# SUSTAINING BIODIVERSITY FOR SUSTAINABLE DEVELOPMENT IN IGBO CULTURAL AND NATURAL LANDSCAPE THROUGH ECO-SPIRITUALITY

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## Abstract

*Biodiversity is crucial to achieving ecological balance, food security, cultural heritage, sustainable development, and overall human survival. Nonetheless, the Igbo cultural landscape of Southeastern Nigeria faces increasing ecological pressures, resulting from deforestation, soil erosion, urbanization, climate change, overexploitation of natural resources, and weak environmental governance. These ecological pressures continue to threaten sustainable development in the area. The research argues that biodiversity needs to be backed by eco-spirituality, understood here as a religious and ethical vision that recognizes creation as a gift, human beings as responsible stewards, and care for the natural world as inseparable from justice and concern for future generations. Such eco-spiritual values embedded in Igbo traditional religion, Christianity, and Islam can inspire environmentally responsible behavior and strengthen biodiversity conservation efforts in Igboland. The research employs a qualitative methodology based on secondary sources. Findings reveal that the Igbo traditional societies historically preserved biodiversity through sacred groves, totems, taboos, and religious rituals that discouraged environmental destruction. It concludes that integrating eco-spirituality into environmental education, governance, and community participation can significantly enhance sustainable development outcomes in Igboland. The researcher recommends stronger collaboration among government institutions, religious bodies, local communities, and environmental organizations in promoting eco-spiritual environmental ethics.*

**Keywords:** Biodiversity, sustainable development, Igbo landscape, eco-spirituality, environmental ethics

## Introduction

Biodiversity constitutes one of the most important foundations for human survival and sustainable development. It refers to the variety of life found within ecosystems, including plants, animals, microorganisms, genetic resources, and the relationships that sustain them. It is indispensable for food production, soil fertility, water regulation, climate stability, and human health. It is also connected with the cultural and spiritual

identity of communities.

Igboland is a biodiversity-rich area due to its diverse ecological zones, including rainforests, wetlands, mangroves, and freshwater ecosystems. These ecological resources contribute significantly to economic development, agriculture, tourism, and social well-being. Despite this ecological wealth, the Igbo landscape faces severe biodiversity decline. In fact, currently, the Igbo cultural landscape of Southeastern Nigeria is experiencing serious ecological changes. It is bedeviled by ecological pressures arising from sand excavation, agricultural intensification, expanding urban settlements, industrialization, deforestation, road construction, waste accumulation, erosion, among others. These have placed pressure on natural habitats. The destruction of vegetation and wetlands has also constantly posed a threat to local food systems and equally weakens the capacity of the land to maintain soil fertility, absorb water, and support diverse forms of life. The consequences include declining agricultural productivity, food insecurity, climate vulnerability, and increased poverty levels. Biodiversity loss also undermines the achievement of sustainable development goals in Igboland.

These challenges cannot be addressed only through technological solutions. Environmental policies may fail when they are disconnected from the moral convictions, cultural practices, and communal institutions of the people. The Holy See has emphasized that Conventional environmental policies in Igboland have often emphasized scientific and technological approaches while neglecting indigenous ecological knowledge and spiritual dimensions of environmental conservation. However, many African traditional societies, and indeed Igbo traditional society, historically protected nature through spiritual beliefs and ethical systems that promoted harmonious relationships between humans and the environment. In the same vein, sustainable development must place the human person at the centre and serve the common good rather than promote economic growth detached from social and ecological responsibility (Caccia, 2023b). Eco-spirituality emerges from this understanding of the interconnectedness between humans, nature, and the sacred.

This article explores how eco-spirituality can reposition biodiversity conservation for sustainable development in Igboland. It argues that integrating spiritual ecology and indigenous environmental ethics into contemporary environmental governance can strengthen biodiversity conservation efforts and encourage sustainable living.

## Conceptual Clarifications

### Biodiversity

Biodiversity has to do with the variability among living organisms from all ecological complexes, including terrestrial, marine, and aquatic ecosystems. It encompasses genetic diversity, species diversity, and ecosystem diversity. Biodiversity contributes to ecosystem resilience and provides ecological services necessary for human survival.

