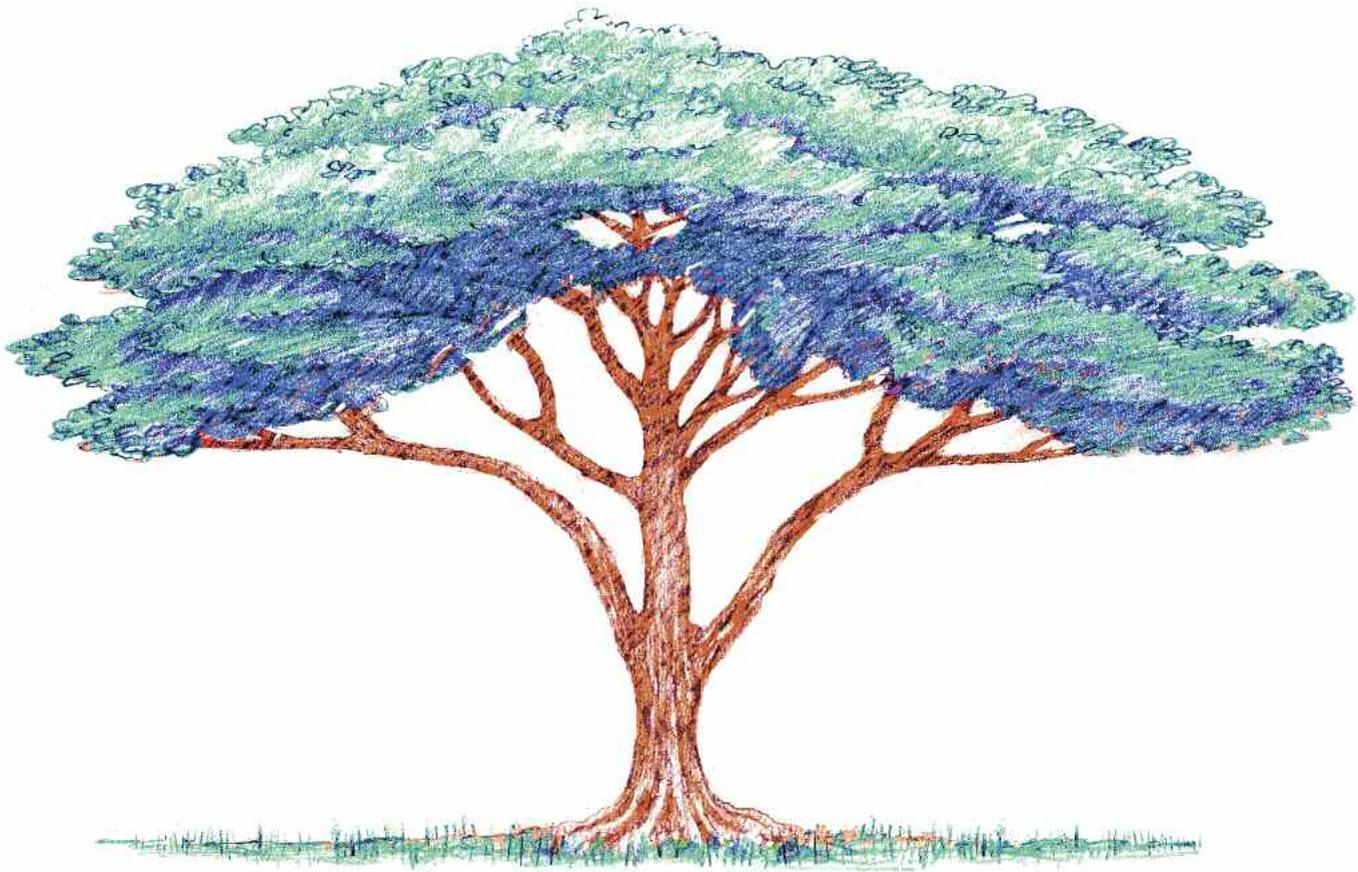


MANY HEAVENS
ONE EARTH
OUR
CONTINENT



AFRICAN FAITH COMMITMENTS
FOR A LIVING PLANET

MANY HEAVENS, ONE EARTH, OUR CONTINENT



The first law of our being is that we are set in a delicate network of interdependence with our fellow human beings and with the rest of God's creation.

Archbishop Desmond Tutu, God Has A Dream

Editors: Alison Hilliard and Susie Weldon,
Alliance of Religions and Conservation, September 2012
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AFRICAN FAITH COMMITMENTS FOR A LIVING PLANET

Launched at the Desmond Tutu Conference Center,
All Africa Conference of Churches,
Nairobi, Kenya,
on 18 September 2012



Africa Biodiversity Collaborative Group
www.abcg.org



ARC



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We give you thanks, most gracious God, for the beauty of the earth and sky and sea; for the richness of mountains, plains, and rivers; for the songs of birds and the loveliness of flowers. We praise you for these good gifts and pray that we may safeguard them for our posterity. Grant that we may continue to grow in our grateful enjoyment of your abundant creation, to the honour and glory of your name, now and forever.

The Book of Common Prayer (1549)



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Faith groups and secular partners from sub-Saharan Africa gather in Nairobi in March 2011 at ARC's meeting to discuss drawing up long-term action plans on the environment



The earth is the Lord's, and everything in it, the world, and all who live in it.

Psalm 24:1

The earth is green and beautiful, and Allah has appointed you his stewards over it. The whole earth has been created a place of worship, pure and clean.

Hadíth

Thou art the dark-blue bee; Thou art the green parrot with red eyes; Thou art the thunder-cloud, the seasons and the seas. Thou art beginningless and all-pervading. From Thee all the worlds are born.

Svetasvatara Upaníshad IV.4



PREFACE

From HRH The Prince Philip, Duke of Edinburgh, Founder of ARC

BUCKINGHAM PALACE

I am very pleased to know that ARC, in conjunction with its members, is developing long term plans to take forward their commitment to care more effectively for the earth's natural environment.

The fact that the majority of the world's faiths ascribe the creation of the world to an all-powerful deity, implies that the leaders and followers of each faith have a moral responsibility for the continued well-being of our planet, and particularly for its natural environment. In recent times it has become apparent that the sheer size of the human population, and its consequent increasing demand for natural resources, is seriously threatening the future health of our planet and the welfare of all life on earth.

I am well aware of the excellent work undertaken by the faith communities ever since the first encounter between conservationists and the leaders of the major faiths at Assisi in Italy, in 1986, but it is only too evident that, in spite of the commendable efforts of the members of ARC, the situation facing us today is even more critical.

I am happy to commend this very important initiative, and I am confident that it will make a significant difference to the quality of life on earth in the long term.

A handwritten signature in blue ink, appearing to read "Philip". The signature is stylized and written in a cursive hand.



MESSAGE FROM THE SECRETARY GENERAL

PUTTING OUR FAITH IN A BETTER FUTURE

The search for a sustainable and just future, not just for humanity but for all life on Earth, has become one of the most pressing issues of the 21st century. One response has been the growth of inter-governmental meetings such as the various huge meetings on climate change, including Copenhagen in 2009 and Durban in 2011. In 2012 we saw the United Nations Conference on Sustainable Development in Rio – known as Rio +20 in honour of the 1992 Earth Summit which helped launch so many new movements.

Sadly, these have largely failed to deliver on their high hopes and expectations, throwing the light more fully on to the growing role of civil society as perhaps our greatest hope for the future. The rising number of non-governmental organisations (NGOs) and the increasing role of the world's major faiths are two significant movements which have come to the fore in recent years.

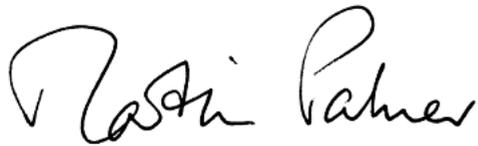
The involvement of the major faiths in practical action on environmental and development issues is of vital importance. First, because the faiths are the oldest and thus most sustainable organisations in the world and are trusted by the people. And second, because when the faiths become active, then they can show the political world what can be achieved through partnerships with civil society.

The faiths are also in touch with people at every level of society and often are the only group that the poorest and most vulnerable people trust. It is these people on whom the burden of environmental destruction and change is falling most heavily and yet who rarely have the opportunity to be heard.

This is why the many long-term plans outlined here from the key Christian, Muslim and Hindu traditions of sub-Saharan Africa are so important and so vital to the sustainable

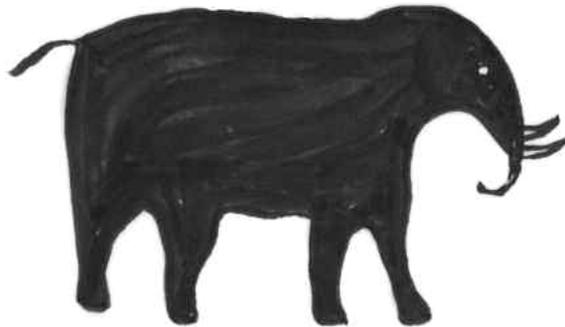
future of the region. They are inspiring, they are achievable and they could be turning points for entire communities. These long-term commitments of the faiths will, we hope, call forth commitments from other significant groups concerned with these issues, such as NGOs, governments, foundations or inter-governmental organisations.

For the first time ever, the key faiths of much of sub-Saharan Africa are setting out their vision of a better future. We invite you all to walk beside them as they set off on this great adventure.

A handwritten signature in black ink that reads "Martin Palmer". The script is fluid and cursive, with the first letter 'M' being particularly large and stylized.

Martin Palmer

Secretary General, Alliance of Religions and Conservation (ARC)



INTRODUCTION

BACKGROUND

The Alliance of Religions and Conservation was founded by HRH Prince Philip in 1995. ARC is a secular body helping the world's major religions develop environmental programmes based on their own core teachings, beliefs and practices. It also helps secular environment groups work with the faiths to protect the natural world.

Since 1995, ARC's work with the world's 11 major faiths on environment programmes has brought partnership with diverse groups from WWF International, Conservation International, the World Bank, the Norwegian Government and the United Nations Development Programme UNDP.

In December 2007 ARC, supported by the UNDP, launched a new programme to work with the faiths to tackle climate change and environmental issues. The faiths were asked to consider how they could develop Long-Term Commitments for a Living Planet which would shape the behaviour and outlook of the faithful for generations to come.

At a meeting in November 2009 in Windsor Castle, hosted by HRH The Duke of Edinburgh and the Secretary General of the United Nations, His Excellency Ban Ki-moon, leaders from nine of the world's major faiths – Baha'ism, Buddhism, Christianity, Daoism, Hinduism, Islam, Shintoism and Sikhism – committed to long-term practical action to save the environment.

This was the first major, internationally co-ordinated commitment by the religions to the environment and delivered scores of practical initiatives, from pioneering solar power for India's Sikh gurdwaras which feed 30 million people every day to the greening of religious buildings and eco tourism policies for pilgrimages – still the world's biggest travel events.

LONG-TERM COMMITMENTS IN AFRICA

UN Assistant Secretary-General, Olav Kjørven, described it as “potentially the biggest civil society movement on climate change in history” and “the biggest mobilisation of people and communities that we have ever seen on this issue.” With this came a new recognition that faith leaders have a crucial role to play in protecting our planet.

Nowhere is this more true than in Africa – where more than 90% of the Continent’s population describe themselves as either Christian or Muslim. For example, out of a population of 819 million people in sub-Saharan Africa, 470 million are Christian and 234 million are Muslim. Moreover, faith leaders are figures of huge influence and trust, often trusted where politicians, governments and military leaders are not. They are key to the challenge of changing perceptions and behaviour if there is to be a co-ordinated response to protecting our planet.

Post the Windsor Celebration ARC formed a partnership with the British Council to work with religious leaders in Sub-Saharan Africa. Two meetings in Africa followed in 2010 – one in Abuja, Nigeria, and one in Addis Ababa, Ethiopia, where Muslim and Christian faith leaders committed to taking long-term action on the environment. At a further meeting in London, the four key Nigerian faith leaders who between them represent around 100 million Muslims and Christians, committed themselves and their followers to make practical protection of the environment a priority.

In March 2011, supported by the World Bank, USAID and the Ministry of Foreign Affairs in Norway, ARC hosted some 30 Christian and Muslim leaders from Ethiopia, Ghana, Kenya, Nigeria, Rwanda, South Africa, Sudan, Tanzania, Uganda and Zimbabwe at a workshop in Nairobi to explore drawing up long-term plans for action on the environment. Two key Hindu observers also participated: Hindus have active national organisations in 26 African countries.

They were joined by technical experts in sustainable land management and tree planting including USAID, ICRAF (World Agroforestry Centre), UNEP’s Billion Trees Campaign, the World Bank and the International Small Group and Tree Planting Programme. As a result, more than 25 new long-term plans have been developed from Muslim and Christian faith groups and one Hindu group (the National Hindu Council of Africa).

COMMITMENTS FOR A LIVING PLANET

The plans outline action on the environment that faith groups commit to taking over the next seven years. They include each faith’s theological mandate to take action and focus

on agriculture practice, sustainable use of land and water and education on the environment in faith schools – emphasising simple, sustainable land and water management practices.

This programme has been supported by the World Bank as part of its TerrAfrica partnership. TerrAfrica involves 20 sub-Saharan countries and is led by the African Union's New Partnership for Africa's Development Planning and Coordinating Agency (NPCA). It's a partnership that aims to address land degradation in sub-Saharan Africa. It focuses on sustainable land management – on areas such as agroforestry, water harvesting and erosion control. Its members include the World Bank, the European Commission, UNDP and UNEP.

Already the governments of Ethiopia, Ghana, Kenya, Nigeria, Uganda, Rwanda and Tanzania have or are preparing Sustainable Land Management Investment Frameworks for their country. Civil society groups such as faith groups are encouraged to be part of that framework or plan. As faith groups make up the largest group of civil society, this initiative is one way of allowing their voice on the environment to be heard.

DRAWING UP THE PLANS

Facilitating faith groups in sub-Saharan Africa to find their voice on issues such as tree planting or agroforestry or sustainable agriculture has been the task of the last 18 months. Since our meeting in Nairobi in 2011, the faith groups involved have been drawing up their long-term plans – consulting extensively with their local structures, from women's groups to youth groups to their faith hierarchy. Each faith group received a small amount of development money from ARC to make this happen.

For example, the Methodist Church of Kenya brought together its core leadership, including all of its Bishops, in a three-day meeting and drew up the first ever environmental policy for its Church. Called 'Stewardship of God's Earth', this commits Methodists in Kenya to be "good stewards of God's creation by following sustainable practices in the conservation and use of resources in the Church and at home and in helping develop more sustainable lifestyles".

The Council of Protestant Churches in Rwanda used its development money to bring together all the leaders of their 19 member Churches and four associated local Christian organisations to draw up the first ever Theological Charter on the Environment. Each parish will now have to sign up to this charter, endorsed by all their faith leaders. It reminds Christians in Rwanda that it is the environment that makes human beings' existence possible and that anyone who destroys the environment destroys themselves.

“We commit to mobilise Christians from CPR member Churches to value more the land, to protect and manage it in a proper manner because we human beings were created out of the land, the soil; we live on it, get our livelihood from it and will return to the land as we depart from our present day existence.” (Genesis 2.7; 3.19)

– *Theological charter on the Environment*

For its part, the Kenyan Episcopal Conference has published a Pastoral letter to all Catholics in Kenya – to be read in all churches throughout the country – supporting its long-term plan. It says “faith commitment to a living planet is a Catholic commitment to the care of God’s creation”. It commits to launching a new Catholic Environment Day with each Catholic in Kenya planting at least one tree. There are more than nine million Catholics in Kenya – making up a third of the population.

In the Muslim community of Uganda, consultations were held with the Uganda Muslim Supreme Council, the Uganda Muslim Women Association, the National Mosque Committee, the Director of Sharia and the National Mosque Chief Imam to come up with a long term plan. This plan was launched to Uganda’s six million Muslims in the third annual Greening Friday initiative in mosques throughout the country in July 2012.

WHAT MAKES THIS PROJECT DISTINCTIVE?

Faith is what makes this project distinctive. In all cases faith has been the starting point for action in caring for the environment. Take tree planting. For many Muslim groups the first stage has been to point out that the Prophet Mohammed attached great importance to planting trees and protecting existing ones. But planting trees is also Sadaqah Jariyah – a form of charity that provides everlasting rewards for as long as people benefit from your good deeds. In other words, a person who plants trees will keep on accumulating rewards even after death. And not just for planting the tree; he or she will be rewarded if any human or animal eats any of the produce of the tree and continue being rewarded as long as fruit is being produced and the tree lives – in this life and in the next.

“Whoever plants a tree, reward will be recorded for him so long as it produces fruit”

Majma' al-Zawa'id, v.480

And so, for example, tree growing clubs will be set up at every branch of the Uganda Muslim Youth Assembly and tree seedlings will be distributed to eight major cemeteries in Kano city in Nigeria.

