

**THE CONTRIBUTION OF THE ANGLICAN CHURCH OF UGANDA TO
ENVIRONMENTAL ETHICS: A CASE STUDY OF SELECTED
DIOCESES IN BUGANDA REGION**

BY

BBOSA ESAU KIMANJE

18/U/GDRS/19899/PD

DES (KYU), BD(UCU), PGDPPM (UMI), MAR (KYU), MHEMA (UMI)

**A THESIS SUBMITTED TO THE DIRECTORATE OF RESEARCH AND
GRADUATE TRAINING IN FULFILLMENT OF THE REQUIREMENTS
FOR THE AWARD OF THE DOCTOR OF PHILOSOPHY
DEGREE IN RELIGIOUS STUDIES OF
KYAMBOGO UNIVERSITY**

JULY, 2025

DECLARATION

I **Bbosa Esau Kimanje** hereby declare that this thesis is my original work and has never been presented in any other University for an academic or professional award.

Signed.....

Date

APPROVAL

We certify that this thesis, entitled “The Contribution of the Anglican Church of Uganda to Environmental Ethics: A Case Study of Selected Dioceses in Buganda Region,” has been supervised by us and is now ready for submission with our approval.

Dr. Kizito Michael George

Signature Date

Principal Supervisor

Dr. Margaret Ssebunya

Signature Date

Co-Supervisor

DEDICATION

In your absence, I dedicate this work to you, my late father George Kimanje of Bibbo Kyadondo. You were humble but a great daddy, and I wish you were present to witness your little boy's achievement of the Ph.D. I am sure you would be the happiest man in this world. Daddy, may your soul rest in eternal peace.

ACKNOWLEDGEMENT

First and foremost, I give all glory, honour, and praise to Almighty God, the source of wisdom, knowledge, and understanding, whose divine providence has guided me throughout the journey of this academic endeavour. It is by His grace that I have reached this milestone, and for that, I am eternally grateful.

I extend my deepest and most heartfelt gratitude to my beloved mother, Ruth Zawedde Kimanje. Your unwavering love, resilience, and countless sacrifices have been the bedrock of my life and academic journey. You are a true pillar of strength, and I am who I am because of your enduring support.

I sincerely acknowledge the invaluable support I received from the Rt. Rev. Wilberforce Kityo Luwalira, retired Bishop of Namirembe, whose encouragement and prayers have been a significant source of motivation. My special thanks also go to Reverend Canon Henry Segawa, a dependable colleague and friend whose presence and assistance I deeply appreciate.

To the Christian community of Namugongo Martyrs' Church of Uganda, I remain profoundly grateful for your love, prayers, and support throughout this process. Your faith in me has been both humbling and inspiring.

I am especially indebted to my academic supervisors; Dr. Fr. Sulpicius Tumushabe, Dr. Kizito Michael George, and Dr. Margaret Ssebunya. Thank you for your exceptional mentorship, patience, and insightful guidance, which have been instrumental in shaping this research. I also extend my appreciation to the Head of the Department of Religious Studies and Philosophy, Assoc. Professor Robert Kuloba, for his leadership and support throughout my studies.

To the Dean of the Faculty of Arts and Humanities, Assoc. Professor Elizabeth Kyazike, and to all the lecturers who have contributed to my academic growth, I offer my sincere thanks for your guidance, dedication, and intellectual stimulation.

I would also like to acknowledge with gratitude all the respondents who generously shared their time, experiences, and perspectives. Your contributions provided the critical foundation for the completion of this thesis.

Finally, and most affectionately, I thank my dear wife, Rev. Angella Bbosa, and our beloved children; Agnes Mulungi Nalunkuuma, Adrian Mwesigwa Bbosa, and Abraham George Kimanje. Your love, patience, and unwavering support have been my constant source of strength. Thank you for the many moments you allowed me to be absent so that I could pursue this academic dream. This achievement is as much yours as it is mine. Together, we have made it.

May God bless you all abundantly.

TABLE OF CONTENTS

| CONTENTS | PAGE |
|--|-------------|
| DECLARATION | ii |
| APPROVAL | iii |
| DEDICATION | iv |
| ACKNOWLEDGEMENT | v |
| TABLE OF CONTENTS | vii |
| LIST OF TABLES | xxi |
| ACRONYMS | xxii |
| ABSTRACT | xxiv |
| CHAPTER ONE: GENERAL INTRODUCTION | 1 |
| 1.1 Introduction..... | 1 |
| 1.2 Background of the study | 3 |
| 1.2.1 Introduction to the Backgrounds of the Study | 3 |
| 1.2.2 Historical Background | 5 |
| 1.2.3. Theoretical Background..... | 7 |
| 1.2.3.1 Environmental Stewardship Theory | 7 |
| 1.2.3.2. Deep Ecology Theory | 9 |
| 1.2.3.3. Synthesis and Relevance to the Study | 10 |
| 1.2. 4. Conceptual Background..... | 10 |

| | |
|---|----|
| 1.2.4.1 Environmental Ethics..... | 11 |
| 1.2.4.1.1 Creation Care | 11 |
| 1.2.4.1.2 Religious Environmentalism | 12 |
| 1.2.4.2 The Role of the Church in Sustainable Development | 12 |
| 1.2.4.2.1 Conceptual Linkage | 13 |
| 1.2.5. Contextual Background | 13 |
| 1.2.6 Conclusion | 16 |
| 1.3 Problem Statement..... | 17 |
| 1.4 Objectives of the Study..... | 18 |
| 1.4.1 General Objective | 18 |
| 1.4.2 Specific Objectives | 18 |
| 1.5 Research Questions..... | 18 |
| 1.6 The Significance of the Study..... | 19 |
| 1.7 The Scope of the Study..... | 21 |
| 1.7.1 Geographical scope..... | 21 |
| 1.7.2 The Content Scope..... | 23 |
| 1.7.3 Time Scope | 23 |
| 1.8 Research Constraints and Mitigation Strategies | 25 |
| 1.8.1 Limited Access to Church Records and Leadership..... | 25 |
| 1.8.2 Participant Reluctance to Share Honest Views | 25 |
| 1.8.3 Diverse Interpretations of Environmental Ethics | 26 |

| | |
|---|-----------|
| 1.8.4 Contextual Differences Across Dioceses..... | 26 |
| 1.8.5 Inadequate Documentation of Environmental Initiatives | 26 |
| 1.8.6 Time and Resource Constraints | 27 |
| 1.8.7 Theological and Doctrinal Complexity | 27 |
| 1.8.8 Political Sensitivities Around Environmental Issues..... | 27 |
| 1.9 Definitions of Key Operational Terms | 28 |
| CHAPTER TWO: LITERATURE REVIEW..... | 30 |
| 2.1 Introduction..... | 30 |
| 2.2. Theoretical Framework..... | 30 |
| 2.2.1. Environmental Stewardship Theory | 31 |
| 2.2.1.1 How is the Theory Linked to the Study? | 33 |
| 2.2.2 Deep Ecology..... | 35 |
| 2.2.2.1 How is Deep Ecology Theory Linked to the Study? | 37 |
| 2.3 Literature Review | 42 |
| 2.3.1 The Evolution of Environmental Ethics in the Anglican Church..... | 42 |
| 2.3.1.1. Historical Foundations and Theological Shifts..... | 42 |
| 2.3.1.2 The Emergence of Eco-Theology in Anglican Thought..... | 44 |
| 2.3.1.3. Institutional Commitments and Global Anglican Engagement | 46 |
| 2.3.1.4. The Anglican Church of Uganda: Contextual Environmental Ethics | 49 |
| 2.3.2 The Anglican Theological Teachings on Environmental Ethics | 52 |
| 2.3.2.1 God and Environment..... | 54 |

| | |
|--|-----------|
| 2.3.2.2 Humanity and Creation..... | 55 |
| 2.3.2.3 The Theology of Stewardship..... | 57 |
| 2.3.2.4 Mission and Culture on Environmental Promotion and Protection..... | 58 |
| 2.3.3. The Methods and Practices of the Anglican Church of Uganda for the Environmental Promotion and Protection..... | 60 |
| 2.3.3.1 Theological Foundations and Clergy Training..... | 60 |
| 2.2.3.2. Liturgy and Sacramental Integration..... | 61 |
| 2.3.3.3. Practical Environmental Methods..... | 61 |
| 2.3.3.4. Policy Gaps and Institutional Vision..... | 61 |
| 2.3.3.5. Stakeholder Collaboration..... | 62 |
| 2.3.3.6. Integration of Indigenous Knowledge..... | 62 |
| 2.3.3.7. Gender and Ecology..... | 63 |
| 2.3.3.8. Youth Engagement..... | 63 |
| 2.3.3.9. The Decade of Mission (2008–2018)..... | 63 |
| 2.3.3.10. Sociocultural and Religious Integration..... | 64 |
| 2.3.3.11. Conclusion..... | 64 |
| 2.3.4. Framework for Environmental Promotion and Protection..... | 64 |
| 2.4. Summary of the Literature Review..... | 67 |
| CHAPTER THREE: RESEARCH METHODOLOGY..... | 69 |
| 3.1 Introduction..... | 69 |
| 3.2 Research Paradigm..... | 69 |

| | |
|--|----|
| 3.3 Research Design | 71 |
| 3.4 Area of Study | 72 |
| 3.5 Study Population..... | 73 |
| 3.6 Sample Size | 74 |
| 3.7 Sampling Methods | 76 |
| 3.7.1 Purposive Sampling Technique | 76 |
| 3.7.2 Snowball Sampling..... | 77 |
| 3.8 Data Collection Methods | 78 |
| 3.8.1 Primary Sources..... | 78 |
| 3.8.1.1 Interviews | 78 |
| 3.8.1.2 Focus Group Discussions (FGDs) | 79 |
| 3.8.1.3 The Observation Method | 79 |
| 3.8.2 Secondary Sources | 80 |
| 3.9 Data Collection Tools | 80 |
| 3.9.1 Interview Guide | 80 |
| 3.9.1.2 Focus Groups Discussion (FGD) Guide | 81 |
| 3.9.1.3 Observation Checklist..... | 81 |
| 3.10 Data analysis | 81 |
| 3.10.1 Thematic Data Analysis and Presentation | 82 |
| 3.11 Ethical Considerations | 83 |

CHAPTER FOUR: THE EVOLUTION OF ENVIRONMENTAL

| | |
|--|-----------|
| ETHICS IN THE ANGLICAN CHURCH..... | 86 |
| 4.1 Introduction..... | 86 |
| 4.2 The Broad Evolution of Environmental Ethics | 86 |
| 4.3 The Evolution of Environmental ethics from Theological Perspective..... | 101 |
| 4.4 The Evolution of Environmental Ethics in the Anglican Church..... | 108 |
| 4.4.1 The Lambeth Conference Resolution on the Environment | 113 |
| 4.4.2 The Global Anglican Congress and stewardship of Creation..... | 116 |
| 4.4.3 The Anglican Consultative Council (ACC)..... | 117 |
| 4.4.4 Anglican Communion Environmental Network..... | 118 |
| 4.4.5 Executive Proclamation on the Environment from Canterbury | 119 |
| 4.5 The evolution of Environmental Ethics by the Anglican Church of Uganda | 122 |
| 4.5.1 Traditional Theological Foundations..... | 122 |
| 4.5.2. Colonial and Post-Colonial Period | 123 |
| 4.5.3. Integration of African Worldviews..... | 125 |
| 4.5.4 Modern Engagement (1990s-Present) | 127 |
| 4.5.5 Recent Developments | 129 |
| 4.5.6 Key Challenges | 130 |
| 4.5. 7. In Summary of the Evolution of the Environmental Ethics by the Anglican Church of Uganda..... | 132 |

4.6 Summary of the Findings..... 132

CHAPTER FIVE: THE ANGLICAN THEOLOGICAL TEACHINGS

ON ENVIRONMENTAL PROMOTION AND PROTECTION .. 134

5.1 Introduction..... 134

5.2.1 Theology of Justice and Integrity of Every Creature and the Ethics of
Environmental Promotion and Protection..... 135

