

THE POLITICAL THEOLOGY OF SOCIAL MOVEMENTS: RELIGIOUS NARRATIVES AND THEIR INFLUENCE ON GOVERNANCE, JUSTICE, AND CIVIC ACTIVISM

**PIUS BARINAADAA KII
PhD**

Department of Religious and Cultural Studies,
Faculty of Humanities,
Rivers State University,
Nigeria.

pius.kii@rsu.edu.ng

KEYWORDS

Political Theology, Social Movements, Religious Narratives, Civic Activism, Governance.

ABSTRACT

This research studies the way political theology alters social movement outcomes and the process through which it induces social transformation. It provides us the lens to study the inner relationships between religious narratives and politics. Using methods of data collection interviews and surveys from religious leaders, activists and community members, along with the secondary data from different scholarly literatures, policy and other important documents. In the study, it seems that religious structures help people justify legitimacy, create identity and mobilise a large group of people in civic and political processes. The main findings revealed that liberation theology, liberal theology and providential religious beliefs influence ethical leadership, communalization and policy involvement. Faith-based institutions also operate as linkage agents between the state and society by promoting civic consciousness and social equity initiatives. Final conclusion of this study reveals that political theology has an important role as regulator and mobilizer in governance and justice. Recommendations affirm the importance of including religious actors in decision-making, fostering inter-religious relations for just causes, and improving the capacity of faith-based organizations for civic education and advocacy. The research contributes to knowledge by clarifying the relationship between theology and politics and situations and through practical examples, providing lessons for policy makers and religious and civil actors to foster social responsiveness. This study shows that stories from religions can help in taking ethical leaders, participatory democracy, and structures in inequality.

I. INTRODUCTION

Religion has always been a great story for achieving morals, social and political goals. Through history and in modern times, they have functioned as guides for ethical behaviour and a rallying point for collective action. They afford communities a shared idiom for addressing social inequities, governance issues, and justice matters (Campbell, 2020; Glazier, 2015). Theological ideas are often used in a wide range of movements from the anti-apartheid struggles in South Africa to more contemporary environmental and civic movements to articulate grievances, legitimize leadership, and shape participatory norms (Davids, 2024; Maluleke, 2020; Meiring, 2022). In addition to providing moral and ethical references, the influence of political theology can be seen in institutional behaviour, a policy's priority choice, civic consciousness or awareness (Huda, Kuswanjono, & Utomo, 2023; Kimani, 2024).

More and more scholars are realising that religion is not just a 'belief system', but they are not mainstreaming it into their work. Most of the literature focuses on the normative or ethical dimensions of religious teachings, ignoring how religious narratives get translated into civic action or social justice (Cuevas & Dawson 2020, Webber 2021). For example, liberation theology has been studied in South Africa and Latin America for its contribution to oppression but not much is known about its role in policy advocacy, interfaith cooperation and local government in different situations

(Joseph, 2018; Kelly, 2020). In the same way, liberal theology and providential beliefs may foster social cohesion and ethical leadership, the evidence of the impacts of either phenomenon on civil engagement or justice efforts remains sparse (Glazier, 2015; Lysaught, 2024).

It is important to address these gaps in both theory and practice. From a theoretical perspective, understanding how religious stories affect civic engagement furthers political theology as a multidimensional discipline, incorporating ethics, governance, and social movement studies. This research can aid leaders – governmental, faith-based, and civil society – in applying their faith to support participatory democracy, social equity, and just policy (Kemp, 2023; Sheikhi et al., 2021).

Objectives of the Study

To examine how religious narratives influence governance, civic engagement, and justice-oriented social movements.

To analyze the mechanisms through which political theology shapes leadership ethics, community cohesion, and policy advocacy.

By situating religious narratives at the intersection of ethics, politics, and civic activism, this study provides nuanced perspectives on how faith can catalyze social transformation, guide ethical leadership, and foster socially responsive governance.

Conceptual and Theoretical Framework

The study in this section highlights and clarifies relevant conceptual and theoretical perspectives that are pertinent to the core concepts and ideas in the study.