Over the last 12 months ARC has sponsored training in 'Farming God's Way' for Christian faith leaders in Kenya. This is a form of sustainable agriculture that is based on conservation farming principles but is rooted in Biblical teachings. Leaders explored the idea that God was the first farmer and calls on His followers to care for the land faithfully. Increased yields from simple, effective sustainable agriculture methods have been demonstrated – and enthused participants to share such knowledge with their farmers.

And farming is at the heart of all the faith plans. For example, many of Ethiopia's 500,000 Orthodox Christian clergy are farmers themselves. They're close to their people and to the land – and want to make their 3,000 monasteries not just spiritual centres but monastic communities that act as pioneers for the introduction of environmental conservation and carbon trading and become centres of demonstration and learning for improved agricultural practices, sustainable land management techniques and innovations such as the introduction of biogas digesters and solar energy. In a country where 85% of people make their living from the land, and with a Church membership of 43.5 million, that could have a huge impact. This is civil society ready to act.

THE ROLE OF WOMEN

Women are at the forefront of many of the plans. In Africa, women are often the farmers and the bread earners while also expected to carry prime responsibility for raising the family. Faith structures reflect this – women's organisations and groups such as the Mothers' Union, the Catholic Women Association, the Muslim Women Association, the Woman's Guild or the Christian Women Fellowship are central to the life of faith groups and have been key to designing many of the plans.

Several major plans have emerged where women have set up nurseries to provide seedlings for tree planting in schools, women's groups and in parishes. In Tanzania, for example, ARC has supported the piloting of four such nurseries over the last 18 months in the Northern Diocese of the Evangelical Lutheran Church. Women not only gain new skills in nursery management and agroforestry, but are able to earn money to put food on the table and send their children to school. The aim is to establish a women-led tree nursery in every parish in the Diocese. In June of this year, the President of Tanzania, Dr Jakaya Kikwete, initiated his country's Environment Day by coming to one of the nurseries to plant a tree.

In Uganda, members of the Mothers' Union in the Anglican Church of Uganda's Bunyoro Kitara Diocese have just taken up this idea with ARC support and are setting up nursery beds. Muslim women in the Gomba District in central Uganda have been planting fruit and ficus trees around their homes, gardens and mosques, practising agroforestry and

installing energy saving stoves in a project they would like to see extended to other mosques and women's groups in the country.

EDUCATION FOR SUSTAINABLE DEVELOPMENT

Children are also a key feature of the plans. Educating them has always been the backbone of the faiths' activities in Africa and expanding teaching on the environment plays a big part in many of the long-term plans. That's why we are working with the Kenya Organization for Environmental Education to develop a toolkit for use in faith schools.

A workshop in Kenya in March 2012 brought together representatives of our faith partners to start the development of the "education for sustainable development" toolkit for faith primary schools, integrating religious wisdom and environmental education. To be launched initially in Kenya, we hope this toolkit will be adapted and used throughout the region. This initiative not only aims to teach children what their faith says about caring for trees or water or the land but also to demonstrate practical ways of rain water harvesting, growing vegetables or setting up a woodlot through demonstration plots at their schools or in their eco-clubs.

The long-term plan from the Qadiriyyah Movement in Nigeria has taken the involvement of children one step further. The Qadiriyyah Movement has an estimated 15 million followers in Nigeria and is the country's largest Islamic tradition. It proposes the setting up of Green Grocery Kiosks on the streets of Kano as official retail outlets where the organic fruit and vegetables grown by its children in school orchards will be sold.

Already in Qadiriyyah schools each child from reception upwards is given two seedlings to grow – one at home and one at the school orchard. Half of their graduation marks come from how well they look after their trees. There is now a scheme that means each school child is given school marks for picking up 100 discarded plastic water bags each week from the streets of Kano. The children collect these polythene bags as part of a street cleaning programme and they are recycled for use in the school's tree nursery programme, and used to hold seedlings.

FAITH IN ACTION

These are exciting plans. Many are ambitious and will require outside funding and partnership to get them off the ground. Others will happen because the faith groups who have drawn them up are convinced that this is the right thing for them to do. Symbolic signs of change should be seen quickly.

In Hindu temples, community centres, supermarkets and shops owned by Hindus in Kenya you should soon see 'Bhumi bags' – durable cloth bags being promoted through the Hindu long-term plan. Bhumi is the Hindu name of Mother Earth. Hindus will also soon have initiatives on environmental protection circulated through SMS on their mobile phones. Muslims in Nigeria will hear stories and discussions about the environment on their local radio stations, including quotes from Islamic scriptures on the environment, food, water, sustainable lifestyles and conservation. Muslims in Uganda will be given tree seedlings to plant in an annual 'Green Friday' Day in mosques throughout the country.

Evangelical Lutherans in Tanzania have pledged to introduce burials which don't use wooden coffins or graves constructed by cement, bricks and mortar. Lutheran and Anglican confirmation candidates in Tanzania and Uganda must now plant a tree in order to be confirmed – likewise, other religious rituals, from marriage to baptism, will be marked with tree planting.

For the first time, mosques in Ethiopia will be engaged in a drive to promote environmental protection – with selected mosques becoming eco mosques – planting trees and establishing woodlots in order to become self sufficient in their wood supply. Each mosque will have its own tree planting club running training workshops and annual Tree Days.

There will be tree planting on a grand scale. Each mosque in Ethiopia – there are 40,000 of them – is set to plant 5,000 trees over two to three years. In Uganda, the Muslim Green Top Tree planting project aims to distribute, help plant and grow 2.5 million seedlings for fruit and agroforestry; the Council of Protestant Churches in Rwanda has committed to planting one million trees a year; Christians from the Northern Diocese of the Evangelical Lutheran Church in Tanzania commit to planting 8.5 million trees as community forests in the Mount Kilimanjaro region; five million trees are to be planted at church and community levels in the Anglican Bunyoro Kitara Diocese in Uganda; and the Evangelical Presbyterian Church in Ghana, along with the interfaith body, Relbonet, is mobilising people in 10,000 Christian and Muslim congregations to plant seven million trees over seven years.

A NEW WAY OF LIVING

Much of the work of the past 18 months has been supported by the World Bank. The encouragement and commitment of the World Bank in supporting this initiative and its continuing support has been crucial. We now look forward to its help in finding partners for these initiatives. We are helping to link up faith groups with their government's strategy and programmes on sustainable land management through World Bank contacts among others.

Practical projects from the establishment of women's nurseries to the installation of biogas digesters in nunneries in Ethiopia have been supported by the Ministry of Foreign Affairs in Norway whose enthusiasm and support have been vital for the success of this programme. Likewise Africa Biodiversity Collaborative Group (ABCG), through USAID, has helped make this meeting in Nairobi possible.

The All Africa Conference of Churches have been our host and supporter for both of our meetings in Nairobi and we are grateful for its support, generous hospitality and guiding wisdom.

We know that wonderful things will grow from these long-term plans. We at ARC have been inspired and humbled by the commitment, imagination and leadership shown by the 25 faith groups involved in this process. And by the fact that all the faith groups are making time for celebration in their plans – celebration to delight in the beauty and wonder of the world around them – despite the serious environmental problems their followers experience day by day.

Catholic leaders have called this a “moment of grace” – a chance to move towards a different future. The Orthodox Christian Ecumenical Patriarch, Bartholomew, put it another way, calling this our “Kairos moment”: a moment where extraordinary things can happen – where we can act and offer a new vision of a new way of living.

These long-term plans are part of that vision.

A handwritten signature in black ink, appearing to read "Alison Hilliard". The signature is fluid and cursive, with a large initial 'A' and 'H'.

Alison Hilliard
Deputy Secretary General, ARC, and co-ordinator of ARC's Africa programme
July 2012

THE FAITH COMMITMENTS





*Presbyterian Church of Cameroon
workshop to develop a curriculum in environmental
studies and climate change for PCC primary schools,
Mankon, Cameroon*

PRESBYTERIAN CHURCH OF CAMEROON

The Presbyterian Church in Cameroon is a national faith-based organisation with a strong presence in all the 10 regions of Cameroon. The Church has 1,364 congregations with around one million Christians.

The PCC operates nearly 180 schools as well as a teacher training college and a degree-granting theological seminary. It has four movements: the Christian Youth Fellowship, the Christian Women Fellowship, the Young Presbyterians and the Christian Men Fellowship. It operates four general hospitals and around 20 health centres. It runs several development projects including a rural development and agricultural programme, micro financing, gender and women's projects and several vocational training projects.

In the area of environmental protection, the PCC was among the first non-state actor to engage in tree planting as a contribution to alleviate the effects of climate change. Since the early 1960s, the PCC has planted over one million trees in different areas of Cameroon. The PCC has also championed the protection of water catchments in several villages and runs a rural development agricultural programme at the Presbyterian Rural Training Centre in the northwest region of the country.

In November 2009, the PCC presented its long-term plan of action on the environment at the ARC Windsor Celebration. Shortly after, it signed a Convention on Tree Planting and Forest Development with the National Forest Development Agency (ANAFOR) for a joint project to plant trees in the three northern regions of Cameroon and to extend community forests.

Its 'Operation Green, Plant a Tree Now' was chosen by US-based Interfaith Power and Light as part of its Internet 'Carbon Covenant' project – where members in American are encouraged to offset their carbon footprint by supporting faith-based environmental projects in Africa. 'Operation Green, Plant a Tree Now' is a three-year project aiming to

plant 100,000 trees in different communities in Cameroon and ensure water catchments in communities are protected and developed. This is an interfaith project with the Roman Catholic Church, Protestant Mission and Muslim communities.

It aims to work through young people in Presbyterian colleges and government schools to form clubs to plant trees and mobilise PCC organisations to plant trees as volunteers in collaboration with the ministries of Forestry, Environment, Agriculture and Research. In October 2011, with support from IPL and logistical support from the National Forest Development Agency and the British High Commission in Cameroon, 35,000 seedlings were planted.

In September 2010 the PCC held an ARC-sponsored workshop to develop a draft curriculum for the teaching of environment and climate change in its 150 primary schools. This was attended by head teachers, education professionals and ANAFOR. In early 2012, also sponsored by ARC, it held a follow up workshop on the implementation of this draft curriculum as well as a consultation with teachers, parents and government authorities. The finalised curriculum has now been adopted by the PCC. The PCC is also taking part in the development of the ARC/Kenyan Organization for Environmental Education toolkit on introducing environmental education into faith schools.

ADAPTATION TO CLIMATE CHANGE IMPACT

The Presbyterian Church in Cameroon will commit itself to the following activities as measures towards responding to the climate change challenge:

SENSITISATION, AWARENESS RAISING AND EDUCATION

- Organise Green Week Celebrations in all PCC congregations and schools;
- Preach sermons on the environment;
- Develop and implement curricula on environmental education in PCC schools;
- Organise conferences and training courses on environmental protection and climate change for community leaders;
- Organise a yearly information day for climate change campaigns;
- Publish articles on environment in PCC magazines and radio, public talks and campaigns in PCC congregations;
- Identify and protect water catchments in Northwest Cameroon.

COMMUNITY FOREST DEVELOPMENT AND TREE PLANTING PROGRAMME

- Plant 100,000 trees in communities nationwide;
- Design a national tree planting map;
- Develop community forests in two communities in NW Cameroon;
- Curricula and teaching courses on environment and climate change introduced to

- PCC schools/colleges/theological seminary;
- Organise a training workshop for all Green Clubs in PCC schools;
 - Provide fuel efficient cookers in PCC boarding schools/colleges;
 - Support communities in the development/management of community forests through Community Forest Management teams and networks;
 - Train communities in tree nursery development.

FOOD CROP AND LIVESTOCK PRACTICES

- Carry out community training in modern food crop & livestock practices;
- Train local farmers in sustainable agriculture and agroforestry techniques in 14 communities through the PCC agricultural extension and training project.

ENERGY AND WASTE

- Promote and monitor the use of energy efficient options in PCC institutions, including the use of solar panels and fuel efficient cookers;
- Monitor and encourage proper waste disposal at PCC institutions, such as support Green Clubs in PCC secondary schools to help the schools monitor waste, construct modern incinerators in PCC hospitals and health facilities.
- Develop radio programmes on climate change;
- Organise workshops with media practitioners about the environment.

This plan is endorsed by the Moderator of the PCC, who is the Spiritual and Executive head of the Church, and the Synod Clerk, who is the Chief Administrator of the PCC.





The Ethiopian Evangelical Church Mekane Yesus is planting trees, managing forests and implementing soil and water conservation projects

THE ETHIOPIAN EVANGELICAL CHURCH MEKANE YESUS DEVELOPMENT AND SOCIAL SERVICES COMMISSION

The Ethiopian Evangelical Church Mekane Yesus (EECMY) became a national church in 1959. Today, with more than 5.8 million members, it is one of the biggest Lutheran church organisations in Africa and is growing fast. The Church is structured into 22 synods. It has more than 7,000 congregations and 2,600 ordained ministers with a seminary, a college, high schools, elementary schools, the Ethiopian Graduate School of Theology, hospitals, clinics, a broadcasting agency, a printing house, and its own radio programmes.

This long-term plan is co-ordinated through the development wing of the Church – the Development and Social Services Commission (EECMY-DASSC). This is a non-profit making organisation set up by the Church in 2000. EECMY-DASSC has extensive experience of managing natural resources, rehabilitation and environment conservation programmes, ranging from introducing micro hydro power as a means to slow the deforestation process in Ethiopia in a renewable energy community-based development project, to the Mejinger Integrated Rural Development project teaching know-how in forest management and protection of natural resources to local communities.

It has recently completed a comprehensive Low External Input Sustainable Agriculture (LEISA) Study, funded by the Church of Sweden, to review eight projects run by the Church and examine their effectiveness in promoting and applying sustainable agriculture techniques. A manual outlining its findings has been produced. It will be shared in training workshops with its staff and other organisations working in sustainable agriculture in Ethiopia.

EECMY-DASSC organised a workshop in December 2011 to develop a seven-year plan. The workshop brought together 40 participants from the Ethiopian Evangelical Church Mekane Yeses Development and Social Services Commission, EECMY Church

institutions representing 22 synods and DASSC field offices, church leaders, schools teachers and development experts.

All the Synods have drawn up their individual action plans.

A JOINT ACTION PLAN AGREES THAT PRIORITIES WILL BE:

- Mainstreaming climate change and the environment in their morning and evening worship and incorporating these issues in the school curriculum;
- Holding seminars of awareness creation on climate change;
- Promoting participatory forest management and soil and water conservation;
- Reforestation: The target is to have planted 10 million trees by year seven;
- Improved livelihood income through fruit tree planting with the planting of 200,000 fruit trees by year seven;
- Promoting improved forage management system and mud brick making;
- Promoting the use of fuel wood saving stoves with 15,000 stoves in use by year seven;
- Promoting termite control activities by reducing 100,000 mounds by year seven;
- Spring protection/development with 350 springs protected by year seven.

A Natural Resource Conservation and Sustainable Use Project was submitted as part of these long-term objectives from the Central Gibe Synod Branch Office for Ejaji in the Elu Gelan Woreda, West Shoa zone in Oromia Regional National State, as an example of local action to achieve these goals.

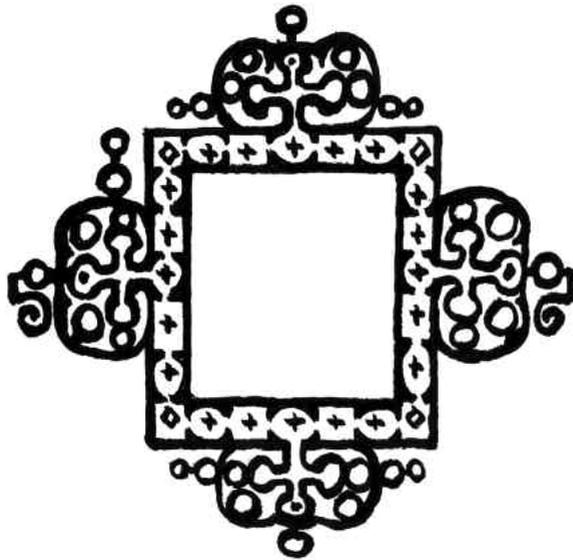
WORKING THROUGH THE STUDENTS OF EJAJI BIBLE SCHOOL, IT AIMS TO:

- Target 24 church congregations, reaching around 12,000 people;
- Set up five nursery sites to act as demonstration sites for the students of Ejaji Bible School and church communities at five different congregations. Water conservation actions will be demonstrated and then adopted by the 24 target church congregations;
- 250,000 indigenous tree and fruit seedlings will be grown in the nursery sites and transplanted to communal lands and private plots to cover 15 hectares of land.
- 24 people from the 24 target congregations will be trained in conservation and sustainable use of natural resources and pioneer the greening of their church compounds and their surroundings;
- 50 community elders will be trained on natural resource management;
- 20 women will be trained to prepare energy-saving stoves;
- 250 energy-saving stoves will be prepared with locally available material and distributed.

This will be organised in co-operation with local government bodies that will provide

nursery sites and land for demonstration. The agriculture desk of the local district will provide technical expertise and support.

The Ethiopian Evangelical Church Mekane Yesus's long-term plan has the endorsement of all the Church's Synods, the Ethiopian Evangelical Church's Mekane Yesus Development and Social Services Commission, its Commissioner Deed Jaldessa and its Church President Rev. Dr. Wakseyoum Edossa.





