



# Nature in faiths: How nature is reflected in faith and the factors that enable and prevent faith groups connecting with nature

## Authors

Prof Duncan Guest – Nottingham Trent University

Dr Ryan Lumber – Nottingham Trent University

Dr Rahmanara Chowdhury – Nottingham Trent University

Dr Nick Garnett – Nottingham Trent University

Anam Choudhury – The National Trust

## Cite as

Guest, D., Lumber, R., Chowdhury, R., Garnett, N., & Choudhury, A. (2026) Nature in faiths: How nature is reflected in faith and the factors that enable and prevent faith groups connecting with nature. Report for the National Trust.

---

# 1. Introduction

---

The Nature in Faiths project is a direct expression of the National Trust's 2025–2035 Strategy, designed to deliver its three core ambitions: restoring nature beyond Trust land, ending unequal access to nature, beauty and history, and inspiring and mobilising people to care for the natural world. Its purpose, audiences, activities and delivery model all flow from these strategic priorities. By working with diverse, urban and often under-represented faith communities, the project embeds sustainable gardening, low-carbon behaviours, nature-based learning and environmental teachings within the diverse faith centres extending the Trust's nature-positive impact into everyday community life. This approach directly addresses unequal access while harnessing the influence of trusted faith leaders to inspire long-term environmental stewardship at scale.

Anchored at the Charterhouse in Coventry and supported by faith networks, the Nature in Faiths initiative aims to provide a phased, partnership led and community rooted model that is intentionally designed to be scalable across the Trust. The Nature in Faiths project is not intended to be an add-on but a core mechanism for delivering the Trust's long-term ambitions through one of the UK's most influential social networks: its faith communities. To this end, the National Trust collaborated with a team of psychologists from Nottingham Trent University (NTU) with expertise in nature connection as well as community engagement to run a workshop with representatives of the faith communities in the region to explore the role of nature in faith and the barriers and facilitators that impact the ability of faith networks to engage with and connect with nature. The workshop findings outlined in this report intend to inform and stimulate the research and community led activities required to support the sustainable development of the Nature in Faiths Project.

The collaboration between the National Trust and NTU is informed by the academic literature on nature connection. Nature connection is the subjective sensation of extending the self to include the rest of nature (Lengieza, & Swim, 2021) and belonging to a wider community of nature (Mayer et al., 2009). As a psychological construct it is frequently linked to positive outcomes for people including better mental health (Liu et al., 2022) and wellbeing (Zeng et al., 2025). It is not only the human benefits that are important however, as nature connection is a causal factor of pro-environmental (Mackay & Schmitt, 2019) and pro-conservation behaviours (Richardson et al., 2020), demonstrating its importance for tackling the pressing issues of climate change (Ofremu et al., 2025) and species loss (Berger-Tal et al., 2025) facing humanity in the 21st Century.

Importantly, there are a range of different pathways to nature connectedness, for example through sensory contact, appreciation of beauty, seeing meaning, emotion and compassion (Lumber et al., 2017). The National Trust has previously focused on nature connection to help foster the benefits it elicits in its staff and visitors (The Noticing Nature Report, 2019) and utilised the Pathways to Nature Connectedness Framework to help achieve this (Richardson et al., 2021). As nature connection can be a driver for widespread transformative change to help protect and safeguard nature (IPBES, 2024), there is a need to explore how to facilitate stronger, more nature connected relationships throughout society.

The Nature in Faiths initiative offers a model for doing this. There is evidence that spirituality is linked to nature connection (Rhodes & Lumber, 2021; Ryff, 2021) with a recent worldwide study across 61 countries showing a strong relationship between spirituality and nature connectedness (Richardson et al., 2026).

Sites of worship often have areas of nature within their land (Hall, 2024) or have greening initiatives (Greenpeace, 2021); further supporting the rationale for engaging with faith groups on this issue. The Nature in Faiths workshop aimed to provide a much more in depth understanding of how nature is conceptualised within faith and the barriers and facilitators that impact faith communities accessing nature in the region.

### **Workshop details**

On 11th November 2025 regional faith leaders were invited to a Nature in Faiths workshop run at the Charterhouse in Coventry. The workshop was organised by Anam Choudhury (National Trust) and facilitated by members of the Psychology Department from NTU with expertise in nature connection or working with community organisations (Rahmanara Chowdhury, Nick Garnett, Duncan Guest, Ryan Lumber).

The broad aims of the workshop were to understand different perspectives on nature and sustainability and to better understand what facilitates or prevents faith and/or spiritual communities accessing nature. The workshop comprised two facilitated discussions, either side of a “Walk and Talk” reflective walk around the Charterhouse and lunch. The first discussion focused on exploring keywords from scripture or tradition related to nature and sustainability. The second discussion centred on community barriers and facilitators to engagement and connection with nature.

