

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

Centre for Social Justice and Ethics

PROMOTION OF STEWARDSHIP AND INTEGRITY OF CREATION IN THE AMECEA REGION

Background and Justification

The Catholic University of Eastern Africa (CUEA), like most other universities, started in a modest way. It commenced as a Graduate School of Theology known as Catholic Higher Institute of Eastern Africa (CHIEA). The Institute (CHIEA) was founded in 1984 by the regional ecclesiastical authority known as the Association of Member Episcopal Conferences in Eastern Africa (AMECEA). Eritrea, Ethiopia, Kenya, Malawi, Sudan, Tanzania, Uganda and Zambia are the member countries of AMECEA.

On 2nd May 1984, CHIEA was authorized by the Congregation for Catholic Education, Vatican City to offer two-year Licentiate/MA programmes in Theology. On 3rd September of the same year, it was officially inaugurated by Rt. Rev. Bishop Medardo Mazombwe, the then Chairman of AMECEA. On 18th August 1985, it was formally opened by Pope John Paul II. In 1986, the Graduate School of Theology began discussions with the Commission for Higher Education (CHE) towards the establishment of the Catholic University of Eastern Africa (CUEA). In 1989, the institution was granted the “Letter of Interim Authority” by the Commission as the first step towards its establishment as a private university.

After three years interaction between the institution and the Commission for Higher Education, the institution was awarded a Charter on 3rd November 1992 as the Catholic University of Eastern Africa. In the year 2009, the University celebrated her 25th Anniversary on the threshold of the 50th Anniversary of AMECEA that was celebrated the following year 2011. Today, CUEA is the largest Private University in Kenya with a population of over 7000 students in our seven (7) Faculties, namely: Theology, Arts and Social Sciences, Commerce, Science, Education, Law and the Centre for Social Justice and Ethics. We have two campuses outside Nairobi City; Gaba Campus in Eldoret and Kisumu Campus in Kisumu City.

The Centre for Social Justice and Ethics of the Catholic University of Eastern Africa situated in Kenya is a resource centre for study, research, formation and dissemination of the Social Doctrine of the Church officially established by the

AMECEA fathers under the resolution No. IX-61 of the AMECEA Plenary Assembly, 15th -21st 2002. As a research and resource centre for the AMECEA region, it proposes to carry out a faith-based project on the PROMOTION OF STEWARDSHIP AND INTEGRITY OF CREATION in the region. The proposed initiative is an interdisciplinary venture which aims at enhancing further penetration of Christian inspired ethics in modern social discussions.

It is a unique and timely initiative given the current global ecological crisis that threatens both the future of humans and the integrity of creation. The current environmental threat calls for a personal and collective responsibility to live the present as a *kairos*, a favorable time, in order to restore the harmony of creation already under threat, and critically examine the forces that threaten the dignity of human life in the world.

Looking closely at the nine countries of the AMECEA region, Eritrea, Ethiopia, Kenya, Malawi, Sudan, South Sudan, Tanzania, Uganda and Zambia, none is free from environmental problems. Growth of population, poor management of scarce resources, soil erosion due to overgrazing, deforestation, poor water resource management coupled with lack of stable political institutions and leadership are likely to be pivotal variables for future conflicts in the AMECEA region. Already in Eritrea, Ethiopia, Sudan, South Sudan, Northern Kenya, Uganda, and the Nile water basin, have experienced conflicts that are mainly resource-based. Moreover, the plights of poverty, food insecurity, drought, and famine exacerbate even further the environmental degradation in the region.

The Catholic University of Eastern Africa through the CSJE thus intends to contribute to the on- going debate on the environment by practically engaging the people of AMECEA region in caring for their environment as a duty demanded by their faith obligation. Living in harmony with all creation is a faith obligation. That is, all Christian faithful have moral obligation to care for the environment, to respect all

God's creation and to ensure that its goods are equitably shared with all. Promoting authentic ecology has its deepest roots in the obedience of faith.¹

Our approach is unique, in that, it is based on faith imperatives and African vision of life and spirituality. The intimate nexus between faith and the environment is clear in the sacred scriptures. For indeed, we see and glorify God in His creation. Thus we have to "look with new eyes at the entire created cosmos since it contains traces of that Word through whom all things were made."²