5.2.2 Theology of Christian Stewardship 137

5.2.3 Theology of the Benefits of Environmental Promotion and Protection 140

5.2.4 Theology of Responsibility..... 143

5.2.5 Theology of Adherence to Environmental Biblical Law..... 145

5.2.6 Theology of a Call to Human Action 148

5.2.7 Theological Principle of Respecting Creation..... 150

5.2.8 Theology of Reflection of the Glory of God in Nature 152

5.2.9 Theology of Restoring the Relationship with Nature 154

5.2.10 Theology of Human Concern for Ecology 156

5.2.11 Creation as Sacred and God-Given..... 158

5.2.12 Sin and Environmental Degradation..... 160

5.2.13 Eschatology and Hope for Restoration 162

5.2.14 Sacramentality and Creation..... 164

5.3 Summary of the Findings..... 166

5.4 Conclusion 168

| | |
|--|------------|
| CHAPTER SIX: THE METHODS AND PRACTICES OF THE | |
| ANGLICAN CHURCH OF UGANDA FOR ENVIRONMENTAL | |
| PROMOTION AND PROTECTION | 170 |
| 6.1 Introduction..... | 170 |
| 6.2 Environmental Education and Ethical Teaching | 170 |
| 6.3 Tree Planting and Afforestation Initiatives..... | 171 |
| 6.4 Sustainable Agriculture and Ecological Livelihoods | 172 |
| 6.5 Waste Management and Urban Clean-Up | 172 |
| 6.6 Advocacy and Institutional Engagement | 173 |
| 6.7 Environmental Education and Ethical Teaching | 174 |
| 6.8 Integration of Environmental Ethics into Sacramental Theology | 175 |
| 6.9 Workshops, Seminars, and Retreats on Environmental Ethics..... | 175 |
| 6.10 Collaboration with Other Stakeholders | 177 |
| 6.11 The Church’s Mission and Vision as a Framework for Environmental Ethics..... | 178 |
| 6.12 Church Policies and Institutional Frameworks for Environmental Action | 180 |
| 6.13 Promotion of Sustainable Agricultural Practices..... | 182 |
| 6.14 Incorporation of Indigenous Ecological Knowledge: Totems and Taboos | 183 |
| 6.15 Prioritizing Women in Environmental Ethics..... | 185 |
| 6.16 Collaboration with Community Leaders in Environmental Ethics..... | 187 |

| | |
|---|-----|
| 6.16.1 Case Study: Mukono Diocese - Collaboration with Community | |
| Leaders for Environmental Sustainability:..... | 190 |
| 6.17 The Decade of Mission (2008-2018) and Environmental Stewardship..... | 194 |
| 6.18 Youth Engagement in Environmental Stewardship..... | 199 |
| 6.19 Socio-Cultural and Religious Integration in Environmental Stewardship . | 203 |
| 6.20 Anglican Liturgy and Environmental Ethics | 208 |
| 6.21 Summary of the Findings on the Methods and Practices of the Anglican Church of Uganda to Environmental Ethics | 211 |
| 6.22 General Conclusion on methods and practices of the Anglican Church of Uganda for environmental Ethics | 215 |
| CHAPTER SEVEN: THE FRAMEWORK OF ENVIRONMENTAL PROMOTION AND PROTECTION FOR THE ANGLICAN CHURCH OF UGANDA | |
| | 216 |
| 7.1 Introduction..... | 216 |
| 7.2 The Theological Foundation..... | 217 |
| 7.2.1 Deep Ecology and Ecocentrism..... | 218 |
| 7.2.2 Biblical Mandate for Stewardship | 218 |
| 7.2.3 Creation Care as Integral Discipleship | 220 |
| 7.3 Anglican Communion’s Fifth Mark of Mission: Integrity of Creation/ A Call to Discipleship..... | 221 |
| 7.3.1 Recognizing Environmental Care as Central to the Church’s Mission | 221 |
| 7.3.2. Advocating for Ecological Justice | 222 |

| | |
|---|-----|
| 7.3.3 Promoting Sustainable Practices..... | 222 |
| 7.3.4. Educating Believers on Eco-Theology | 223 |
| 7.3.5 Summary..... | 223 |
| 7.4 Key areas of focus by the Anglican Church of Uganda | 224 |
| 7.4.1 Theological Sensitization..... | 224 |
| 7.4.2 Youth Engagement | 226 |
| 7.4.3 Gender Inclusiveness | 228 |
| 7.4.4 Community Education and Awareness..... | 230 |
| 7.4.5 Policy Adherence and Advocacy | 233 |
| 7.4.6 Final Integration and Summary | 235 |
| 7.4.7 A breakdown of the five key focus areas of the Anglican Church of Uganda’s Environmental Ethical Framework into: | 236 |
| 7.4.7.1 Key Areas of Focus with Activities, Outcomes, and Implementation Plans | 236 |
| 7.4.7.1.1 Theological Sensitization..... | 236 |
| 6.4.7.1.2 Youth Engagement | 237 |
| 6.4.7.1.4 Community Education and Awareness..... | 238 |
| 6.4.7.1.5 Policy Adherence and Advocacy | 239 |
| 7.5 Stakeholder Integration..... | 240 |
| 7.5.1 Christian Youths | 240 |
| 7.5.2 Christian Men and Women..... | 241 |

| | |
|--|------------|
| 7.5.3. Non-Christians | 241 |
| 7.5.4 Community Leaders..... | 242 |
| 7.5.5 Non-Governmental Organizations (NGOs)..... | 242 |
| 7.6. Strategic Approaches | 243 |
| 7.6.1 Responsibility | 243 |
| 7.6.2 Sensitization..... | 244 |
| 7.6.3 Policy Adherence..... | 244 |
| 7.6.4 Tree Planting..... | 244 |
| 7.6.5 Plastics Reduction..... | 245 |
| 7.6.6 Youth Leadership..... | 245 |
| 7.6.7 Women’s Leadership | 246 |
| 7.6.8 Community Engagement | 246 |
| 7.6.9 NGO Collaboration..... | 246 |
| 7.7 Conclusion | 247 |
| 7.8 Summary of Findings | 247 |
| CHAPTER EIGHT: CONCLUSIONS AND RECOMMENDATIONS | 250 |
| 8.1 Introduction..... | 250 |
| 8.2 Conclusions of the Findings | 250 |
| 8.2.1 The Evolution of the Environmental Ethics in the Anglican Church | 250 |
| 8.2.2 The Anglican Theological Teachings on the Environmental Promotion and Protection..... | 252 |

| | |
|---|-----|
| 8.2.3 The Methods and Practices of the Anglican Church of Uganda for Environmental Promotion and Protection..... | 253 |
| 8.2.4 Framework of Environmental Promotion and Protection that the Anglican Church in Uganda can Employ..... | 254 |
| 8.3 Recommendations from the Study..... | 255 |
| 8.3.1 Recommendations Regarding the Evolution of Environmental Ethics in the Anglican Church of Uganda..... | 256 |
| 8.3.1.1 Document and Preserve Historical Milestones..... | 256 |
| 8.3.1.2 Integrate Environmental Ethics into Theological Training | 256 |
| 8.3.1.3 Encourage Intergenerational Dialogue | 257 |
| 8.3.2 The Anglican Theological Teachings on Environmental Promotion and Protection | 257 |
| 8.3.2.1 Deepen Theological Reflection on Environmental Stewardship..... | 257 |
| 8.3.2.2 Develop and Distribute Theological Resources | 258 |
| 8.3.2.3 Collaborate with Other Christian Denominations and Faith Groups..... | 258 |
| 8.3.3 The Methods and Practices of the Anglican Church of Uganda for the Environmental Promotion and Protection..... | 259 |
| 8.3.3.1 Scale up Existing Church-Based Environmental Initiatives..... | 259 |
| 8.3.3.2 Train Clergy and Lay Leaders as Environmental Change Agents | 260 |
| 8.3.3.3 Strengthen Partnerships for Broader Impact..... | 260 |
| 8.3.3.4 Institutionalize Environmental Leadership at Diocesan Level..... | 260 |
| 8.3.3.5 Integrate Environmental Concerns into Worship and Teaching..... | 261 |

| | |
|---|-----|
| 8.3.3.6 Promote Eco-Theology through Church gatherings | 261 |
| 8.3.3.7 Establish Church-Based Environmental Associations..... | 261 |
| 8.3.3.8 Foster Community Participation in Environmental Stewardship | 261 |
| 8.3.3.9 Support Sustainable Agricultural Practices | 262 |
| 8.3.3.10 Encourage Eco-Friendly Lifestyles | 262 |
| 8.3.3.11 Sensitize Christians Through Environmental Audits | 262 |
| 8.3.3.12 Promote Practical Environmental Education..... | 262 |
| 8.3.3.13 Leverage Christian Fellowships as Platforms for Stewardship | 263 |
| 8.3.3.14 Collaborate with National and Local Environmental Agencies | 263 |
| 8.3.3.15 Empower Christian Elites as Environmental Champions..... | 263 |
| 8.4.4 Framework of Environmental Promotion and Protection that the Anglican Church in Uganda can Employ..... | 263 |
| 8.4.4.1 Establish a Formal Environmental Action Framework | 263 |
| 8.4.4.2 Appoint Diocesan and Parish-Level Environmental Coordinators | 264 |
| 8.4.4.3 Incorporate Environmental Ethics into the Church’s Strategic Plan | 264 |
| 8.4.4.4 Encourage Community-Based Participatory Approaches | 265 |
| 8.5 Conclusion of the Chapter | 267 |
| 8.6 Areas for Further Research | 268 |
| REFERENCES | 269 |
| APPENDICES | 300 |
| Appendix 1: Questionnaire for Community leaders | 300 |

| | |
|--|-----|
| Appendix 2: Interview Guide to Church Leaders | 302 |
| Appendix 3: Interview Guide to Local leaders..... | 303 |
| Appendix 4: Guiding for Focus Group Discussion modulation | 304 |
| Appendix 5: The Respondents..... | 305 |
| Appendix 6: Structured observation and document checklists presented in table format..... | 307 |
| Appendix 7: Map Showing the Area of Study..... | 310 |
| Appendix 8: Permission Letter | 311 |
| Appendix 9: Acceptance Letter Appendix | 312 |
| Appendix 10: Notice of Submission of Thesis | 313 |
| Appendix 11: Different Photos Showing what was Happening as far as Environmental Ethics in the Three Dioceses was Concerned | 314 |
| Appendix 12: Similarity Index | 318 |
| Appendix 13 List of Publications | 319 |

LIST OF TABLES

| | |
|--|-----|
| Table 3. 1:Sample Size of the Study..... | 75 |
| Table 6. 1:Summary Table | 240 |

ACRONYMS

| | |
|----------|---|
| ACC | Anglican Consultative Council |
| ACOU | Anglican Church of Uganda |
| ACSA | Anglican Church of South Africa |
| CBD | Convention on Biological Diversity |
| CSD | Commission on Sustainable Development |
| DS | Diocesan Secretary |
| ECOTRUST | Environmental Conservation Trust of Uganda |
| FAO | Food and Agriculture Organization of the United Nations |
| FDG | Focus Discussion Groups |
| GAFON | Global Anglican Future of Conference |
| GHG | Green House gas Emissions |
| HLPF | High-level Political Forum on Sustainable Development |
| ICSD | Interfaith Center for Sustainable Development |
| ICSP | Integrated Community Sustainability Planning |
| IO | Information from Oral Interviews |
| IPM | Integrated Pest Management |
| IRCU | The Inter-Religious Council of Uganda |
| JAEI | Johannesburg Anglican Eco-Spiritual Initiative |
| LA21 | Local Agenda 21 |
| MDG | Millennium Development Goal |

| | |
|-------|--|
| MOH | Ministry of Health |
| n.d | Not Dated |
| NEMA | National Environmental Management Authority |
| NFA | National Forestry Authority |
| OECD | Organization for Economic Co-operation and Development |
| PS | Provincial Secretary |
| SDG | Sustainable Development Goal |
| STI | Science Technology and Innovation |
| UBOS | Uganda Bureau of Standards |
| UNECA | United Nations Economic Commission for Africa |
| WHO | World Health Organization |

ABSTRACT

This thesis examines the contribution of the Anglican Church of Uganda to environmental ethics, with a specific focus on Namirembe, Mukono, and Kampala dioceses. As stewards of creation, religious institutions, particularly the Anglican Church, are expected to take a lead role in promoting environmental care. However, the Church's involvement in environmental ethics within Uganda's Buganda region has been limited, particularly in terms of environmental education, which has contributed to harmful practices and ongoing environmental degradation. This study aims to address this gap by evaluating the theological foundations, practical actions, and potential for the Church to develop a contextualized framework for sustainable environmental engagement. Guided by Environmental Stewardship and Deep ecology theories, the study uses a qualitative research approach, which are grounded on interpretivism as a philosophy and a phenomenological design. Data was collected through purposive sampling of key informants, including clergy, theologians, and environmentalists, alongside interviews, focus group discussions, observations, and document analysis. The findings reveal a clear evolution in the Anglican Church's environmental ethics, moving from an early focus on dominion over nature (based on Genesis 1:28) to a contemporary emphasis on creation care, ecological justice, and environmental sustainability. Theological teachings highlight the Church's duty to promote stewardship of God's creation, encouraging responsible human involvement in the protection of the environment. Biblical foundations, such as Genesis 2:15 and Psalm 24:1, underscore the Church's call for sustainable living, resource conservation, and ecological well-being. The Church also advocates for restoring the human-nature relationship and teaches that ecological destruction is a sin that impedes environmental sustainability. Practically, the Anglican Church of Uganda has implemented several initiatives to promote environmental protection, including tree planting, sustainable agricultural practices, environmental education, and collaboration with non-governmental organizations (NGOs). The proposed framework for environmental protection integrates principles of biblical stewardship and deep ecology, calling for more robust engagement in climate-smart practices, water conservation, and waste management. This framework suggests that the Church should focus on ecological justice by advocating for policies that promote environmental sustainability and actively mobilizing the grassroots to take part in creation care. The thesis concludes with several recommendations for the Church, including strengthening environmental education in theological curricula, forming faith-based environmental networks, expanding tree planting initiatives, collaborating with governmental and non-governmental organizations, and raising awareness within congregations through sermons and church programs. The study makes significant contributions to the body of knowledge by reinforcing the biblical foundation for environmental responsibility, showcasing the role of religion in environmental promotion, and providing a faith-driven framework for ecological justice. By offering a comprehensive understanding of the Anglican Church of Uganda's role in environmental ethics, this thesis provides a theological and practical basis for advancing sustainable environmental practices within the Church's ministry, education, and outreach efforts, contributing to a broader frame work for faith-based environmental action in Uganda.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

In recent decades, the global environmental crisis has catalysed renewed reflection on the moral and ethical dimensions of ecological sustainability. This reflection has been particularly prominent within religious communities, whose theological teachings and moral frameworks offer unique insights into environmental stewardship. In Africa, where environmental degradation threatens both livelihoods and ecosystems, religious institutions have become key players in shaping public attitudes and actions towards ecological sustainability (Hessel, 2000). The Anglican Church of Uganda, a prominent religious institution in the region, has emerged as an influential voice in promoting environmental awareness and stewardship, yet its role in advancing environmental ethics remains underexplored in the academic literature. This study seeks to address this gap by investigating the contributions of the Anglican Church of Uganda to environmental ethics through theological teachings, community engagement, and advocacy.

