, such as preaching and preparing for the end times.	8.3%	8.0%	28.4%	22.7%	32.6%
Taking action on climate change is a way of fulfilling the stewardship responsibility.	55.7%	22.3%	18.9%	3.0%	0%
Taking action on climate change is a way of loving one’s neighbour and promoting human flourishing.	45.1%	18.6%	23.1%	4.5%	8.7%

These principles emphasize the biblical commandment for humanity to care for the world and seek to integrate environmental concerns with the church's perspective on justice issues, respectively. The findings suggest that respondents acknowledge their responsibility for environmental issues as part of their spiritual duty.

3.4. Practical Response

Questions to evaluate the respondents’ practical responses, such as activity in advocacy, involvement in environmental protection and conservation activities, and lifestyle change.

Only about one fourth of the respondents (25.4%) said that

they actively prayed about the environment and climate change, indicating that environmental issues may not be a central focus in their spiritual practices despite their belief in stewardship. Respondents' engagement in climate-related activism is even more limited, with a lower percentage (15.2%) of respondents having participated. This could be due to a perceived lack of urgency, limited public platforms for climate change discussions and activism in Ethiopia, and a potential lack of concern. However, the majority of respondents (65.5%) have engaged in such activities as tree planting and cleaning public spaces, potentially influenced by the governments now-famous and widely promoted “*Green Legacy Initiative*.”

Table 11. Respondents’ response to climate change.

Type of practical response	Engagement (%age)		
	Yes	No	I have no answer
Have you prayed about the environment and climate change recently?	25.4%	68.9%	5.7%
Have you ever participated in any climate-related activism and advocacy?	15.2%	79.2%	5.7%
Are you engaged in any groups that participate in tree planting, public space clean-up, or conservation activities?	65.5%	29.2%	5.3%
Have you discussed climate change with friends, family, or colleagues recently?	42.8%	54.5%	2.7%
Have you implemented any individual changes in your way of life as a response to climate change?	6.1%	80.3%	13.6%
Do you support policies and endeavours that seek to lower greenhouse gas emissions and tackle climate change?	76.1%	13.3%	10.6%

While climate change is a topic of conversation for a significant percentage of respondents (42.8%), a very low percentage (6.1%) reported making personal changes in response to climate change. However, four-fifths of the respondents (76.1%) support policy initiatives aimed at reducing greenhouse gas emissions, aligning with their belief in anthropogenic climate change and acknowledging their responsibility to protect the environment. The respondents' practical engagement remained limited, even though they largely affirmed human-caused climate change, expressed high levels of concern, and endorsed environmental stewardship. This gap between belief and action may be partly explained by limited firsthand exposure to extreme events and insufficient knowledge on how to translate convictions into concrete practices.

4. Conclusion

This paper explored Ethiopian evangelicals' climate change attitudes and responses. The findings revealed that the respondents' views align with the IPCC's claims regarding climate change trends, attribution, and impact, without any difference due to their denominational affiliation. The overwhelming majority of the respondents (96.9%) believes in the reality of anthropogenic climate change and recognizes its potential impacts.

The respondents' theological beliefs about the environment respect and value nature for its own sake. We've found comparatively low agreement (51.5%) with the idea that the earth is intended to be enjoyed, and they gave high value (85.6%) to the idea that all creation is God's reflection. Furthermore, our respondents do not see dominion and stewardship as dichotomies. We had the highest level of agreement (completely and mostly) with the concept of biblical stewardship (99.2%), while the majority (88.7%) agreed (completely and mostly) with the idea that humans receive the right from God to utilize the earth for their advancement.

Additionally, there is no indication that they might be linked to *otherworldliness*; instead, the majority supports climate action and the principle. The idea of "*Christian stewardship*" seems to serve as the foundation (78%) for their support, while also significantly (63.7%) recognizing "*Eco-Justice*" principles. The respondents believe in the end times, and the majority of them think that the situation on Earth will worsen before the return of Jesus. However, despite this theological orientation, they still believe that climate change actions are necessary and crucial. There was no indication that the respondents considered climate change a fulfillment of apocalyptic prophecy and denied taking action to address it. This finding, therefore, supports the notion that evangelicals' theological beliefs (universally) may not be directly linked to climate change denial. Our respondents exhibit a more homogeneous viewpoint,

collectively embracing their belief in anthropogenic climate change and advocating for climate action, in line with Swedish [13] and Brazilian [29] evangelicals. This may suggest that the evangelicals' climate skepticism, observed elsewhere (mainly in the US), may not be solely due to theological beliefs.