A further reflection based on the African world view leads to a discovery that, spirituality cannot be separated from life. The relationship between God, humanity and all other created beings in the universe is essential.³ Therefore, the entire human community and the whole creation express the divine existence. All reality is spiritual and has immediate spiritual implications. Humanity bears responsibility for this universal harmony; if it destroys it in any way humanity destroys itself.⁴

Benedict the XVI referred to this important African tradition in his Apostolic Exhortation *Africae Munus* as a positive cultural resource that predisposes Africans to hear and receive Christ's message...and value human life to the full.⁵ Regarding respect for creation and the ecosystem, the Holy Father was keen to note the complexity of the problem, exhorting members of the Church in Africa to "work and speak out for an economy that cares for the poor and resolutely opposed to an unjust order."⁶ Human actions are indeed the cause of great strain to the environment and the integrity of creation. Unless humans begin to listen to the voice of the earth they will risk destroying its very existence.⁷ The CSJE takes seriously this

¹ BENEDICT XVI, *Verbum Domini*, n. 108.

² Ibid.

³ LAURENT MAGESA, "Foundations of African Spirituality" in *Hekima Review*, No. 42 (May 2010), p. 96.

⁴ Ibid., 94.

⁵ BENEDICT XVI, *Africae Munus*, n. 69.

⁶ Ibid., n. 79.

⁷ BENEDICT XVI, *Meeting with Clergy of the Diocese of Belluno-Feltre and Treviso*, Italy, July 24, 2007 at: http://www.vatican.va/holy_father/benedict_xvi/speeches/2007/july/documents/hf_ben-clero-cadore_en.html

message of the Holy Father and of scientists on the current state of our environment and proposes a seven-year project that aims at engaging the people of 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.

Articulating a Faith-based Proposal for Promotion of Stewardship and Integrity of Creation in the AMECEA region

A faith-based approach to environmental care as is proposed here intends to promote an authentic biblical interpretation of man's relationship with nature in dialogue with African cultural values on environmental protection. The current literatures on environmental conservation submit to the nature of the economy and human activity as the main cause of the present environmental crisis. The present proposal instead goes deeper; arguing that, the underlying causes of the environmental crisis today must be sought in the spiritual and moral arena. Many people in the AMECEA region are still ignorant or at least have scanty knowledge of how the entire earth systems work and the impact it has to their daily life. That is why it is very important for the CSJE to design a comprehensive education program with foundation in early childhood, while at the same time engaging all stakeholders through practically oriented awareness seminars for the youth, rural farmers and business communities. The Centre can exploit her five years experience on outreach programs conducted all over the AMECEA region to create awareness on stewardship and integrity of creation.

The proposal further reiterates the key role of human persons in creation as stipulated in the bible and help Christians to understand their role in creation and assume responsibility for a destiny that is shared by all.⁸ Creation is the work of the Creator entrusted to man to use it intelligently, humanizing it and use its fruits as a gift of God. Men and women must therefore be mindful of their place in the great scheme of things, which is always based on God's prior and original gift of the things that are.⁹ John Paul II affirmed in his 1990 World Peace Message that Christians'

⁸ PAUL VI, Apostolic Letter, *Octogesima Adveniens* (14 May, 1971), n. 9.

⁹ COMPENDIUM OF THE CHURCH'S SOCIAL DOCTRINE, n. 460.

responsibility within creation and their duty towards nature and the Creator are an essential part of their faith.¹⁰

In her programs the CSJE intends to help people understand the natural order not as a mere object of exploitation, often for individual gain, but that humanity both individually and collectively ought to perceive the natural order as a sign and sacrament of God. Given the current environmental crisis often exacerbated by human selfishness, greed and pervasive models of development, the CSJE's role in this proposal is to remind Christians to recall the need to be liberated from all forms within themselves and within society that mitigate against a loving and just relationship one and another and between humans and the rest of creation. This harmonious relationship is also reflected in the African world view and has to be reclaimed and be made to dialogue with current knowledge for better protection of our world.