The All Merciful taught the Qur'an;
He created man and taught him clear speech.
The sun and the moon both run with precision;
The stars and the trees all bow down in prostration;
He raised the firmament high and set the balance;
so that you would not transgress the balance.

Qur'an: Surah 55:1-8



ETHIOPIAN ISLAMIC AFFAIRS SUPREME COUNCIL

The Ethiopian Islamic Affairs Supreme Council (EIASC) is the central organising body of the Muslim community in Ethiopia and represents 34% of Ethiopia's population of 77 million. Under the EIASC there are 11 Regional Islamic Affairs Higher Councils comprised of zonal and district (wereda) level councils elected by the Muslim community.

The councils are connected to the community through the country's 40,000 mosques. Each mosque serves around 150 families with an imam, a dae'es (religious preacher), ulema (religious scholars), a muezzin (prayer caller), a mufti (professor in religion) and an ustaz (madrassa school teacher).

All will be involved in EIASC's long-term plan on the environment, working through not only the country's mosques, Qur'anic schools, elementary and secondary schools and through teachers and imams but also through EIASC's development wing, the Ethiopian Muslim Development Agency. This was set up in 2000 and has extensive experience in implementing community-based projects using mosques.

A special tree planting unit of EIASC will be set up to co-ordinate this three-year pilot mosque-based tree planting project. This is the first time mosques have been engaged in a drive to promote environmental protection in Ethiopia.

The project is specifically designed to address the serious problem of loss of forest cover in Ethiopia which has shrunk from 40% of land in the 1950s to less than 4% today. Cutting down trees has exposed the soil to erosion leading to low agriculture output – important in a country where 85% of the population is engaged in farming. Many of Ethiopia's mosques have been constructed using wood harvested from local forests. This has led to massive deforestation. Currently, the demand for wood has nearly doubled due to the increase in the Muslim population and the construction of more mosques.

This tree planting project supports and encourages mosques to establish their own tree woodlots, with a view to achieving self-sufficiency in wood supply in four to five years when the trees are mature for harvesting. Woodlots will be set up using volunteer Muslim labour and managed by Mosque development committee and District Islam Affairs Higher Council committee members.

THE ECO-MOSQUE APPROACH

The programme will be piloted in 30 selected mosques in six districts (wereda) of three regions of Ethiopia and is designed to be replicated through other areas and scaled up once shown to be successful. It will be underpinned by three days of national level training in environmental protection for 100 selected Muslim leaders, mosque imams, and mosque development committee representatives from the three target regions. In addition there will be three days of training for 25 imams in each of the target districts.

OUTCOMES

The programme aims to have a conservation education network operating in selected mosques throughout the country which will also provide the Muslim community with a large amount of non-timber forest products, encourage ecotourism and help improve the livelihoods of the local population.

In addition, tree planting at the mosques will help to protect water supplies and secure biodiversity, and more than 3,000 community leaders will have greater awareness about deforestation, climate change and practical conservation knowledge. Through the tree planting and environmental workshops coordinated by EIASC, low-income women will have the opportunity to develop skills in gardening and tree planting.

ACTIONS

- Create a Tree Day each year. Tree Day would be celebrated in each selected mosque with activities such as drama and art to promote a culture of conservation in Muslim communities as well as fundraising for Eco-Mosque activities. This would also be a day of tree planting with teaching on the importance of tree conservation, tree planting and tree care;
- Create an annual conservation walk for Muslim communities;
- Hold one-day training workshops in mosques to educate Muslim leaders about the role of trees in environmental conservation. Muslim leaders and communities will form small groups of five people to undertake tree planting around the mosque and set up an environment club to co-ordinate activities. Each mosque will plant 10,000 trees over two to three years;
- Establish a plant nursery and planting of fruit trees at mosque level. Each tree nursery will be supported by a water source through a water pump and water tanks;

- Distribute education material on the environment and establish an environmental conservation education programme in the mosques. Use Friday sermons and religious holidays such as the two Eid al-Fitr (during the Ramadan fast break and Arafa Adha) and public gatherings to talk about the importance of protecting the environment. Materials to be produced in local languages and to reflect Islamic principles and values. Guidelines on the environment to be prepared and distributed to imams to educate the community;
- Establish a model eco mosque where agroforestry methods such as alley cropping, live fencing, woodlots and windbreaks will be demonstrated;
- Educate communities about agroforestry practices through workshops and seminars;
- Promote vegetable gardening for 2,700 vulnerable low-income women at the mosques, providing training and native vegetable seeds;
- Establish a primary school student's environment protection club and mini media centre at district level;
- Set up an annual learning visit to successful tree planting projects elsewhere in Africa.

The three-year plan has been drawn up by EIASC and endorsed by the Ethiopian Ulema Council.





Abuna Gregorius, Archbishop of Eastern Shewa diocese, Ethiopian Orthodox Church, at a training workshop on biogas and sustainable farming methods

ETHIOPIAN ORTHODOX TEWAHIDO CHURCH

The Ethiopian Orthodox Tewahido Church has 43.5 million followers and more than 500,000 clergy. It has 70,000 parish churches, with 6.5 million registered Sunday School youth and some 3,000 monasteries. In each local parish there may be up to 30 priests and deacons. These clergy are highly integrated within the community – often as farmers themselves. Their moral integrity and influence among the community is immense, giving them a unique status within Ethiopian society.

The Church's development wing, the Development and Inter-Church Aid Commission (DICAC), was established in 1972 and is a member of the Ethiopian Civil Society Network on Climate Change. It leads the forest and protected areas working group within that Network. It has extensive experience of work in forestry management, in sustainable agriculture projects, as well as projects for the rehabilitation and conservation of degraded lands to improve food security and rural livelihoods and in the management of natural resources. The decline of land productivity and soil fertility in Ethiopia has led to poverty, loss of biodiversity and food security.

DICAC has drawn up a 10-year plan with five main programmes to help address these issues – working through the Church's monastic communities. It is proposed that monastic communities act as pioneers for the introduction of environmental conservation and carbon trading and that they become centres of demonstration and learning for improved agricultural practices, sustainable land management techniques and innovations such as the introduction of biogas digesters and solar energy.

1. PROTECTION OF CHURCH FORESTS

In Ethiopia 45% of parish churches have forests and 75% of its monasteries are surrounded by forests. Monasteries and churches are traditional centres for the protection of indigenous biodiversity, as well as for the promotion of a faith-based respect for nature.

Major activities

- Create awareness within the community about the importance and role of church forests;
 - Provide an environmental award and financial support for the churches involved;
 - Identify and create an inventory of forest cover and biomass and map church forests.
- The project would include an assessment of church forests' potential role to rehabilitate degraded lands and conserve wildlife, to play a critical role in watershed management improving ground and spring water sources and to participate in bio fuel production as well as to become education centres for teaching sustainable land management and forestry development.

2. IMPROVED RURAL FOOD SECURITY AND SUSTAINABLE LAND MANAGEMENT PRACTICES

The aim is to create a learning centre in each monastery for improved technology demonstration and the dissemination of such technology to the local community. In addition, there are plans to:

- Promote the regeneration of natural woodlands and plant new woodlots in communal areas harvesting products under sustainable management plans and thus reduce the pressure on church forests;
- Diversify farming using improved crops and varieties adapted to the local agro-ecology;
- Support the market production of perennial and annual crops to increase incomes with community managed improved micro-irrigation;
- Encourage beekeeping, poultry keeping and dairy farming through promoting organic farming, biofarming and agroforestry;
- Promote and support natural resources management using locally accepted and indigenous strategies;
- Promote degraded communal land reclamation and gully rehabilitation as well as farmland and homesteads environmental protection measures;
- Develop community managed irrigation schemes.

3. CARBON DEVELOPMENT

This focuses on exploring the potential for forests of monastic and parish churches to generate income for the local communities through carbon trading and carbon credits while contributing to efforts to mitigate against carbon emission and climate change. Church forests will be assessed for their potential to generate carbon benefits. Other activities include tree planting, natural woodland regeneration, agroforestry, conservation agriculture, soil and water conservation practices, improved management of existing woodlands, and prevention of deforestation and degradation. This work will be carried out with Terra Global Capital.

4. ENVIRONMENTALLY FRIENDLY ENERGY SAVING BIOGAS DIGESTERS IN MONASTERIES

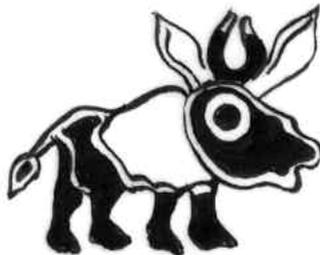
Monastic and rural communities in Ethiopia use wood and cow dung for cooking and gasoil for lighting. The plan recommends the installation of biogas digesters as an alternative source of energy for monastic communities. This would reduce tree cutting, conserve energy, reduce the work burden for women and children from gathering firewood and reduce health problems for women and girls from the use of firewood and charcoal.

Organic farming systems will also be developed using the by-product of the biogas digester as organic fertilizer. Farmers would be trained at each site in biofarm technology. The vision is to establish biogas digesters in at least 1,000 monasteries. Three pilot sites with farmer training at nunneries have been funded by ARC.

5. TRAINING FOR THE CLERGY AND MONASTIC COMMUNITIES

It is proposed to introduce education on how to care for the environment, including environmental conservation, climate change, mitigation and adaption, from a practical and theological perspective into the curriculum and training manuals of the Ethiopian Orthodox Church's 22 clergy training centres. A total of 35 clergy in each clergy training centre will be trained each year in environmental conservation for the next 10 years. Solar energy will also be installed in 15 clergy centres.

This long term plan has the endorsement of Dr. Agedew Redie, Commissioner of the Ethiopian Orthodox Church – Development And Inter Church Aid Commission (EOC-DICAC). It has been drawn up in consultation with the Church's monasteries, priests and development staff in DICAC.





Agroforestry workshop in Tamale, Ghana, for Christian and Muslim members of Relbonet, an interfaith partnership for advocacy on climate change

EVANGELICAL PRESBYTERIAN CHURCH OF GHANA

The Evangelical Presbyterian Church in Ghana has 150,000 members and works in 147 districts with 834 congregations and 450 pastors. It runs 970 schools (from kindergartens to high schools) as well as a university and two colleges of education. It runs sanitation clubs in basic and secondary schools in Northern Ghana and promotes the solar disinfection of water project in schools and rural communities.

The EPC also works through the Religious Bodies Network on Climate Change (Relbonet) in Ghana, a new interfaith partnership for advocacy in Ghana set up in 2010 to include faith-based organisations in national consultations on climate change. Members include 13 major mainline Protestant, Pentecostal and Charismatic religious bodies, Ghana's three major Muslim organisations and the Federation of Muslim Women Associations. Relbonet reaches more than five million Ghanaians every week. EPC hosts the national secretariat of the Network and this brings huge potential to disseminate climate change and environmental messages.

In 2002, the EPC launched an environmental protection project in Northern Ghana where land degradation is severe, resulting in an increased threat of desertification. This involved tree planting, creating 100 acres of reforested woodlots and alternative livelihood training to rural farmers to combat excessive harvesting of trees and shrubs for firewood.

A long-term plan of environment action was presented to the ARC Windsor Celebration in November 2009. This was one of the projects chosen by US-based Interfaith Power and Light as part of its Internet 'Carbon Covenant' project, where members in America are encouraged to offset their carbon footprint by supporting faith-based environmental projects in Africa.

In 2010, the EPC won the Ghana National Environment Day Award and the Ghana National Farmers' Day Environment Award.

In 2011, the Church at its 3rd Annual General Assembly (its highest legislative body) officially adopted a policy on environment and climate change. This policy mandates all the structures of the church to undertake environmental and climate change projects to protect God's creation. The church now aims to become the foremost 'green' religious institution in Ghana.

The EPC is participating in drawing up the ARC/Kenyan Organization for Environmental Education toolkit for faith schools. Along with the UK NGO Tree Aid, the Church organised two training workshops on agroforestry in 2012 sponsored by ARC and attended by representatives from Relbonet. As a direct result, a Relbonet working party was set up in Northern Ghana to plant 20,000 tree seedlings during the next rainy season. It includes the Muslim community in Northern Ghana – the first time they have been involved in such activities. The Roman Catholic Church in Northern Ghana has also pledged to join the initiative and plant 5,000 tree seedlings. In addition, the EPC is now setting up two new nurseries in Southern Ghana.

The Church's seven-year plan of action on the environment was developed through wide consultation within the structures of the EPC including seminars with 15 different Church groups from education institutions to pastors, and from youth groups and women's groups. The EPC also consulted with government agencies and NGOs such as the Forestry Commission, university, and government ministries. The EP Church will collaborate with Relbonet to successfully implement the following long-term plan commitments:

AWARENESS CREATION

The EPC, with Relbonet, will carry out awareness creation on climate change, environmental protection and conservation issues in over 10,000 congregations through religious outreach activities, radio and other media programmes, seminars and workshops, church harvests and celebrations and social mobilisation networks (internet, SMS, pager, blogs).

EDUCATION

The EPC, with Relbonet, will undertake the formation of 1,000 eco-clubs and 1000 eco-congregations to spearhead education on environmental issues especially climate change in schools, communities, churches, mosques and temples. In 2011 it ran a two-day training workshop for teachers on the formation of eco-clubs in schools and eco-clubs have now been formed in 10 basic schools. Members of eco-clubs are taught basic environmental studies, basic agricultural skills and water harvesting techniques as well as personal hygiene and sanitation.

AGRICULTURE (FOOD AND FARMING)

Provide land, teach and practice sustainable land management in EPC schools, agriculture college and rural training programmes. Introduce conservation agriculture to six EPC rural farmer programmes and four new communities. Teach and practice organic farming methods. Train 3000 fire volunteers to protect forests and farms.

NUTRITION

Grow moringa oleifera trees and soya beans as high protein sources and introduce these into rural training programmes and schools and into school feeding programmes.

WATER AND SANITATION

Teach water-harvesting technology in religious schools and rural communities. Harvest water from schools and chapel/mosque roofs and construct large water storage tanks. Introduce solar water disinfection technology to rural villages and towns. Provide toilet facilities in religious and public schools (especially for girls) in selected rural communities. Teach hand washing after use of toilet facilities. Form sanitation clubs in basic and junior high schools. Undertake watershed management activities around local river sources and banks.

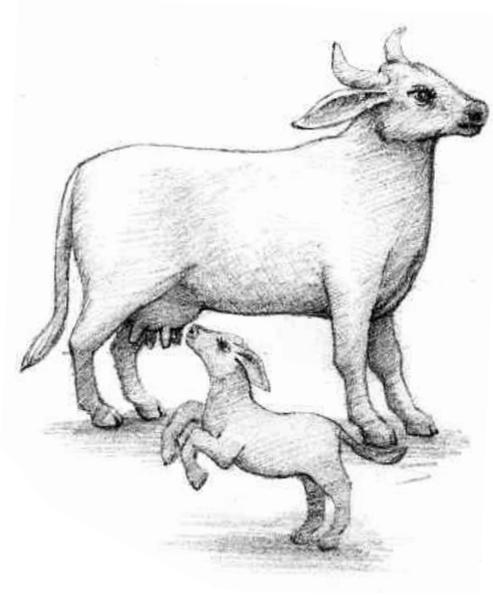
TREE PLANTING AND AGROFORESTRY

In collaboration with Relbonet and the Forestry Commission, plant seven million trees involving congregations and student eco-clubs. Mobilise parishioners in nine presbyteries and 10,000 Christian and Muslim congregations to undertake tree planting. Establish 10 major nurseries in all six programmes and four new communities. Women will make up 50% of nursery attendants and supervisors in all nurseries. Establish school farms, gardens and woodlots to serve as demonstration facilities for pupils. Offer agroforestry training at all six agriculture stations and to religious leaders, community leaders and teachers of schools and eco-congregations. Collaborate with the Forestry Services in Tamale, Northern Ghana, to reforest a degraded Forest Reserve allocated to Relbonet.

RENEWABLE ENERGY

Provide fuel-efficient local stoves to rural farmers. Procure and distribute 5,000 solar lanterns to farmers and fishermen. Introduce the usage of solar dryers in villages and small towns.

This plan is endorsed by the Standing Committee of the General Assembly of the Evangelical Presbyterian Church. This Church Executive is headed by the Moderator of the EPC, Rt Rev Francis Amenu. It is also endorsed by the Management team and Board of Relbonet.



Om. May there be peace in the sky and in space.
May there be peace on the land and in the waters.
May herbs and food bring us peace. May all the
personifications of God bring us peace. May God
bring us peace. May there be peace throughout the
world. May the peace be peaceful. May God give me
such peace.

Atharva veda

BHUMI AFRICA: TREADING LIGHTLY ON MOTHER EARTH

The Bhumi Project is a worldwide Hindu response to the environmental issues facing our planet. The initiative is facilitated by the Oxford Centre of Hindu Studies in partnership with the Alliance of Religions and Conservation. Its purpose is to educate, inspire, inform, and connect Hindus interested in service to Mother Earth. It launched its Nine-Year Plan for environmental action at ARC's Windsor Celebration in 2009.