While acknowledging anthropogenic climate change and its impacts, the respondents' level of concern appears to be lower. This finding might be a concern for practical responses, as respondents might not be willing to sacrifice their lifestyle in response to climate change. While a greater proportion of respondents (67.3%) are completely or mostly willing to make changes in their lifestyle, their practical responses are limited. The respondents' level of concern and readiness to take action does not align with their belief in human-caused climate change. This might raise great concerns about their practical response. The finding aligns with the [24], where 40% of Ethiopians were concerned about climate change at that time, while 67% believed climate change was currently harming and would harm in the next few years.

Given that the objective of this study was to explore attitudes and responses, the reason why the respondents have a lower level of concern was not studied thoroughly. However, the minimal attention given to environmental concerns within their respective churches, limited firsthand experience with extreme weather events, and lack of knowledge on translating beliefs into action could play a vital role. Further research is clearly needed to explore factors behind the gap between belief, concern, and action. Identifying strategies to overcome this gap and assessing the long-term impact of interventions aimed at increasing climate change awareness and action among religious communities will be crucial. According to our study, however, Ethiopian evangelicals are positioned to be active agents in climate change response if obstacles to practical responses are addressed.

Abbreviations

IPCC	Intergovernmental Panel on Climate Change
SIM	Serving in Mission
AA	Addis Ababa
US	United States

Author Contributions

Mikiyas Nigussie Sima: Conceptualization, Data curation, Formal Analysis, Investigation, Methodology, Project administration, Writing – original draft, Writing – review & editing

Aklilu Dalelo: Conceptualization, Methodology, Supervision, Validation

Tibeb Tafess: Data curation, Formal Analysis, Visualization, Writing – review & editing

Conflicts of Interest

The authors declare no conflicts of interest.