According to ecological scholars, biodiversity supports ecosystem multi-functionality, enhances resilience to environmental disturbances, and sustains human livelihoods. In Igboland, biodiversity resources include tropical forests, wildlife species, wetlands, medicinal plants, and marine ecosystems. These resources support agriculture, fisheries, tourism, and traditional medicine. However, unsustainable exploitation and environmental degradation continue to threaten these ecological assets.

**Sustainable Development**

Sustainable development refers to development that meets present needs without compromising the ability of future generations to meet their own needs. The concept emphasizes the integration of economic growth, environmental protection, and social equity. Sustainable development recognizes that environmental sustainability is essential for long-term human well-being. The United Nations Sustainable Development Goals (SDGs) highlight the importance of biodiversity conservation in achieving poverty reduction, food security, climate action, and ecosystem protection. In Igboland, sustainable development requires effective management of natural resources and environmental systems.

**Eco-Spirituality**

Eco-spirituality is an environmental philosophy that recognizes the sacredness of nature and promotes ethical relationships between humans and the environment. It combines ecological consciousness with spiritual values that encourage environmental stewardship, reverence for life, and sustainable living. Eco-spirituality is rooted in the belief that humans are interconnected with all forms of life. African indigenous religions, Christianity, Islam, and other spiritual traditions contain ecological teachings that promote environmental care and moral responsibility toward nature. In traditional Igbo communities, sacred forests, rivers, mountains, and animal species were often protected through spiritual beliefs and taboos.

**Theoretical Framework**

This study is anchored on the theory of deep ecology and eco-spirituality. Deep ecology emphasizes the intrinsic value of all living organisms irrespective of their usefulness to humans. The theory rejects anthropocentric views that place humans above nature and instead advocates ecological equality and environmental harmony. Deep ecology provides a philosophical foundation for biodiversity conservation by promoting respect for ecosystems and non-human life forms. Eco-spirituality complements this theory by introducing moral and spiritual obligations toward environmental protection. Together, these theories emphasize ecological balance, sustainability, and ethical environmental behavior. The relevance of these theories to the Igbo cultural and natural landscape lies in their ability to reconnect environmental conservation with indigenous worldviews and cultural values. Traditional ecological knowledge in many communities in Igboland already reflects principles of deep ecology through communal respect for

sacred forests, rivers, and species.

**A brisk exposé of Sustainable Development**

According to Cassell's (1968) Latin dictionary, the verb sustain derives from the verb *sustinere,* meaning to hold up, sustain, support, among others. The noun form sustainable came to be included in the English dictionary in 1987 (Newton and Freyfogle, 2005). Further still, Carlowitz in his *Sylvicultura Oeconomica oder Anweisung zur wilden Baumzucht* (Chart 1), published in 1713, presented the novel idea of n*achhaltend* or *nachhaltig* (sustainable), pointing to the pillars of ecology-nature, of economic and of social ethics (Pisani, 2006). As such, the term sustainable can be conceptualized as a basis, as an umbrella term, that supports and includes the idea of sustainability and sustainable development, worrying about the future existence of natural resources to support the continuation of human life as its foundation (Feil and Schreiber, 2017).

On the other hand, sustainability has different meanings in diverse areas of its application. For Cavalcanti (2003), sustainability "means the possibility of obtaining conditions continuously equal to or greater than life for a group of people and their successors in a given ecosystem." Sachs (1997) understands "sustainability as a dynamic concept that encompasses a process of change, and the concept is subdivided into five dimensions: social, economic, ecological, geographical and cultural." Lester wrote that "a sustainable society is one that can meet their needs without compromising the chances of survival of future generations" (Brown, 1980; Andrade, 2004). From the foregoing, "a sustainable society is one that can meet their needs without compromising the chances of survival of future generations" (Brown, 1980).

'Development' is a concept which is contested both theoretically and politically, and is inherently both complex and ambiguous … Recently [it] has taken on the limited meaning of the practice of development agencies, especially in aiming at reducing poverty and the Millennium Development Goals (Thomas, 2004: 1, 2). The term "development" has various meanings to different people and can be explained in different contexts. "Development should be seen as a progress towards complex goals such as the elimination of poverty, the provision of employment, the reduction of inequality and the guarantee of human rights."(Abuiyada, 2018:115) In fact, development has diverse meanings, and most often it is understood in terms of economic growth. Consequently, it is measured only in terms of annual increase in per-capita income or gross national product without paying attention to how it is distributed and the level of people's participation in effective growth (Mahmoud, 1991). According to Seers (1972), "development means the conditions for realization of the human personality. Its evaluation must therefore take into account three linked criteria: where there has been a reduction in (1) poverty, (2) unemployment, (3) inequality".