Bhumi Africa, as part of the larger Bhumi Project, is facilitated by the Hindu Council of Africa. It is a series of short and long-term initiatives aimed at educating Hindus about the environment based on Hindu teachings. It also aims to provide practical steps that Hindus can take in their daily lives and worship to have a positive impact on the environment in Africa.

There are 1.7 million Hindus in Africa. According to records from the Hindu Council of Kenya, in Nairobi alone, there are 35,000 Hindus, making up 1% of Nairobi's population. Between them they have established 27 temples; 40 social, cultural and sports facilities; 22 schools; nine medical facilities; more than 20 restaurants and hotels; and 10 written and radio media outlets.

Hindus in Africa are highly influential and deeply connected to community and continental development. At present, the environmental work of the Hindu community in Africa has been focused on tree planting initiatives. Bhumi Africa aims to promote and expand such work. We wish to encourage and inspire Hindus to tread lightly on Mother Earth and work with communities of other faith groups to create a clean, green society for all.

NINE-YEAR BHUMI AFRICA PLAN

To achieve this, a Nine-Year Bhumi Africa Plan has been drawn up by a team of young

Hindus already working in the environmental field in Nairobi, in conjunction with the Hindu Council of Kenya. The Bhumi Africa Nine-Year Plan incorporates African needs, interests and concerns about Mother Earth to be addressed through networking, action and education.

NETWORKING

Hindu religious, cultural and social institutions will be invited to develop their own Nine-Year Plan. Using the Bhumi Africa Nine-Year Plan as a basis, they will be asked to see which areas of their work and activities could be more environmentally friendly. This will be done in phases, focusing initially in Kenya (years one & two), East Africa (years three & four) and lastly, the rest of Africa (year five onwards).

The Hindu community is well connected and informed. The Bhumi Africa initiative will reach out to Hindu communities to inform them about the initiative and environmental protection and conservation through existing media outlets. Partnerships will be formed with non-Hindus, local schools, government agencies and environmental organisations to exchange and implement ideas and projects.

ACTION

Over the years Hindus in Africa have become well established and have invested heavily in religious and cultural centres and a range of social amenities (hospitals, schools, social centres) and businesses (industries, commercial buildings, banks, shops, hotels, restaurants, agricultural farms). Through the Bhumi project we aim to make these more environmentally friendly.

First, green audits will identify the status of the buildings and land. This will be followed by environmental certification which will guide the Hindu community to create eco-friendly buildings, manage the environment and achieve sustainable development. This is aimed at places of worship and other assets in the Hindu community, including those which are being built or to be built in the future.

Modern lifestyles demand a lot from the environment, leading to environmental degradation and destruction. In order to tackle the challenges of environmental degradation and achieve a greener and cleaner environment, we will ask Hindus to take seriously their individual and collective environmental responsibilities in order to make green lifestyle choices within their daily domestic activities and households.

At both the community and household levels, Bhumi Africa will encourage energy efficiency through use of solar power and eco-friendly lighting options; water conservation through rain-water harvesting systems and water recycling strategies;

appropriate waste management through reusing, reducing and recycling paper, plastic, bio-degradable and electronic waste; consumption of locally sourced and organic food; afforestation in water catchments and sustainable charcoal use; and car pooling.

Hindu festivals add to the colours of our heritage and help us to reinforce the presence of God in the life of an individual, the family and the community as a whole. However, celebrating some of these festivals significantly contributes to pollution and waste. As part of the Bhumi Initiative, Hindu communities will be encouraged to green these events by greatly reducing waste and pollutants. A Hindu festival will be identified to celebrate as Hindu Environment Day where Hindus (individuals, businesses, and temples), pledge their commitment to the environment.

The initiative will also lobby for the phasing out of plastic bags through the use of 'Bhumi bags' (durable cloth bags), which will be promoted for use in Hindu temples and Hindu-owned community centres and shops. The use of eco-charcoal in temples, Hindu community centres, industries and residential homes will also be promoted.

EDUCATION

The environment holds a very dear place in the lives of Hindus. A lot of importance is given to the sun, plants, trees and animals through daily prayers and practices. These ideas are well illustrated in the scriptures and stories of the tradition. Through Bhumi Africa, we plan to create awareness about these ancient environmental teachings and how they are relevant in modern times.

Students and youth provide a formidable force in bringing about environmental change in any community. Being young, educated and savvy, students within Hindu community schools and youth from community youth groups will be asked to take action on a cause that will affect their future by playing a core role in Bhumi Africa.

A chapter on environmental relevance will be introduced into Hindu Religious Education in schools and seminars, and camps promoting green Hinduism will be organised. Initiatives on environmental protection will be promoted through widely circulated Asian weeklies, temple and community newsletters, mobile phones and popular radio stations.

The Bhumi Africa Nine-Year Plan has been endorsed by the Hindu Council of Africa and various Hindu community leaders. We wish to encourage and involve as many Hindu institutions and individuals as possible to join us, support our work, and to form working groups to implement their own versions of the Nine-Year Plan



Praise the Lord from the heavens;
praise Him in the heights above.
Praise Him, all his angels;
praise Him, all his heavenly hosts.
Praise Him, sun and moon;
praise Him, all you shining stars.
Praise Him, you highest heavens
and you waters above the skies.
Let them praise the name of the Lord,
for at His command they were created,
He established them for ever and ever –
He issued a decree that will never pass away.
Praise the Lord from the earth,
you great sea creatures and all ocean depths,
Lightning and hail, snow and clouds,
stormy winds that do His bidding,
You mountains and all hills,
fruit trees and all cedars,
Wild animals and all cattle,
small creatures and flying birds,
Kings of the earth and all nations,
you princes and all rulers on earth,
Young men and women, old men and children.
Let them praise the name of the Lord,
for His name alone is exalted;
His splendour is above the earth and the heavens.

Psalm 148



THE CATHOLIC UNIVERSITY OF EASTERN AFRICA CENTRE FOR SOCIAL JUSTICE AND ETHICS, AMECEA

The Association of Member Episcopal Conferences in Eastern Africa (AMECEA) is an umbrella body for Catholics in the region, covering Eritrea, Ethiopia, Kenya, Malawi, Sudan, South Sudan, Tanzania, Uganda and Zambia. AMECEA serves a total population of about 280 million people in these nine countries, of whom 48 million are Catholics in 120 different dioceses.

AMECEA established the Centre for Social Justice and Ethics (CSJE) in 2002 in Nairobi, Kenya, as a research and resource centre for addressing justice and ethical issues in the region. The CSJE has five years' experience in outreach programmes conducted all over the AMECEA region. It is part of the Catholic University of Eastern Africa which was set up by AMECEA 27 years ago and is the largest private University in Kenya, with over 7,000 students on two campuses outside Nairobi city.

The seven-year programme has a unique approach that aims to engage Catholics, Christians and other faith groups in the AMECEA region on how best they can take care of their environment as a response to their Christian faith and the African vision of life. The programme is designed to promote a Biblical interpretation of humanity's relationship with nature in dialogue with African cultural values on environmental protection.

THE CSJE'S PLAN INTENDS TO ACHIEVE THE FOLLOWING OBJECTIVES

- To create awareness about the relevance of the Church's social teaching on environmental care as a response to the Catholic faith obligation to respect human life and dignity and to promote the common good of all.
- To develop and document a deeper understanding of the emerging discipline of 'Eco-Theology' and create awareness of its relevance and urgency in the Church today.

- To ensure that Christians and all people of good will in the AMECEA region take up their responsibilities to the Creator and creation with renewed courage and commitment.
- To facilitate preparation of strategic pastoral plans of action on how to engage the Christian community in the promotion of the environment and integrity of creation in the AMECEA region.
- To prepare a module for teaching environmental stewardship and integrity of creation at secondary and tertiary levels.
- To facilitate research and documentation on African spirituality, traditional beliefs and African culture, and Christian theology and the environment.
- To publish findings and create awareness on the need to integrate faith and the environment as a strategy to uphold sustainable lifestyles consistent with stewardship and integrity of creation.
- To prepare training manuals and curricula for stewardship and integrity of creation for practitioners, and for conducting seminars and workshops to targeted groups.

EXAMPLES OF ACTIVITIES

- Review existing literature and convene with African and theological experts to develop modules on stewardship of creation for use in the AMECEA community;
- Workshops and seminars on environmental care as a Christian response to church staff, primary schools, secondary schools, tertiary institutions, youth and parish councils and small Christian communities;
- Prepare a Children's Bible on environmental care;
- Develop booklets, visual aids, and music and drama competitions on environment care for use throughout each diocese;
- Research and hold an annual conference on Africa environmental theology;
- Publish and launch a model strategic plan to go green for church leaders;
- Hold one workshop per country and two workshops per year on environmental care with 60 participants for four days;
- Prepare television and radio programmes on the environment, stewardship and integrity of creation;
- Hold an international conference every other year and a symposium every year on environmental care;
- Hold one workshop per country on an African response to environmental care.

EXPECTED OUTCOMES

- Changed attitudes toward stewardship and integrity of creation;
- An increase in the number of green parishes and schools;
- Database detailing the link between faith and environment, African spirituality and the environment;

- Increased forest cover per diocese; improved water resource management; reduced fuel wood consumption; greater awareness on using renewable energy and recycled materials; improved soil quality in agricultural zones.

FIRST STAGES

The programme aims to pilot in Kenya and develop a training module on African spirituality, culture and traditional beliefs and Christian theology on the environment for use by teaching catechists and seminarians. Catechists teach the Catechism within a diocese and disseminate Catholic teaching and information to all sections of society – from women’s and youth groups to parish communities.

Training workshops with support from Episcopal Conferences will then be held in Kenya. Teaching on the module will be piloted in four Archdioceses with 20 catechists per archdiocese attending. This new teaching module will be the basis for teaching in secondary and tertiary level as well as in Catholic Theological colleges, Catholic schools and informal education.

As soon as it is developed and piloted in Kenya, the teaching module could be used and adapted for other AMECEA countries.

The long-term plan was presented to the University Council and was endorsed.





The FGCK aims to empower its leadership, members, schools, Bible colleges and health facilities to become good environmental stewards

FULL GOSPEL CHURCHES OF KENYA

The Full Gospel Churches of Kenya was started by missionaries from Finland in 1949. Now it is a locally registered church with 1.2 million members. It is organised in 12 regions, 85 districts and has 545 local church assemblies and 5,000 branches across Kenya. It has four Bible Colleges, runs health facilities, and has 182 schools (pre-school to secondary) as well as homes for street children and physically challenged children, and child sponsorship programmes. It is among the largest of Pentecostal Churches in Kenya with a network of churches all over the country.

In 2009, FGCK leadership agreed to make the environmental problems facing Kenya a priority for action. In January 2012, FGCK leadership met for a three-day workshop to consult on drawing up a seven-year plan and policy on environment stewardship for the Church. It was attended by 28 key figures from the entire church and leadership levels at region, district, local church assembly and comprised of men and women leaders, youth leaders and Bible school principals. They agreed on the main strategic priorities and a draft plan for the next seven years. These are the Seven-Year Plan Strategies:

1. EQUIP AND TRANSFORM CHURCH LEADERS TO TEACH AND ADVOCATE FOR ENVIRONMENTAL STEWARDSHIP

Goals:

- An empowered church leadership that is able to articulate and advocate climate change issues and environmental stewardship
- Climate change and environmental stewardship mainstreamed in all Church Bible schools
- FGCK to develop/formulate and disseminate a policy document on environmental stewardship and climate change in Kenya

2. EMPOWER/BUILD THE CAPACITY OF THE CHURCH AND COMMUNITY MEMBERS TO IMPLEMENT PRACTICAL SOLUTIONS IN ENVIRONMENTAL CONSERVATION FOR SUSTAINABLE DEVELOPMENT

Goals

- A well-informed Church and community who will implement practical solutions in climate change and environmental conservation for equitable gender based sustainable development;
- Empowered communities practicing nutritious food security measures that are adaptive to climate change and weather variability;
- A community that is able to promote safer and healthier environmental practices, that is involved and committed to sanitation, hygiene, water conservation and management and a clean and healthy environment;
- A community that is living in a clean and healthy environment and participating in WASH – Water Sanitation and Hygiene – programmes;
- A community that is using appropriate technologies such as:
 - Energy saving stoves
 - Solar power
 - Alternative fuels
 - Establishment of tree/fruit nurseries
 - Agroforestry
- Economic empowerment for communities, with diversified sources of livelihoods for improved standards of living.

3. NETWORK AND COLLABORATE WITH LIKE-MINDED INDIVIDUALS AND ORGANISATIONS IN SOLVING ENVIRONMENTAL PROBLEMS

Goals

- The Church will establish networks and partnerships, mobilise resources and share information in addressing climate change and environmental conservation.

A Committee has been formed to develop the long-term plan activities.

This Seven-Year Strategic Plan has been endorsed by the General Overseer of the FGCK, Dr. Bishop Samuel Mureithi, and the FGCK General Secretary, Bishop Samuel Mbithi Kathitta, and members of National Executive council (NEC). It will be presented to the National Pastoral Council later in the year for ratification. Meanwhile, with the acceptance of the official leaders of the church (NEC), implementation and support is assured.

KENYA EPISCOPAL CONFERENCE, THE CATHOLIC CHURCH IN KENYA

The Kenya Episcopal Conference is the Assembly of the Catholic Bishops in Kenya. The Conference covers the 26 Catholic jurisdictions in Kenya spread over four metropolitan provinces with their 20 Dioceses, four Archdioceses, one Apostolic Vicariate and one Military Ordinariat.

There are almost nine million Catholics in Kenya, with more than 2,000 priests and almost 800 parishes. There are nearly 9,000 Catholic educational institutes, almost 2,000 church-run hospitals and clinics and charitable institutions. In all 26 Catholic dioceses in Kenya there are three major Ecclesial Associations – the Catholic Women Association, the Catholic Men Association and Youth. These are strong grassroots groups which ensure community participation.

Environmental action is a relatively new priority for the Kenya Episcopal Conference. Some tree planting already takes place around national and diocesan shrines and the Conference runs a programme called 'Food for Work' where people are given food after digging terraces in their fields or planting trees.

A national consultative meeting on drawing up a long-term plan on the environment was held in Malindi Diocese in December 2011 for the Catholic Men Association and the Catholic Women Association. Workshops and seminars on environmental care and protection have been held in five dioceses. In March 2012 a national consultative meeting for implementation of the plan was attended by leaders of the Commission including the Bishop Chairman, KEC Commission for Pastoral and Lay Apostolate, members of the National Co-ordination office, national leaders of Ecclesial Movements and Associations and rectors of National and Diocesan Catholic shrines.

The proposed long-term plan will be run by the KEC-Catholic Secretariat, based in Nairobi, and will be implemented within the Church structure, from the Catholic family to the parish to the national level. Environmental care and sustainability are now given prominence in all pastoral projects implemented by the Catholic Church in Kenya. Representatives of the KEC are also involved with ARC in drawing up a toolkit on environmental education for use in Catholic schools in Kenya.

STRATEGIC OBJECTIVES

1. To enhance co-ordination of Catholic Church in Kenya initiatives in environmental care and protection right from the Catholic family to the small Christian community parish level up to the national level;
2. To sensitise and educate Kenyans on their urgent role of stewardship in environmental care and protection through proper management of environmental resources on a sustainable basis;
3. To regenerate about 20% of forest cover in degraded national/diocesan shrines, church compounds and church institutions land in the country, emphasising water conserving trees around water sources. This will benefit nature and the Kenyan population as a whole as they enjoy and experience God's presence in a well-managed environment;
4. To develop sustainable land and water management projects challenging adults, youth and children to cherish environmental care and protection;
5. To develop environmentally friendly sources of energy;
6. To build partnership with other like-minded organisations in Kenya and provide opportunities for exchange programmes.

PROPOSED PROJECT ACTIVITIES

- Awareness and education on environmental stewardship based on Catholic social teaching, targeting clergy and religious, seminarians, catechists, Catholic women, men and youth associations;
- Launch of Bishops' pastoral letter on environmental care and protection to every diocese; Development of educational modules and workshops; Sunday sermons by pastors; Use of print and electronic media in promoting environmental care and protection through posters, church magazines and church radio programmes;
- Engagement of stakeholders and church-owned institutions/land: targeting shrines, diocese, parishes, Catholic schools, pastoral centres, retreat centres and church owned pieces of land;
- Supporting the institutions to love and protect their living and working environment in a way that is consistent with their faith; Competitions on environment-related activities; incorporate education on environmental care and protection in Catholic

primary sponsored schools and train primary school teachers in environmental care and protection.

TREE PLANTING, FARMING & AGRICULTURE

- Plant around one million trees in the 26 Catholic dioceses of Kenya, from November 12 to December 14;
- Develop 29 tree nurseries – one in each of the dioceses and one in each of the three sample shrines. Diocesan tree nurseries will be managed throughout the project period using part of the proceeds from selling seedlings by men’s, women’s and youth groups managing diocesan tree nurseries;
- Develop seedbeds for indigenous vegetables; identify and give training to men, women and youth groups on tree nursery development; visit a governmental and a non-governmental tree planting and agroforestry project;
- Purchase 29 water tanks for rain water harvesting for diocesan tree nurseries;
- Purchase seedlings and plant an average of 300,000 trees in three shrines.