References

- [1] Arbuckle, Matthew B., and David M. Konisky. 2015. "The Role of Religion in Environmental Attitudes." *Social Science Quarterly* 96(5): 1244-63. <https://doi.org/10.1111/ssqu.12213> Digital Object Identifier
- [2] Aslan, Mustafa. 2021. "Conceptual Framework of The Variable of Organizational Belief Climate Change." *Journal of Social, Humanities and Administrative Sciences* 7(42): 1280-90. <https://doi.org/10.31589/joshas.683>
- [3] Barker, David C., and David H. Bearce. 2013. "End-Times Theology, the Shadow of the Future, and Public Resistance to Addressing Global Climate Change." *Political Research Quarterly* 66(2): 267-79. <https://doi.org/10.1177/1065912912442243>
- [4] Bauckham, Richard. 2011. *Living with Other Creatures: Green Exegesis and Theology*. Baylor University Press.
- [5] Bean, Lydia, and Steven Teles. 2015. "Spreading the Gospel of Climate Change: An Evangelical Battleground." *New America*. <http://newamerica.org/political-reform/policy-papers/spreading-the-gospel-of-climate-change/>
- [6] Bergquist, Magnus, Andreas Nilsson, and P. Wesley Schultz. 2019. "Experiencing a Severe Weather Event Increases Concern About Climate Change." *Frontiers in Psychology* 10. <https://doi.org/10.3389/fpsyg.2019.00220>
- [7] Berry, Evan, ed. 2022. *Climate Politics and the Power of Religion*. Indiana University Press.
- [8] Berry, Evan. 2017. "Religion and Nature in a Globalizing World." *Religions* 8(3): 3. <https://doi.org/10.3390/rel8030032>
- [9] Coan, Travis G., Constantine Boussalis, John Cook, and Mirjam O. Nanko. 2021. "Computer-Assisted Classification of Contrarian Claims about Climate Change." *Scientific Reports* 11(1): 1.
- [10] Cornwall Alliance. 2009. "An Evangelical Declaration on Global Warming." *Climate & Energy*. Cornwall Alliance. <https://cornwallalliance.org/2009/05/evangelical-declaration-on-global-warming/>
- [11] Cornwall Alliance. 2014. "The Cornwall Declaration On Environmental Stewardship." Cornwall Alliance. <https://cornwallalliance.org/landmark-documents/the-cornwall-declaration-on-environmental-stewardship/>
- [12] Eckberg, Douglas Lee, and T. Jean Blocker. 1996. "Christianity, Environmentalism, and the Theoretical Problem of Fundamentalism." *Journal for the Scientific Study of Religion* 35(4): 343-55. <https://doi.org/10.2307/1386410>
- [13] Edvardsson Björnberg, Karin, and Mikael Karlsson. 2022. "Faithful Stewards of God's Creation? Swedish Evangelical Denominations and Climate Change." *Religions* 13(5): 5. <https://doi.org/10.3390/rel13050465>
- [14] Haberman, David L., ed. 2021. *Understanding Climate Change through Religious Lifeworlds*. Indiana University Press.
- [15] Hulme, Mike. 2016. "Climate Change: Varieties of Religious Engagement." In *Routledge Handbook of Religion and Ecology*. Routledge. <https://doi.org/10.4324/9781315764788-26>
- [16] Jenkins, Willis, Evan Berry, and Luke Beck Kreider. 2018. "Religion and Climate Change." *Annual Review of Environment and Resources* 43(1): 85-108.
- [17] Jones, Robert P, Daniel Cox, and Juhem Navarro-Rivera. 2014. "Believers, Sympathizers and Skeptics: Why Americans Are Conflicted about Climate Change, Environmental Policy and Science." *Climate*. PRRI. <https://www.sciencenews.org/article/why-climate-change-models-disagree-earth-worst-case-scenarios>
- [18] Kearns, Laurel. 1996. "Saving the Creation: Christian Environmentalism in the United States*." *Sociology of Religion* 57(1): 55-70. <https://doi.org/10.2307/3712004>
- [19] Kilburn, H. Whitt. 2014. "Religion and Foundations of American Public Opinion towards Global Climate Change." *Environmental Politics* 23(3): 473-89. <https://doi.org/10.1080/09644016.2013.859777>
- [20] McCammack, Brian. 2007. "Hot Damned America: Evangelicalism and the Climate Change Policy Debate." *American Quarterly* 59(3): 645-68. <https://doi.org/10.1353/aq.2007.0065>
- [21] Mohammed, Biftu Umer. 2020. "Review on Impact of Climate Change on Ethiopia Agriculture: Current and Fututre Prospect." *Journal of Bio Innovation* 9(5): 750-63.
- [22] Moo, Douglas J., and Jonathan A. Moo. 2018. *Creation Care: A Biblical Theology of the Natural World*. Biblical Theology for Life. Zondervan.
- [23] Nagle, John. 2008. "The Evangelical Debate Over Climate Change." *University of St. Thomas Law Journal* 5(1): 53.
- [24] Pew Research Center. 2015. "Global Concern about Climate Change, Broad Support for Limiting Emissions."
- [25] Pew Research Center. 2022. *How Religion Intersects with Americans' Views on the Environment*. <https://www.pewresearch.org/religion/2022/11/17/how-religion-intersects-with-americans-views-on-the-environment/>
- [26] Schwadel, Philip, and Erik Johnson. 2017. "The Religious and Political Origins of Evangelical Protestants' Opposition to Environmental Spending." *Journal for the Scientific Study of Religion* 56(1): 179-98. <https://doi.org/10.1111/jssr.12322>
- [27] Shao, Wanyun. 2017. "Weather, Climate, Politics, or God? Determinants of American Public Opinions toward Global Warming." *Environmental Politics* 26(1): 71-96. <https://doi.org/10.1080/09644016.2016.1223190>
- [28] Smith, N., and A. Leiserowitz. 2013. "American Evangelicals and Global Warming." *Global Environmental Change* 23(5): 1009-17.

- [29] Smith, Amy Erica, and Robin Globus Veldman. 2020. "Evangelical Environmentalists? Evidence from Brazil." *Journal for the Scientific Study of Religion* 59(2): 341-59.
- [30] Smith, E. Keith, Lynn M. Hempel, and Kelsea MacIlroy. 2018. "What's 'Evangelical' Got to Do with It? Disentangling the Impact of Evangelical Protestantism on.
- [31] Veldman, Robin G., Dara M. Wald, Sarah B. Mills, and David A. M. Peterson. 2021. "Who Are American Evangelical Protestants and Why Do They Matter for US Climate Policy?" *WIREs Climate Change* 12(2): e693.
- [32] Veldman, Robin Globus. 2019. *The Gospel of Climate Skepticism: Why Evangelical Christians Oppose Action on Climate Change*. University of California Press.
- [33] Veldman, Robin Globus, Andrew Szasz, and Randolph Haluza-DeLay, eds. 2016. *How the World's Religions Are Responding to Climate Change: Social Scientific Investigations*. 1st edition. Routledge.
<https://doi.org/10.4324/9780203082799>
- [34] Wilkinson, Katharine K. 2012. *Between God & Green: How Evangelicals Are Cultivating a Middle Ground on Climate Change*. 1st edition. Oxford University Press.
- [35] Wilkinson, Katherine K. 2010. "Climate's Salvation? Why and How American Evangelicals Are Engaging with Climate Change." *Environment: Science and Policy for Sustainable Development* 52(2): 47-57.
<https://doi.org/10.1080/00139151003618142>