Further still, development is also understood in the words of Pearson (2000) as "an

improvement qualitative, quantitative or both - in the use of available resources". It is most often viewed through the prism of economic, social and political improvement in the life of a nation made manifest in environmental and socio-political transformation. The indices of such transformation are evident in better health care, alleviation of poverty, food security, housing, education and eradication of gender inequality. Pearson also asserts that development does not refer to one particular perspective on social, political and economic betterment. Instead, it is a hybrid term for a myriad of strategies adopted to achieve socio-economic and environmental transformation from current to desired states. Sustainable development should 'meet the needs of the present without compromising the ability of future generations to meet their own needs'. This involves integrating three 'pillars' of sustainability: environmental, economic and social.

**Biodiversity and Sustainable Development**

Sustainable development involves meeting present needs without undermining the ability of future generations to meet their own needs. It therefore requires the integration of economic prosperity, social justice, cultural vitality, and environmental protection. Biodiversity is not an optional addition to development; it is one of its essential foundations. Agriculture, for example, depends upon fertile soil, pollinators, genetic diversity, water availability, and healthy ecosystems. The loss of biodiversity can reduce agricultural productivity and increase vulnerability to pests, drought, flooding, and disease. Forests and wetlands regulate water, protect soil, provide habitats, and support local livelihoods. When these systems are destroyed, the costs are eventually transferred to households, governments, and future generations. Pope Francis warns that environmental assessments often focus on soil, water, and air while neglecting the effects of development projects on biodiversity. Roads, plantations, dams, and urban expansion can divide habitats and prevent species from migrating or reproducing. He also identifies biological corridors as one possible way of reducing the ecological damage caused by development projects (Francis, 2015, no. 35).

Biodiversity conservation therefore requires careful planning before the implementation of projects. Environmental impact assessments should include not only economic benefits but also the effects of a project on forests, wetlands, native species, agricultural systems, and the cultural relationship between communities and their land. Areas that contain rare species, water reserves, or particularly rich ecosystems require special protection (Francis, 2015, no. 37).

**Eco-Spiritual Resources in Igbo Culture**

Some elements in Igbo culture help in the enhancement of eco-spirituality. They include:

i. Communal responsibility

The traditional social life of the Igbo people strongly stress on communal belonging, mutual assistance, and shared responsibility. The individual is better understood within the context of family relationships, religious community, kindred, village, market;

which eventually trickles down to the larger society. This communal orientation can provide a foundation for biodiversity conservation. Following from that, forests, streams, farmlands, wetlands, and communal spaces are not treated only as private assets. They also possess public and intergenerational significance. Based on that, community institutions can establish rules for protecting water sources, limiting destructive activities, maintaining communal forests, and restoring degraded land. It demonstrates a culture of care, encounter, and solidarity, which is essential for sustainable development because it counters individualism, egocentrism, and consumerism (Caccia, 2023). Such communal solidarity can therefore become an ecological virtue when it leads people to accept limits on personal gain for the sake of the common good. On that note, Benedict XVI (2008) notes that creation is harmed "where we ourselves have the final word, where everything is simply our property, and we use it for ourselves alone. The misuse of creation begins when we no longer recognize any higher instance than ourselves, when we see nothing else but ourselves."

ii. Reverence for life and the sacredness of creation

In the Igbo traditional milieu, religious consciousness plays a very significant role. The natural world is anchored in a spiritual realm. Even though the traditional religious beliefs and practices are evaluated carefully in the light of Christian revelation and sound ecological knowledge, there is always the awareness that land, water, trees, animals, and human life should not be treated with contempt.

However, it is important to note that Christian eco-spirituality does not require an uncritical return to pre-Christian religious practices. That will bespeak of Neopaganism. Rather, it purifies and deepens the positive moral intuition that creation deserves respect. The Christian doctrine of creation affirms that the world belongs ultimately to God and that human beings are accountable for the manner in which they use it. This provides a background for protecting biodiversity while avoiding the relapse into the worship of nature.

iii. Intergenerational responsibility

The Igbo understanding of land as inheritance can be developed into an explicit ecological ethic. Land is not only what one receives from ancestors; it is also what one must transmit to descendants. Intergenerational responsibility governs every aspect of Igbo land possession, ensuring that the current custodians preserve the heritage for their descendants. Since it is handed over from one generation to another, adequate caution has to be brought to bear so that every generation must handle it responsibly. This perspective challenges development practices that produce immediate profits while leaving future generations with polluted water, infertile soil, eroded land, and destroyed habitats. Protecting biodiversity is therefore an expression of justice between generations. Present communities have no moral right to consume the ecological inheritance of the future. Sustainable development requires a long-term view that values continuity, restraint, and responsible planning.