Attendees represented a range of faiths from the region as well as representatives from the National Trust and Warwickshire Wildlife Trust (see Table 1).

<b>Faith</b>	<b>Number of representatives</b>
Bahaism	1
Christianity	4
Hinduism	1
Islam	2
Jainism	1
Judaism	1
Multifaith	1
Paganism	1
Quakerism	2
Sikhism	2
<b>Organisation</b>	
Warwickshire Wildlife Trust	1
National Trust	3
<b>Total</b>	<b>20</b>

**Table 1: Number of workshop attendees by faith and organisational groups.**

## 2. Methodology

---

The workshop was facilitated using CoNavigator (Earle et al., 2016), a hands-on sustainable and tactile collaborative toolkit designed to support discussions between different stakeholder groups and ensure all stakeholders have a voice. The CoNavigator toolkit is advocated as a methodology that facilitates equitable knowledge generation and dissemination and which fosters inclusivity, whilst enabling its own analytical method grounded in its collaborative approach (Wood et al., 2025).

Successful examples of applying CoNavigator within research include exploring concepts of desistance from crime (Winder et al., 2025) and the development of collaborative infrastructures supporting an interdisciplinary postgraduate programme (Lindvig et al., 2025). The versatile nature of CoNavigator means that it can support research across a wide range of disciplinary areas.

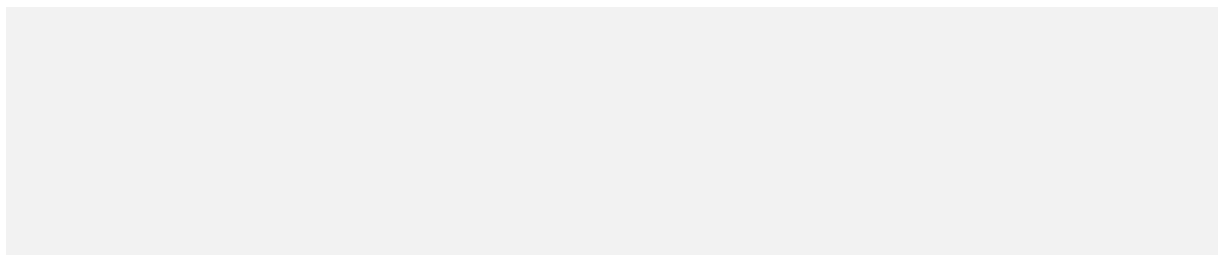
CoNavigator employs re-useable tiles and pens to allow attendees to provide their input in response to prompts provided by a facilitator within small groups. There are a total of ten steps which can be adopted to fully explore any chosen topic. For the purposes of this workshop the first two steps were utilised in order to maximise discussion, which was the focus of the workshop. These steps included 1) Preliminary thoughts and 2) Create a shared typography.

Step one involved all groups being presented with the title of the discussion and contributing their thoughts in relation to the topic. Blank tiles were made available on each table and attendees were encouraged to write their thoughts down on these tiles via erasable markers. Attendees could contribute as many or as few tiles as they wished. Step two involved taking some time to read all contributions on the table before collectively discussing them and collectively organising the tiles into themed clusters (a typography).

During the workshop, two themed facilitated discussion sessions were held:

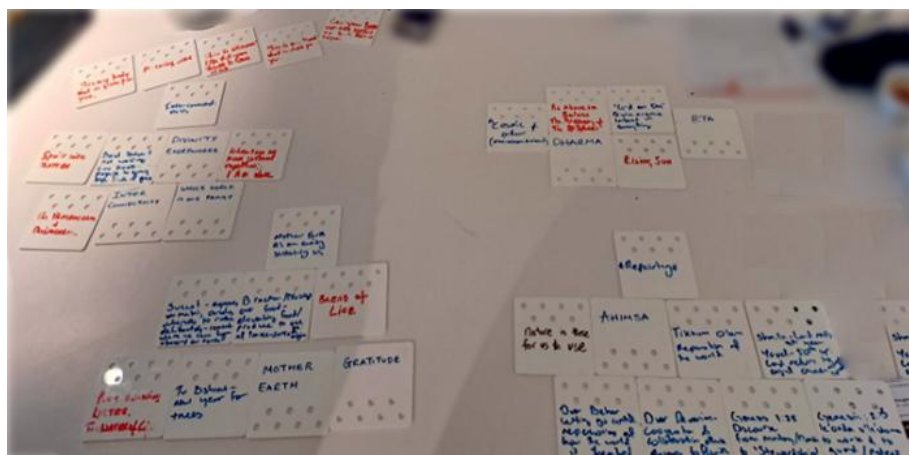
1. Exploring keywords from scripture or tradition relating to nature and sustainability
2. Community barriers and facilitators to engagement and connection with nature.

Each discussion lasted for just over an hour with attendees self-allocated to one of three facilitated group discussions, each of which used a CoNavigator kit.