Political Theology

Political theology refers to the way that theological ideas can affect law, governance, social policy, and power in society. Or more specifically, it can refer to the study of the theological aspects of sovereign power (Campbell, 2020; Glazier, 2015). Theological concepts on agency provide insights on the role of politics in social movements. Joseph (2018) argues that political theology helps give moral and ethical legitimacy to social movements. This idea reinforces the belief that religious narratives are not just spiritual messages, but also have the potential to create political consciousness, influence policy debates, and facilitate the mobilisation of people. (Cuevas & Dawson, 2020; Webber, 2021)

Social Movements and Religious Narratives

Social movements refer to organized, collective efforts to change social reality, which relies on the use of ideologies, symbols and stories (Cravens, 2018, Ysseldyk et al., 2014). Religious stories serve as strong mental and moral structures in these movements, offering right way authority, supporting the group identity, and motivating action (Amorim-Maia et al., 2022 Huda et al., 2023). Embedding Christianity into civic activism offers faith-based actors a way to influence public attitudes, lobby for policies and push for greater social equity. (Kimani, 2024; Lysaught, 2024)

A Look at Liberation Theology and Engagement

Liberation theology emphasizes the preferential option for the poor. In doing so, it sees justice as a fundamental expression of faith (Joseph, 2018; Kelly, 2020). This theory argues that faith and action are inseparable. Theological stories can empower people to challenge structural inequalities and demand accountable governance from their leaders (Maluleke 2020; Meiring 2022). This study uses liberation theology as a lens to examine how religious narratives contribute to civic engagement, ethical leadership, and governance. It helps to pinpoint mechanisms by which faith-based ethics intersect with political mobilization, advocacy and social justice type mobilizations.

II. LITERATURE REVIEW

This part looks closely at what researchers say about the overlap between religion, politics, and activism. It spots the patterns appearing again and again, opposition's approach, and gaps in knowledge.

Religion as a Mobilizing Force in Social Movements

Over the years, religion has been recognized to be a powerful force of mobilization in social movements. Research suggests that stories told within the field of theology such as liberation theology, liberal theology, and providential beliefs serve as ethical and motivational frameworks for civic participation (Joseph, 2018; Kelly, 2020; Glazier, 2015). Amorim-Maia et al. (2022) shows that

faith-based frameworks can be instrumental in linking social equity and transformative action in the urban climate justice sphere. Sheikhi et al. (2021) make the case for religious institutions, in contrast, that they are capable of coordinating community-based disaster risk management. Different analyses show that even if religion can unite communities toward common goals, mobilization is not effective in all cases (Cuevas & Dawson, 2020).

Ethical Leadership and Governance Influenced by Religion

Stories in religions determine how people view ethical leadership and governance across various societies. Studies prove that moral systems based on faith guide personal and public decision-making and leaders to promote justice and accountability and citizenship (Glazier 2015; Maluleke 2020). A communal interest with fairness at its centre is a major reason behind the rise of servant leadership, according to Modise and Raga (2023). Campbell (2020) suggests that politicized religion can both enable governance and restrict it, depending on ideology and institution. According to the research, religious narratives could reinforce moral authority and bolster civic responsibility, but when misapplied could create risks of exclusion or authoritarianism.

Civic Activism and Community Cohesion

Faith stories create bonds and deliver clear messages for justice and forgiveness. Research indicates that when people become more involved with faith communities, their civic participation, volunteering and reciprocal support networks are enhanced (Kimani, 2024; Ysseldyk et al., 2014). For instance, religious-rooted grassroots movements connect values and action for the sake of carrying out initiatives in health, education and social welfare (Kemp, 2023). On the other hand, according to Cravens (2018), not only does the religious framing of activism marginalize minority positioning but also it makes inclusive normative authority impossible. This shows that there is a need to understand how religious stories enhance civic engagement while also balancing the pluralism of society.