Uganda faces significant environmental challenges, including deforestation, pollution, wetland degradation, and the adverse effects of climate change. These issues are particularly acute in urban and peri-urban areas such as Kampala, Mukono, and Namirembe, where population growth, industrialization, and land-use pressures exacerbate the strain on natural resources (Baker & Richardson, 2012). In this context, the Church operates not only as a spiritual authority but also as a community mobilizer, educator, and advocate. Grounded in a theology that emphasizes the stewardship of God's creation, the Anglican Church has launched

various ecological initiatives and integrated environmental concerns into its pastoral mission (Ogolla, 2014). These initiatives are rooted in the belief that human beings are entrusted with the care of creation, and that ecological responsibility is an integral aspect of Christian faith and practice.

Despite these efforts, scholarly attention to the Church's role in environmental ethics is limited. Most existing literature on environmental ethics in Africa primarily focuses on state-led or secular civil society interventions, often overlooking the profound cultural and social influence of religious organizations (Sachs, 2014). This gap in research overlooks the significant potential of faith-based institutions in advancing ethical frameworks for environmental protection. Therefore, this study aims to fill this gap by examining how the Anglican Church of Uganda; particularly through its dioceses of Namirembe, Mukono, and Kampala has contributed to environmental ethics both theologically and practically.

To achieve the study objectives, the study adopted an interdisciplinary approach that integrated theology, environmental ethics, and African religious studies. By examining the intersection of faith, culture, and environmental action, the study aimed to provide a nuanced understanding of how the Anglican Church of Uganda engages with urgent environmental issues. In doing so, the research contributes to academic discourse while offering practical recommendations for strengthening the Church's role in advancing ecological sustainability both in Uganda and beyond.

This chapter is composed of the background of the study, the problem statement, the purpose of the study, the research questions, the scope of the study, the

significance of the study, constraints, and definitions of key terms, and the structure of the thesis.

1.2 Background of the study

1.2.1 Introduction to the Backgrounds of the Study

The relationship between religion and environmental ethics has gained increasing scholarly and practical attention, particularly in regions facing acute ecological challenges. This study explores “*The Contribution of the Anglican Church of Uganda on Environmental Ethics: A Case Study of Selected Dioceses in the Buganda Region,*” by examining the Church’s theological, philosophical, and practical roles in shaping environmental values and practices.

Historically, the Anglican Church has played a foundational role in Uganda’s socio-cultural development since its introduction by the Church Missionary Society in 1877. Rooted initially in Buganda, the Church has grown to become a major spiritual and moral institution influencing education, health, and increasingly, ecological consciousness. The global and national historical context of environmental degradation; characterized by deforestation, climate change, and loss of biodiversity; has necessitated a re-evaluation of religious institutions as agents of environmental stewardship.

Theoretically, the study is grounded in Environmental Stewardship Theory and Deep Ecology Theory. Stewardship theory draws from Christian scripture, particularly Genesis 2:15, which instructs humanity to "till and keep" the earth, highlighting a God-given responsibility to care for creation. In contrast, Deep Ecology advocates for intrinsic value in all forms of life, proposing a radical shift

from anthropocentric worldviews to more biocentric ethical frameworks. These two perspectives, though differing in origin, converge in promoting sustainable and respectful human interaction with the environment, making them particularly relevant for analysing the Anglican Church's dual theological and ecological commitments.

Conceptually, the study explores key ideas such as environmental ethics, creation care, religious environmentalism, and the Church's role in sustainable development. These concepts frame the Church as not only a spiritual institution but also a transformative social force capable of promoting ethical attitudes and behaviours toward the environment. Creation care, in particular, situates environmental action within the domain of Christian discipleship and spiritual responsibility.

Contextually, the research focuses on selected dioceses in Buganda, the central region of Uganda, where environmental challenges intersect with a strong Anglican presence and rich cultural traditions. Buganda's unique mix of urban, peri-urban, and rural settings offers a nuanced backdrop to assess how the Church contextualizes its environmental mission. In this setting, indigenous ecological wisdom, government policy frameworks, and Anglican theology co-exist and often overlap, creating a fertile ground for a localized expression of religious environmental ethics.

Together, these four backgrounds provide a multidimensional foundation for the study, enabling a critical exploration of how the Anglican Church of Uganda contributes to environmental sustainability both theologically and practically in the Buganda region.

1.2.2 Historical Background

The intersection between religion and environmental ethics has long been a subject of global discourse. Across the world, religious traditions have historically influenced humanity's perception of nature and its role within it. Globally, many major faiths, including Christianity, Islam, Buddhism, and indigenous spiritualities, have emphasized a reverent relationship with the natural world. In Christianity, the biblical narrative of creation in Genesis has shaped theological frameworks around environmental stewardship, emphasizing the responsibility of humans as caretakers of God's creation (White, 1967, p. 1205). In recent decades, global religious leaders and organizations, including the World Council of Churches and the Anglican Communion, have increasingly emphasized ecological justice as a moral imperative, linking environmental degradation with social and spiritual decay (DeWitt, 1991, p. 32).

On the African continent, indigenous beliefs traditionally promoted harmonious relationships between communities and the environment. Sacred groves, taboos against cutting certain trees, and rituals honouring natural elements reflect a worldview that sees nature as animated and interconnected with human life (Mbiti, 1990, p. 45). With the advent of Christianity during the colonial era, particularly Anglicanism through European missionaries, these beliefs were both challenged and, in some cases, integrated into Christian teachings. While colonial missionary work often focused on spiritual and educational development, it also unintentionally laid the foundation for environmental activism by promoting literacy, ethics, and communal responsibility (Hastings, 1994, p. 289).

Regionally, in East Africa, the introduction of Anglican Christianity by the Church Missionary Society (CMS) in the 19th century marked a significant cultural shift. The Buganda Kingdom in present-day central Uganda was among the first regions to receive Anglican missionaries, with the arrival of CMS representatives in 1877 (Pirouet, 1978, p. 131). The rapid spread of Anglicanism in Buganda was facilitated by the region's political centralization and the strategic engagement of Baganda converts in evangelization efforts. Over time, the Church established educational institutions, hospitals, and diocesan centres that became platforms for both spiritual and social transformation, including environmental consciousness.

At the national level, the Anglican Church of Uganda emerged as a key factor in development and social change, particularly after independence in 1962. As environmental degradation in Uganda intensified; driven by deforestation, soil erosion, overgrazing, and urban expansion, faith-based organizations were recognized as potential partners in promoting sustainable development (NEMA, 2016, p. 15). The Church, with its extensive grassroots presence and moral authority, was uniquely positioned to promote environmental ethics. By the late 20th century, the Church of Uganda began integrating themes of creation care and stewardship into its teachings and programs, often in partnership with NGOs and government agencies (Tumushabe, 1999, p. 23).

Geographically, the Buganda region holds a significant place in Uganda's environmental and religious landscape. As the most densely populated and culturally influential region, Buganda faces acute environmental challenges, including wetland encroachment, forest depletion, and pollution from industrial and human activities (UBOS, 2020, p. 74). Dioceses such as Namirembe, Kampala,

Mukono, and Mityana cover both urban and rural communities, offering diverse contexts for studying the Anglican Church's environmental engagement. In these areas, the Church's historic presence has evolved from purely spiritual ministry to include advocacy on issues such as climate change, waste management, reforestation, and agricultural sustainability.

In summary, the Anglican Church's historical role in shaping moral and communal life, both globally and within Uganda, provides a critical foundation for understanding its potential and actual contributions to environmental ethics. From the biblical mandate of stewardship to the practical responses to ecological crises in Buganda, the Church's evolving engagement reflects both continuity and adaptation within a complex historical trajectory.

1.2.3. Theoretical Background

This study is grounded in two complementary theoretical perspectives: Environmental Stewardship Theory and Deep Ecology Theory. Both offer important conceptual tools for understanding the ethical frameworks guiding human interaction with the natural environment. While rooted in different traditions; one theological and the other philosophical, these theories converge in promoting responsible and respectful engagement with the earth, a principle central to the Anglican Church's growing environmental advocacy.

1.2.3.1 Environmental Stewardship Theory

Environmental Stewardship Theory is derived from Judeo-Christian theological traditions that conceptualize humans not as owners of the earth but as its caretakers. This view is scripturally anchored in Genesis 2:15, which commands humanity "to till and keep" the Garden of Eden. Far from being a license for exploitation, this

verse is interpreted by environmental theologians as a call to responsible guardianship, requiring humans to protect, preserve, and sustain the natural world (White, 1967, p. 1205).

In this framework, the earth is considered God's creation, entrusted to humanity for preservation rather than domination. This model has been particularly embraced by Christian environmentalists who argue that ecological responsibility is a form of worship and obedience to God (DeWitt, 1991, p. 32). This further underscores that environmental stewardship is not merely a practical responsibility but a spiritual discipline, a form of discipleship rooted in reverence for the Creator and His creation. The emphasis here is on interconnectedness, where the health of the environment is inseparable from human well-being and spiritual flourishing.

Within the Anglican Church of Uganda, this theory provides theological legitimacy for engaging in eco-friendly initiatives such as tree planting, wetland restoration, and sustainable agriculture. Church leaders and clergy often preach about environmental stewardship as a Christian obligation, linking it to moral behaviour, love for neighbours, and justice for future generations. Moreover, many diocesan development departments in Uganda now incorporate environmental stewardship into their outreach programs, sometimes in partnership with NGOs and government agencies.

The stewardship model is particularly effective in rural Ugandan contexts, where scriptural authority holds considerable sway and where communities are deeply reliant on natural resources for their livelihoods. The theory bridges faith and praxis, translating biblical teachings into concrete action in the face of increasing

environmental challenges such as deforestation, erratic weather, and land degradation.

1.2.3.2. Deep Ecology Theory

In contrast to stewardship, which still places humans in a position of responsibility over nature, the Deep Ecology Theory challenges anthropocentrism or the belief that humans are the central or most important entities in the universe. Formulated by Norwegian philosopher Arne Naess, deep ecology posits that all living beings, human and non-human, have intrinsic value and an equal right to live and flourish (Naess, 1973, p. 95).

This philosophy is grounded in a holistic worldview, where the biosphere is seen as a network of interdependent systems. The deep ecology movement advocates for a radical shift in consciousness, where humans cease to see themselves as separate from or above nature, and instead recognize themselves as part of the ecological web. This leads to calls for reduced consumption, respect for biodiversity, preservation of wilderness, and changes in societal structures that contribute to environmental destruction.

Although the deep ecology model is often viewed as secular or even counter-cultural, it intersects with many indigenous African spiritual beliefs, which see the natural world as sacred and animate. In the Ugandan context, especially in Buganda, pre-Christian cosmologies revered rivers, forests, and certain animals as spiritual entities. These beliefs often align with the values of deep ecology in their non-instrumental view of nature. Thus, the integration of deep ecology into this study helps to illuminate how Christian teachings and indigenous worldviews can converge to foster a robust environmental ethic.

Although not directly promoted by the Anglican Church, principles of deep ecology can be observed in grassroots Church-led conservation efforts, especially when communities mobilize around protecting local ecosystems not just for utility, but out of reverence or moral concern. Furthermore, the inclusion of deep ecology theory broadens the analytical lens of this research, allowing for a critical examination of how theology can evolve to include more ecocentric perspectives in response to the global climate crisis.

1.2.3.3. Synthesis and Relevance to the Study

By using both Environmental Stewardship Theory and Deep Ecology Theory, this study situates the Anglican Church of Uganda's environmental initiatives within a dual framework, for instance theologically driven moral responsibility on one hand, and ecologically grounded ethical consciousness on the other. This enables a comprehensive analysis of Church teachings, diocesan policies, and community practices across selected Buganda dioceses, considering both doctrinal motivations and broader philosophical implications.

1.2. 4. Conceptual Background

This study is situated within the broader field of environmental ethics, intersecting with theology, ecology, and community development. It explores how the Anglican Church of Uganda, as a religious and social institution, contributes to shaping environmental ethics within the Buganda region. The conceptual framework is built around four central concepts: environmental ethics, creation care, religious environmentalism, and the role of the Church in sustainable development.