### 3. Discussion 1. Exploring keywords from scripture or tradition related to nature and sustainability

Attendees self-allocated to one of three discussion groups held within the same meeting room in Charterhouse. Each discussion group had a facilitator (an academic from NTU) and the discussions took place simultaneously. To begin, attendees were encouraged to spend some time writing keywords from scripture or tradition from their faith that related to nature and/or sustainability. Once all attendees had finished writing down the keywords that they wished to, they were encouraged to stand and move around the table to read those provided by others within their discussion group. Following this, the group facilitator reconvened the attendees to spend time individually sharing with the group further insight into the keywords they had provided. Attendees were then asked to further discuss the keywords on the tiles and to arrange the tiles into common clustered themes (a typography). Images of the keywords and their themes are provided below for each of the three groups.



A



B



Theme	Key word examples
<p><b>Stewardship</b></p> <p>This theme focused on ideas around being respectful of nature and the importance of looking after the world. This partly came from a sense of recognition that humans have power over nature but with this comes responsibility. A sense of stewardship over the world was seen to be a key part of faith and linked to engaging in proactive behaviours such as conservation, recycling, and caring for animals. These were viewed as being inherent to having love and respect for God's creation</p>	<p>Responsible use of nature, collaboration needed to flourish, protecting the Earth, not being wasteful and living modestly, planting trees, caring for animals, emphasis on living simply. humanity as nature, tending to the Earth and God's creations.</p>
<p><b>Responsibility and Ethics</b></p> <p>This theme brings together ideas around how one should behave with nature and how this reflects the values that different faiths have. This can be values such as not doing harm through to ideas about humility, living simply and not taking too much. It also encapsulated ways of being with nature, from the importance of educating children, to showing tenderness to nature, through to the importance of coming together and working together to make a difference.</p>	<p>Education, organisation, making a difference, humility, Ahimsa (non-violence), living simply, non-harming, Aparigraha (non-greed).</p>
<p><b>Sacredness and Spirituality</b></p> <p>This theme explored ideas of how nature itself is inherently sacred. The natural world is an expression of the divinity and spirituality that runs through everything. Being in nature can provide a vantage point to better see this divinity, for example, in the mountains and trees and appreciate the larger cosmic order that sustains life. Part of this theme also related to the sacred spaces within nature and the sacredness of what nature provides, from water to medicines to precious metals.</p>	<p>God in everything / God found in nature, springs as sacred water, Dharma, rising sun, RTA, divinity in everything, Mizan (balance), Saucha (purity).</p>
<p><b>Connection and Interconnection</b></p> <p>This theme focuses on how nature can help provide spiritual connection with the world and foster an appreciation of the interconnectedness of all things. Spiritual connection can be in myriad ways, through a sense of wonder, marvel and mysticism, to being about rejoicing and reverence, or evoking feelings of gratitude, love and care. It can also be as a space that provides the conditions to support reflection and to appreciate the interconnectedness of all things.</p>	<p>Surrendering to a higher power, love, respect for nature, God reflected in nature. marvel of God's creation, spirit into matter, divinity everywhere, whole earth as one family, love, reflection of god, mysticism, connection, Leysha (state of mind).</p>
<p><b>Sustaining and Restoring</b></p> <p>This theme captures comments and discussions around nature sustaining us and being able to restore and replenish us. This draws on ideas such as the earth providing for us and supporting us, the importance of food for life and how food is involved and often elevated in spiritual life. The other part of this is about nature providing balance and a place to restore oneself physically, mentally and spiritually.</p>	<p>Bread of life, gratitude, new year for trees, blessing of food, water = father, earth = mother, balance, healing (mental and physical), part of something bigger.</p>

**Table 2. High level themes from Discussion 1.**

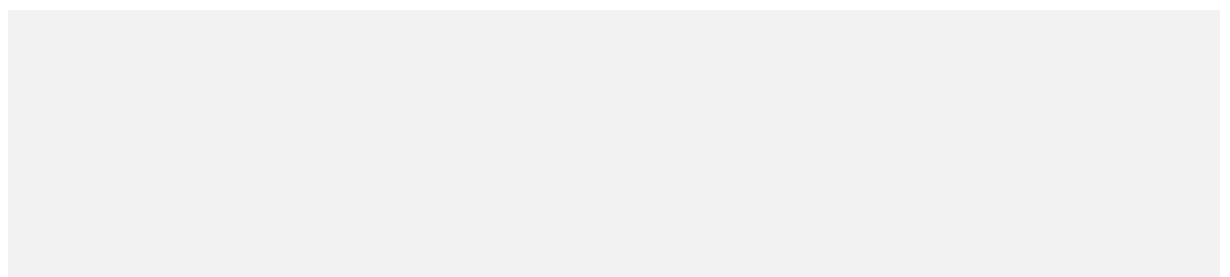
The themes that emerged from the workshop reflect ideas that are discussed within the academic literature. In particular, the themes generated correspond to findings by Ives et al (2024) whereby three broad areas of agency within religion were found to positively shape interactions with nature. These include personal processes like those relating to the theme of sustaining and restoring alongside responsibility and ethics, social processes akin to the theme of connection and interconnection, and more-than-human processes that relate to the sacred and spirituality theme. The theme of stewardship could be argued as extending across all three of the domains identified by Ives et al (2024).