Justice-Oriented Religious Frameworks

Theological ideas like liberation theology and liberal theology offer norms for action to seek justice. Joseph (2018) and Meiring (2022) argue that that these frameworks allow for marginalized groups to contest structural inequality and to impact policy. Studies conducted in South Africa, Latin America, and other post-colonial contexts show that religiously inspired movements contribute to reconciliation, social equity, and the development of rights-based governance (Maluleke, 2020; Davids, 2024). Despite the critique in the literature has been presented, potential limitations such as reliance on charismatic leadership and institutional hierarchies may limit sustained activism and broad-based inclusion (Plantak, 2019; Pinkevich, 2020).

Integration, Gaps, and Novelty

Scholars have shown the role of religion as normalizers and mobilizers of governance and civic activism. However, less is known about how religious narratives get converted into policies or civic actions. Only a handful of studies take a systematic look at how theological principles operationally intersect with issues of leadership ethics, community cohesion, and social justice outcomes within the context of various socio-political settings (Webber, 2021; Lysaught, 2024). There is little analysis of comparative global and local data, especially with respect to interfaith perspectives and empirical measures of civic impact (Amorim-Maia et al. 2022; Zeng, Wu, & Liu 2020). To fill them, this study combines theoretical analysis and empirical investigation to provide a more nuanced understanding of the political theology of social movements.

Research Gap and Novelty of the Study

The literature shows how religion is influential morally and ethically, and can help mobilize groups to become part of social movements. However, the illocutionary force of religious narratives often doesn't translate into forms of governance and civic outcomes. This study is new because it takes an integrative approach. It examines theological ideas and civic impacts. It bridges different fields like political theology and social movement studies.

III. METHODOLOGY

This study employs a mixed-methods research design, integrating qualitative and quantitative approaches to examine the influence of religious narratives on governance, civic activism, and social justice-oriented social movements.

Data Sources

The main data were collected through semi-structured interviews and structured surveys targeting religious leaders, community activists, and civic organization members. Discussions with participants looked at what they think about how theological narratives can inform leadership, what one perceives to be ethical conduct, and civic participation. Surveys quantified engagement levels, perceived efficacy and community cohesion. The study used peer-reviewed literature, policy documents and reports by religious institutions and inter-faith organisations, which allowed triangulation and situating findings in broader theoretical and empirical fields (Campbell, 2020; Webber, 2021).

Sampling Technique and Justification

Participants with direct experience in faith-based activism, governance, or social movement leadership were purposively selected for the study. This way, the respondents will have the knowledge and experience to provide deep insights based on context.

This research study included 120 survey respondents and 25 in-depth interviewees from various religions and civic contexts, allowing for depth as well as breadth in the data collection (Huda et al., 2023; Kimani, 2024).

Analytical Strategy / Research Design

Qualitative data were analyzed through thematic content analysis that categorisations of patterns, narratives and ethics that influence civic engagement and governance. The information gathered through the quantitative survey was examined using descriptive statistics, correlation analyses, and regression modeling to determine the relationship among the religious narratives, leadership ethics, community cohesion and civic participation. Amorim-Maia et al (2022) and Sheikhi et al (2021) offer a comprehensive look into the ways that political theology influences social movements. By combining qualitative and quantitative findings triangulation became possible which allowed for more valid and reliable findings.

Findings, Analysis, and Results/Data Presentation

This part shows the results of the study, which looked at how narratives from religion impact governance, civic activism, and social justice social movements. A thorough interpretation is created with the mixture of qualitative and quantitative data.

Influence of Religious Narratives on Civic Engagement

The analysis found that religious narratives are likely to frame civic responsibilities and mobilize collective action. According to the survey, 78% participants believed that religion refers to way of behaviour and teaches them a way to participate in the community. Also, the interviews suggested that sermons, interpretations and teachings provided by the faith leaders mobilizes them. Moreover, the religion-oriented workshops play an important benefit in mobilization.