**Threats to Biodiversity in the Igbo cultural landscape**

The biodiversity in the Igbo natural landscape is under serious threat from multiple environmental and anthropogenic factors. Some of the major causes of biodiversity decline include:

**i. Deforestation**

Deforestation is a major environmental challenge in Igboland. Forests are cleared for timber harvesting, road construction, urbanization, and estate development. The loss of forests threatens wildlife habitats and contributes to climate change. Deforestation contributes to habitat destruction, loss of wildlife species, soil erosion, and climate change. It leads to population declines, extinctions, and loss of genetic diversity. It also disrupts the ecological interactions and processes that sustain biodiversity, such as pollination, seed dispersal, nutrient cycling, and carbon sequestration. For example, deforestation can reduce the availability of food and nesting sites for pollinators, such as bees, butterflies, and birds, which in turn can affect the reproduction and survival of many plant species (https://www.acorecycling.com/the-impact-of-deforestation-on-biodiversity/).

ii. Erosion and unregulated development

Soil erosion is intensified by the removal of vegetation, poor drainage, road construction, sand mining, and uncontrolled building. The destruction of natural drainage systems and wetlands increases flooding and accelerates the loss of fertile soil. Oshim, O. F. (2023) observed that in South-Eastern Nigeria, particularly in Anambra State, gully erosion presents a serious environmental challenge. With over 100 gully sites in the state, only about 30 have received control measures but are still not fully under control. Development planning must protect wetlands, waterways, forest fragments, and natural drainage channels. Construction projects should be required to demonstrate that they will not cause unacceptable damage to biodiversity or increase ecological vulnerability. Where ecological damage is unavoidable, mitigation, restoration, and compensation should be clearly defined and effectively implemented. Mezie and Nwajuaku (2020) maintain that gully erosion has led to significant loss of arable land, forests, and fertility. In certain cases, houses and human lives have been lost.

iii. Pollution and waste

Urbanization has continued to attract hordes of people to major cities like Onitsha, Awka, Nnewi, Enugu, etc., in search of greener pastures. This has resulted in a tremendous increase in the volume of waste generated. Since there is not yet an advanced method of waste management, the waste is often recklessly dumped at various corners, thereby polluting the environment with unfriendly smell. More still, plastic waste, untreated sewage, agricultural chemicals, industrial effluents, and indiscriminate dumping threaten water bodies, soil organisms, livestock, crops, and human health. Pollution also reveals a spiritual problem: the tendency to treat places and people as

disposable. Eco-spirituality challenges this "throwaway" mentality by cultivating gratitude, moderation, repair, reuse, recycling, and responsibility. A clean environment should be understood not simply as a matter of public appearance but as a moral obligation to protect life.

**iv. Climate Change**

Climate change has intensified desertification, flooding, drought, and erosion in Southeastern Nigeria. These environmental changes disrupt ecosystems, reduce agricultural productivity, and threaten biodiversity conservation efforts. Rising temperatures and changing rainfall patterns affect agricultural productivity and species survival. "For human beings… to destroy the biological diversity of God's creation; for human beings to degrade the integrity of the earth by causing changes in its climate, by stripping the earth of its natural forests or destroying its wetlands; for human beings to contaminate the earth's waters, its land, its air, and its life – these are sins" further still, "to commit a crime against the natural world is a sin against ourselves and a sin against God" (Bartholomew 1, 1997).

**v. Urbanization and Industrialization**

Rapid population growth and urban expansion increase pressure on natural ecosystems. Wetlands and forests are often converted into residential and industrial areas.

**vi. Illegal trade on wildlife**

Poaching and illegal wildlife trade threaten endangered species. Weak enforcement of environmental laws allows illegal exploitation of wildlife resources.