Caring for the environment can no longer be taken as a marginal issue, the survival of humanity and the integrity of all life forms is at stake. It is a crucial issue particularly in Africa where most economies depend for their capital on natural resources. This is even truer in the context of alleviating poverty because environmental degradation primarily affects the poor in both rural and urban areas. Therefore, caring for the environment and integrity of creation is taken also as a strategy for poverty eradication. This strategy requires that all people take care and use natural resources in a sustainable way. The main concern of the CSJE at this juncture is, to help the poor in the AMECEA region to maintain and improve their natural capital while developing their human and social capital. Majority of rural people in the region still relies on their environmental resource-base for economic and social purposes. The focus on social capital is crucial since most countries in the AMECEA countries are still in transition and political institutions are weak, therefore the CSJE will have to create more awareness on issues of democracy and good governance- bad governance and weak political institutions often lead to poor environmental policies. Any effort to rescue the environment from the current

¹⁰ WORLD DAY OF PEACE MESSAGE 1990.

crisis has to ensure that scientific capabilities are combined with strong ethical dimension. Only in this way the environment can be promoted as a home for all man and for all men. This is however not an easy task, it involves inculcating values and commitment to protect the heritage of creation- like forests, and encouraging a sense of responsibility and a change of mentality and lifestyle. To save God's created world, men and women must recall their vocation to participate responsibly in God's creative action in the world and consider the world as a common heritage, the fruits of which are for the benefit of all.

Objectives of the Proposal

The CSJE's three year project proposal intends to achieve the following objectives:

- To create awareness on the relevance of the principles of the Church's Social Teaching on environmental care as a response to our faith obligation-to respect human life and dignity, to promote the common good of all.
- To develop and document a deeper understanding of the emerging "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 prepare a strategic pastoral plan of action on how to engage the Christian community in the promotion of the environmental and integrity of creation in the AMECEA region.
- To prepare a module for teaching environmental stewardship and integrity of creation at secondary and tertiary level.
- Prepare a Children's bible on environmental care that aims at showing the connection between their faith and the environment.
- To facilitate research and documentation on African spirituality 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.

Beneficiaries

- Children, youths, adults and other sampled agents of evangelization in the AMECEA Dioceses.
- Faith based and community based organizations in the AMECEA region.
- Religious organizations.
- Parishes and small Christian communities.
- Primary schools, secondary schools, colleges and universities.
- Civil society groups.

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

Time Frame, Specific Activities

OBECTIVE I	SUB OBJECTIVE	ACTIVITIES	BENEFICIARIES	TIME FRAME
Create awareness of the relevance of principles of CST on Environmental care as a response to our Christian calling.	-Influence attitudes and lifestyles in a manner consistent with stewardship and integrity of creation. -Prepare a children's bible on integrity of creation. -Prepare modules on environmental stewardship and integrity of creation.	-Sensitization Workshops and Seminars	Diocesan environmental conveners, education secretaries, Justice and peace coordinators. Primary schools/secondary schools/Tertiary institutions/non school going youth/Parish councils/small Christian communities and other agents of evangelization	June 2012 to 2016
		-Develop visual aids and pamphlets		June 2012- June, 2013
		-Television and Radio programmes		June 2012- June 2018
		- Develop modules and booklets.		June 2013- June 2016
		-Music and drama competitions		On going
		-monitoring and evaluation		Ongoing
OBJECTIVE II				
Research and Publication in the area of ecological theology.	-Orient and animate interdisciplinary academic discourse on ecological theology. -Publish findings on need to integrate faith with lifestyles in line with integrity of creation.	-Conferences and Symposia (Local and International) -Create forum for African eco-theology through journals- monitoring and evaluation	-Accademia -Civil Society -Policy makers -	June 2013-2018 (One Conference or symposium every year) 2014-2018 On going
OBJECTIVE III				
Develop a model strategic pastoral plan	- Influence consciousness	- Identify priority areas - Debate approaches	- Diocesan justice and peace programme	June 2013 to June 2014

of action for the promotion of Stewardship and Integrity of creation.	<ul style="list-style-type: none"> on integrity of creation - Establish a standard/checklist for compliance. 	<ul style="list-style-type: none"> - Collate proposals/suggestions - Publish and launch model strategic plan (go green) - monitoring and evaluation - 	<ul style="list-style-type: none"> s - Church Leaders - Civil Society - Policy makers 	<p>June, 2014 to 2017</p> <p>On going</p>
OBJECTIVE IV				
Facilitate research and documentation on African Spirituality and the environment.	<ul style="list-style-type: none"> -To research on indigenous trees and resources -Research and publication on African theological approaches. -Publication of findings on African ecological awareness 	<ul style="list-style-type: none"> -Popularise available research on indigenous resources. -Generate new information on indigenous resources- monitoring and evaluation 	- All faithful and people of good will.	On going
OBJECTIVE V				
To implement oversee, document and consistently evaluate targeted projects for stewardship and integrity of creation in the AMECEA region		<ul style="list-style-type: none"> -monitoring and evaluation 	<ul style="list-style-type: none"> - Identify a project per country - Determine level of and terms of engagement - Streamline activities with programme - Document achievements. 	<p>June 2014 and beyond</p> <p>On going</p>