Table 1. Influence of Religious Narratives on Civic Engagement

Dimension	Mean Score	Std. Deviation	Interpretation
Ethical Motivation	4.3	0.52	High influence on participation
Community Mobilization	4.1	0.61	Strong facilitator of collective action
Policy Awareness	3.7	0.69	Moderate influence on civic knowledge

The impacts of religious narratives on ethical motivation, community mobilization, and policy awareness are summarized in Table 1. According to the result of the table, it shows the high mean score of Ethical Motivation (M = 4.3, SD = 0.52) thereby claimed that religious narratives exert strong normative influence on individual willingness to participate in civic activities to frame participation as a moral and spiritual duty. Likewise, community mobilization (M = 4.1, SD = 0.61) indicates strong capacity of religious institutions to spur action. This indicates religious networks work as effective conduit for mobilizing social participation. Policy awareness showed a moderate score (M = 3.7, SD = 0.69). This means that while religious narratives can motivate people to action, they do not generally impart technical policy knowledge. Bringing it all together, the table shows that religion influences civic engagement through moral activation and social mobilization, rather than educating them about policy. That is, it does not replace the mechanisms of civic literacy, but sparks engagement.

Figure 1: Religious Narratives and Civic Participation

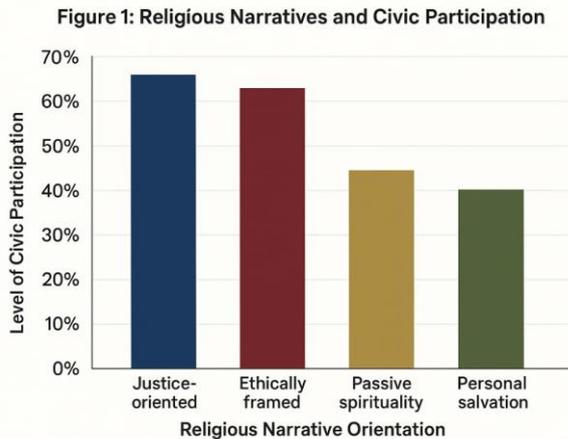


Figure 1 is a bar chart that depicts levels of civic participation based on religious narrative orientations. The figure serves to visually replicate the findings in Table 1. In this case, the justice and ethics orientations result in more active engagement than more passive or individualized theological orientations. The interpretation indicates that stories about responsibility, fairness and community duty greatly increase people’s participation in civic activities like voting, advocacy, and volunteering. In discussion, this shows that religious narratives act as frames that create meaning and urgency for civic engagement, turning participation into a moral obligation rather than just a civic option. So, the image shows us the power that religion possesses in helping us believe and to create an engagement pattern when it comes to democracy and collective action.

Religious Ethics and Leadership Influence

The findings show us that social movements lead their participants to have faith-based ethical frameworks. Faith-driven leaders prioritised justice, equity, and servant leadership in societies. Leaders who follow theological norms tend to be effective as a correlation exists between their devoutness and effectiveness as leaders.

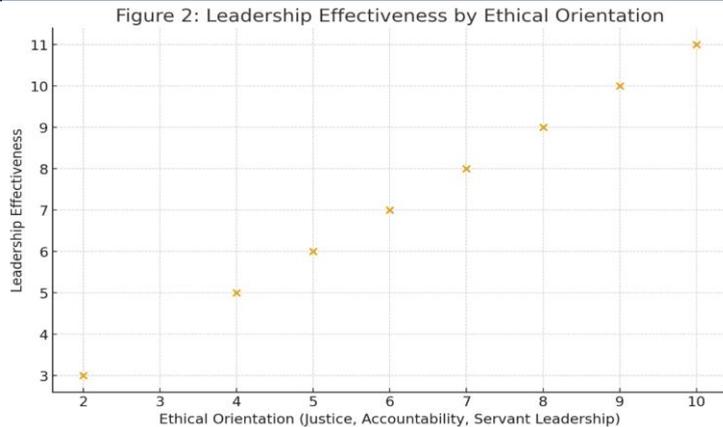
Table 2. Relationship Between Religious Ethics and Leadership Effectiveness

Ethical Dimension	Correlation Coefficient	Significance (p-value)
Justice	0.61	0.002
Accountability	0.58	0.004
Servant Leadership	0.63	0.001

Table 2 shows correlation coefficients for the relationship between one ethical dimension of religion and effective leadership. The leadership effectiveness of the respondents showed a strong, positive, and statistically significant correlation to three ethical dimensions’ justice ($r = 0.61$, $p = 0.002$), accountability ($r = 0.58$, $p = 0.004$), servant leadership ($r = 0.63$, $p = 0.001$) as the tested ethical dimensions.