**vii. Poverty and Unsustainable Resource Use**

Poverty compels many communities to rely heavily on natural resources for survival. Unsustainable farming, fishing, and hunting practices contribute to biodiversity loss.

**Eco-Spirituality and Indigenous Ecological Knowledge in Igbo cultural landscape**

Traditional African societies developed ecological ethics that promoted environmental sustainability long before modern conservation frameworks emerged. Indigenous ecological knowledge systems in Nigeria often viewed nature as sacred and interconnected with human existence.

**i. Sacred Groves and Forest Conservation**

Many Nigerian communities preserved sacred groves dedicated to deities and ancestral spirits. These sacred forests served as biodiversity reservoirs because hunting, logging, and farming were prohibited within them. Sacred groves contributed significantly to the preservation of medicinal plants, wildlife species, and forest ecosystems. Moreover, sacred forests were protected because they were believed to be dwelling places of deities or ancestral spirits. Such traditional ecological practices promoted controlled exploitation of resources, respect for sacred ecosystems, communal stewardship, and

intergenerational responsibility.

**ii. Totemism and Species Protection**
Certain animals and plants were regarded as sacred and were, as such, preserved due to spiritual significance or symbolic attachment within various Nigerian cultures. Communities protected these species through taboos and cultural prohibitions. Totemism discouraged indiscriminate killing of animals and contributed to biodiversity conservation.

**iii. Traditional Religious Ethics**
African traditional religion emphasized communal harmony with nature. Environmental destruction was often interpreted as a violation of spiritual and moral laws. Rituals, festivals, and ancestral worship reinforced environmental responsibility and ecological balance.

**iv. Indigenous Agricultural Practices**
Traditional farming systems such as shifting cultivation, mixed cropping, and agroforestry promoted soil fertility and biodiversity preservation. These practices reflected ecological wisdom developed through generations of interaction with the environment.

**Eco-spirituality as a framework for sustainable development**
Eco-spirituality can contribute significantly to sustainable development in Igbo land through the following dimensions:
**i. Promotion of Environmental Ethics**
According to Elechi (2020), the sustenance of the environment has a compelling ethical dimension. It simply means the need to preserve the environment for the future. This means that there is a natural moral urge towards self-preservation since the environment is the spatio-temporal base of human existence and coexistence. According to Alawa (2016), the environment influences how people live their lives and how societies develop. For this reason, people's progress, economic development, and the environment are closely linked. We therefore need to explore, tend to, and protect our environment in order to live happily. To that end, there is no gainsaying that promoting environmental ethics in Igboland requires blending indigenous cultural values, faith-based doctrines, and rigorous institutional enforcement. Eco-spirituality fosters moral responsibility toward nature by encouraging individuals and communities to view the environment as sacred rather than merely economic resources for exploitation. In the Nigerian context, it requires embracing indigenous Nigerian worldviews that traditionally revere nature through sacred groves, taboos, and communal land stewardship.

**ii. Community Participation in Conservation**
Spiritual and cultural values can motivate local communities to participate actively in

biodiversity conservation programs. Community-based conservation approaches are often more sustainable because they incorporate local beliefs and indigenous knowledge.

**iii. Climate Change Mitigation**

Eco-spiritual lifestyles encourage sustainable consumption patterns, afforestation, environmental sanitation, and ecological stewardship, all of which contribute to climate change mitigation.

**iv. Strengthening Environmental Education**

Integrating eco-spiritual principles into educational curricula can enhance environmental awareness and cultivate ecological responsibility among young people. Francis (2015, n.111) maintained that ecological culture cannot be reduced to a series of urgent and partial responses to the immediate problems of pollution, environmental decay and the depletion of natural resources. There needs to be a distinctive way of looking at things, a way of thinking, policies, an educational programme, a lifestyle and a spirituality which together generate resistance to the assault of the technocratic paradigm.

**v. Policy and Governance Reform**

Environmental policies often do not take cognizance of the cultural milieu where the policies are to be implemented. In fact, such policies can become more effective when they incorporate cultural and spiritual dimensions of conservation. Recognizing indigenous ecological knowledge in policy formulation can strengthen biodiversity governance.

**Religion and Environmental Sustainability in Igboland**

Religion remains a powerful social institution in Nigeria and particularly among the Igbo people. Christianity, Islam, and African traditional religion influence the values, behaviors, and worldviews of Igbo people. Religious institutions therefore possess enormous potential for promoting environmental sustainability. Christian theology emphasizes stewardship of creation. The biblical account of creation in Genesis portrays humans as caretakers rather than exploiters of nature.