BUDGET

Item	Item description	Unit cost	Total cost (Kshs)	Total cost (€)
Sensitization workshops and seminars	1 workshop per country and two workshops per year ie 9 workshops of Sixty participants each, for four days at Euro 50 per participant per day. Facilitation fee: 3 facilitators X 9 X Euro 326.6 (120 x9=1080 participants)	Euro 12,000 per workshop	1,179,6582.67	108,000
			963,387.58	8,820
Developing visual aids and pamphlets	Conceptualization, designing, illustration translation of materials into local languages. 1000 A3 colour Posters per diocese (270 dioceses X 1000= 270,000 posters) 1000 A4 colour brochures per diocese(270 dioceses X 1000= 270,000 brochures)	Euro 300 conceptualization.	633,520.18	5,800
		Euro 500 Designing and Illustration	29,491,456.67	270,000
		Euro 5000 - Translation	44,237,185	405,000
		Euro 1 per poster		
		Euro 1.5 per brochure	29,491,456.67	270,000
Television and Radio programmes	500 colour Pamphlets per diocese	Euro 2 per pamphlet	7,864,388.44	72,000
		Euro 8,000 per country	546,138.09	5,000

Develop modules and booklets	(270X500=135000)		9,830,485.56	90,000
		Euro 5,000		
Music and drama competitions	Radio programmes and jingles on ecology , stewardship and integrity of creation	Euro 10,000 per country	10,322,009.83	94,500
Monitoring and Evaluation	Consultancy services, writing and publication	Euro 1500 X 9 dioceses X 7years	327,682.85	3000
	Awards for competitions organized locally in countries. Animators and facilitators	Euro 3000	4,915,242.78	45,000
			1,529,186.64	14,000
Conferences and Symposia (Local and International)	One visitation per country per year.	Euro 15,000 per conference X 3	1,092,276.17	10,000
	Evaluation and Report writing	Euro 2000 per symposium X 7	1,092,276.17	10,000
Create forum for African eco-theology through journals.	Development of evaluation instruments Administration of evaluation instruments Data analysis and Report writing		764,593.32	7,000
		Stipends for authors Euro 200 per article for 10 articles i.e Euro 2000 a year for 5 years	4,369,104.69	40,000
Monitoring and evaluation		Publication Euro 2000 per year for 5 years	1,092,276.17	10,000

Planning workshops for strategic pastoral plan of action	International conference every other year and symposium every year.	Euro 1000 a year X7 years	9,830,485.56	90,000
			4,915,242.78	45,000
Promotional Conferences on indigenous resources		Euro 8,000 per meeting X 5 meetings	4,915,242.78	45,000
	Call for papers, editing and publication	Euro 10,000	253,748,862.27	2,323,120
Monitoring and Evaluation	Follow ups and Evaluation meetings	Euro 10,000 per conference X 9 countries		
		Euro 5,000 X 9 countries		
TOTALS	Meetings with stake holders in all countries at least 2 per country.	Euro 5000 X 9 countries		
	Publication of strategic plan.			
	One Conference/ workshop per country			
	Publication and Dissemination of findings			

NB: In our estimation, the church has been taught a lot on theological issues and therefore the concern of the Centre is to simplify the theology and disseminate it. This is the reason behind brochures, booklets, dissemination through drama and other forms of competition. The theology relating to environment ought to become common language among the Catholics in the AMECEA region.

In 2009, the AMECEA Catholic population data gave a figure of 47,605,304 Catholics spread across these 9 countries. The dioceses were 114 then, but at present they are 120. Our aim is to have these 120 dioceses activated in the direction of environmental justice guided by the CSD which is our mandate. It should be noted that even though ecological justice is at the core of our catholic theology the challenges faced by different dioceses differ in intensity and impact such that environmental concerns in some dioceses may not be looked at with the same vigour as other concerns. Activating the dormant ones and promoting the active requires more dissemination.

CONCLUSION

The Centre for Social Justice and Ethics of the Catholic University of Eastern Africa is confident that this project is viable and timely given the current environmental crises and existing inadequacy of knowledge among agents of evangelization in AMECEA on the link between their faith and the environment. It is our hope that the donors will understand the need for this program and cooperate favorably towards its realization.