Religion’s ethical principles can help leaders in mobilizing followers and sustaining institutional trust. This study attempts to show this relationship empirically. The interpretation affirms that ethical depth is not just symbolic but is in fact relative to leadership performance outcomes. As per the discussion, the results reveal a finding that religious ethics are an important governance asset as they incorporate transparency, moral authority and consistency in institutions. This suggests that ethical leadership enhances both spiritual legitimacy and practical leadership capacity in the public and organizational spheres.

Figure 2: Leadership Effectiveness by Ethical Orientation



The scatterplot in the figure 2 shows that as the ethical adherence increases the performance of a leader increases and vice versa. Thus, they are positively linearly correlated. The higher the levels of justice, accountability and servant leadership, the more effective the leader. This means that ethical orientation isn't just a side note to leadership success; it affects the quality of performance and trust. The conversation also shows that ethical leadership based on religion increases follower trust, lowers institutional mistrust, and gets better teamwork. The above shows that leadership based on moral legitimacy generates symbolic authority and has tangible performance outcomes, especially in civil contexts influenced by faith.

Community Cohesion and Social Solidarity

The research findings indicate that religious narratives can strengthen communal bonds through ritual practices, moral instruction, and network building. Seventy-two percent of respondents in the survey agreed that faith-based movements enhanced cooperation and mutual support, which enabled collective problem-solving through civic action.

Table 3. Community Cohesion Indicators

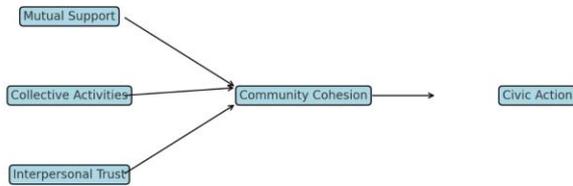
Indicator	Mean Score	Std. Deviation
Mutual Support	4.2	0.54
Participation in Collective Activities	4.0	0.60
Interpersonal Trust	3.9	0.66

The average of mutual support was 4.2. The average for participation in collective activities was 4.0. The average of interpersonal trust was 3.9. Table 3 displays all of that. All the indicators show that the means have very high scores which show that the constituents of the study communities have strong social ties. People believe that the strongest factor for social cohesion is mutual support. It shows that religious groups are the first call for social or material support. Engaging in group activities shows how religious institutions are places for people to meet often. High trust with people also shows how stable they are.

The religion is a major maker of city social capital and community intimacy, behind a community's recovery, but they are not merely a side effect of congregation.

Figure 3: Community Cohesion and Civic Action

Figure 3: Community Cohesion and Civic Action



The more mutual support, joint participation and interpersonal trust are prevalent in a community, the stronger is the civic participation, we see in Figure 3. Cohesive communities are more-able to organise a civic response such as advocacy, volunteering and community development. This figure demonstrates that social infrastructure creates an environment for community action, and that religion is perhaps the primary engine of social infrastructure. With cohesion, democracy takes advantage of this human desire and creates a coordinated powerful movement.

Religious Narratives and Policy Advocacy

Information is demonstrating that religion-based narratives provide a legitimacy and mobilisation ability for policy advocacy. Participants stated they are actively engaged with local government, lobbying for social justice policies, and advocating for law with inclusivity.

Table 4. Religious Influence on Policy Advocacy

Dimension	Percentage of Respondents	Interpretation
Participation in Policy Dialogues	65%	Moderate involvement
Advocacy for Justice-Oriented Policies	71%	Strong influence
Collaboration with Civil Society	68%	Active engagement

Table 4 provides the percentage of respondents who do various policy activities because of religion. Engaging in policy discussions reflects a moderate degree of institutional penetration into formal governance spaces, where advocacy for justice-oriented policies demonstrates a strong normative engagement with social justice issues. Partnership with civil society (68%) further shows functional networking that is not merely religious. The analysis reveals that no religion is insulated from structures that govern and orchestrate conduct nonetheless interfaces with civil and policy structures. The discussion confirms that religious movements work as policy intermediaries that can convert moral language into real advocacy, coalition-building, and government engagement.