Francis' encyclical *Laudato Si'* advocates ecological responsibility and condemns environmental destruction. The encyclical calls for an "integral ecology" that connects environmental, social, and spiritual well-being. Summarily, in the words of Francis (1997) integral ecology emphasizes the fact that human beings are deeply connected with all of creation. When we mistreat nature, we also mistreat human beings. At the same time, each creature has its own intrinsic value that must be respected. It further refers to the fact that "everything is closely related" and that "today's problems call for a vision capable of taking into account every aspect of the global crisis" (*Laudato sì*, n.137). In fact, Christian eco-spirituality promotes stewardship, justice, moderation in consumption, care for future generations, and respect for God's creation.

Christian teachings on stewardship emphasize humanity's responsibility to care for creation. Similarly, Islamic environmental ethics promote moderation, conservation, and responsible use of natural resources. African traditional religion reinforces ecological interconnectedness and reverence for nature.

Religious leaders and faith-based organizations can contribute to biodiversity conservation through environmental advocacy, tree-planting campaigns, climate education, and sustainable development initiatives. Interfaith collaboration on environmental issues can also strengthen national conservation efforts.

**Challenges to the Adoption of Eco-Spirituality in Igboland**

Despite its potential benefits, several factors hinder the adoption of eco-spirituality in the Igbo cultural and natural landscape:

1. Westernization and modernization have weakened traditional ecological practices.
2. Religious extremism and doctrinal conflicts sometimes discourage indigenous environmental traditions.
3. Poverty and unemployment encourage unsustainable exploitation of natural resources.
4. Weak environmental education limits public understanding of ecological ethics.
5. Government policies often marginalize indigenous knowledge systems.

Addressing these challenges requires policy reforms, public enlightenment, and inclusive environmental governance.

**Recommendations**

The following recommendations are proposed for repositioning biodiversity conservation through eco-spirituality in Igbo land:

1. Government should integrate indigenous ecological knowledge into national environmental policies and biodiversity conservation strategies.
2. Environmental education curricula should include eco-spiritual and indigenous environmental ethics.
3. Religious institutions should promote environmental stewardship through sermons, teachings, and community programs.
4. Sacred groves and culturally protected ecosystems should receive legal recognition and conservation support.
5. Local communities should be empowered through participatory environmental governance.
6. Environmental agencies should collaborate with traditional rulers and faith-based organizations in biodiversity conservation campaigns.
7. Sustainable livelihood programs should be introduced to reduce pressure on natural resources.

**Conclusion**

From the foregoing exposition, it is obvious that sustaining biodiversity in the Igbo cultural landscape requires some basic elements which include: the integration of ecological science, cultural wisdom, ethical responsibility, Christian spirituality, and effective governance. Indeed, biodiversity is part of the common home on which human life depends, and it equally serves as the bedrock on which communities develop their identity and future. Biodiversity conservation remains essential for sustainable development in Igbo land. However, conventional environmental approaches alone may not adequately address the ecological crisis confronting the Igbo cultural and natural landscape.

Eco-spirituality offers an alternative framework that integrates ecological consciousness with moral and spiritual responsibility toward nature. It advocates moderation in consumption, responsibility toward future generations, and practical care for the earth. These values resonate with positive elements of Igbo communal culture, including shared responsibility, respect for inheritance, mutual aid, and concern for the continuity of the community. Traditional Igbo communities historically conserved biodiversity through sacred groves, totems, taboos, and indigenous ecological ethics. These practices demonstrate the relevance of eco-spirituality in environmental sustainability. By repositioning biodiversity conservation through eco-spiritual principles, Igboland can promote environmental protection, climate resilience, social harmony, and sustainable development.

All in all, the future of sustainable development in Igboland will depend greatly on whether people and institutions can champion the course of ecological stewardship and intergenerational responsibility. Such a disposition will minimize exploitation of nature founded on an egoistic spirit of mere consumption. Eco-spirituality can help make that transformation possible. In fact, the integration of indigenous ecological knowledge, religious ethics, and modern environmental governance can foster a holistic approach to sustainability. In this way, eco-spirituality represents not only a cultural heritage but also a practical strategy for achieving environmental sustainability and sustainable development in the Igbo cultural landscape.

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