LAUNCH OF SUSTAINABLE STRATEGY AWARD

- Launch a Catholic Environmental Day with each Catholic to plant at least one tree before the onset of the annual rains.

In June 2012, the Kenya Episcopal Conference published a Pastoral letter to all Catholics in Kenya supporting the long-term plan. It said “faith commitment to a living planet is a Catholic commitment to the care of God’s creation” and spoke of “the need to integrate the practice with our faith through Christian songs, poems, drama and homilies to promote care of the environment as a Christian obligation and priorities”. It invites all Catholics to “prioritise their engagement with environmental care as a way of appreciating and advancing the creative mission of God whose image we bear. Through our Catholic institutions, schools, parishes, retreat centres, pastoral centres, shrines and church-owned land, we are committed to realise this dream of building a healthy society, healthy earth and healthy Church”.

The Pastoral letter was signed by the Chairman of KEC-Commission for Pastoral and Lay Apostolate, Bishop James Maria Wainaina

This long-term plan has been endorsed by Rt. Rev. Philip Anyolo, Bishop of the Catholic Diocese of Homa Bay, & Chairman – Commission for Pastoral & Lay Apostolate and by Rev. Fr. Charles Odira, National Executive Secretary, Commission for Pastoral & Lay Apostolate, Kenya Episcopal Conference.



The MCK's core leadership, including its Presiding Bishop, met for three days in March 2012 to develop its seven-year strategy and action plan for environmental conservation

THE METHODIST CHURCH IN KENYA

The Methodist Church in Kenya grew out of the United Methodist Free Churches whose mission to East Africa arrived in Mombasa in 1862. In 1967 the Methodist Church in Kenya (MCK) became autonomous from the British Methodist Church and today has more than three million members, 384 full-time ministers, 1,000 congregations and 10 synods across Kenya. The MCK sponsors 553 schools and runs a university, three tertiary training institutes, one major hospital and 14 health centres. It has a Women's Fellowship, Men's Fellowship and Youth and Junior Church Conference fellowships.

MCK has previously been involved in environmental work by celebrating an Agriculture Week every year which culminates in a Sunday service. It has also offered agriculture training for rural farmers at several church-run rural agriculture training centres: Kaaga Bio Intensive, Marimanti Rural Training Centre and Ribe Rural Training Centre. MCK is participating in the development of a toolkit on the environment and sustainable development with ARC and the Kenyan Organization for Environmental Education for faith schools in Kenya. In May 2012 the Church also participated in training in 'Farming God's Way' – form of faith-based sustainable agriculture – organised by ARC with Care of Creation, Kenya.

In March 2012, 24 members of the core leadership of the Methodist Church in Kenya met for three days to develop a seven-year strategy and action plan for environmental conservation for the Church. This group included the Presiding Bishop of the Church, Rev. Dr Stephen Kanyaru, the Church's Conference Secretary, Bishop Isaya Deye, along with eight other Bishops and key representatives of each of the Church's Synods.

The group met at Kaaga Bio-intensive Agriculture Training Centre, Meru, with input from Care of Creation and support from ARC, the Vista Hermosa Foundation and the World Church Council, and drew up MCK's first environment policy. 'Stewardship of God's Earth' commits Methodists in Kenya "to be good stewards of God's creation by

following sustainable practices in the conservation and use of resources in the Church and at home and in helping to develop more sustainable lifestyles”.

The Church has established an environmental committee to promote eco-congregations and eco-schools, asking each Synod to draw up their own action plan. Six draft action plans were drawn up for Kaaga and Nkubu, Tharaka and Singwaya, Mombasa and Kilifi, Western Synod, Nairobi Synod and Nyambene and Miathene.

Summary of the Synod Action Plans:

ASSETS

- Plant trees and fruit trees and establish tree nurseries. Each diocese committed to a target number of trees to be planted in all church property;
- Set up farm demonstrations and farmer training on, for example, drip irrigation and establish an Intensive Agriculture Training Centre;
- Set up rainwater harvesting and trainings and promote small irrigation initiatives next to water sources along with community water treatment tanks;
- Create green fences on schools and properties;
- Begin soil and water conservation on church and individual pieces of land.

EDUCATION

- Create awareness in the Church about environmental conservation;
- Mobilise MCK schools to become eco-schools;
- Sensitise communities, pupils and students on water-borne diseases;
- Educate children on the importance of trees;
- Mainstream religious values in Education for Sustainable Development for all 533 schools sponsored by MCK in Kenya.

WISDOM (FAITH)

- Teach Biblical values on stewardship of God’s earth;
- Teach about ‘Farming God’s Way’;
- Set up retreat sites for environmental Biblical teachings;
- Use Methodist organisations – Junior church, Youth, Women and Men – to teach about water treatment, storage, conservation and proper use of water.

LIFESTYLES

- Promote beautification of homes, centres and churches;
- Set up kitchen gardens and tree planting groups;
- Promote traditional seed banking and protect indigenous trees;
- Encourage use of energy saving stoves, solar, biogas and food warmers;

- Teach on traditional African beliefs on the environment;
- Encourage income generation from environmental projects;
- Promote healthy eating habits, nutrition and healthy living.

MEDIA AND ADVOCACY

- Organise creation awareness seminars and radio programmes on environmental conservation with features in church magazines and other print media;
- Participate in International Environment Day celebrations.

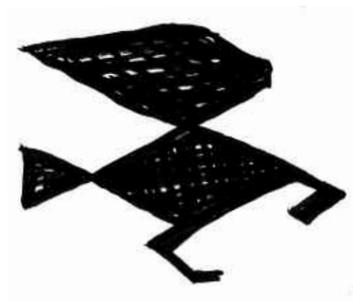
PARTNERSHIPS

- Create links and coalitions with other churches, NGO agencies, private sector and government agencies.

CELEBRATIONS

- Hold annual Agricultural Week celebrations, promoted through poems and drama;
- Organise sightseeing nature trips and learning trips;
- Promote Information Exchange Forums and participate in international days such as Environment or Water Day.

This plan and environmental policy has the support of the Presiding Bishop of the Methodist Church in Kenya, Rev Dr Kanyaru M'Impwii Stephen, and the Bishop of each Synod. It was ratified by the Standing Committee of the Synod in June 2012.





Representatives of the Methodist Church in Kenya and the Presbyterian Church of East Africa attended Farming God's Way workshops run by Craig Sorley of Care of Creation Kenya

PRESBYTERIAN CHURCH OF EAST AFRICA, KENYA

The origins of the Presbyterian Church of East Africa (PCEA) date back to 1891 when the Free Church of Scotland sent missionaries to East Africa. It was fully incorporated by 1956 and recognised as an ongoing denomination populated mostly by Africans. It has 450 pastors and more than 2,000 congregations in the three East Africa countries of Kenya, Uganda and Tanzania.

The congregations are organised into 49 presbyteries and its head office is in Nairobi, Kenya. It serves about three million people every week through Sunday worship services.

The PCA runs the Presbyterian University of East Africa, 30 tertiary institutions, 168 secondary schools, 426 primary schools, three main hospitals with health clinics and dispensaries, one orphan care/rescue home, five national community centres, three national special schools for the deaf, three national children homes for the physically handicapped, two Woman's Guild national projects, a coastal hotel and a training college as well as a credit scheme.

It also has an active Church Men's Fellowship and organisations for women and young people as well as publishing church books and materials.

Environmental action is a new area of engagement for the PCEA. In 2010, the PCEA's 19th General Assembly instructed presbyteries to direct parishes and congregations to carry out activities that would mitigate adverse change effects on the environment such as water harvesting, planting drought resistant crops, forest conservation, on-farm tree planting and environmental awareness.

The seven-year long-term plan, drawn up by the Church's Mission Board under the theme of "Empowering the Church for Mission to all of Creation", was adopted by the PCEA General Assembly in April 2012. This is the highest authority of the Church and it

instructed the church's presbyteries to disseminate and implement the plan as an opportunity to care for God's creation and enhance food security. The plan will now be the guiding document that will be used for implementation by the local presbyteries, parishes and congregations.

The PCEA has been working with ARC and its partner the Kenyan Organization for Environmental Education (KOEE), to develop a toolkit on environmental education for sustainable development for use in church-sponsored schools. It has also participated in an ARC-organised three-day workshop of training in 'Farming God's Way' on sustainable agriculture practices in Kenya in May 2012.

RECOMMENDED ACTION POINTS

1. Education and awareness: Integrate theology and environment into the training and practice in the Church. The Church, for example, should develop liturgies for Holy Communion that are sensitive to environmental concerns and promote Harvest and First Fruits celebrations and Thanksgiving services as well as mainstream environmental education and research into its theology. Make it mandatory for all new clergy joining the ministry to complete a seminary level course on Biblical approaches to creation stewardship.
2. Promote tree planting through presbyteries, parishes, congregations, elder districts, schools, church groups and individuals. Every presbytery and presbyterian group should institute an annual tree planting day. The church should sensitise members on protection and taking care of trees planted. The PCEA Church should emulate examples in parishes where trees are planted during burial, wedding ceremonies and other church activities.
3. The Church should also maximise regional local language radio stations to disseminate relevant information to communities through radio awareness programmes and debates.
4. The Church should take advantage of the provision in the new constitution where the people of Kenya are all working towards 10% forest cover and the provision in the Agriculture Act specifying that 10% of the land should be planted with trees. The Church should therefore promote community participation in forest protection and conservation – encouraging Church members to join community forest associations in their areas.
5. The Church should encourage environmentally friendly income-generating projects such as bee keeping, use of wild fruits, woodlots development, medicinal trees as food, for example, muringa.
6. The Church should encourage proper water apportionment to avoid conflicts and should discourage direct discharge of biochemical and sewer waste into the water bodies.

7. The Church should encourage organic farming and use of biogas, promoting 'Farming God's Way' and conservation agriculture and start farming clubs in schools. The Church should also reclaim and adapt relevant cultural wisdom on sustainable agricultural practices.
8. All presbyteries to partner with other departments to set demonstration sites for environmentally friendly conservation methods. The Church should encourage soil conservation practices and protection of riparian areas for all communities. Encroachment of riparian areas should be considered a sin like any other sin.
9. The Church should network with other organisations on strategies to mitigate and mainstream issues of climate change and environmental and farming concerns. The Church should also explore ways of partnering in the implementation of Kenya's National Climate Change Response Strategy.
10. The Church should establish an environmental desk in its head office, as resolved in the 19th General Assembly. The Church should explore creating environmental regional desks in future. Meanwhile each presbytery should establish an environmental committee that will oversee environmental issues in the presbytery.

This plan was endorsed by the highest authority of the Church, the PCEA's General Assembly, in April 2012.





Christian and Muslim young people in Abuja, Nigeria, planted more than 500 trees in an event organised by the Abuja Interfaith Peace Building Forum and the Catholic Archdiocese of Abuja in May 2012

CATHOLIC ARCHDIOCESE OF ABUJA, NIGERIA

The Catholic Archdiocese of Abuja in Nigeria has 270 priests and 550 reverend sisters, and around one million members. It runs 63 schools and 19 training facilities, educating 50,000 students, along with 28 organisations from women's associations to young people's groups.

In December 2010, its Archbishop, John Onaiyekan, attended a three-day event in London organised by ARC and the British Council for leading Christian and Muslim leaders in Nigeria to discuss environmental issues and the drawing up of a long-term plan on the environment. The Nigerian faith leaders met with HRH The Prince of Wales, the Anglican Bishop of London, the Roman Catholic Archbishop of Westminster, the Lord Mayor of London and other British faith leaders and politicians.

As a result of that meeting, the Archdiocese of Abuja has drawn up a long-term plan of action on the environment. It has established Catholic Archdiocesan nurseries which have provided more than 5,000 seedlings free of charge to parishes, schools and non-Catholic institutions.

Earlier this year it organised a tree planting for 250 Christian and Muslim young people in the streets of the capital Abuja in an event entitled 'Planting for Peace and Development in Nigeria'.

It has also been raising awareness in its schools about the environment and participating in drawing up the ARC/Kenyan Organization for Environmental Education toolkit for introducing education on the environment and sustainable development into faith schools, and has shared this work with 40 of its head teachers and schools, as well as the Federal Ministry of Education, Federal Ministry of Environment, and Senate/Parliamentary Committees on Climate Change and Environment.

In addition, it has been working with its parishes, convents, schools, hospitals and training centres to promote the use of solar energy for generating light.

The Archdiocesan seven-year action plan aims to continue and build on the existing success of these initiatives.

OBJECTIVES AND ACTIVITIES

- Create awareness on the causes, consequences, adaptation & mitigation methodology for climate change;
- Green the environment by establishing nurseries where seeds will be grown. Distribute seedlings from the nurseries to Catholic schools to green school land and premises;
- Plant trees and beautify Abuja cities/highways with plants;
- Integrate religious values into education for sustainable development in our faith schools and communities – including organising retreats and seminars for students on environmental issues and awarding prizes to schools that green their environment;
- Advocate on issues of climate justice at all levels of our government for a sustainable environment;
- Educate our young people on how to conserve energy by tapping energy from the sun (solar energy);
- Introduce water harvesting and management to farmers and in our schools. Build reservoirs for storing water in schools;
- Engage in networking and partnership with government and non-governmental organisations on climate change;
- Build capacity for those who will be responsible for executing the project.

It is hoped to expand this plan to cover the Catholic Archdiocese of Abuja Province which covers four states in the middle belt of Nigeria and six Dioceses.

This seven-year plan is endorsed by Archbishop John Onaiyekan, Roman Catholic Archbishop of Abuja, Nigeria.





*Khalifa Sheikh Qaribullah Nasir Kabara,
leader of the Qadiriyyah Sufi Movement in Nigeria
and Western Africa, during the annual Maukib
pilgrimage in Kano, Nigeria*

QADIRIYYAH MOVEMENT, NIGERIA

The Qadiriyyah Movement is Nigeria's largest Islamic sect with an estimated 15 million followers in the country. It has 1,500 full-time imams and muqaddams (spiritual representatives) largely in Northern and South Western states of Nigeria as well as in Northern Sudan, Niger, Chad, Togo, Cameroon and Ghana. The movement runs 118 primary schools, 34 secondary schools, two theological colleges and has more than 8,000 affiliated mosques.

Khalifa Sheikh Qaribullah Nasir Kabara is the leader of the Qadiriyyah Sufi Movement in Nigeria and the entire West African region. He was one of four leaders who attended the ARC/British Council-organised visit of Nigerian leaders to the UK in November 2010 and who committed to drawing up a long-term plan of action on the environment.

In November 2011, the Qadiriyyah Movement in Nigeria, along with the city of Kano in Nigeria, joined as founding members of ARC's new initiative, the Green Pilgrimage Network, launched at Assisi, Italy. This is a global network of green pilgrim cities and sacred sites of all faiths. One and a half million Muslim pilgrims from West Africa go to Kano each year to visit the tombs of the local Qadiriyyah saints for the annual Maukib festival. A charter to green the city has been drawn up and signed by the state government and the eight municipal local governments as well as the Qadiriyyah Movement.

The pilgrimage is set to become environmentally friendly, with a ban on cars and motorcycles. Local school children will be involved in a 'pick up' campaign to collect plastic water bags from the streets; children will have a target of picking up 100 polythene bags each week which will then be recycled. Environmental studies will be introduced in primary and secondary schools in Kano and there will be a campaign to get all school children to plant trees. Alternative energy will be installed in mosques. In 2012 the Qadiriyyah movement also adapted and translated into the Hausa language *The Green*

Guide for Hajj for use by the thousands of pilgrims who travel from Nigeria to Mecca in Saudi Arabia each year.

These commitments build on the existing environment commitments of the Qadiriyyah movement. For example, it already has a programme in which its schoolchildren are given two tree seedlings to plant at the start of the school year; one to plant in the school orchard and one to take home. At the end of the year pupils are assessed on how well they have looked after their trees, and this contributes to half their academic marks.

The Qadiriyyah Sufi Movement intends to expand the school tree-planting programme further among its 120,000 schoolchildren. In addition, over the next seven years it will:

EDUCATION & SCHOOLS

- Develop a tree seedling nursery to supply the schools with seedlings;
- Establish gardens and orchards in Qadiriyyah schools to teach agriculture and environmental care and to provide fruits and vegetables to Qadiriyyah 'Green Grocery' kiosks to be set up within Kano metropolis as official retail outlets for products from its orchards and gardens;
- Hold a teacher training workshop on environmental care;
- Hold a workshop on tree planting and care for teachers and muqaddams (religious officials);
- Organise weekly collections of used polythene water bags; the children will collect the bags as part of a street cleaning programme and they will be recycled for use in the tree nursery programme. The aim is that 120,000 children will pick up 100 used poly bags each per week and each child will be rewarded with academic points as part of their school continuous assessment. The poly bags will be recycled and used to grow tree seedlings in tree nurseries. Excess poly bags will be sold to poly bag manufacturers. Longer-term, the Qadiriyyah Sufi Movement intends to lobby for a plastic bag recycling plant to be established in Kano city;
- Develop an environmental care curriculum for Qadiriyyah schools;
- Establish Green Clubs in schools;
- Organise monthly public school visits in Kano by Sheikh Qaribullah to promote 'environmental talks and tree planting'.