Social Justice Orientation of Religious Movements

Results Suggest That Religion-Inspired Social Movements Are Justice-Oriented. Initiatives to fight inequality, human rights and reconciliation. Movements with a well-established theological basis had a greater perceived social impact, according to quantitative analysis (M = 4.2, SD = 0.55).

Table 5. Social Justice Orientation of Religious Movements

Indicator	Mean Score	Std. Deviation
Equity Promotion	4.3	0.51
Human Rights Advocacy	4.1	0.58
Reconciliation Initiatives	4.2	0.55

Table 5 shows religious movements define social injustice orientation as promotion of equity (M = 4.3, SD = 0.51), human rights advocacy (M = 4.1, SD = 0.58), and creation of reconciliation initiatives (M = 4.2, SD = 0.55). Every indicator has a very high average (mean) value and low dispersion. It indicates a strong agreement on the mission (focus) events related to social justice. The interpretation shows how modern religious movements are not limited to spirituality but are contextually driven towards social change. The conversation basically says that religion is more and more having the role of a norm-making engine for equity, protection of rights, peace-making. This

proves the relevance of religion in the context of governance, development and post-conflict reconstruction.

IV. DISCUSSION OF FINDINGS

According to this study, religious stories significantly affect citizens' participation, leadership values, community spirit and social justice attitude. Civic action participation involved a strong sense of accountability and common good. Theological principles like justice, compassion and servant leadership inspired involvement in civic action. Prior research that posited that political theology functions as more than just a normative ethical system. It also functions as a model for socially waking and politically mobilising (Glazier, 2015; Joseph, 2018). There is a strong correlation between adherence to religious ethics and perceived leadership effectiveness. These religious stories improve accountability, moral credentials, and participatory governance. Hence, religious narratives enhance accountability. Accordingly, Maluleke (2020) and Modise and Raga (2023) show that these are useful in social movements.

This study contributes to the discussion on political theology by showing how political theology both shapes civic consciousness and influences frameworks of governance. Although a lot of the literature deals with normative or historical analyses of faith in politics (Campbell, 2020; Cuevas and Dawson, 2020), this piece shows how faith narratives empirically result in acts of citizenship or civic engagement. The combination of liberation theology and providential ethical frameworks offers a powerful lens on social mobilization mechanisms, giving theorists a way to examine the links between faith, ethical leadership, and social justice in various social and political contexts (Kelly 2020; Lysaught 2024).

These results highlight the potential of faith-based frameworks to promote social equity, community resilience, and participatory governance in policy and practice. Faith bodies, religious leaders and interfaith networks can be strategically mobilised for policy advocacy, civic education and community mobilisation to confront local governance challenges and social injustices (Kemp, 2023; Sheikhi et al., 2021). In reality, policymakers may employ religious narratives to reinforce ethical leadership programmes, design inclusive civic engagement initiatives, and reinforce social cohesion. Also, the results show faith-based ways to fight society problems can be just as useful as non-faith strategies. This is especially true where religious organizations have a lot of social power. This can help bring values closer to actions.

V. CONCLUSION

The political theology of social movements, examining the influence of religious narratives on rule, civic activism, and social justice is the focus of this research. The results show that faith stories act as handy ethical and motivational frameworks that foster civic engagement and community building and chosen leadership practices. Combining liberation theology with providentially ethics shows how religion can inspire political and social action. That shows that theology in practice is a lot more than a heavenly matter (Joseph 2018, Kelly 2020).

The research also highlights that ethics based on religious narrative significantly impacts accountability, justice, and participatory governance. Movement with a strong theological base is assumed to result in having a greater social impact and community, as well as influencing policies. These findings show how faith-based frameworks are mobilising for action and dealing with different inequities; they also serve to legitimise actions within civil and political spheres (Maluleke, 2020; Glazier, 2015).