1.2.4.1 Environmental Ethics

Environmental ethics refers to the moral principles guiding human interaction with the natural environment. It addresses questions about what is right or wrong in the context of environmental decision-making and advocates for values such as conservation, sustainability, and respect for non-human life (DesJardins, 2001, p. 4). It challenges the traditional anthropocentric worldview and emphasizes a more eco-centric or biocentric orientation toward nature.

In the context of this study, environmental ethics is viewed not just as a secular discipline but as one that can be deeply informed by religious beliefs and teachings. For the Anglican Church, environmental ethics is increasingly seen as a faith-driven imperative, grounded in Scripture and ecclesial teachings, particularly those that emphasize stewardship, justice, and love for creation.

1.2.4.1.1 Creation Care

The term “**creation care**” is widely used within Christian environmental discourse to refer to the theological responsibility to protect and preserve the earth as God’s creation. It combines spiritual devotion with practical ecological action, encouraging Christians to see environmental protection as part of their worship and witness. Creation care is especially prominent in Anglican theological frameworks, aligning with the Five Marks of Mission of the Anglican Communion, the fifth of which is: “*To strive to safeguard the integrity of creation and sustain and renew the life of the earth*” (Anglican Communion Office, 2012).

In Ugandan dioceses, creation care is often promoted through activities like tree planting, climate change sensitization, and sustainable farming. These are viewed

not just as social or environmental efforts, but as **acts of discipleship**, emphasizing the inseparable link between faith and ecological responsibility.

1.2.4.1.2 Religious Environmentalism

Religious environmentalism refers to the integration of environmental concerns into religious beliefs, practices, and institutions. It recognizes the influential role religion plays in shaping worldviews and mobilizing communities toward environmental protection. Scholars have argued that religious institutions, especially in Africa, possess significant moral authority and community reach, which can be harnessed for environmental advocacy (Hitzhusen, 2007, p. 89).

Within this study, religious environmentalism is analysed through the lens of Anglican doctrine and praxis. The Church of Uganda serves not only as a place of worship but also as a community platform for addressing local challenges, including environmental degradation. By infusing sermons, liturgies, and educational materials with ecological themes, the Church fosters a religiously-informed environmental consciousness.

1.2.4.2 The Role of the Church in Sustainable Development

Faith-based institutions like the Anglican Church of Uganda are increasingly recognized as key stakeholders in achieving sustainable development goals (SDGs), especially in rural and underserved areas. The Church's presence at the grassroots level and its influence on local norms and values enable it to promote sustainable agricultural practices, biodiversity conservation, water and sanitation, and climate resilience.

This concept emphasizes the Church not merely as a spiritual authority, but also as a development actor. Its contribution to environmental ethics, therefore, is both moral and practical, as it engages communities through teachings, projects, and partnerships that support environmental sustainability.

1.2.4.2.1 Conceptual Linkage

This study conceptualizes the Anglican Church as a religious, moral, and developmental agent that influences environmental ethics through a combination of theology (creation care), moral persuasion (stewardship), and practical engagement (tree planting, education, and advocacy). The convergence of environmental ethics, creation care, and religious environmentalism provides the analytical lens to explore how faith-based motivations translate into environmental action across selected dioceses in Buganda.

1.2.5. Contextual Background

Uganda, like many countries in sub-Saharan Africa, faces pressing environmental challenges, including deforestation, wetland degradation, pollution, and the effects of climate change. These issues are particularly acute in Buganda, the central region of Uganda, where rapid urbanization, population pressure, and unsustainable land use practices have significantly strained the natural environment (NEMA, 2016, p. 18). Within this setting, the role of civil society; including religious institutions, has become increasingly vital in shaping attitudes and behaviours toward the environment.

The Anglican Church of Uganda, which emerged through the missionary activities of the Church Missionary Society (CMS) in 1877, holds a unique place in the country's socio-religious landscape. It is one of the largest and most influential

religious institutions in Uganda, with widespread presence across all regions and deep roots in Buganda, where the first Anglican missionaries settled. The Church's historic base at Namirembe Cathedral symbolizes not only spiritual authority but also a longstanding tradition of social engagement in areas such as education, health, and peacebuilding (Pirouet, 1978, p. 135).

In recent years, the Anglican Church has increasingly turned its attention to environmental issues, recognizing that ecological degradation is both a threat to human well-being and a violation of the divine mandate to care for creation. This shift has been partly influenced by global Anglican communion platforms, particularly the Lambeth Conference, which has repeatedly emphasized environmental stewardship as a theological and moral imperative. For instance, Lambeth Conference 1998 Resolution I.1 declared that caring for creation is “an essential part of Christian discipleship” and called on all Anglican provinces to engage in sustainable development and environmental protection (Lambeth Conference, 1998, p. 4). More recently, the Lambeth Conference 2022 reinforced this commitment, urging Anglican communities worldwide to respond to the climate crisis as part of their mission and ministry (Lambeth Conference, 2022, p. 11).

These global calls have provided theological legitimacy and inspiration for local actions, including those taken by the Church of Uganda. Through sermons, pastoral letters, school programs, and partnerships with environmental organizations, the Church has begun integrating ecological themes into its ministry. However, the degree and form of engagement vary across dioceses, making regional case studies,

such as those within Buganda, essential for understanding how theology is translated into action at the local level.

Buganda's dioceses, such as Namirembe, Kampala, and Mukono, represent a mixture of urban, peri-urban, and rural communities, offering a diverse context for examining the Church's role in environmental ethics. These dioceses are characterized by both environmental vulnerability and strong Church presence, making them ideal for exploring the interaction between religious teaching and environmental practice.

Culturally, the Baganda people, who are the dominant ethnic group in the region, have traditionally upheld certain ecological values embedded in indigenous spiritual beliefs, such as reverence for sacred groves and respect for natural elements like rivers and forests (Kagwa, 1934, p. 97). These cultural beliefs often resonate with Christian teachings on stewardship, creating a unique opportunity for integrated religious-ecological ethics.

Furthermore, Uganda's policy environment has created space for faith-based actors to contribute to environmental conservation. The National Environment Act (2019) explicitly acknowledges the role of civil society and community institutions in implementing environmental policies. This has enabled the Church of Uganda to engage with national and local government bodies, as well as NGOs, in efforts such as afforestation, community sensitization, and climate change adaptation (NEMA, 2016, p. 23).

Therefore, this study is situated within a rich contextual tapestry; where environmental degradation, cultural traditions, state policies, and religious mandates converge. It investigates how the Anglican Church of Uganda,

particularly within selected dioceses in Buganda, contributes to environmental ethics through both theological teachings and practical initiatives. By focusing on this context, the study offers insight into the localized dynamics of faith-based environmental action, with potential implications for broader national and regional sustainability efforts.

1.2.6 Conclusion

In summary, the background of this study establishes a solid foundation for understanding the intersection between faith and environmental ethics in the Ugandan context. Historically, the Anglican Church has held a significant role in shaping moral and societal values since its establishment in Buganda in the late 19th century. Theologically and philosophically, the study draws from both Environmental Stewardship and Deep Ecology theories, highlighting the complementary nature of faith-based and secular approaches to ecological responsibility. Conceptually, the research is anchored in the key ideas of creation care, religious environmentalism, and the Church's evolving role in sustainable development. Contextually, the Buganda region provides a relevant and dynamic setting for analysing how Anglican dioceses engage with environmental issues amid cultural traditions, ecological crises, and policy frameworks.

This comprehensive background paves the way for a deeper investigation into how the Anglican Church of Uganda not only interprets but actively promotes environmental ethics at the grassroots level. It also affirms the Church's potential as a transformative agent in the pursuit of ecological sustainability and moral responsibility within faith communities and the broader society.

1.3 Problem Statement

The Anglican Church, as a divinely mandated steward of creation, is expected to lead in promoting environmental ethics through its teachings and practices (Brennan & Lo, 1998, pp. 333-336; Keller, 2010). This leadership is particularly crucial in Uganda's Buganda region, encompassing the dioceses of Namirembe, Mukono, and Kampala, where the Church holds significant influence.

However, the Church's engagement in environmental education and action within this region has been limited, contributing to environmentally harmful practices among its followers, such as deforestation, land degradation, wetland encroachment, and pollution, which exacerbate the region's environmental crisis and biodiversity loss (Jamieson, 2008, pp. 1-25).

Despite the Church's potential to influence positive environmental change, there is insufficient scholarly analysis of its specific contributions to environmental ethics within these dioceses. Critical areas remain underexplored, including the Church's historical and theological engagement with environmental issues, its practical initiatives, and the absence of a structured framework guiding its environmental stewardship (Cesar & Wolf, 2013; USAID, 2014).

Therefore, this study seeks to critically examine the Anglican Church of Uganda's role in environmental ethics, employing environmental stewardship and deep ecology as theoretical lenses. It aims to evaluate the Church's theological teachings, practical initiatives, and potential for developing a contextualized ethical framework to guide its environmental engagement. By addressing this gap, the study aspires to enhance the Church's capacity to foster sustainable environmental practices within its ministry, education, and outreach efforts.

1.4 Objectives of the Study

This section is composed of the general and specific objectives as follows:

1.4.1 General Objective

To examine the contribution of the Anglican Church of Uganda to environmental ethics.

1.4.2 Specific Objectives

1. To establish the evolution of environmental ethics in the Anglican Church.
2. To examine the Anglican theological teachings on environmental promotion and protection.
3. To assess the methods and practices of the Anglican Church of Uganda on environmental promotion and protection.
4. To develop a framework of environmental promotion and protection for the Anglican Church of Uganda.

1.5 Research Questions

1. How has environmental ethics in the Anglican Church evolved?
2. What are the Anglican theological teachings on environmental promotion and protection?
2. What methods and practices have the Anglican Church of Uganda implemented to promote and protect the environment?
4. What framework could be adopted by the Anglican Church of Uganda to ensure environmental promotion and protection?

1.6 The Significance of the Study

Environmental degradation in Uganda poses growing challenges, particularly in urban and peri-urban areas like Namirembe, Mukono, and Kampala. The Anglican Church of Uganda, as a key moral and social institution, has responded through theological teachings and practical initiatives rooted in environmental stewardship. Despite its influence, the Church's contribution to environmental ethics remains underexplored in academic research. This study examines how the Anglican Church promotes ecological values, mobilizes communities, and integrates Christian and indigenous perspectives, contributing to both environmental sustainability and faith-based ecological discourse.

This study carries substantial academic and practical importance as it investigates the contribution of the Anglican Church of Uganda to environmental ethics, with a particular focus on the dioceses of Namirembe, Mukono, and Kampala. These dioceses, representing both urban and peri-urban contexts, offer a unique lens through which to examine the Church's influence on environmental consciousness and action. Theologically, the study demonstrates how Anglican doctrine in Uganda shapes environmental ethics by promoting stewardship and the care for creation as biblical imperatives. This aligns with broader Christian ecological teachings that emphasize the moral responsibility of humanity to protect the natural world (DeWitt, 1994; Hitzhusen, 2007).

In addition to theological insights, the study explores the Church's practical role in mobilizing communities through environmental campaigns, clean-up drives, tree planting initiatives, and public awareness programs. Through these grassroots activities, the Anglican Church of Uganda acts as a vital agent of behavioural

change and local sustainability (Mugambi, 2001). While much of the existing literature on environmental action in Africa focuses on government and NGO initiatives, this research addresses a scholarly gap by examining how faith-based institutions contribute to ecological engagement, particularly in African contexts where religion plays a central role in shaping public values (Gathogo, 2011).

Furthermore, the study analyses the Church's increasing involvement in environmental policy and advocacy. Leaders within the targeted dioceses have actively participated in national and regional discussions on climate change and ecological justice. Their influence in shaping environmental discourse demonstrates the Church's potential as both a moral and civic authority (Jenkins, Berry, & Kreider, 2018). In doing so, the research also highlights how Anglican environmental ethics are not only theological but also political and social in nature.

An important dimension of the study involves its examination of the integration between Christian ecological teachings and indigenous environmental knowledge. The Anglican Church in Uganda often contextualizes its messages within local cultural frameworks that emphasize harmony with nature, thereby reflecting a fusion of biblical and traditional values (Kalu, 2010). This synthesis offers a richer and more culturally resonant approach to environmental ethics, especially in communities where indigenous practices remain influential.

Beyond theoretical and theological considerations, this study provides practical models for faith-based environmental programming. By analysing existing Church-led initiatives, it offers valuable insights into effective strategies that could be replicated or scaled up within similar ecclesiastical and cultural contexts (Conradie, 2006). Additionally, by focusing on the three selected dioceses, the

research highlights how environmental engagement varies across different socio-geographical settings, enabling a more nuanced understanding of the Church's contextual strategies.

The study contributes to the growing body of knowledge in eco-theology, environmental ethics, and African Christian thought by grounding its analysis in real-world practices. It offers recommendations to strengthen the Anglican Church of Uganda's approach to environmental ethics, particularly as the nation grapples with the realities of climate change, deforestation, and urban pollution. Moreover, it expands scholarly understanding of how religious institutions can serve as key actors in ecological sustainability and social transformation in post-colonial Africa.