ENVIRONMENT

- Develop environmental education materials for schools;
- Develop a theological guide on Muslims & the environment;
- Establish a local weather station to monitor air pollution in Kano city for educational and public information;
- Plant trees in selected streets to green Kano metropolis; a projected 350,000 trees

will be planted annually on roads in Kano city over seven years;

- Distribute blessed tree seedlings to muqaddams (religious officials); qadiris (members of the Qadiri Sufi Order); and Maukib pilgrims. The Sheikh will conduct special prayers on the seedlings and they will be distributed for planting at homes and mosque premises to 8,000 sheikhs, 1,500 imams of mosques, 150 headmasters of schools and hundreds of thousands of pilgrims. The Sheikh will also speak about environmental care during the pilgrimage.

FOOD

- Acquire land to develop a 'Green Pilgrims Orchard';
- Develop organic gardens and orchards in its schools. Fruit and vegetables will go to local groceries to provide revenue;
- Develop a Qadiriyyah orchard and local vegetable garden. This will supply organically grown fruits and vegetables at affordable prices and act as a demonstration centre for sustainable farming. Members of the Qadiriyyah movement will be levied to fund the project until it becomes sustainable.

FAITH & LIFESTYLE

- Green the Kano Hajj Pilgrims camp;
- Distribute tree seedlings as part of its Green Cemeteries Programme; this will provide tree seedlings for distribution to seven major cemeteries in Kano city. Seedling depots will be established at each cemetery to distribute seedlings to funeral undertakers and undertakers will assist in planting a tree besides every new grave;
- Introduce solar power for lighting in its mosques;
- Compile Islamic wisdoms from the Qur'an and Hadiths on food, water and conservation for radio programmes. Radio jingles will also be produced from Islamic scriptures on the environment, food, water, sustainable lifestyle and conservation. Local artists, poets and musicians will be commissioned to produce special works on sustainable lifestyles;
- Organise the mass production and distribution of fuel efficient stoves;
- Install a hybrid solar and wind power system in the headquarters of the Qadiriyyah Movement in Africa, in Kano city. This will be used for practical demonstrations during religious gatherings to promote sustainable energy.

MEDIA

Several media campaigns are planned on local radio stations including:

- Islam & Your Environment;
- Your Faith & Your Carbon Footprint;
- War Against Polythene Bags;

- War Against Bush Burning;
- Fighting Materialism with Sufism;
- Longer-term, establish a Green FM Radio station in Kano – the first of its kind in Nigeria.

PARTNERSHIPS/ALLIANCES

The Qadiriyyah Sufi Movement intends to build alliances on environmental action with other local Islamic groups and develop secular and technical partnerships with Ahmadu Bello University, Zaria; Kano State Government of Nigeria through Kano State Agricultural and Rural Development Authority, Kano State Ministry of Environment, the Federal Forestry Research Institute and the National Horticultural Research Institute.

It is also working with ARC and the Kenyan Organization for Environmental Education to draw up a toolkit for environmental education in faith schools.

This plan has been endorsed by the Qadiriyyah Movement's leader Khalifa Sheikh Qaribullah Nasir Kabara.



PROTESTANT COUNCIL OF CHURCHES OF RWANDA

The Protestant Council of Rwanda (CPR) was created in 1963 and is an organisation of 19 member churches and four associated local Christian Organisations. Member churches involved in this project are the Association of Pentecostal Churches in Rwanda, the Presbyterian Church in Rwanda, the 7th Day Adventist Church, the Free Methodist Church, Baptist Union Church, the Association of Baptist Churches, Nazarene Church, Lutheran Church, Evangelical Church of Friends, the Salvation Army and the nine Dioceses of the Anglican Church in Rwanda. Christians make up 96% of Rwanda's population.

Together CPR members have 1,081 parishes and 2.5 million members in 134 districts. They run 220 secondary schools, 595 primary schools, as well as hospitals and health centres, and 7,050 associations (including women's and youth). CPR is governed by an executive council and the leadership is elected on a four-year mandate.

Twenty CPR member churches are involved in this project and the seven-year plan was developed through a two-day workshop with 56 representatives from all church groups (including women's associations and youth associations). Its major objective is to mobilise pastors and the Christian community to protect the environment for sustainable development in Rwanda, and to establish tree planting in parishes.

This is a response to the aggressive deforestation in the country from 1990 to 2003 following war and genocide. There was further tree clearing for settlement as Rwandan refugees came back home and additional refugees were hosted from warring neighbouring countries of DRC Congo and Burundi. More than 96% of Rwandan households in rural and urban areas use trees as a source of energy and more than 60% of the urban population use charcoal as a source of energy. No wonder little tree cover remains in a nation called 'the country of one thousand hills'.

This plan is designed to complement government efforts to increase tree cover and protect the environment. From 2003, for example, the Parliament banned plastic bags and made cutting a tree without legal authorisation criminal. The Ministry of Education has initiated a Green Schools Programme aimed at planting trees and grass on all school grounds and land. In 2012, the Rwanda Ministry of Environment committed to planting 68 million trees.

ACTIVITIES IN THIS SEVEN-YEAR PLAN

- To conduct 15 seminars per year in order to train 10,500 pastors, youth and women in the Church on climate change and environmental degradation;
- To establish 15 tree nurseries, including fruit tree nurseries;
- To plant one million trees per year, in open spaces starting with church land. Trees planted will be those recommended by the Rwanda Environment Management Authority. Tree planting is designed to help protect the soil against further erosion as well as create jobs and generate income for Christians and parishes involved. 10,000 trees should be planted per parish in three years;
- To organise permanent special programmes to raise awareness on the environment on the new CPR radio station, Inkoramutima, which is currently being established and for which the CPR was granted a licence in December 2011;
- To provide a National Award for best performing parishes each year;
- To reduce the use of chemicals as pesticides in farming activities and reduce grazing in reserve areas;
- To put in place a joint task force of parishes for action against climate change (parishes to work with local government authorities). The task force will also monitor the effectiveness of the churches in the project.

To facilitate this plan, a Theological Charter of the Environment was adopted. With support from ARC, this was drawn up by heads of churches and members of CPR decentralised committees from all 30 districts of Rwanda and from all 23 church members and church-related organisations, meeting for two days in Kigali in September 2011. It commits Christians from all CPR member churches to:

- Value the land and to protect and manage it in a proper manner;
- Protect the environment and take concrete actions such as planting trees of all species;
- Integrate the programme of protecting the environment into all plans of member churches;
- Set up youth clubs to protect the environment;
- Organise competitions around the protection of the environment, drawing on Biblical and Rwandan culture such as poems, songs and dances;

- Remind Christians in Rwanda that it is the environment that makes human beings' existence possible and that anyone who destroys the environment destroys themselves.

In addition, the CPR is also proposing two complementary projects:

FOOD SECURITY TRAINING PROGRAMME

This aims to promote sustainable food security by training 150 people each year in new farming methods and techniques at the Abaja Ba Krisito (The Servants of Christ) Agro-Pastoral Centre. This is run by a women's ecumenical religious congregation. Farmers come for two weeks of training in new farming techniques and livestock care. It is proposed that these farmers will become models in their communities and train further local farmers.

CAMPUS GREEN

Campus Green is a project that aims to set up youth clubs for the environment in schools. The project proposes a training camp for 100 people from schools and youth associations, with young people being trained in environmental care, including tree planting, and then charged with setting up environment clubs in their schools.

A long-term environment plan was first drawn up after consultation with the heads of churches on the CPR Strategic plan 2011-2013 at Kibuye in September 2010. It was later extended to a seven-year plan which was adopted by the Executive Council of the CPR in July 2011, acting on behalf of the General Assembly.

The Theological Charter of the Environment was adopted by a church leaders consultation in September 2011 in Kigali. In December 2011, it was approved by the General Assembly, the decision-making organ of the CPR.





Some people, in order to discover God, read books. But there is a great book: the very appearance of created things. Look above you! Look below you! Read it. God, whom you want to discover, never wrote that book with ink. Instead He set before your eyes the things that He had made. Can you ask for a louder voice than that?

St. Augustine (354–430), De Civit. Dei, Book XVI



15. ANGLICAN CHURCH OF SOUTHERN AFRICA, SOUTH AFRICA

The Anglican Church of Southern Africa (ACSA) is made up of 27 dioceses in six countries. ACSA is headed by the Archbishop of Cape Town, and has approximately four million members across Southern Africa.

This 10-year plan was drawn up after ARC's Windsor Celebration in November 2009, and forms part of the 10-year vision and mission called Anglicans ACT. It draws on the existing commitment to environmental protection in the ACSA following the adoption of a resolution at the 2009 Provincial Standing Committee of the Church that resources should be offered to energise the local church to "safeguard the integrity of creation, and sustain and renew the life of the earth". This is one of the Five Marks of Mission agreed by the worldwide Anglican Consultative Council in 1996.

ACSA has an existing Environment Network, which consists of a diocesan co-ordinator from each of the 27 dioceses and a provincial champion who serves as the link between the network and the Provincial Synod. Since 2011 it has employed an environmental officer for the Province, who also assists the Archbishop of the Province in his role as co-ordinator of the Anglican Communion Environment Network. It now proposes that over the next 10 years that the Province should become an Eco-Province with each diocese establishing an environmental desk with diocesan environment co-ordinators.

The long-term plan advocates for development that enables the people of Southern Africa to progress out of poverty in ways that do not put new pressures on the environment and at the same time, acknowledges the magnitude of the carbon footprint of South Africa in relation to the rest of the continent.

The long-term plan focuses on the following areas:

FAITH CONSISTENT USE OF ASSETS

- The Dioceses of Johannesburg and Natal have adopted green building principles for new church buildings, which will cover water heating, water saving and power saving.

EDUCATION AND YOUNG PEOPLE

- Promote eco-camps and excursions for young people and children where they can develop a greater appreciation of the environment;
- Encourage Anglican youth to take the lead at schools and campuses to help drive and champion environmental initiatives and set up special recognition awards for young people who make a positive difference;
- Build on and extend the module on the environment based in ethics developed by the Theological College of the Transfiguration, the provincial seminary, which aims to equip new clergy to interact with environmental issues.

WISDOM

- Promote the use of the Church's existing theological resource on the environment 'Seasons of Creation' at all levels;
- Develop a green Anglican Prayer Book with an exploration of how liturgy can be greened;
- Encourage the development of eco-congregations and/or A Rocha groups, local faith community environmental projects, education projects and partnership projects with other NGOs;
- Establish an annual Geoff Davies Environment Lecture to stimulate theological discussion around issues of the environment;
- Develop a Theology of Simplicity – for example, highlighting how the Sabbath principles of 'enoughness' is a challenge to us to rest from unnecessary consumption.

LIFESTYLES

- Develop a 'Shrinking the Footprint' initiative for ACSA. This is an initiative of the Church of England, which encourages individuals and parishes to understand their carbon footprint and to implement ways of 'shrinking their footprint'. The goal, for the Church of England, is to reduce the Church's overall carbon footprint by 80% by the year 2050.

MEDIA AND ADVOCACY

- Set up an environmental website sharing stories and examples of action being taken around the Province and set up a newsletter reporting on greening success stories for dioceses and parishes.
- Lobby for a greener economy.

PARTNERSHIPS AND ECO TWINNING

- Partner with Southern African Faith Communities' Environment Institute (SAFCEI) and A Rocha South Africa, an international organisation working with churches to achieve their environmental objectives and other faith groups

CELEBRATION

- Promote various feast days in the liturgical year of the Church to celebrate the gift of creation such as Harvest festival, Eastertide and Feast of St Francis;
- Set up creation care days to showcase what is being done within parishes;
- Celebrate open-air Eucharists and environmental competitions especially for children and young people.

This plan was approved by the Provincial Synod, the highest decision-making body of the Province that meets every three years, at its meeting in 2010. A more detailed implementation plan is being developed and will be presented at the 2012 Provincial Standing Committee.





If a Muslim plants a tree, whatever is eaten from it is his charity and whatever is stolen from it is his charity. Even what is lost from it is his charity. If a Muslim plants a tree or sows seed and then men or beasts or birds eat from it, all of it is charity from him.

Hadith



SAMMANIYA SUFI SECT, SUDAN

Under the leadership of Sheikh Mohammad Alshaikh Gariballah, the leader of the Samanniya Sufi sect in Sudan, this long-term plan is to create awareness of environmental issues and climate change for members of the Sammaniya Sufi Sect in Sudan, within the context of Islam's teachings on preservation.

The Sammaniya has a following of more than one million members in all parts of Sudan, with the largest density being in Khartoum State, especially in the Omdurman area where the Sheikh Gariballah mosque – the Sammaniya headquarters – is located. Almost every large city in Sudan has a Sammaniya mosque. Each mosque usually has a Khalwa – a Qur'an teaching school. The Sheikh Gariballah mosque alone, for example, houses around 500 students.

There is also the Alihsan organisation which is part Al Sammaniya's charity and humanitarian work. This organisation provides health care services through its health centres all around the country. The main target groups for this long-term plan are elementary and high schools, beginning with those in Khartoum State. Khartoum State has a huge number of schools but the target project in its first cycle is around 30 schools in Khartoum State and around another 30 in Aljazeera State and Red Sea.

THE PROJECT INCLUDES:

- Awareness workshops for schoolteachers – educating them on the environment, climate change and Islam's views on the issues;
- Providing lessons and activities for school children on the importance of conserving the environment;
- Teaching recycling methods to students and teachers;
- Growing seedlings for planting all around Khartoum;
- Providing water coolers for schools made out of natural materials.

The next step for the project would be to increase the numbers of schools and expand it to more states. Phase three of the project would be to target university students as educated youth play an important role in environmental conservation.

In March 2012 Sheikh Gariballah organised a conference on global warming, its effects and Islam's views on the environment, in collaboration with the British Council in Khartoum. The event was hosted in the Friendship Hall in Khartoum and was attended by around 1,300 people. It was led by Sheikh Mohamed Gariballa, with Bishop Philisouth, Bishop of the Coptic Orthodox Church in Khartoum, providing the Christian perspective on environmental conservation in Sudan. The Minister of the Environment also attended along with the leaders of some of the largest Sufi sects in the country.

The British Council also sponsored the publication of a guide, *Environment in Islam*, written by Sheikh Gariballa. This was launched at ARC's meeting in Nairobi, Kenya in March 2011 for faith leaders in sub-Saharan Africa.

The Sheikh has also established nurseries in several mosques in Khartoum and has distributed trees to mosques and worshippers as well as holding lectures about Islam and the Environment in some of the country's largest mosques.

This plan is endorsed by Sheikh Mohammad Alshaikh Gariballah, the leader of the Samanniya Sufi sect in Sudan



BUKOBWA CATHOLIC DIOCESE, TANZANIA

The Lake Victoria region is home to approximately one third of the population of East Africa and takes in the environmentally challenged areas of Kenya and Tanzania. The Bukoba Diocese of Tanzania sits on the banks of Lake Victoria.

The Catholic Church has 32 parishes in the Bukoba Diocese and 59% of the 860,000 population are Catholics. The Church owns seven nursery, one primary, three secondary and three high schools in the diocese as well as a teachers' college, four seminaries, four vocational colleges, a university and several health facilities, hotels and restaurants, press and printing houses. It runs an active Catholic Women's Union and the Catholic Youth's Union in almost all parishes in the diocese. These diocesan facilities cater for people from all walks of life regardless of faith especially the needy and less privileged.

Since it was formed 120 years ago, Bukoba Catholic Diocese has participated in environment protection work by planting trees on about 2,500 hectares in different parishes and by establishing farming plots in all education institutions owned and run by the Church. These plots have provided food for use at all the church-run institutions but have also been used to demonstrate sustainable land management for other farmers in the neighbourhood.

The Diocese has developed a three-year project "to make faith and the Word of God engines for restoration of nature and poverty eradication".

The project targets women, men and young people who are farmers living in households that cultivate land holdings of two hectares or less and who live within groupings popularly known as small Christian communities (Jumuia Mdogondogo) and Catholic faith organisations and Catholic farmers' organisations. It aims to work in five Catholic parishes and include at least one third of farming households.