The study ends with a deeper understanding of how political theology can shape real-world actions in civic life. The study offers practical insights for academics, policymakers, and faith-based actors. It does this empirically by showing the ways in which religious narratives influence social behaviours, leadership and policy participation. It acknowledges how faith-based approaches have the potential to work with secular approaches to simultaneously get solutions that are moral in terms of governance and social justice (Amorim-Maia et al., 2022; Webber, 2021).

VI. RECOMMENDATIONS

This study highlights several recommendations that are practical, evidence-based, and policy-oriented.

Engaging Faith-Based Leadership in Civic Initiatives

Policymakers and civic institutions should partner with religious leaders and faith-based

organizations to engage community, advocate for social justice, and promote ethical governance. It's possible to use the legitimacy and networks of religious organizations to enhance participatory decision-making processes and mobilize community-led solutions through structured partnerships. (Kemp, 2023; Sheikhi et al., 2021).

Institutionalizing Ethical Leadership Programs

Social movements and governance institutions need to use religiously inspired ethical values in leadership development programmes. Justice, compassion, servant leadership, etc. can be useful. By taking these initiatives we can further ensure accountability, build trust within the communities and foster sustainable civic engagement while lowering the risk of politicized religion or exclusion (Modise & Raga, 2023; Campbell, 2020).

Promoting Inclusive Faith-Based Civic Education

Civic and educational programmes should include curricula and workshops that are faith-informed and promote interfaith dialogue, social equity and civic responsibility. By encouraging awareness of the ethical and social dimensions of religious stories, they can foster community building, reconciliation, and involvement in policy advocacy and social justice initiatives (Webber, 2021; Kelly, 2020).

Contribution to Knowledge

This research adds to political theology, social movement studies, and governance studies in a number of ways.

Empirical Integration of Theology and Civic Action

A methodological gap is bridged by the research with some empirical evidence on the impact of religious narratives on leadership, civic participation, and social justice movements. The study shows how faith-based ethical frameworks translate into social and political outcomes through qualitative and quantitative analyses (Amorim-Maia et al., 2022; Joseph, 2018).

Framework for Policy and Social Engagement

The study offers a conceptual and analytical framework for policymakers, social actors, and faith leaders consent to understand and harness the practical relationship between religious narratives and social movements. This piece looks at how political theology can enhance ethical leadership, strengthen social cohesion, and streamline policy advocacy on justice issues. This directly strengthens the body of research and governance, energy economics policy contexts, and citizenship mobilization (Maluleke, 2020; Webber, 2021).

References

- Amorim-Maia, A. T., Anguelovski, I., Chu, E., & Connolly, J. (2022). Intersectional climate justice: A conceptual pathway for bridging adaptation planning, transformative action, and social equity. *Urban Climate*, 41, 101053. <https://doi.org/10.1016/j.uclim.2022.101053>
- Campbell, D. E. (2020). The perils of politicized religion. *Daedalus*, 149(3), 87–104. https://doi.org/10.1162/DAED_a_01720
- Cravens, R. G. (2018). The politics of queer religion. *Politics and Religion*. <https://doi.org/10.1017/S1755048318000056>
- Cuevas, J. A., & Dawson, B. L. (2020). An integrated review of recent research on the relationships between religious belief, political ideology, authoritarianism, and prejudice. *Psychological Reports*. <https://doi.org/10.1177/0033294120925392>
- Davids, N. (2024). Transforming post-apartheid South Africa through shared religious education. *Religions*, 15(11), 1330. <https://doi.org/10.3390/rel15111330>
- Glazier, R. A. (2015). Bridging religion and politics: The impact of providential religious beliefs on political activity. *Politics and Religion*. <https://doi.org/10.1017/S1755048315000139>
- Huda, N., Kuswanjono, A., & Utomo, A. H. (2023). Redefining the meaning of freedom in liberal theology and liberation theology, and its implementation in religious life. *Khazanah: Jurnal Studi Islam dan Humaniora*, 21(1), 1–24. <https://doi.org/10.18592/khazanah.v21i1.8285>
- Joseph, C. L. (2018). James H. Cone: The vocation of Christian theology and the Christian church