Trigwell et al (2014) report the positive association between nature connectedness and spirituality, particularly among the domains of life purpose, self-acceptance, personal growth, autonomy and positive relationships with others. There are strong relations between the themes in this workshop with these ideas, which also fall into the three domains outlined by Ives et al (2024).

Nature connection itself was evident throughout the themes with notions of feeling part of something bigger, humans as nature and whole Earth as one family reflecting the importance of sensations of belonging to a wider natural community (Mayer et al., 2009) and including nature within the self-concept (Lengieza, & Swim, 2021). Nature as part of the self requires self-transcendence for meaningful nature connection, something present within the theme of connection and interconnection which is unsurprising given the links between spirituality and transcending the self (Lumber, 2024).

The themes of stewardship and responsibility and ethics, taken alongside connection and interconnection suggest that nature connected faith/spirituality is an important factor for pro-nature behaviours (Billet & Baimel, 2026). Ryff (2021) argues that the natural world directly connects to the spiritual in examples of poetry, literature and art across ancient cultures, and speaks of a two-way relationship between the flourishing of humans alongside the flourishing of nature.

The consensus across this literature indicates eudemonic wellbeing through nature connectedness and spirituality, as indicated by the themes generated from the workshop. Overall, the discussions from the workshop and the themes generated from these not only fit well with the existing literature but extend our understanding of the role of nature in faith.