THE THREE-YEAR PROJECT AIMS TO:

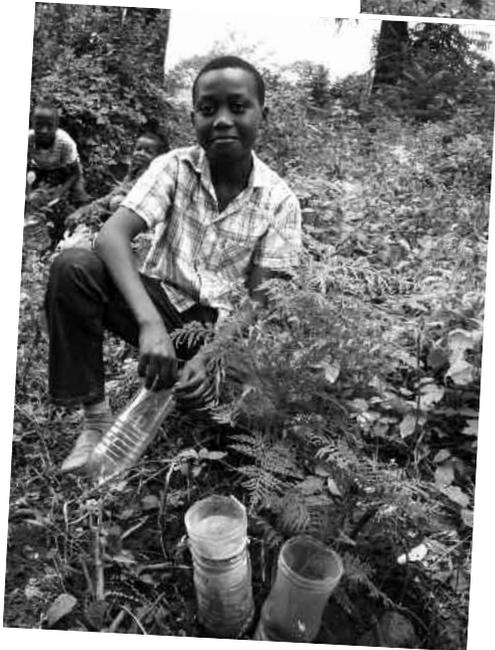
- Expand training programmes on the environment and agro-forestry for small Christian communities, farmers' organisations and educational institutions, and establish a 'Lake Victoria Conservation and Food Security Programme Academy' for advance training in restoration and conservation of nature;
- Set up a demand driven advisory service for farmers;
- Investigate and initiate a programme for carbon sequestration based on its own forestry development and conservation model;
- Set up a programme for the documentation of stories and tales of cultural heritage;
- Develop improved energy sources among smallholder households;
- Develop a programme for the establishment of botanical gardens in all Catholic parishes;
- Map and survey and establish a data base for all church forests and establish the gradual replacement of exotic tree species with indigenous species;
- Expand the activities of young people in environment issues;
- Create farmers' associations at the local level;
- Work with local government institutions to connect the government with local farmers.

THE PROJECT WILL PROMOTE:

- Agroforestry, especially the production of nutritious food.
- Work with young people's Christian clubs and organisations (60% of the population is below 19 years of age) and encourage the formation of youth groups and clubs involved in agriculture for income generation and environmental protection;
- Work with 100 primary and secondary schools to teach knowledge and skills of agroforestry;
- Establish school tree nurseries and tree planting and fruit gardens;
- Integral to the programme is a one year fish farming project for Kashozi parish in the Bukoba diocese. Here members will be trained in fish farming which is part of the commitment to restore nature, promote nutritional food supplies and eradicate poverty within the area.

Suggested partners are the East African Community and the governments of Sweden, France, Norway and the East African Development Bank who recently entered into a long-term partnership on the promotion of sustainable development of the Lake Victoria Basin.

This long-term plan as been drawn up by Bukoba Catholic Diocese and endorsed by the Ordinary of the Diocese, Rt. Rev. Nestor Timanywa, and his Vicar General, Rev. Fr. David Mubiligi.



Children plant and water trees as part of their confirmation into the Northern Diocese of Evangelical Lutheran Church of Tanzania in July 2012



Women-led tree nurseries form a core part of the Evangelical Lutheran Church of Tanzania's long-term plan; its aim is to establish a nursery in every parish

NORTHERN DIOCESE OF THE EVANGELICAL LUTHERAN CHURCH OF TANZANIA

The Northern Diocese is one of the 20 dioceses of the Evangelical Lutheran Church in Tanzania (ELCT). It has around 400,000 members divided into 152 parishes scattered on the slopes of Mount Kilimanjaro, the highest mountain in Africa, located in the northeastern corner of Tanzania.

The mainstay of Kilimanjaro economy is agriculture. During the past four decades, however, Kilimanjaro region has seen great destruction of its environment, with deforestation and drought leading to poor harvests, famine and rising poverty. Symbolically, the snowcap that has covered the top of Mount Kilimanjaro for the past 11,700 years is disappearing rapidly due to global warming. The loss of the Kilimanjaro ice fields will carry significant climatological and hydrological implications for local people who depend on water from the ice fields during dry seasons and monsoon failures. Tons of vital topsoil are being washed away from upland areas due to bad cultivation habits and there is uncontrolled tree felling for firewood and construction.

The Northern Diocese is divided into various departments which include stewardship, planning and development, women, youth and christian education. In its Synod meeting of June 2006, the diocese adopted a policy on environmental conservation calling for intensive tree planting. As a result all young people attending confirmation classes have to plant 10 trees before they are confirmed.

SEVEN-YEAR PLAN

This seven-year plan was drawn up by a specially formed committee of the Diocese which consulted with all parishes, church-run schools and hospitals as well as the church's young people and women's groups. It was presented at the ARC Windsor Celebration in 2009 and has been used as a model by other faith groups.

An Environment Department has been introduced into the structure of the Church to implement the plan. In each church district, a special appointed officer supervises the activities of district parishes. At parish level, Parish Environment Committees are implementing the project through the 152 parishes of the region.

The aim of the seven-year plan is the restoration and conservation of the environment in Kilimanjaro region. The heart of the plan is to plant at least 8.5 million trees as community forests during the seven-year period. This plan is one of the projects chosen by the US Interfaith Power and Light Organisation as part of its internet 'Carbon Covenant' project where its members in America are encouraged to offset their carbon footprint by supporting faith-based environmental projects in Africa.

However, most of the measures proposed are set to be carried out by the Church itself. In particular, the Church is determined to play a key role in addressing the lack of knowledge about environmental conservation and the risks of destruction which lead to extensive deforestation, the destruction of water sources and the degradation of the landscape through extraction of clay soil for brick making and granite and sand for construction. Environment conservation will be a mandatory subject in church schools and colleges as well as in faith classes for children prior to confirmation.

Seminars on the environment will be held in all parishes. These will focus on practical conservation measures such as the introduction of fuel efficient cookers, the promotion of forest harvesting techniques to replace the use of fire, and support for the introduction of burials that neither use wooden coffins nor graves constructed by cement bricks and mortar.

In 2011 and 2012, ARC has supported a programme of establishing women-led tree nurseries to provide tree seedlings for planting to women's groups and young people in the Diocese. Three new women-led nurseries at Sanya Juss, Machame and Mowo parishes have been supported, giving employment to local women. These women have been supported by training in nursery establishment at the Angazsa Women Training Centre. It is hoped to expand this tree nursery model run by women to all 152 parishes in the Diocese.

In June 2012, the President of Tanzania inaugurated the country's Environment Day by planting a tree in the Diocese. HRH Prince Charles also visited in November 2011 to plant one of the trees grown in the women's nursery.

MAIN COMMITMENTS

- To implement community education on environmental conservation;

- To restore and conserve forests all over Kilimanjaro Region, emphasising water-conserving trees around water sources;
- To introduce and popularise fuel-efficient charcoal cookers and alternative sources of cooking energy to gradually take the place of charcoal;
- To advocate for availability of electricity, LPG and natural gas for domestic use at popular prices;
- To popularise construction material that is not made of wood and to introduce and popularise non-wood alternatives in the firing of clay-brick kilns;
- To introduce and popularise burials which neither use wooden coffins, nor graves constructed with cement, bricks and mortar;
- To introduce and popularise forest honey harvesting techniques that do not involve the use of fire;
- To popularise use of compost and livestock manure in place of chemical fertilizer;
- To advocate for orderly extraction of clay for brick making, and mining of granite for construction;
- To ensure a place for environment conservation education in the curricula in theological colleges, church schools and colleges as well as in faith classes for children prior to confirmation;
- To advocate for a place for environment conservation education in school curricula from nursery school to university level;
- To include the environment conservation in the faith teachings of the Church;
- Establish an environment department in the structure of the Diocese to co-ordinate and supervise conservation.

This plan has been endorsed by the Bishop of the Diocese, Rt Rev Martin Shao, and the Executive Council of the Diocese.





The National Muslim Council of Tanzania worked with the Jane Goodall Institute to produce a handbook for madrassas on Islamic teachings on environmental management

NATIONAL MUSLIM COUNCIL OF TANZANIA (BAKWATA)

The National Muslim Council of Tanzania (BAKWATA) is a well-established faith-based Islamic organisation registered since 1968. The Council has branch offices all over Tanzania with a network from the national to grassroots level with 22 regional and 113 district offices served by over 700 sheikhs.

Around 2,800 mosques run under its co-ordination. It owns around 40 acres of land in each of its 22 regions and it has 20 secondary schools, two teachers' colleges, two theological colleges, and a radio station and support numerous madras schools. From the late 1990s, BAKWATA has organised and facilitated trainings for its Muslim scholars on environmental issues.

Ongoing work on environmental issues includes: environmental education for madras pupils in 10 coastal districts, environmental education and management clubs in 10 secondary schools owned by BAKWATA and spreading the use of environmental theological materials in religious ceremonies and sermons on Friday prayers for more than 80 imams and sheikhs throughout Tanzania.

A handbook for madrassas on Islamic teachings on environment management has been drawn up with support from the US-based Jane Goodall Institute for use in 10 coastal districts in Tanzania.

THE LONG-TERM PLAN (2012-2018)

The National Muslim Council of Tanzania (BAKWATA) developed this long-term plan after consultation with its sheikhs, imams and the Muslim community. A draft plan was shared and revised by Muslim scholars and then presented to the National Muslim Ulama Council for discussion and approval.

It is planned to implement the long-term plan in 16 districts and to ensure that it complements wider government initiatives on environmental management and sustainable use of natural resources.

PROGRAMME OBJECTIVES

To reverse the negative impact of environmental mismanagement, destruction, improper use of natural resources – as well as contribute to the mitigation of the negative impact of climatic change. BAKWATA will work with other faith groups as well as local and national government organisations to achieve this.

The programme will:

- Use religious teachings to promote sustainable environmental management and sustainable use of natural resources and other environmental issues;
- Mainstream environmental education into the curriculum;
- Use extra curriculum activities to promote environmental protection and promote alternative technology.

PROGRAMME ACTIVITIES

Lobbying and Advocacy

- Prepare, print and disseminate popular versions of environmental policies and national strategies to increase community understanding;
- Conduct advocacy forums bringing together stakeholders to identify and address policy issues around environmental protection and management;
- Facilitate community involvement in implementation and monitoring of environmental policy and other legal frameworks in all project districts;
- Document and disseminate policy implementation success and challenges, including lessons learned, to environmental protection agencies and the general community;
- Develop and adopt a Muslim Environmental and Natural Resource Policy to provide a framework for the Muslim community all over the country to legally and lawfully take part in environmental management and sustainable use of natural resources;
- Engage in ARC's education network to draw up a toolkit on environmental education for use in faith schools.

Sustainable Community Capacity Building, Livelihood and Protection

- Build the capacity of grassroots community environmental protection and establish watchdogs that will oversee appropriate and sustainable use of natural resources and promote community involvement in preserving the environment;
- Provide basic skills in manufacturing environmentally friendly cookers;
- Train women and young people in marketing skills;

- Facilitate and build the capacity of environmental youth clubs in and out of schools;
- Facilitate identification, printing and dissemination of religious teachings that discourage pollution, promote environmental protection and management, and the sustainable use of natural resources;
- Maintain training on the environment to madrasa pupils in 100 madrassas;
- Mainstream environment and climate change issues in Islamic preaching during prayers and religious occasions;
- Reprint 500 madrasa Environmental Education guides;
- Participate in National Environment Day.

Environmental Impact Mitigation and Reforestation

- Support and facilitate establishment of community-owned tree nurseries in all project districts and train women and young people to manage the tree nurseries;
- Conduct an environmental impact mitigation and reforestation campaign twice a year;
- Promote use of alternative energy instead of firewood and charcoal through community education and awareness raising;
- Promote protection and management of water sources using water user groups;
- Promote rainwater harvesting and use especially in primary and secondary schools.

This plan is the result of consultation with BAKWATA officials and the Muslim community, and has the support of Sheikh Shaaban bin Simba, the Grand Mufti of Tanzania, and the Ulamaa Council of the National Muslim Council of Tanzania.





Women are planting trees throughout Uganda. The Christian group, Mothers' Union, is setting up tree nurseries in Bunyoro-Kitara Diocese while the Muslim initiative Green Top is teaching women from all faiths tree-planting skills (above)

BUNYORO KITARA DIOCESE, CHURCH OF UGANDA

Bunyoro-Kitara Diocese is a Church of Uganda diocese in the mid-western region of Uganda, covering the administrative districts of Hoima and Kibaale. The Anglican Diocese consists of six archdeaconries with 58 parishes with around 900,000 members and 600 grassroots churches. Around 98% of its members live by subsistence farming as their source of income.

The Diocese has 123 church-based schools (113 primaries, 10 secondary), two technical schools, one teacher training college and one diocesan training college. It also organises Women's and Men's Bible study groups, the Mothers' Union, youth groups, the Fathers' Union, Christian Women Fellowship and Christian Men Fellowship. The Diocese runs a large health centre and programmes for orphans and vulnerable children. It also has a microfinance project and a coffee plantation.

The Diocese's five-year development plan of 2002-2006, approved by the Diocesan Synod, emphasised the promotion of a sustainable environment in all its parishes and churches through livelihood support and environment programmes, including re-forestation, sustainable agriculture and the promotion of energy saving technologies. Under this plan, every parish must plant annually a woodlot of pines and every candidate for confirmation and baptism must plant pine trees. The Diocese also runs an extensive tree-planting programme. A total of 11,653 trees have already been planted, while rural parishes have planted 19,404 trees through a community outreach programme.

The Diocese's new Seven-Year Plan builds on this work and also on the pilot nursery bed scheme to engage the Mothers' Union in the Diocese to establish and manage nurseries. This follows ARC's support for a pilot nursery at Kigaya Archdeaconry in 2011 and further support for the development of three nursery beds at the Archdeaconries of Kagadi, Bulindi and Kakumiro. This will train 30 Mothers' Union members in nursery bed management. It is hoped to extend this scheme to 24 parishes in the Diocese.

THE SEVEN-YEAR PLAN

Working teams will be formed from diocesan councils, parish councils and churches:

Specific objectives

1. To implement community education on environmental conservation;
2. To restore and conserve forests, emphasising water-conserving trees;
3. To introduce and popularise energy saving technology, fuel efficient charcoal cookers and alternative sources of cooking energy to take the place of charcoal;
4. To popularise construction materials that are not made from wood;
5. To popularise the use of organic fertilizers, promoting compost and livestock manure in place of chemical fertilizer;
6. To popularise environmental conservation education in theological college, church schools and colleges as well as faith classes for the children prior to confirmation;
7. To establish an environment docket in the structure of the diocese to co-ordinate and supervise conservation projects.

Key outcomes

1. Skills in tree planting and nursery management developed by Mothers' Unions members. MU nurseries developed in all dioceses;
2. Reforestation in formerly forest depleted areas ensured along with increased vegetation cover; five million trees planted over seven years at church and community levels;
3. Greater public awareness and action on climate change and environment conservation;
4. Waste management and disposal mechanisms adopted by households all over the Diocese;
5. At least 15,000 households adopt and use economic and energy saving charcoal stoves as main source of cooking.

Project activities

- Mothers' Union tree nursery pilot project followed by roll out into other dioceses and all parishes;
- Establish three tree nurseries;
- Formation of tree planting, climate change and environment preservation committees at parish level and diocesan level;
- Organise a Green Week annually throughout the schools of the Diocese and provide seedlings for planting and develop a liturgy on the environment;
- Preach Sunday sermons on the environment at the end of Green Week;
- Organise eight conferences on the environment for church leaders, civic leaders and head teachers and three trainers' workshops;

- Design, print and distribute materials on environmental protection to educate local communities;
- Organise radio debates/programmes;
- Organise an information day on climate change and environment preservation especially during the Green Week at least once a year;
- Promote the development and use of efficient cooking means such as biogas and solar;
- Promote the growing of wood for fuel instead of relying on forests;
- Develop networks and partnerships with government and NGOs in the tree planting and conservation sector;
- In partnership with forestry department personnel, identify variety of trees for different ecological zones and encourage planting of indigenous species;
- Promote the use of agroforestry and soil conservation practices amongst farmers and communities.

This plan has been endorsed by the Bishop of the Diocese, Bishop Nathan Kyamanywa



 **GREENING MUBS** 
FRIDAY 12/08/2011
BY
INTERNATIONAL CLIMATE CHAMPIONS
CONJUNCTION WITH MAKERERE UNIVERSITY
BUSINESS SCHOOL COMMUNITY
VENUE: MUBS - WALUSANSA HOUSE



The Uganda Muslim Supreme Council and the Uganda Muslim Women Association celebrate Greening Friday every year during Ramadan to honour the environment and plant trees

GREENING INITIATIVES, UGANDA MUSLIM SUPREME COUNCIL AND UGANDA MUSLIM WOMEN ASSOCIATION

This plan has been drawn up by Hajjat Sebyala, an International Climate Champion, and a 2010-2011 British Council Climate Ambassador, in consultation with the Uganda Muslim Supreme Council (UMSC) and the Uganda Muslim Women Association.

The UMSC is an umbrella body for the estimated six million Muslims in Uganda. It is led by a Mufti and a Director of Sharia with more than 2,000 sheikhs throughout the country. The UMSC runs a hospital and a radio station at its headquarters in Kampala, along with many Muslim-founded schools. The Uganda Muslim Women Association is a UMSC affiliated group. Consultative meetings to draw up this long-term plan were held with the Uganda Muslim Women Association, the UMSC, the National Mosque Committee, the Director of Sharia in Uganda and the National Mosque Chief Imam as well as with Senior officials of the National Forestry Authority and the Pan Africa Muslim Journalist Association.