Finally, this study has implications for education and policy. It informs the development of environmental education programs that integrate religious worldviews and spiritual motivations for stewardship (Hitzhusen, 2007). It also provides practical insights for theologians, educators, and policymakers on how to effectively leverage faith-based teachings to support conservation and sustainable development. In this way, the study serves as both an academic contribution and a tool for practical application in the field of religion and ecology.

1.7 The Scope of the Study

The scope of this study entails the content, geographical as well as time scopes.

1.7.1 Geographical scope

The geographical scope of this study encompasses three strategically significant dioceses within the Buganda region; Namirembe, Mukono, and Kampala. These dioceses provide a cross-section of urban, peri-urban, and rural settings, each with

unique environmental dynamics and ecclesiastical influence. Namirembe Diocese, the historical seat of Anglicanism in Uganda, covers parts of Kampala and Wakiso districts. As the oldest diocese, it holds symbolic and administrative authority, often setting the tone for theological and social action in other dioceses (Pirouet, 1978, p. 135). Its urban and peri-urban jurisdiction faces challenges such as solid waste management, wetland encroachment, and land use pressure. In response, Namirembe has initiated church-led ecological education, reforestation, and youth environmental engagement programs, aligning its mission with biblical stewardship principles (Church of Uganda, 2020, p. 14).

Mukono and Kampala dioceses further enrich this study's geographical diversity. Mukono Diocese, covering largely rural districts such as Buikwe, Mukono, and parts of Kayunga, experiences environmental issues related to deforestation, soil degradation, and unsustainable agriculture (NEMA, 2016, p. 21). It is also home to Uganda Christian University, a key institution in promoting creation care among Christian youth (Tenywa & Kaggwa, 2021, p. 92). Meanwhile, Kampala Diocese represents the highly urbanized capital region, where pollution, unregulated waste disposal, and loss of green spaces dominate the environmental agenda. Despite spatial limitations, Kampala Diocese engages in faith-based environmental advocacy, often collaborating with government and civil society to influence urban ecological policies (Kityo, 2020, p. 48). The inclusion of these three dioceses allows for a multidimensional understanding of how the Anglican Church applies environmental ethics across contrasting geographical and socio-ecological contexts in Uganda.

1.7.2 The Content Scope

The study examined the contribution of the Anglican Church of Uganda to environmental ethics in selected Dioceses of the Buganda Region. Issues that were handled included: establishing the evolution of the environmental ethics in the Anglican Church; examining the Anglican theological teachings on environmental promotion and protection; assessing the methods and practices of the Anglican Church of Uganda on environmental promotion and protection and developing a framework of environmental promotion and protection for the Anglican Church of Uganda.

1.7.3 Time Scope

The time scope of this study spans from 1961 to 2024, a period that marks a significant historical and ecclesiastical evolution in the Anglican Church of Uganda. This starting point is rooted in a major institutional milestone; when the Anglican Church of Uganda became autonomous from the Province of the Church of England in East Africa. Prior to this, the Anglican mission in Uganda operated under foreign leadership. In 1961, the Church of the Province of Uganda, Rwanda, Burundi, and Boga-Zaire was established, allowing Ugandan bishops and clergy to take on more responsibility in shaping the church's mission in society (Ward, 2006, p. 58). This autonomy enabled the Church to embed indigenous values, cultural understanding, and local environmental concerns into its theology and social engagements, including the emerging discourse on environmental ethics.

In the decades that followed, particularly during the 1970s and 1980s, Uganda faced growing environmental challenges such as deforestation, land degradation, and threats to biodiversity. These issues became increasingly evident within

communities, prompting various actors, including religious institutions, to respond. While environmental ethics had not yet been formally developed within church doctrine, the Anglican Church began engaging with themes of stewardship and care for creation. These efforts, although informal, demonstrated an early awareness and concern for the environment (Turyahikayo-Rugyema, 1995, p. 112). The Church's involvement during this period laid a foundation for deeper engagement in the years to come.

From the early 2000s onwards, the Anglican Church of Uganda made deliberate strides in incorporating environmental ethics into its pastoral work and social mission. Through initiatives such as tree planting, climate change awareness, and collaborations with interfaith environmental organizations, the Church signalled a clear commitment to environmental stewardship. These activities were often grounded in biblical teachings on creation care and the theological imperative to protect God's creation (Kaggwa, 2017, p. 75). Diocesan structures began to reflect this orientation, especially in regions with established leadership and community influence.

This study focuses on selected dioceses in the Buganda region of Namirembe, Mukono, and Kampala dioceses, an area that has historically played a central role in both the ecclesiastical and socio-political life of Uganda. Dioceses such as Namirembe, Mukono, and Kampala have been particularly active in social development and community engagement, including environmental initiatives. The period from 1961 to the present thus provides a comprehensive window to examine the evolving contribution of the Anglican Church of Uganda to environmental ethics, reflecting both historical depth and current relevance.

1.8 Research Constraints and Mitigation Strategies

During the course of the study, several constraints were encountered that affected data collection and analysis. These limitations, while not invalidating the research, had implications on the scope, depth, and timing of the study. The following outlines the key challenges that were faced and the strategies employed to address them.

1.8.1 Limited Access to Church Records and Leadership

Accessing internal church records and securing interviews with key church leaders proved to be challenging, particularly due to institutional gatekeeping and delays in official communication.

Mitigation Strategy:

To address this challenge, official introduction letters were obtained from the university, and efforts were made to establish rapport with diocesan officials. Initial engagement began with more accessible parishes to build trust, which facilitated further entry into less responsive areas.

1.8.2 Participant Reluctance to Share Honest Views

Some participants, particularly clergy, were initially reluctant to speak candidly about the Church's role in environmental matters, possibly due to concerns about institutional image or misrepresentation.

Mitigation Strategy:

Participants were assured of confidentiality and anonymity. Ethical clearance was secured, and informed consent was obtained. The use of semi-structured interviews

helped foster a relaxed and conversational environment that encouraged open dialogue.

1.8.3 Diverse Interpretations of Environmental Ethics

The concept of environmental ethics was interpreted in varied ways by different stakeholders, influenced by theological orientation, cultural background, and level of education.

Mitigation Strategy:

To manage this, key terms were defined in the interview guides, yet participants were allowed to express their contextual interpretations. These diverse understandings were incorporated into the thematic analysis, enriching the findings.

1.8.4 Contextual Differences Across Dioceses

The dioceses under study; Namirembe, Mukono, and Kampala, varied significantly in terms of urbanization, environmental challenges, and socio-economic factors, complicating efforts at comparison.

Mitigation Strategy:

Each diocese was treated as a unique case study. This comparative approach enabled the researcher to appreciate both the commonalities and differences in how environmental ethics were practiced and perceived across the three settings.

1.8.5 Inadequate Documentation of Environmental Initiatives

In many parishes, church-led environmental initiatives were not formally documented, limiting the availability of secondary sources.

Mitigation Strategy:

To address this gap, primary data were prioritized through interviews, focus group discussions, and participant observation. Church bulletins, oral testimonies, and NGO publications were used to triangulate and substantiate findings.

1.8.6 Time and Resource Constraints

Conducting research across three dioceses proved demanding in terms of time and financial resources.

Mitigation Strategy:

The study was limited to a purposive sample of parishes within each diocese. Research activities were carefully scheduled, and efforts were made to minimize logistical costs. Additional resources were sought through small research grants.

1.8.7 Theological and Doctrinal Complexity

The theological depth required to analyse environmental ethics within the Anglican tradition added complexity to the study.

Mitigation Strategy:

Extensive reading of theological literature and Church documents was undertaken. Where necessary, clergy and theologians were consulted to clarify doctrinal nuances relevant to environmental stewardship.

1.8.8 Political Sensitivities Around Environmental Issues

Environmental issues such as land use and pollution were found to be politically sensitive, which occasionally limited open discussion.

Mitigation Strategy:

To avoid politicization, the research maintained an academic and neutral tone. Discussions were framed within the theological and ethical responsibilities of the Church, rather than critiquing state policy or political actors.

1.9 Definitions of Key Operational Terms

1. Environmental Ethics

The branch of philosophy that studies the moral relationship between human beings and the environment, and how ethical principles are applied to environmental issues such as conservation, sustainability, pollution, and biodiversity. In this context, it includes the moral duties of the church and its followers toward nature.

2. Anglican Church of Uganda

A Christian denomination that is part of the worldwide Anglican Communion, operating in Uganda. It is a key religious and social institution that influences moral behaviour, community development, and policy advocacy, including environmental stewardship.

3. Theological Teachings

The doctrines and principles derived from religious texts and church traditions that guide the moral and spiritual life of believers. In this study, it refers to how the Anglican Church interprets the Bible and other religious teachings in relation to environmental care.

4. Environmental Promotion and Protection

Efforts and actions aimed at encouraging sustainable use of natural resources, conservation of biodiversity, pollution control, and protection of ecosystems. It includes both advocacy and practical initiatives carried out by the church and its communities.

5. Evolution of Environmental Ethics

The historical development and transformation of values, beliefs, and practices regarding the environment within the Anglican Church. This includes how the church's understanding and commitment to environmental ethics has changed over time.

6. Framework

A structured plan or system that outlines key principles, practices, and policies to be followed. In this context, it refers to a model that the Anglican Church of Uganda could adopt or enhance for better environmental stewardship.

7. Contribution

The role or input of the Anglican Church of Uganda in shaping, supporting, or implementing environmental ethics, including its influence on public awareness, policy, and action.

8. Practices and Methods

The specific activities, programs, approaches, and interventions used by the Anglican Church of Uganda to support environmental conservation and ethical behaviour toward nature.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

Building on the introduction to the study on the contribution of the Anglican Church of Uganda to environmental ethics, this chapter reviews existing literature on the intersection of religion and environmental ethics, with a particular focus on the role of the Anglican Church of Uganda. The review aims to explore how theological principles, church teachings, and faith-based initiatives have shaped environmental awareness and stewardship within the Ugandan context. It examines scholarly works, church documents, and case studies that discuss the church's influence on ethical attitudes towards the environment. The review is organized thematically, beginning with the theoretical review, followed by the evolution of environmental ethics by the Anglican Church, and the Anglican theological teachings on environmental promotion and protection, the methods and practices of the Anglican Church of Uganda on environmental promotion and protection, and concludes by a framework of environmental promotion and protection for the Anglican Church of Uganda. This review also identifies gaps in the literature where further research could enhance understanding of faith-based environmental engagement.

2.2. Theoretical Framework

This study was guided by two critical theories which are *environmental stewardship* and *deep ecology*. These two theories were reviewed to examine the contribution of the Anglican Church of Uganda to environmental ethics. The theories were selected to guide the study because they provide a complex and

comprehensive conceptual understanding of how humanity is expected to relate to the environment. These theories were used to enable the study to look at the problem from the perspective of the contribution of the Anglican Church of Uganda to environmental ethics focusing on different aspects of the data. They were also used to provide a framework that guided the collection and analysis of the data to get meaningful findings out of the data. These theories provided insights into various aspects of the contribution of the Anglican Church to environmental ethics and highlighted the different dimensions of the research problem.

2.2.1. Environmental Stewardship Theory

Environmental Stewardship Theory is rooted in the ethical and theological premise that human beings have a moral responsibility to care for the environment as stewards or caretakers of the Earth. The theory emphasizes that the natural world is not merely a resource to be exploited but a creation that must be preserved, protected, and responsibly managed. This view is especially prominent in Judeo-Christian traditions, where stewardship is drawn from scriptural references such as Genesis 2:15, which states that humanity was placed in the Garden of Eden “to work it and take care of it.” Theologically, stewardship implies accountability to God, who is considered the ultimate owner of creation, while humanity serves as the manager or caretaker (White, 1967, p. 1205).

Philosophically, the theory challenges anthropocentric worldviews that regard humans as superior and separate from nature. Instead, it promotes a relational ethic, where humans are part of the ecological system and are called to sustain and renew it for the benefit of current and future generations. Within the environmental stewardship framework, actions such as conservation, sustainable agriculture,

afforestation, and pollution control are viewed not merely as environmental strategies but as moral imperatives. Environmental stewardship has thus been integrated into religious teachings, development policies, and global discourses on sustainability, with churches, including the Anglican Church, taking an active role in promoting these values (Palmer & Finlay, 2003, p. 48).

However, the theory is not without criticism. One of its key weaknesses lies in its anthropocentric assumptions; even though it urges care and responsibility, it still places humans at the centre of the ecological narrative. Critics argue that stewardship implies ownership or dominion, even if benevolent, which can subtly reinforce hierarchical thinking that separates humans from the rest of creation (Berry, 2006, p. 79). Moreover, stewardship, particularly in religious contexts, is often rooted in Western theological frameworks, which may not fully align with indigenous or non-theistic environmental worldviews, limiting its cross-cultural applicability (Conradie, 2005, p. 134). Additionally, the theory can sometimes be idealistic; it presumes that people will act morally and responsibly when, in reality, economic, political, and social incentives often outweigh ethical obligations.

On the other hand, the theory has notable strengths. It provides a moral foundation for environmental action, appealing to values such as justice, responsibility, and care. This ethical grounding can motivate behaviour in ways that technical or policy-driven approaches may not achieve alone. Furthermore, environmental stewardship integrates spiritual and ecological consciousness, which has proven effective in mobilizing faith-based organizations and communities toward sustainable practices (Kearns, 1996, p. 61). By framing environmental protection

as a sacred duty, it brings deeper meaning to sustainability efforts and can inspire long-term commitment.