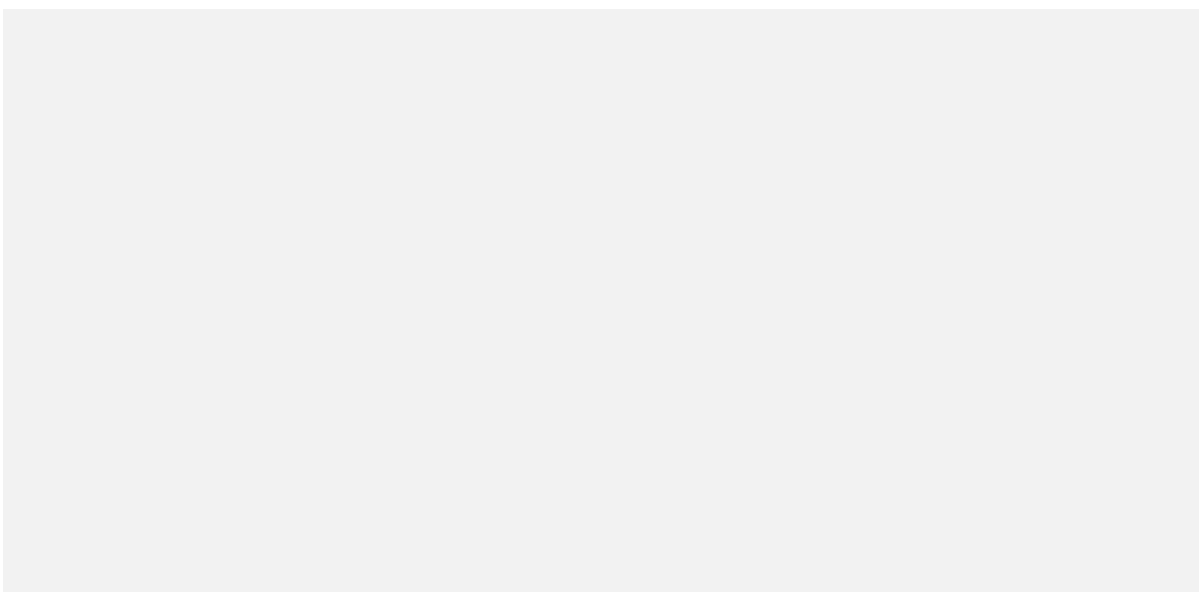




Themes. Barriers to engagement and connection with nature	Key word examples
<p><b>Practical issues</b></p> <p>This theme captures a wide range of practical issues that create barriers to accessing and enjoying nature. Some of these relate to the space itself. Uneven ground and pathways may mean spaces in nature are not accessible for all. They may also not feel secure and there may not be usable facilities such as a space for prayer or access to appropriate food.</p> <p>Other issues relate to accessing natural spaces. In many places there is not green space to access, which means accessing nature requires travelling a distance from urban areas. This is a challenge as often transportation links are limited. Some faiths also have a congregation with a wide geographical footprint making access for all difficult. Access might also rely on volunteers and that is not always possible.</p> <p>Access is also dependent on people having the appropriate clothing, footwear and equipment given the weather, and many people do not have this.</p>	<p>Elderly with mobility issues, distance from AONB, congregations having a wide geographical footprint, space for prayer, Halal food, appearances and clothing, uneven ground and no pathways, lack of accessible spaces, need for correct training, access to resources (suitable clothing, footwear), cultural (will get ill if going out in the cold), lack of ownership.</p>
<p><b>The cost of access</b></p> <p>A clear theme focused on the cost of accessing nature and how this made it prohibitive for people from non-affluent communities. Part of this related to the cost of transportation and equipment. Part also related to the cost of having a home with green space (e.g., a garden) and the lack of money available to create and upkeep green spaces within the community.</p> <p>The other cost of access was time. There was the view that in wider society people feel that they have less time, and that accessing nature would be time consuming and so this was not prioritised.</p>	<p>Lack of money and power, financial constraints, not affluent community. lack of equipment and transportation, time and prioritising other things.</p>
<p><b>Not For Us</b></p> <p>A significant part of this theme was a sense of nature not being for people from particular social, ethnic and religious backgrounds. This was not just a perceived barrier as attendees had experience of being explicitly made to feel unwelcome. As such there was a strong sense that people felt that nature was not for them.</p> <p>This feeling was also linked to a sense of the unknown. People from certain backgrounds have less experience of being in nature and so can be apprehensive about spending time in it. For example, being unused to dealing with animals can make confrontations with dogs who are not on leads very scary, Similarly people can feel worried about getting lost or of the unknown. Not seeing people from different backgrounds in nature furthered the feeling that this was not a space for all.</p>	<p>Not for us, lack of role models, lack of understanding about faith, social class, suspicion mistrust, unknown, dogs, racism, security, not welcome (perceived and actual), less publicity in different language, law, fear of getting lost, fear and nerves about the outdoors, maps, social media, info not reaching the right people, social class issues, for them not us, misconception about who is allowed access.</p>

<p>These feelings also interacted with a lack of knowledge in terms of where to go and how to be in nature. Publicity of these places tends to not be in different languages and traditional or social media advertising may not reach or be intended for people from a range of different backgrounds. Information can also be insufficient, such as limited information about places and sites and about the laws that govern what you can and cannot do in nature.</p> <p>There were also feelings of exclusion through being judged or not feeling welcomed, if for example dressed differently or due to race. These were compounded by the lack of familiarity outlined above.</p>	
<p><b><i>Societal awareness and change</i></b></p> <p>A clear theme emerged around social issues that impact people spending time in nature. It was felt that materialism, technology and a culture focused on screens has reduced the amount of time that people spend in nature and the interest and appeal of doing so. This was also linked to the notion that work can be all consuming and provide less space to be in nature.</p> <p>It was felt there was a reduced knowledge and awareness of the natural world. This has reduced empathy for nature and increased a suspicion and mistrust of it. It was also felt to have reduced religious or spiritual importance. There was a recognition that Covid had also impacted society and increased isolation.</p> <p>These changes in society and changing perceptions of what nature is has disconnected people from nature and themselves. Communicating the value of nature was one way in which there was a sense of intergenerational breakdown. It was also felt there should be a greater emphasis on nature within education.</p>	<p>Phone addiction, time/stress, work life is all consuming, lack of knowledge about the natural world, lack of imagination, suspicion/mistrust, dogma: inner space, outer space. education, spiritual, moral, disconnection from self. perception of what nature is, post-COVID isolation and change, No trend, age, No information reaching people as to what is suitable, intergenerational and heritage breakdown, low priority religious/spiritual importance.</p>