With the support of, and in collaboration with, the UMSC, there have already been a number of achievements:

- Distribution of more than 30,000 tree seedlings to community based groups, Muslim leaders and the Muslim community.
- Initiation of a dedicated day (Greening Friday) for honouring the environment in the Muslim calendar once a year. In partnership with UMSC, Greening Fridays were initiated every second Friday of the month of Ramadan. These have been conducted twice (2010 and 2011).

The long-term greening plan also builds on ‘The Muslim Women of Gomba District Environment Protection Project’ which is sponsored by ARC. This was launched in 2011 to train 20 women leaders from key mosques in Gomba District in central Uganda.

Women have been planting fruit and ficus trees at their homes, gardens and around their mosques to improve their livelihood through the practice of agroforestry, provision of firewood material and installation of energy saving stoves. They have received training in environmentally friendly income-generating activities such as tree nurseries, making of charcoal briquettes and tomato and bean growing.

This pilot scheme was extended in 2012 to add water-harvesting schemes and pest control to improve the tree growth rate to more than 80% and to include more women. The aim is to expand the project to other mosques throughout Uganda. It is estimated that 12.5% of the budget of this long-term plan will be self-financing – for example, with a number of trees planted as Sadakatul Jaria or a gift to Allah.

Geographical Scope: Activities are planned in five selected districts which have the highest population of Muslims and are also affected by deforestation. The plan ranges from community awareness-raising efforts to energy-saving initiatives to the planting of almost half a million trees.

1. ASSETS

A total of 210 mosques will be selected in the five target districts. Trees will be planted on the demarcated land and agroforestry promoted over seven years.

2. EDUCATION & YOUTH

Environmental activities will be promoted in 50 schools and 15 institutions through the introduction of Greening Fridays; annual environment talks; green clubs; competition quizzes on Islam and the environment; inter-school debates; and establishment of school tree nurseries.

3. WISDOM

Capacity building for 210 sheikhs, imams and other leaders who will be expected to promote environmental protection through popularisation of Greening Friday. Training of trainers for 100 teachers and mullahs from selected schools; a simplified Khutba Tool on Islam and the Environment will be developed in Arabic. It will be translated and printed in the five languages of the target districts: English, Luganda, Lusoga, Swahili and Lugbara.

4. LIFESTYLES

To promote a culture of domestic energy saving, 2,100 stoves will be constructed for selected households and 10 groups will be supported to promote charcoal briquettes. To reduce the carbon footprint associated with the pilgrimage to Mecca, Green Hajj and Green UMRA will be promoted; best practices from ARC's *Green Hajj Guide* will be

followed and trees planted before travel. A halal food certification mechanism will be improvised.

5. MEDIA & ADVOCACY

A communication and dissemination strategy will be developed. Specialised training organised for environment journalists with regular radio programmes and columns in magazines; A media team formed.

6. PARTNERSHIPS & DEPARTMENTS

The UMSC Climate Change Desk will be enlarged, district focal persons identified, carbon trading possibilities explored with Uganda Carbon Bureau (UCB), Government bodies will be brought on board, and in partnership with ARC, the Inter Religious Council of Uganda will be engaged in exploring environmental issues.

7. CELEBRATIONS

Faith-based entertainment groups (Matali Groups) will be supported to produce songs and other entertainment outputs on environmental protection. Such songs will be promoted during key celebrations such as Iddi and graduation parties; living presents like tree seedlings will be popularised at such activities.

8. WOMEN & ENVIRONMENT

To involve 700 women at the selected mosques and also ensure the entire family involvement in environmental and sustainability activities. Work closely with Uganda Muslim Women Association (UMWA) – 50 women to establish a model farm for tree planting and agroforestry. With the UMSC Women desk, to mainstream the environment agenda in Ugandan Muslim Supreme Council programmes. This will lead to the initiation, promotion and marketing of a Uganda Wangari Mathaii Day every two years; at least 3,000 trees will be planted and activities to raise awareness of water harvesting schemes will be held.

This plan has the support of the Uganda Muslim Supreme Council and the Uganda Muslim Women Association. The UMSC's National Mosque Committee has selected two Sheikhs from the committee to finalise the environmental tool to be used on Greening Fridays, to support the Green Hajj and UMRA and to identify where trees will be planted by those performing Hajj or UMRA.



Immam Kasozi (pictured far left) of the Uganda Muslim Youth Assembly hands out fruit and tree seedlings following a seminar on the environment in July 2012, in Hoima, Western Uganda

GREEN TOP – TREE PLANTING PROJECT:
HUMANITARIAN EFFORTS AND RELIEF UGANDA
&
UGANDA MUSLIM YOUTH ASSEMBLY

Humanitarian Efforts And Relief Uganda (HEAR Uganda) and Uganda Muslim Youth Assembly (UMYA) are sister organisations. They have committed to drawing up a seven-year environmental action plan, called 'Adapting to Climate Change and Tree Planting Initiative', with the Muslim community in Uganda.

Drastic changes in the forest cover have taken place in Uganda during the past century. Recent widespread deforestation has caused a reduction in the supply of wood and non-wood forestry products as well as in environmental services, such as watershed and soil protection, and in biodiversity. There is a growing demand for forest products, and a growing shortfall in supply, based on current investment levels. Due to deforestation there are increased fuel wood costs and much time and money is wasted in fuel wood collection.

The aim of this long-term plan therefore is to make Uganda's six million Muslims more aware about environmental conservation and tree planting, and to establish tree nurseries throughout the country distributing free tree seedlings.

This plan builds on the environmental work of HEAR Uganda and UMYA. For example, in 2011 both organisations held a four-day National Training Workshop for Training of Trainers, including representatives from the Uganda Muslim Teachers Association and the Uganda Muslim Education Association. Participants were trained by, among others, experts from the National Forest Authority in tree selection, planting, care and agroforestry.

In 2011 UMYA, in collaboration with Uganda Women Vision, organised an Iftar (breakfast/evening meal during the month of Ramadan) programme for professional

Muslim women and Muslim female students from institutions of higher learning to plant trees and distribute seedlings.

Pilot projects to introduce tree planting and conservation have already begun in several Muslim primary schools, Islamic centres and mosques. Imam Ibban Iddih Kasozi is a British Council Climate Change Champion and Vice National Chairman of the UMYA. He has been giving sermons in mosques, training imams on climate change and participating in the Ugandan Green Friday initiative. He is also participating in the ARC/ Kenyan Organization for Environmental Education toolkit to introduce environmental education into faith schools.

PROJECT GOAL

To distribute, help plant and grow 2.5 million tree seedlings for fruit, amenity, and agroforestry purposes, largely to the Muslim community of Uganda, over the next seven years. The stakeholders and target group will also be encouraged and trained to grow trees and shrubs in their homes, gardens and fields. The project further aims to develop tree-growing clubs at every UMYA branch and UMTA centres in Uganda.

Seedlings will be planted on around 6,250 hectares of land owned by schools, mosques, local communities, local governments and urban authorities such as the National Environment Management Authority, Uganda Wild Life Authority and the National Forest Authority.

Tree nurseries will be established in five regions of Uganda: Kampala; Northern Uganda; Central (Buganda); Eastern Uganda and Western Uganda. 30% of the expected seedlings will be fruit varieties (750,000 over seven years); 30% will be indigenous varieties/multi-purpose agroforestry (750,000 over seven years).

SIGNIFICANCE OF THE PROJECT

The project will enhance the livelihood of Ugandans and improve their resilience to climate change through:

- Increasing the number of wind barriers, which in turn reduces soil erosion, and prevents the destruction of crops and property;
- Improved livelihood through selling wood products and through selling fruits such as mangoes and oranges;
- Reducing the cost of energy for cooking through promoting the planting of short rotation trees or shrubs that can provide fuel wood;
- Reducing the pressure on protected areas such as central forest reserves, game reserves and wetlands which are cleared for fuel wood;
- Contributing to climate stabilisation;

- Increasing the number of shade trees especially in urban resting places such as green parks and recreation centres;
- Improving community knowledge and awareness of climate change issues by supporting the demonstration of adaptation practices.

DEMONSTRATION AND ADAPTATION OF BEST PRACTICES

- Target 50 schools, 50 mosques and 50 households to demonstrate water conservation and preservation through rainwater harvesting;
- Create a demo farm plot to demonstrate water and soil preservation techniques including terracing, crop spacing and contour farming as well as demonstrating hay harvesting storage and preservation for livestock;
- Set up training for teams to make energy saving stoves;
- Set up a centre to demonstrate solar and wind energy technologies;
- Set up an environmental award scheme.

Fires destroyed several Green Top farms in early 2012. HEAR Uganda now plans to launch a programme called 'Stop Wild Fires, Protect the Environment' to educate communities about the results of starting bush fires.

The leading partner in this plan is the Uganda Muslim Teachers Association (UMTA). This plan has been endorsed by HEAR Uganda and by the Uganda Muslim Youth Assembly.





Two-day climate change seminar held at the seminary of the Greek Patriarchate of Alexandria and All Africa, Harare, Zimbabwe, July 2012

GREEK PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA

The Greek Patriarchate of Alexandria and All Africa is second in rank among all Orthodox Patriarchates and operates in 53 countries. It has 10 million Orthodox believers in Africa and around 1,000 clerics in some 5,000 parishes and small mission centres. There are eight seminaries in Alexandria, Nairobi, Kinsasa, Mwantza, Lagos, Yaunde, Kampala and Johannesburg. The Greek Patriarchate also produces several publications and runs schools, orphanages, nursery schools, clinics, old age homes and shelters for the poor.

This Seven-Year Plan was presented at the ARC Windsor Celebration in 2009. Since then, some financial assistance has been provided to rural areas to get clean water for schools and local Orthodox communities in Tanzania, Uganda, Cameroon, Nigeria, Ghana and Zimbabwe. Competitions on the environment have also been launched in some of the Church's educational institutions.

ARC sponsored a seminar in July 2012 in Harare, Zimbabwe, to train young people from the Greek Orthodox Church about care of the environment.

RECOMMENDATIONS

- The Church will establish a new Environmental Centre in Johannesburg to promote the protection of the environment in Africa. This will organise seminars and facilitate action on the environment for church members throughout Africa.
- The Church will set up Environmental Awakening Centres in all parishes to co-ordinate initiatives on the environment and raise awareness.
- All churches and members will keep September 1st each year as a day dedicated to the environment and its protection.
- New programmes of Christian environmental education will be initiated in all the dioceses in Africa, with the creation of material for use in public and church-run schools and tertiary education institutions.

- Each Metropolitan archdiocese and diocese will plan projects at the local parish level for recycling and responsible use of water and transport.
- Parishes are also to play a leading role in reforestation and tree planting in cities.
- Every diocese will examine the use of its land, buildings and investments and carry out energy saving programmes.
- All young people in the Church will be encouraged to undertake environmental projects.
- Clergy will use sermons and catechism to talk about the environment and teach the theology of creation.
- The Church will work with all secular groups, government and NGOs to co-ordinate action relating to environment and refugees.
- The Church will also focus on advocacy that calls for no industrial products to be exported and no waste discarded in Africa if its country of origin would not itself accept such products or waste.

The Seven Year Plan has the blessing of the Primate of the Church, Theodoros II, and of all the Members of the Holy Synod of the Greek Patriarchate of Alexandria and all Africa.

It was drawn up by the Archbishop Seraphim Kykkotis, of the Greek Orthodox Archbishopric of Zimbabwe and Angola, Member of the Commission on Environment of the Holy Synod of the Greek Patriarchate of Alexandria and All Africa





More than 50 teachers and faith leaders from Christian and Muslim groups in sub-Saharan Africa gathered in Nairobi, Kenya, in March 2012 for an eight-day workshop organised by ARC and the Kenyan Organization for Environmental Education. The workshop was part of ARC's development of a toolkit integrating religious values and teaching on the environment for faith-run primary schools



The United Church of Christ in Zimbabwe has been holding workshops for its women's groups in environmental stewardship and tree planting as part of its long-term plan

THE UNITED CHURCH OF CHRIST IN ZIMBABWE

The United Church of Christ in Zimbabwe (UCCZ) was established by missionaries from America in 1893. Now it is a local Church with more than 100 places of worship countrywide and an estimated membership of around 300,000 members. Women make up two thirds of its membership. Many are members of the Church's Women's Union (Ruwadzano). There is also an active Christian Youth Fellowship, Men's Fellowship and volunteers.

The UCCZ has 20 institutions of learning, from primary to high schools, and two tertiary colleges – one of which is an agriculture college. It has four health delivery services with hospitals and clinic services. The Church has been involved in agriculture since the early 1900s, with communities benefiting from the development of underground water supplies and income-generating projects.

Land reform has caused extensive deforestation with the cutting down of trees and burning to clear land for farming. Severe flooding in the last decade has also increased environmental degradation. As a result, tree planting will be a major focus of the Church's long-term plan.

It proposes buying one million trees from the Government's Forest Commission in order to ensure:

- 10,000 trees are planted at 100 church sites;
- Three mission farms plant 800,000 trees;
- 20 church education institutions plant 3,000 trees;
- Four health delivery centres plant 400 trees;
- 100,000 members of the UCCZ plant five trees each, totalling half a million trees.

Kraal heads, headmen chiefs, councilors and school heads will be mobilised to ensure delivery of these targets. Kraal heads and headmen will also be charged with protecting

natural resources in especially designated places for rituals or where trees or herbs are grown for medicines.

Communities will be obligated to report the killing of wild animals and endangered animals to this local leadership who will be given authority to impose fines.

Workshops will be organised by the UCCZ to educate local communities and their leaders about the impact of tree cutting and cultivation along riverbanks. These workshops, which will also demonstrate tree planting, will be held in co-operation with Zimbabwe's Forest Commission and the Government's Environmental Management department.

Plans are to hold three larger workshops in the three Conferences of the Church to train women and local leaders on care of the environment. Local leaders and women's groups are key to implementing this long-term plan.

Women have a Council of their own called Ruwadzano. They meet every year in large numbers and have already participated in environmental issues – including forming pressure groups to protect springs and stop riverbank cultivation, growing flowers and fruit trees at home and participating in National Tree planting events.

A Pastors' and Women's Climate Change workshop was held in 2010 which brought together more than 100 women to discuss climate change and how to initiate environmental activities to mitigate and adapt to climate change.

ARC sponsored a workshop in 2011 on the environment and climate change for 177 women from the three Conferences/provinces of the Church. The workshop offered practical training in tree planting and care and species selection and demonstrated the benefits of agroforestry. In addition, a further two-week 'training of trainers' course was sponsored for 25 women focusing on tree planting and species selection as well as understanding rainfall pattern and its impact on food production and climate change adaptation measures.

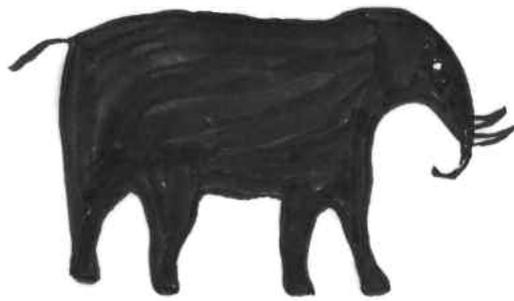
Now the Church plans to:

- Train 25 women in tree nursery planting per church;
- Train 10 young people per church in environmental management and control;
- Establish tree nurseries on all church sites, hospitals and schools;
- Organise annual field days to launch tree planting initiatives;
- Translate the Regional Climate Change Programme Toolkit into local languages. This toolkit has been used by women at the training workshops.

- Incorporate environmental management and climate change issues into every church event;
- Establish environmental committees in the Church to monitor and control tree cutting;
- Establish a fruit tree nursery to supply church projects and establish 20 hectares of land per ward as a reservoir of firewood.

The long-term plan has been endorsed by Bishop Edward Matuvhunye, President of the United Church of Christ in Zimbabwe





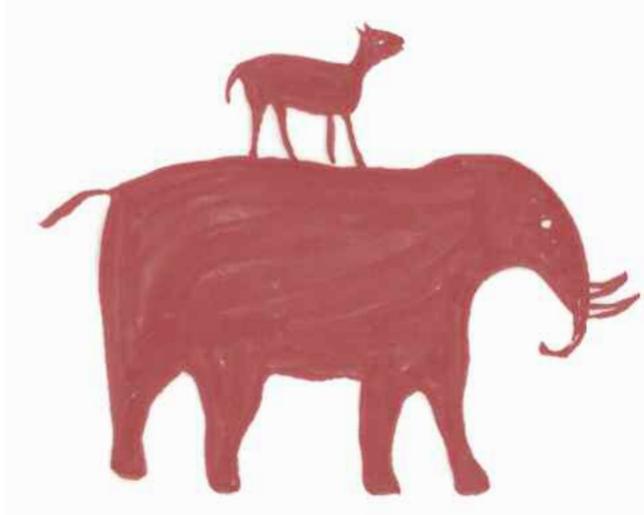
COMMITMENTS STILL TO COME

We have received commitments from other faith groups to create long-term plans on the environment. They are now in the process of developing their plans.

They include:

- The Anglican Church of Kenya
- The Supreme Council of Kenya Muslims
- The Pentecostal Fellowship of Nigeria
- The Anglican Church of Tanzania





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