In conclusion, Environmental Stewardship Theory offers a valuable ethical framework for understanding and guiding human interactions with the natural world. While it has been critiqued for its anthropocentric and culturally limited perspectives, it nonetheless plays a significant role in shaping moral discourse around environmental responsibility. Its integration into religious teachings and development work demonstrates its practical influence, particularly in contexts like Uganda, where faith-based institutions hold strong social authority. The theory's call for responsible and compassionate care for the Earth continues to resonate, especially in an era of global ecological crisis.

2.2.1.1 How is the Theory Linked to the Study?

This study is grounded in Environmental Stewardship Theory, which provides a theological and ethical foundation for understanding the role of the Anglican Church of Uganda in promoting environmental ethics. The theory posits that human beings have a God-given responsibility to care for and manage the environment as stewards of creation. This perspective is rooted in biblical scripture, particularly Genesis 2:15, where humanity is instructed “to work and take care of” the Garden of Eden. Such a theological framework affirms the belief that the Earth belongs to God, and humans are entrusted with its care, not for exploitation, but for preservation and responsible use (White, 1967, p. 1205). In this sense, the Church's environmental engagement is interpreted not merely as social action but as a spiritual obligation guided by divine command.

The Anglican Church of Uganda draws upon this stewardship model in its environmental initiatives, especially within dioceses across the Buganda region. These include tree planting, promoting sustainable agricultural practices, educating communities on ecological responsibility, and engaging in advocacy against deforestation and pollution. Through sermons, pastoral letters, and community mobilization, the Church frames these efforts as acts of faithful stewardship, aligning with the core principles of the theory. Environmental Stewardship Theory, therefore, offers a normative lens through which the Church's ecological contributions can be understood, as it emphasizes moral responsibility, accountability to God, and intergenerational justice (Palmer & Finlay, 2003, p. 48).

Moreover, the theory enhances the study's capacity to critically examine how religious narratives shape environmental consciousness in Uganda. While it provides a strong ethical basis for faith-based ecological action, it also invites critical reflection on its anthropocentric orientation, which may privilege human concerns over intrinsic ecological value (Conradie, 2005, p. 134). Additionally, the theory's Christian theological foundation, while powerful within ecclesial settings, may have limited resonance in interfaith or secular contexts, suggesting a need to engage complementary ethical frameworks in pluralistic societies.

In conclusion, Environmental Stewardship Theory is well-suited to guide this study as it illuminates the moral, theological, and practical dimensions of the Anglican Church of Uganda's environmental contributions. It supports a holistic analysis of how the Church integrates faith with ecological care, offering valuable insights into the ethical motivations behind its environmental ethics within the Buganda region.

2.2.2 Deep Ecology

Deep Ecology Theory is a philosophical and ecological framework that argues for a radical shift in how humans relate to the natural environment. First articulated by Norwegian philosopher Arne Naess in the early 1970s, the theory calls for a move beyond the superficial or “shallow” approaches to environmentalism, which focus on pollution control and resource management for human benefit, toward a deep, holistic ethic that recognizes the intrinsic value of all living beings, regardless of their utility to human needs (Naess, 1973, p. 95). At its core, Deep Ecology challenges anthropocentrism, the belief that humans are the central or most important entities in the universe, and instead promotes ecocentrism, where all life forms and natural systems are seen as having equal moral worth.

According to Naess, Deep Ecology is grounded in eight key principles, including the belief that the richness and diversity of life forms are valuable in themselves, and that human interference with the non-human world should be minimal, except to satisfy vital needs (Devall & Sessions, 1985, pp. 70-73). These principles advocate for biospheric egalitarianism, a view that all organisms have the right to live and flourish. This contrasts sharply with dominant development models that prioritize economic growth and technological advancement at the expense of ecological balance. Deep Ecology also emphasizes the need for personal and collective transformation, urging individuals to develop an ecological self, one that identifies with nature and acts from that awareness (Naess, 1989, p. 174).

However, Deep Ecology has not gone unchallenged. One major criticism of the theory is its perceived idealism and impracticality. Critics argue that while the theory promotes noble values, it offers little guidance on how to implement these

ideals in complex socio-economic and political realities, especially in developing countries where basic human needs often conflict with conservation goals (Bookchin, 1987, p. 65). Furthermore, its principle of biospheric egalitarianism has been seen as problematic, as it may lead to ethical dilemmas when human survival is pitted against the well-being of other species. For example, how should one respond when protecting an endangered species restricts access to land for subsistence farming?

Another weakness lies in its cultural insensitivity. Deep Ecology has been critiqued for emerging primarily from Western philosophical traditions and for overlooking indigenous ecological knowledge systems that already promote interconnectedness and respect for nature, often without the radical rejection of human needs (Guha, 1989, p. 73). Additionally, the theory may unintentionally alienate communities by appearing to prioritize animal and ecosystem rights over pressing social justice concerns, such as poverty and inequality.

Despite these challenges, Deep Ecology remains a powerful critique of modern ecological thought and offers several important strengths. It provides a moral and spiritual basis for environmental action that transcends utilitarian or technocratic models. Its emphasis on intrinsic value and the interconnectedness of all life resonates with various religious, indigenous, and philosophical traditions around the world. Moreover, it encourages a deeper reflection on personal identity and responsibility in relation to the environment, promoting lifestyle changes that support sustainability (Devall & Sessions, 1985, p. 87). This makes it an influential framework in environmental ethics, education, and activism.

In conclusion, Deep Ecology Theory presents a radical and ethically robust approach to environmentalism by calling for a profound shift in human consciousness and behaviour. While it faces valid critiques regarding its practicality, cultural limitations, and tension with human needs, it remains an essential theoretical lens in the environmental discourse. Its insistence on the inherent worth of all life forms, and its critique of human domination over nature, provides a transformative vision that challenges individuals and societies to rethink their ecological responsibilities in a deeply connected world.

2.2.2.1 How is Deep Ecology Theory Linked to the Study?

Linking Deep Ecology Theory to your study on "*The contribution of the Anglican Church of Uganda to environmental ethics*" provides an important philosophical and ethical contrast to traditional Christian-based stewardship. While Environmental Stewardship Theory emphasizes responsible human management of nature based on biblical duty, Deep Ecology offers a radical, ecocentric perspective that can both challenge and enrich the Church's engagement with environmental ethics. Here's a detailed explanation of how Deep Ecology Theory relates to your study:

Deep Ecology Theory is relevant to this study because it presents a critical lens through which the contribution of the Anglican Church of Uganda to environmental ethics can be examined and potentially expanded. While the Church's environmental teachings are primarily rooted in biblical stewardship, which often retains an anthropocentric focus, seeing humans as caretakers of God's creation, Deep Ecology offers an ecocentric worldview, advocating that all living beings possess intrinsic value irrespective of their usefulness to humans (Naess,

1973, p. 95). This theoretical perspective challenges the Church to re-evaluate the extent to which its environmental practices affirm or limit the moral worth of non-human life.

In practice, the Anglican Church of Uganda engages in a range of environmental activities such as tree planting, conservation education, and sustainable farming advocacy. These actions, while commendable, are often justified in terms of human benefit (e.g., food security, climate mitigation, health), which reflects a stewardship model. However, Deep Ecology prompts deeper reflection: *Are these activities also being carried out with an awareness of the value of nature in itself?* Are non-human species and ecosystems seen as partners in creation, or merely as resources to be managed? In this way, Deep Ecology serves as a critical tool to assess the depth of the Church's environmental ethics.

Moreover, Deep Ecology's call for personal and spiritual transformation resonates with the Church's mission to shape individual character and societal values. The Church's theological teachings could incorporate aspects of Deep Ecology by promoting humility, interconnectedness, and reverence for all life, echoing not only biblical principles but also broader ecological wisdom. For instance, encyclical statements, sermons, or community teachings could integrate the idea that creation is not only sacred because God made it, but because every life form has its own right to exist (Devall & Sessions, 1985, p. 87). This could push the Church's environmental discourse beyond anthropocentric stewardship into a more holistic, inclusive ethic.

However, it is important to note that Deep Ecology may also conflict with traditional Christian theology. The Anglican Church, like many faith institutions,

maintains a theological framework that places humanity in a distinct role within creation, which may not fully align with Deep Ecology's biospheric egalitarianism. Still, the dialogue between these perspectives can be constructive, encouraging the Church to broaden its environmental teachings and to consider ecological concerns from multiple ethical angles.

In conclusion, Deep Ecology Theory is a valuable complement to the theological foundations already present within the Anglican Church of Uganda's environmental ethics. It pushes the conversation beyond stewardship to a more profound recognition of ecological equality and interdependence. While it may not be fully adopted within the Church's teachings, it serves as a critical and philosophical reference point that can help deepen, critique, and refine the Church's contribution to environmental ethics in the Buganda region.

1.11.2.3 How the two Theories (Environmental Stewardship Theory and Deep Ecology) Complement each other in the Study?

A thoughtful synthesis of Environmental Stewardship Theory and Deep Ecology Theory provides a richer and more holistic understanding of the Anglican Church of Uganda's contribution to environmental ethics. While the two theories emerge from different philosophical and theological backgrounds, they complement each other within this study in ways that strengthen the overall conceptual framework. Here is a detailed explanation:

Environmental Stewardship Theory and Deep Ecology Theory, though arising from distinct traditions; theological ethics and ecophilosophy, respectively, complement each other by offering both practical and profound dimensions to environmental ethics. In the context of the Anglican Church of Uganda, which

already operates within a religious and moral framework grounded in scripture, stewardship serves as the primary ethical basis for environmental action. It emphasizes human responsibility to care for creation as a divine mandate (Genesis 2:15), and motivates actions such as tree planting, climate education, and sustainable agriculture with the understanding that humans are custodians of God's creation (White, 1967, p. 1205).

However, this stewardship model can sometimes remain anthropocentric, in that it views nature primarily through the lens of human benefit and responsibility. This is where Deep Ecology complements the discussion: it introduces a non-anthropocentric, ecocentric perspective that insists on the intrinsic value of all forms of life, regardless of their utility to humans (Naess, 1973, p. 95). While stewardship says, "We must protect the Earth because God entrusted it to us," Deep Ecology asserts, "The Earth and its beings have value in themselves, and our role is to live in harmony with them."

In practice, these two theories can work together to broaden and deepen the Church's approach to environmental ethics:

- Stewardship provides a familiar, scripturally grounded entry point for environmental awareness in Christian communities.
- Deep Ecology encourages a more transformative, inclusive ethic that respects the rights and dignity of non-human life, which could influence how the Church frames its environmental teaching and advocacy.

For example, the Church's tree planting campaigns may be initially justified through stewardship, for example., to combat climate change, restore biodiversity, or ensure resources for future generations. But these same actions take on deeper

meaning when informed by Deep Ecology, which sees the forest not just as a resource, but as a living system worthy of respect in itself (Devall & Sessions, 1985, pp. 70-87).

Furthermore, the spiritual dimension of both theories aligns well. Environmental Stewardship Theory views creation as sacred because it is made by God, while Deep Ecology invites a spiritual connection with the Earth based on interconnectedness and self-realization (Naess, 1989, p. 174). The Anglican Church can use this synthesis to promote a deeper spiritual and ecological consciousness among its congregants, urging them not just to “care for” the environment, but to identify with it and live in communion with it.

Critically, combining these theories also allows the study to evaluate the Church’s limitations. For instance, the Church may excel in mobilizing communities for stewardship activities but may fall short in promoting the radical philosophical shift that Deep Ecology calls for; such as challenging consumerism, human-centered theology, or economic models that exploit the Earth.

In conclusion, Environmental Stewardship and Deep Ecology complement each other in this study by offering a dual lens. Stewardship provides a theologically grounded rationale for action, while Deep Ecology adds depth, urging a more profound ethical and spiritual transformation. Together, they enrich the analysis of the Anglican Church of Uganda’s contribution to environmental ethics, highlighting both its strengths and areas for growth in engaging with ecological issues in the Buganda region.

2.3 Literature Review

Concepts were reviewed in detail with the aid of objectives that acted as themes in this section of the investigation as the relationships between the variables were identified.

2.3.1 The Evolution of Environmental Ethics in the Anglican Church

2.3.1.1. Historical Foundations and Theological Shifts

Historically, the Anglican Church's approach to environmental ethics was deeply influenced by a theocentric worldview, in which creation was viewed as a manifestation of God's glory, yet humans were often seen as the apex of that creation. This interpretation drew heavily from Genesis 1:26-28, where humanity is given "dominion" over the earth. In pre-modern Anglican theology, this dominion was frequently interpreted as a divinely sanctioned authority, positioning humanity as the manager or ruler of creation. The implication was not necessarily exploitative, but it often justified a utilitarian view of nature; where the environment served human needs, and its value was largely instrumental rather than intrinsic (Santmire, 1985, p. 68).

During the Enlightenment and Industrial Revolution, these theological views merged with scientific rationalism and capitalist ideologies, reinforcing a mechanistic view of nature and weakening the Church's theological critique of environmental degradation. In this era, Anglican responses to environmental concerns were minimal, and nature was rarely a central subject of theological concern. Moreover, the Church's focus was often on personal salvation and ecclesiastical matters, rather than on broader ecological or planetary well-being.