**Table 3: High-level themes from Discussion 2 on barriers to engagement and connection with nature.**



Themes. Facilitators to engaging and connecting with nature	Key word examples
<p><b><i>Bringing people and nature together</i></b></p> <p>A clear theme related to how nature affords a space where people can come together and how committing to bringing people together in nature has positive impacts. This can be through organising community events such as festivals, pilgrimages and inter faith events to committing to running activities in nature on literature and art. Outdoor events can create moments of being in nature, enhance spiritual connection and create new traditions and discourses that bring together different social groups. Drawing on faith-related occasions was seen as a possible gateway into increasing opportunities to engage with nature.</p>	<p>Community events/rituals, literature, films, art, campaigns, commitment to activities in nature, opportunity for action. representation matters, openness/similar outlook. Inter-faith events, unity in diversity, festivals, attractive events, outdoor worship.</p>
<p><b>Culture and education</b></p> <p>The role of education and culture was seen as a central way to embed the importance of connection with nature and to embed change. Connecting with and engaging with schools was seen to be a crucial part of this with offers to schools and community groups aimed at increasing interaction with nature and increasing children’s knowledge of nature. Within faith schools there was a need to tie faith to other subjects to better appreciate how ideas relate to faith. Support for community groups that already engage with nature was also seen as important</p> <p>This theme also captures the importance of promoting nature through political influence and policy, through local campaigns and through the media.</p>	<p>Knowledge, scouts or interest school, making new traditions, school engagement, faith schools and tying faith to subjects, working across ages. nature on your doorstep, gifts to schools and community groups.</p>
<p><b><i>Addressing structural issues</i></b></p> <p>A smaller theme focused on what can be done to address structural issues that create barriers to accessing nature, these included making it more accessible, creating more usable spaces and appropriate meeting spaces and using social media to bring this to people’s attention. In relation to ideas focused on bringing people together, the importance of having attractive events and an event program was mentioned, as well as a focus on making people feel welcome. Practical support through fundraising and other means was noted to support nature projects and to overcome issues relating to the financial cost associated with transport or equipment that limits the accessibility of nature.</p>	<p>Access work done and knowledge of it, social media, accessible and usable space, attractive events, welcome, programming, social media, accessible and usable spaces.</p>

**Table 4: High-level themes from Discussion 2 on community facilitators to engagement and connection with nature.**

The findings about the barriers and facilitators to accessing nature that were raised by workshop attendees mirrored themes present in the wider academic literature. It was notable that the group discussions had much more to say about the barriers to access. Barriers to nature accessibility and connectedness were deemed to relate to issues of practicality, accessibility, social identity and a shift in societal awareness given the increased focus on technology and the indoors. Combined, such barriers may lead to an extinction of experience (Gaston & Soga, 2020) preventing people from having the opportunity to engage meaningfully

with nature for connection and its associated benefits. In terms of religion, the findings have strong similarity to those found in literature exploring access to nature for UK Muslim communities. Edwards et al (2023) found that in these communities barriers related to exclusion by virtue of minoritised status, a lack of provision centred around collective identities, and unfamiliarity with nature spaces.

This was alongside nature being inherent to the Muslim tradition and way of life and the role of stewardship as a religious obligation, demonstrating the potential for inclusive engagement. Similarly, within a Christian context barriers have been found to focus on beliefs, whether nature is significant in current times, the role of socio-cultural contexts in impeding access and connection as well as shifts in lifestyles (Haluzá-DeLay, 2008). In line with the themes here, opportunities for engagement were significantly related to the religious commitment and opportunities within the faith tradition in terms of obligation and responsibility. Interestingly Hitzhusen and Tucker (2013) argue that a way forward is to build on the notion of stewardship across faith groups as a means of increasing nature connectedness, strongly aligning with the organic discussions held in this workshop.

Barriers to nature access were also mirrored in research exploring barriers to accessing green spaces (Ward et al., 2023). Across ethnic minority groups barriers included concerns around safety, accessibility, prejudice and fear of dogs. Relatedly recent national data had highlighted unequal access to nature with a quarter of the population not within a 15-minute walk of natural spaces with minority groups and deprived communities particularly affected (Natural England, 2026). Given that the benefits of connection and contact with nature arising from safe and accessible spaces is most pronounced in such communities, ending unequal access is essential. While national surveys such as the People and Nature Survey (Gov.UK, 2026) assess nature engagement and connection across a range of indicators (including barriers), religious belief is not one of them, showing how important this work is by exploring barriers encountered across different faith groups.

In terms of what could be done to facilitate nature connection, attendees saw a clear role for faith communities in encouraging nature connectedness. Part of this was through engaging communities by drawing on cultures, traditions and teachings through structured community events and helping remove structural issues that impede access. This is similar to the findings of Slater (2022) who looked at the role that community-based organisations play in facilitating access to green space by minority ethnic groups in the UK. This work emphasised the positive role community-based groups can play, through overcoming practical hurdles such as providing transport from the community to providing a space for social connection and socialising in nature and by being a forum through which information about green space access can be disseminated.

Robinson et al. (2023) argue that structural changes to improve accessibility for minoritised communities are needed which include the consideration of signage in different languages, more affordable pricing options particularly for larger families, and designated prayers spaces. Overall, the themes derived from this work clearly relate with issues discussed in the academic literature. Critically, some of this highlights the importance of community organisations working with other organisations, which is the basis of the Nature on Faiths project.

## 5. Summary

---

The Nature in Faiths workshop was a collaboration between the National Trust and NTU. Recently the National Trust launched its new strategy and central to this is ending unequal access to nature and inspiring more people to care and take action. Within NTU are academics who have interest in nature connection, accessibility, faith and community action. As community groups are central to understanding how people feel about nature and nature access this workshop focused on bringing together faith leaders in the region to discuss ideas from their faith that linked to nature and sustainability and used their knowledge of their communities to discuss the barriers and facilitators that impact engaging and connecting with nature.