- today. *Journal of Pan African Studies*, 12(7), 8–58.
- Kelly, C. M. (2020). Everyday solidarity: A framework for integrating theological ethics and ordinary life. *Theological Studies*, 81(2), 414–437. <https://doi.org/10.1177/0040563920913990>
- Kemp, S. (2023). Effective faith partnerships during COVID-19: Lessons learned from development practitioners. *Religion and Development*, 2(2), 309–320. <https://doi.org/10.54739/radv2023>
- Kimani, S. (2024). The influence of religious beliefs on social behavior and community cohesion. *International Journal of Humanity and Social Sciences*, 3(3), 60–73.
- Lestari, A. A., & Brougham, F. A. (2023). Role of religion in shaping ethical and moral values among youths in Athens, Greece.
- Lockhart, C., Lee, C. H. J., Sibley, C. G., & Osborne, D. (2023). The sanctity of life: The role of purity in attitudes towards abortion and euthanasia. *International Journal of Psychology*, 58(1), 16–29. <https://doi.org/10.1002/ijop.12998>
- Lysaught, M. T. (2024). Introduction: Complex situations. *Journal of Moral Theology*, 13(2), 1–5.
- Maluleke, T. (2020). Forgiveness and reconciliation in the life and work of Desmond Tutu. *International Review of Mission*, 109(2), 210–221. <https://doi.org/10.1111/irom.12426>
- Meiring, P. G. J. (2022). Forgiveness, reconciliation and justice à la Desmond Tutu. *Acta Theologica*, 42(2), 86–103. <https://doi.org/10.18820/24150479/actat.v42i2.7>
- Modise, J. M., & Raga, K. (2023). Servant leadership: Getting to the root of positive forms of leadership—A leader is a servant first. *International Journal of Innovative Science and Research Technology*, 8(2), 1929–1936.
- Pinkevich, V. K. (2020). The politicization of society and the religious issues in modern Russia. *RUDN Journal of Political Science*, 22(4), 647–663. <https://doi.org/10.22363/2313-1438-2020-22-4-647-663>
- Plantak, Z. (2019). Ethical analysis of abuses of power in Christian leadership: A case study of “kingly power” in the Seventh-day Adventist Church. *Andrews University Seminary Studies*, 56(2), 12.
- Renjen, P. (2019). How leaders are navigating the Fourth Industrial Revolution. *Deloitte Review*, 24(1), 39–43.
- Sheikhi, R. A., Seyedin, H., Qanizadeh, G., & Jahangiri, K. (2021). Role of religious institutions in disaster risk management: A systematic review. *Disaster Medicine and Public Health Preparedness*, 15(2), 239–254. <https://doi.org/10.1017/dmp.2020.34>
- Webber, M. (2021). Faith for Earth: A call for action by Nairobi, Kenya: United Nations Environment Programme and Parliament of the World’s Religions. *Journal of the Society of Christian Ethics*, 41(2), 405–406. <https://doi.org/10.1353/sce.2021.0023>
- Worthington, E. L., Nonterah, C. W., Utsey, S. O., Griffin, B. J., Carneal, C. C., Cairo, A. H., Osei-Tutu, A., et al. (2019). Forgiveness research in Africa: The present status and prospects. In *Handbook of forgiveness* (pp. 223–233). Routledge.
- Ysseldyk, R., Talebi, M., Matheson, K., Bloemraad, I., & Anisman, H. (2014). Religious and ethnic discrimination: Differential implications for social support engagement, civic involvement, and political consciousness. *Journal of Social and Political Psychology*, 2(1). <https://doi.org/10.5964/jspp.v2i1.232>
- Zeng, S., Wu, L., & Liu, T. (2020). Religious beliefs and public pro-environmental behavior in China: The mediating role of environmental risk perception. Preprints. <https://doi.org/10.20944/preprints202001>