The turning point came in the mid-20th century, particularly after Lynn White Jr.'s 1967 article, "*The Historical Roots of Our Ecologic Crisis*", which criticized Christianity; especially Western Christianity, for fostering an anthropocentric worldview that alienated humans from nature. White argued that the biblical command to "subdue the earth" had been misused to justify environmental exploitation and called for a new ecological ethic rooted in humility and reverence for creation (White, 1967, p. 1205). This critique, though controversial, served as a wake-up call for many Christian denominations, including the Anglican Church.

In response, Anglican theologians and ethicists began to revisit and reinterpret key doctrines. The theology of creation was expanded beyond stewardship to include the interconnectedness of all life, echoing the concept of *creation as community*. Theologians such as H. Paul Santmire and Sallie McFague (though not exclusively Anglican) influenced Anglican thought by introducing ecological models of God; not as a distant ruler, but as immanently present within creation (McFague, 1993, p. 110).

The doctrine of Incarnation which is central to Anglican theology, also underwent reinterpretation. If God became flesh and dwelled among us (John 1:14), then material creation itself must bear divine significance. This realization strengthened arguments for the intrinsic value of nature, where creation was no longer seen as a backdrop to salvation history, but as an active participant in God's redemptive work.

Furthermore, the ecological crises of the 20th and 21st centuries; for instance, climate change, biodiversity loss, pollution have compelled the Church to engage

in theological reflection that is not merely reactive but proactive, integrating ecological concerns into worship, liturgy, and mission.

Thus, the shift in Anglican environmental ethics has been one of depth and breadth: from dominion to kinship, from stewardship to eco-justice, and from anthropocentrism to theocentric and ecocentric theological frameworks. This evolution was not merely academic but practical, laying the foundation for the Church's modern environmental advocacy.

2.3.1.2 The Emergence of Eco-Theology in Anglican Thought

The 1980s and 1990s marked a theological turning point in the Anglican Church's engagement with environmental issues. During this period, environmental concerns were no longer seen as peripheral or secular but were brought into the core of ecclesial reflection through the emerging discipline of eco-theology; a theological framework that integrates ecological awareness with Christian doctrine and ethics. In the Anglican context, this movement gained significant traction due to a confluence of theological, political, and ecological pressures, both globally and within the Communion.

One of the most important institutional drivers of this shift were the Lambeth Conferences of 1988 and 1998, which brought together Anglican bishops from around the world. The 1988 Conference issued a landmark resolution acknowledging that environmental degradation was not simply a political or economic issue, but a "spiritual crisis". It urged the Church to repent of its complicity in ecological destruction and to cultivate a theology that reflects God's call to care for creation (Anglican Communion, 1988, Resolution 1). The 1998 Conference went further by recognizing climate change and biodiversity loss as

urgent moral issues and calling on every Anglican province to integrate environmental concerns into worship, education, and mission (Anglican Communion, 1998, Resolution 5.6).

These official statements catalyzed theological engagement with creation care, encouraging theologians to move beyond traditional stewardship models. While stewardship had previously emphasized human responsibility for managing creation, it often retained an anthropocentric tone, humans acting as caretakers of a resource for their own use. The new wave of Anglican eco-theology began to critique this model, emphasizing instead eco-justice: for instance, the idea that ecological well-being and social justice are inextricably linked. Environmental destruction disproportionately harms the world's poor, particularly in the Global South, where communities depend directly on land, water, and climate stability for their survival (Deane-Drummond, 2006, p. 74).

This justice-oriented model draws on the Anglican “three-legged stool”, the balance of Scripture, tradition, and reason as a dynamic source for ethical reflection. Scripture, particularly the Psalms and prophetic literature, emphasizes the interconnectedness of creation and God's covenant not just with humanity, but with all living things (for example., Genesis 9:9–10). Tradition offers historical continuity with early Christian and patristic views that saw nature as a reflection of divine wisdom. Reason, understood in both philosophical and scientific terms, invites engagement with contemporary ecological knowledge and environmental ethics.

Importantly, the rise of eco-theology also prompted changes in liturgical and pastoral practice. The Church began to introduce environmental themes into its

prayers, Eucharistic liturgies, and theological education. This liturgical shift was not just symbolic but sacramental; it affirmed that creation is not merely a backdrop to human worship, but a participant in it. As environmental theologian Denis Edwards (2010, p. 98) argued, “to worship God is also to celebrate the gift of creation and to take responsibility for its flourishing”.

Furthermore, eco-theology in Anglicanism was shaped by dialogue with other traditions, including indigenous spiritualities, global ecumenical movements, and scientific communities. This interdisciplinary and intercultural approach allowed Anglican eco-theology to be both contextual and catholic, grounded in local realities but engaged with global ecological concerns.

In sum, the emergence of eco-theology within Anglicanism marked a significant evolution from an ethic of dominion and managerial stewardship to one of eco-justice, sacramental ecology, and prophetic witness. It laid the groundwork for a new theological imagination in which creation is not just a gift to be used but a mystery to be honored, protected, and celebrated.

2.3.1.3. Institutional Commitments and Global Anglican Engagement

The early 21st century marked a significant organizational leap in the Anglican Communion's approach to environmental issues. The establishment of the Anglican Communion Environmental Network (ACEN) in 2002 represented a concerted effort to coordinate global Anglican responses to ecological crises. ACEN's mission was to encourage all provinces of the Communion to view creation care as an essential element of Christian discipleship, not as an optional add-on to social justice or evangelism, but as an inseparable component of the Church's holistic mission (ACEN, 2002, p. 10).

A cornerstone of this vision is embodied in the “Five Marks of Mission”, a framework adopted by the Anglican Consultative Council. The fifth mark, “to strive to safeguard the integrity of creation and sustain and renew the life of the earth”; has become a theological and missional touchstone, urging churches worldwide to see environmental justice as integral to gospel living (Anglican Consultative Council, 2012). This mark links ecological concern with spiritual formation, discipleship, and communal responsibility, encouraging Anglicans to embed sustainability into worship, theological education, parish programs, and advocacy work.

Moreover, the Lambeth Conference 2022 reaffirmed this commitment by launching the "Communion Forest" initiative, an ambitious global project aimed at reforestation, biodiversity restoration, and climate resilience (Anglican Communion, 2022). This effort, coordinated through ACEN and the Anglican Alliance, emphasizes both practical action and symbolic witness, offering a tangible expression of Anglican commitment to the care of creation.

Despite these notable achievements, critics have pointed to a gap between rhetoric and practice. While institutional documents and public statements reflect a robust theology of creation care, implementation remains inconsistent across the Communion. Factors such as institutional inertia, limited financial resources, and competing ecclesial priorities; including evangelism, political advocacy, and humanitarian relief, can reduce environmental action to the periphery in many dioceses (Gorringer, 2011, p. 93).

Additionally, theological ambiguity continues to challenge cohesive engagement. While some Anglican provinces embrace an ecocentric theology that highlights the

intrinsic worth of non-human creation, others maintain a more anthropocentric or stewardship-oriented model that may lack urgency or depth in confronting ecological crises (Conradie, 2011, p. 57). The Anglican Church's decentralized polity allows for contextual theological expression, but it also means there is no binding doctrinal uniformity on environmental ethics, which can hinder coordinated global efforts.

Complicating matters further are North-South dynamics within the Communion. Churches in the Global North often lead the discourse on climate change, supported by greater financial and academic resources, yet they are historically more complicit in ecological exploitation. Meanwhile, churches in the Global South, especially in Africa, Asia, and parts of Latin America, bear the brunt of climate impacts but often have limited means to prioritize environmental action due to immediate social and economic pressures (Mwambazambi & Banza, 2014, p. 132).

This disparity calls for a mutuality of witness, where churches in the North and South listen to one another's experiences and collaborate in justice-centred ecological ministry. It also necessitates a shift from tokenistic global statements to grassroots empowerment, ensuring that theological education, funding, and institutional structures genuinely support local environmental action.

In sum, the formation of ACEN and the adoption of the Five Marks of Mission represent substantial institutional commitments to environmental ethics in the Anglican Communion. Yet, without deeper theological integration, structural reform, and context-sensitive collaboration, these commitments risk becoming aspirational rather than transformational. A truly global Anglican environmental

ethic must therefore be grounded in prayerful solidarity, practical justice, and prophetic leadership across all levels of the Church.

2.3.1.4. The Anglican Church of Uganda: Contextual Environmental Ethics

The Anglican Church of Uganda (ACOU) provides a compelling example of how global Anglican environmental ethics can be contextually embodied. Drawing from both its historical Anglican identity and local socio-economic realities, the ACOU has developed grassroots, practical approach to ecological engagement one that reflects the urgent environmental crises facing Ugandan communities, particularly those in rural and agrarian regions.

Uganda faces a range of pressing ecological challenges, including deforestation, wetland encroachment, declining soil fertility, and the adverse effects of climate change such as erratic rainfall and food insecurity (NEMA, 2021, p. 9). These environmental issues disproportionately impact subsistence farmers, who make up the majority of the population and rely heavily on the land for survival. Recognizing this, the ACOU has framed environmental care not only as a theological imperative but also as a pastoral and economic necessity.

The Church's response is characterized by practical, community-based initiatives. One of the most symbolic and widely cited practices is the requirement for baptized children and newly married couples to plant trees, a ritual act that fuses spiritual commitment with ecological responsibility. This practice reflects a deeply sacramental view of creation, where liturgical life is not separate from environmental action, but integrally linked (Byaruhanga, 2015, p. 144).

Beyond symbolic acts, the ACOU promotes sustainable agriculture, particularly methods like mulching, composting, and organic fertilization using manure. These

practices are integrated into parish-level training workshops, often conducted in collaboration with NGOs or international Anglican networks such as ACEN and the Anglican Alliance. The Church has also used its vast education infrastructure, church-founded schools and theological colleges, to instil ecological awareness in youth and clergy, emphasizing creation care as a form of discipleship.

However, despite these efforts, the ACOU's environmental engagement faces significant challenges. Firstly, resource constraints both financial and technical, limit the scale and consistency of implementation. Rural parishes often lack access to materials, training, and funding needed to carry out environmental projects effectively. Secondly, political constraints and broader governance issues, including corruption and land tenure disputes, can impede church-led conservation efforts, particularly when environmental degradation is tied to powerful political or commercial interests (Tumushabe, 2018, p. 27).

A further limitation lies in theological conservatism, which can sometimes hinder innovation in ecological theology. While the ACOU affirms the fifth Mark of Mission, deeper theological reflection on eco-justice, creation's intrinsic value, and climate ethics is still developing. The emphasis on stewardship, though vital, often retains an anthropocentric tone, highlighting human responsibility without fully exploring the theological agency of non-human creation (Karamaga, 2010, p. 63).

Moreover, implementation at the grassroots level remains uneven. While the national leadership of the Church often issues statements and guidelines affirming environmental stewardship, these directives may not consistently filter down to parish-level action, especially in remote or resource-constrained dioceses. This

discrepancy reflects a broader challenge in ecclesial structures, the tension between central vision and local capacity.

Nonetheless, the ACOU's approach demonstrates the potential for contextual environmental ethics rooted in both Anglican tradition and local experience. Its efforts to embed ecological concern within liturgical life, community practice, and sustainable development show how creation care can be a living theology, not just a doctrinal statement.

Moving forward, strengthening theological education on ecology, building interdiocesan networks for environmental collaboration, and advocating for structural support from both government and international partners will be crucial in deepening and sustaining the Church's ecological witness in Uganda.

The evolution of environmental ethics within the Anglican Church reflects a significant theological progression, from an early emphasis on human dominion and utilitarian stewardship to a more nuanced, justice-oriented eco-theology that affirms the intrinsic value of all creation. This shift has been catalysed by global theological critique, notably in the wake of ecological crises, and formalized through ecclesial bodies such as the Anglican Communion Environmental Network (ACEN) and successive Lambeth Conference resolutions. These developments have repositioned environmental concern as central not peripheral, to the Church's mission and identity.

However, several critical gaps persist. Theologically, while many Anglican provinces have moved beyond anthropocentric paradigms, a fully developed doctrine of creation and ecological justice remains under-articulated in parts of the Communion. There is often a lack of deep engagement with eco-theology at the

parish level, and ecological education in seminaries and liturgical practices still varies widely. Practical implementation also lags behind rhetoric due to structural inertia, insufficient funding, and inconsistent diocesan leadership, especially in economically challenged regions.

The Anglican Church of Uganda (ACOU) serves as a microcosm of these dynamics. It demonstrates the contextual relevance of Anglican environmental ethics through symbolic rituals (such as tree planting), practical sustainability efforts, and public theological witness. Yet its experience also reveals limitations in resource mobilization, grassroots capacity-building, and theological innovation, especially in navigating tensions between tradition and ecological urgency.

In conclusion, while the Anglican Church has made commendable strides in recognizing environmental care as a theological and moral imperative, the journey toward an integrated, actionable, and justice-driven environmental ethic remains ongoing. Its success will depend on how effectively the Communion can unite theological depth with practical solidarity in the face of a shared ecological future.