The day long workshop was an incredibly positive experience, with faith leaders engaged, willing to share their ideas and willing to listen to others. The CoNavigator method enabled every person to share their voice and thoughts, and to discuss how their views related to others. The typographies generated were thoughtful, rich in meaning and incredibly valuable. This summary produced here is intended to give an overall synthesis of the themes produced and the issues discussed. Importantly the typographies produced by the discussion groups showed clear commonalities and enabled high level themes to be generated that revealed some clear findings.

The first is that there is commonality amongst all faiths in how they view nature. Whilst faiths have different words, ideas and representations of how nature is conceptualised in their faith, there were clear common themes running through these and those commonalities were much stronger and more evident than any differences. In many ways the time spent sharing these ideas is as important as the summary produced here. Ideas discussed by attendees clearly resonated with each other and it was clear that nature weaves through faiths in important ways. The notion of looking after and being responsible for nature clearly draws upon values underpinning many faiths.

Within these faiths nature was also inherently important, as something sacred and spiritual, a space to connect and appreciate interconnectedness and as something that sustains and restores us. Despite this there are significant issues that prevent people from accessing and engaging with nature, These include practical issues relating to accessibility and cost, and wider issues about nature not being a space that all feel is for them and societal change leading to nature being devalued and deprioritised.

It is clear that steps can be taken to facilitate engagement and connection with nature through bringing people together in nature, embedding its importance into education and culture and by making natural spaces more accessible and welcoming and increasing practical support to remove financial or transportation barriers that limit access to nature. Nevertheless, the extent of the barriers discussed shows that reducing these barriers will not be easy and will require commitment and resource.

## 6. References

---

- Berger-Tal, O., Saltz, D., Michelangeli, M., & Wong, B. B. M. (2025). Anthropogenic change and the loss of behavioural diversity. *Proceedings of the Royal Society B Biological Sciences*, 292(2060). <https://doi.org/10.1098/rspb.2025.2097>
- Billet, M. I., & Baimel, A. (2026). Ecospirituality Predicts Pro-Environmental Outcomes Across Cultures. *Environment and Behavior*. <https://doi.org/10.1177/00139165261421073>
- Earle, D., Lindvig, K.E., Hilldersdal, L. (2016). CoNavigator. Copenhagen: CoNavigator.
- Edwards, R. C., Larson, B. M., & Burdsey, D. (2023). What limits Muslim communities' access to nature? Barriers and opportunities in the United Kingdom. *Environment and Planning E: Nature and Space*, 6(2), 880-900.
- Gaston, K. J., & Soga, M. (2020). Extinction of experience: The need to be more specific. *People and Nature*, 2(3), 575–581. <https://doi.org/10.1002/pan3.10118>
- Greenpeace MENA's Green Mosques Report. (2021). Greenpeace MENA. <https://www.greenpeace.org/mena/en/green-mosques-report/>
- Gov.UK (2026). The People and Nature Surveys for England. <https://www.gov.uk/government/collections/people-and-nature-survey-for-england>
- Hall, S. (2024). Church Land and the Climate Crisis A Call to Action. <https://www.operationnoah.org/wp-content/uploads/2024/06/Church-Land-and-the-Climate-Crisis-report.pdf>
- Haluza-DeLay, R. (2008). Churches engaging the environment: An autoethnography of obstacles and opportunities. *Human Ecology Review*, 71-81.
- Hitzhusen, G. E., & Tucker, M. E. (2013). The potential of religion for Earth Stewardship. *Frontiers in Ecology and the Environment*, 11(7), 368-376.
- Ives, C. D., Kidwell, J., Anderson, C. B., Arias-Arévalo, P., Gould, R. K., Kenter, J., & Murali, R. (2024). The role of religion in shaping the values of nature. *Ecology and Society*, 29(2), 10.
- Lengieza, M. L., & Swim, J. K. (2021). The Paths to Connectedness: A Review of the Antecedents of Connectedness to Nature. *Frontiers in Psychology*, 12. <https://doi.org/10.3389/fpsyg.2021.763231>
- Lindvig, K. E., Sexton, S., Earle, D., & Hillersdal, L. (2025). Building collaborative infrastructures for an interdisciplinary higher education master's program. *Humanities and social sciences communications*, 12(1), 1-13.
- Liu, H., Nong, H., Ren, H., & Liu, K. (2022). The effect of nature exposure, nature connectedness on mental well-being and ill-being in a general Chinese population. *Landscape and Urban Planning*, 222, 104397. <https://doi.org/10.1016/j.landurbplan.2022.104397>
- Lumber, R., Richardson, M. and Sheffield, D. (2017). Beyond knowing nature: Contact, emotion, compassion, meaning, and beauty are pathways to nature connection. *PLoS one*, 12(5), p.e0177186
- Lumber, R. (2024). Ecological Peace and Character Strengths. *Peace Psychology Book Series*, 207–226. [https://doi.org/10.1007/978-3-031-66928-6\\_8](https://doi.org/10.1007/978-3-031-66928-6_8)
- Mackay, C. M. L., & Schmitt, M. T. (2019). Do people who feel connected to nature do more to protect it? A meta-analysis. *Journal of Environmental Psychology*, 65. <https://doi.org/10.1016/j.jenvp.2019.10323>
- Mayer, F. S., Frantz, C. M., Bruehlman-Senecal, E. & Dolliver, K. (2009). Why is nature beneficial? The role of Connectedness to Nature. *Environment and Behaviour*, 41, 607-643. doi: 10.1177/0013916508319745
- Natural England (2025). Local greenspaces in everyday life: Visits, quality, and barriers across different groups - NECR656. Natural England - Access to Evidence. <https://publications.naturalengland.org.uk/publication/6527150025605120>

Noticing Nature The first report in the Everyone Needs Nature series #EveryoneNeedsNature. (2019). [https://nt.global.ssl.fastly.net/binaries/content/assets/website/national/pdf/noticingnaturereport\\_final.pdf](https://nt.global.ssl.fastly.net/binaries/content/assets/website/national/pdf/noticingnaturereport_final.pdf)

Ofremu, G. O., Raimi, B. Y., Yusuf, S. O., Dziwornu, B. A., Nnabuife, S. G., Eze, A. M. & Nnajofofor, C. A. (2024). Exploring the Relationship between Climate Change, Air Pollutants and Human Health: Impacts, Adaptation, and Mitigation Strategies. *Green Energy and Resources*, 3(2), 100074–100074. <https://doi.org/10.1016/j.gerr.2024.100074>

Rhodes, C., & Lumber, R. (2021). Using the Five Pathways to Nature to Make a Spiritual Connection in Early Recovery from SUD: a Pilot Study. *International Journal of Mental Health and Addiction*. <https://doi.org/10.1007/s11469-021-00565-4>

Richardson, M., Passmore, H., Barbett, L., Lumber, R., Thomas, R., & Hunt, A. (2020). The green care code: How nature connectedness and simple activities help explain pro-nature conservation behaviours. *People and Nature*, 2(3), 821–839. <https://doi.org/10.1002/pan3.10117>

Richardson, M., Lengieza, M., White, M.P. et al. (2026). Macro-level determinants of nature connectedness: An exploratory analysis of 61 countries. *Ambio* 55, 80–100. <https://doi.org/10.1007/s13280-025-02275-w>

Richardson, M., Passmore, H-A., Lumber, R., Thomas, R., & Hunt, A. (2021). Moments, not minutes: The nature-wellbeing relationship. *International Journal of Wellbeing*, 11(1), 8-33. <https://doi.org/10.5502/ijw.v11i1.1267>

Robinson, T., Robertson, N., Curtis, F., Darko, N., & Jones, C. R. (2023). Examining psychosocial and economic barriers to green space access for racialised individuals and families: a narrative literature review of the evidence to date. *International Journal of Environmental Research and Public Health*, 20(1), 745.

Ryff, C. D. (2021). Spirituality and well-being: Theory, science, and the nature connection. *Religions*, 12(11), 914.

Slater, H., 2022. Exploring minority ethnic communities' access to rural green spaces: The role of agency, identity, and community-based initiatives. *Journal of Rural Studies*, 92, pp.56-67.

Trigwell, J. L., Francis, A. J., & Bagot, K. L. (2014). Nature connectedness and eudaimonic well-being: Spirituality as a potential mediator. *Ecopsychology*, 6(4), 241-251.

Ward, C., Palmer, A. K., Brockett, B. F. T., Costanza, R., Hatfield, J., Kubiszewski, I.,... & Willis, C. (2023). Perceptions, preferences and barriers: A qualitative study of greenspace and under-representation in Leeds, UK. *People and nature*, 5(4), 1284-1298.

Winder, B., Carvalheiro, M., Underwood, M., Antoniadis, Z., Taylor, G., Perkins, R. & Earle, D. (2025). "Don't think about a pink elephant": collaboratively exploring the notion of desistance using the CoNavigator participatory tool. *Journal of Criminal Psychology*, 15(4), 432-446.

Wood, C., Lindvig, K., Hillersdal, L., & Earle, D. (2025). Reflections on Inclusive Approaches to Research Co-Design and Participant-Led Analysis: The Potential of CoNavigator. *Journal of Participatory Research Methods*, 6(4).

Zeng, Q., Yang, Z., Chen, Z. & Chen, P. (2025). The relationships between nature connectedness, nature contact, and positive psychological outcomes: A meta-analysis. *Journal of Environmental Psychology*, 105: 102675. <https://doi.org/10.1016/j.jenvp.2025.102675>