2.3.2 The Anglican Theological Teachings on Environmental Ethics

The Anglican theological teachings on environmental ethics are a captivating theme in the arena of the Anglican Church of Uganda. One wonders, as to whether the Anglican Church of Uganda have any theological teachings on environmental ethics.

Reflecting on the umbrella body of the Anglican Communion known as the Lambeth Conference, it is opined that the Church must engage with environmental concerns from the Scripture and come up with a clear theology (Lambeth

Conference, 2008). Much as this is the opinion of the bigger Anglican Church, it is not certain that the Anglican Church of Uganda and particularly the Anglican Church in the Buganda region is obligated to fulfill this opinion. However, if this opinion of the Lambeth Conference is implemented, the Anglican Church of Uganda would be doing a great deal towards environmental ethics.

On the matters of environmental ethics, Genesis 1:28 is the challenging Scripture commonly referred to, with phrases to have dominance and subdue. The study argues that these phrases are interpreted wrongly as doing everything one wishes. If everything created was seen as good and if God created humanity in His image, the creation must be cared for by humanity. However, because of the connotation of “dominance” from the literature, it appears that the Church has tried to avoid it, with only a few who have come up to apply it. So, it appears there is some imbalance in the way this verse is interpreted. In this respect, theologies in aspects of creation and stewardship should be formulated. The Anglican church of Uganda requires practical theologies that are in line with the promotion and protection of the environment. It is not certain how the Anglican Church of Uganda interprets these phrases theologically in reference to environmental promotion and protection.

The immediate call to promote and protect the environment encompasses an apprehension to gather the entire humanity in regard to promoting the environment and embracing all developments, as it is known that changes are inevitable. With the capacity of making decisions as they were made in the image of the creator God, humanity therefore, can decide to work together in formulating theologies that can be used for the promotion and protection of the environment”. However,

in most cases, unity for environmental promotion and protection had not succeeded. So, the study intended to elaborate on the theologies in existence for the Anglican Church of Uganda teaching on environmental promotion and protection.

2.3.2.1 God and Environment

Kaoma as cited by Ross (2012) opines that in both the Old and the New Testaments, there is ample evidence of Scriptures pointing to the fact that there are numerous morals, regulations, and laws aimed at teaching environmental ethics. They depict the fact that the natural environment is good and also reflects God's glory (Psalm 19:1; 1 Timothy 4:4). Before God created humanity, other creations were honored and praised by Him by saying they were good (Genesis 1:4, 10, 12, 18, 21, 25). In return the created order gives glory to God (Psalm 19:1). So, there is an indication that nature serves a purpose beyond humanity, for that matter it must be honored and respected. This theological teaching should be advanced by the Anglican Church of Uganda to promote environmental ethics.

In Job 38 and 41, the vast scope of creation in relation to human understanding is pointed out. The natural environment value attached by God is exhibited in the creation story. God is the one who created the light, darkness, sky, water in the sea, vegetation, seed-bearing plants, and trees, he made the moon, the sun, and the stars, he made birds to fly in the sky. He created animals both wild and livestock and finally made man in His own image (Genesis 1:4, 10, 11, 12, 14, 18, 21, 25, 27, and 31). The scripture elucidates the rationale that the Church must care for nature. This thesis contends that God is present on the globe and He made the earth and declared it good. Therefore, on this earth, God is at the center whose presence holds

the entire earth together. The study further opines that creation reveals the creator, and, the intention of God in creating everything was for harmony and order not for interruption, disruption, or destruction. In agreement, Bishop Browning Chair of the Anglican Communion Network as quoted by ICSD (2022), states that faith in God is shown when humanity cares for the creation as God has a covenant with all the creation. Therefore, even the redemptive mission of Christ was not intended for only humanity but for the entire creation, and thus plants and animals must be treated with care and should not be abused.

In this regard, eco-theology has been borne out of the ecological response to biblical arguments about God and creation. There has been a belief primarily that in biblical attitudes and principles, there is a tendency of destruction towards nature. So, biblical attitudes and principles are seen as the source of environmental crisis. In this argument, the relationship between God and the world, which God created is not only questioned but also shows a contention between Christian theology and environmental ethics. For that matter, the theology from the bible between God and creation that advances environmental promotion and protection requires to be explored in-depth to understand the environmental connection that exists between creation and God. This study was conducted to find out whether the Anglican Church of Uganda advances the theology of God and creation.

2.3.2.2 Humanity and Creation

In the Bible, it is observed that stewardship is more common than dominion or subduing. The Archbishop of Canterbury Rowan as quoted by ICSD (2022) stated that there is a prediction on human action in every appeal to conserve and promote the environment. He goes on to warn that if we continually fail to protect the earth,

the result will be the collapse of the environment together with societies. This eco-theology implores responsible stewardship. However, Rowan has not done justice to the theocentric environmental ethic by failing to argue on the two accounts of the bible “stewardship” and “dominion” as they are both spheres of the bible. The disasters exerted on the environment such as deforestation, degradation of the land and pollution lead to catastrophic implications for the ecosystem and humanity, therefore imploring the Church’s actions to work against inflictions of humanity on nature. Besides, imperfection and being tarnished by sin that lead to decay is a real view of the existence of nature and humanity. Therefore, as the Church repents for the damages caused to nature the intention should be to restore it (Travis, Egger & Mechbal, 2003). In agreement, Taylor (2015) opines that it is consequently essential for humanity to consider the self as any other creation so that harmony is lived in the environment following other creations.

This calls for the logical connection of the idea of stewardship. It can be asserted that God is represented by humanity on this cosmos the earth, meaning that if He did not entrust the responsibility of promoting and protecting it, then no destruction must be experienced on it. There is a need to re-examine the way humanity views nature. If there is no biblical answer to the cause, the voice to be heard will be the wrong one. It is possible for humanity not to be pantheists as they get involved with the environment. In this line, the study asks, “How can nature be rescued by humanity, without worshipping it?” It is asserted that the right comprehension of the mutual existence between humanity and nature can help to answer the question. It is also argued that humanity has to contemplate the beauty and loveliness and elucidate the essentiality of all creation. In agreement, Taylor (2015) opines that it

is consequently essential for humanity to consider the self as any other creation so that harmony is lived in the environment following other creations. The literature herein leaves out the Anglican Church in this area. Thus, the study intended to find out whether the Anglican Church of Uganda teaches its people to respect creation for environmental promotion and protection.

2.3.2.3 The Theology of Stewardship

It is argued in Genesis 1:26-28 that believers are stewards of the environment and this is the ecological responsibility of a believer. This is in agreement with the Anglican Communion Environmental Network (2020)'s declaration that a willful destruction of the environment is a sin. For that matter, as a result of the doctrine of stewardship, Christian environmentalists oppose policies and practices that threaten the health or survival of the planet. However, there is an unprecedented global environmental crisis we are facing today. Unfortunately, it was observed that the Anglican Church of Uganda was not vivid in its teaching about stewardship. It was also observed that many Christians do not know any verse about stewardship of the environment. Fortunately, human stewardship of the earth is being written about by many environmentalists, as one way of rectifying the environmental crisis. For the mission of God to promote environmental ethics, human stewardship would be ideal for the Christian community. Unfortunately, the way stewardship is applied today makes it useless.

So, it was not certain whether the Anglican Church of Uganda advances stewardship teaching theologically, yet when the teaching is advanced, environmental promotion and protection can be advanced. This study addresses various methods to bring a clear understanding of Church stewardship by applying

theological, and ethical foundations. In this study, the aim was to find out whether the Anglican Church of Uganda endeavors to make Christians stewards rooted in the struggle for environmental promotion and protection.

2.3.2.4 Mission and Culture on Environmental Promotion and Protection

In the Lambeth Conference (2008) a resolution was made reflecting on the fifth mark of the mission of the Church. This mark is stated as “To strive to safeguard the creation integrity and renew the life on the earth”. Unfortunately, it was observed that few Churches of the Anglican Communion abide by this mark. However, if this mark is adhered to, the Anglican Churches cannot continue to be compromised on the truth. This should be the state of the Anglican Church of Uganda on environmental promotion and protection. According to Anglican Catechism, the catechumens are taught that the environment is a gift from God to every individual. So, a Church’s mission is to make its members responsible by developing a culture that ensures that the Church adheres to environmental promotion and protection. The Church should not think of itself as separate from others in the world or the rest of its creations. So, the teaching herein is intended to promote the mission and culture of the Anglican Communion concerning the environment. The mission and the culture of the Anglican Church should be teaching those who misuse the gifts from God so that this mission and culture cross-cuts beyond denominations. The Anglican Church should accept to lead a simple life that prepares its Christians to embrace her mission and culture as complete stewards who enable other creatures to live amicably. The mission and culture can be embraced as a spiritual concern to safeguard creation. When the

Anglican Church is seen by others as safeguarding the environment, this can be an eye opener for other stakeholders to join in together for the same noble cause.

Accordingly, in agreement, the GAFCON (2008), went deeper to declare that the Mission of God is a far larger project and it does not stop at Church planting and getting new members. The vision in this mission is to ensure that creation and the totality of the human race stained and spoilt by sin is brought to restoration. However, these governing topmost bodies of the Anglican Church deliberate and articulate issues well, but when it comes to implementation, different Anglican Provinces are autonomous. So, they can follow the resolutions or not from the topmost bodies. Environmental responsible behavior recognizes that many environmental problems can be traced back to local communities. Those local communities and individuals have an important role to play in implementing environmental programs and gathering community support. The Anglican Church of Uganda is a recognized local community, so it has an important role to play in promoting the teaching of the fifth mark of mission. Accordingly, solutions should be sought for the wrongs, in situations where there has been environmental degradation and lack of concern. The agents of transformation are the Church's mission and culture, to this there is a call for both to work with people in existence. The researcher sought find out whether the Anglican Church of Uganda theologically has passed on the theology of mission and culture for environmental promotion and protection.

2.3.3. The Methods and Practices of the Anglican Church of Uganda for the Environmental Promotion and Protection

The intersection of religion and environmental stewardship has become a focal point in contemporary theological and ecological discourse. Within this dialogue, the Anglican Church of Uganda (ACOU) plays a significant role by utilizing various methods and practices rooted in both theology and local cultural contexts to promote environmental ethics. This literature review explores existing scholarly, ecclesiastical, and policy-based literature that speaks to these practices, organizing them around key themes emerging from the study's findings.

2.3.3.1 Theological Foundations and Clergy Training

The Anglican Church of Uganda (ACOU) grounds its environmental engagement in a biblical theology of creation and stewardship. Theological training institutions, notably Uganda Christian University, have embedded environmental ethics in the clergy curriculum. Scholars such as Hessel and Ruether (2000, p. 32) emphasize that theological formation is essential for long-term commitment to environmental justice. Clergy are taught that care for creation is not optional but central to Christian witness, rooted in texts such as Genesis 2:15.

Despite this progress, there is no standardized framework for monitoring how theological education translates into practical action in parishes. There is a need to develop post-ordination training and evaluation tools to ensure that ministers champion ecological ethics beyond the seminary.

2.2.3.2. Liturgy and Sacramental Integration

Liturgical practices such as harvest thanksgiving services and the use of creation-centred prayers integrate environmental themes. Deane-Drummond (2008) affirms the power of liturgy to shape ecological awareness. In Uganda, rituals such as baptism and holy matrimony often reference environmental purity, particularly regarding water and fertility.

However, the Church has not fully utilized liturgy as a prophetic tool to confront ecological injustice. Opportunities exist to develop eco-liturgies for Earth Day and incorporate environmental themes into the Church calendar, allowing worship to become a vehicle for environmental activism.

2.3.3.3. Practical Environmental Methods

The ACU actively promotes eco-friendly farming methods including tree planting, use of manure, mulching, rotational grazing, and terracing. Literature by Mugambi (2001) and Werner (2013) supports such faith-based rural development practices. Dioceses like Mukono, Namirembe, and Kampala have established agricultural demonstration projects that integrate scripture and sustainability.

Nonetheless, these practices are unevenly applied across dioceses, often depending on individual leadership. A centralized eco-task force could help standardize implementation and share best practices across dioceses.

2.3.3.4. Policy Gaps and Institutional Vision

While many diocesan mission and vision statements include references to environmental stewardship, Church policy documents often lack concrete

environmental guidelines. Kearns (2012) highlights the importance of aligning institutional policy with ethical commitments.

There is a pressing need for a national Church environmental policy that governs land use, construction, investment, and energy consumption. Without policy support, environmental efforts risk remaining ad hoc.

2.3.3.5. Stakeholder Collaboration

The ACOU collaborates with government bodies (for example., NEMA), NGOs (for example., Green Uganda), and interfaith networks. This mirrors broader trends in environmental governance (Jenkins, 2008). These partnerships enhance resources and visibility for Church-led initiatives.

However, many collaborations are externally driven and short-term. Local ownership remains weak, and Church initiatives often lack continuity once funding ceases. Sustainable collaboration requires capacity-building and investment in long-term relationships rather than project-based engagements.

2.3.3.6. Integration of Indigenous Knowledge

The Church has begun to embrace traditional ecological knowledge, incorporating totems, taboos, and sacred groves in its messaging. Mbiti (1990) underscores the spiritual and ecological significance of such indigenous beliefs. By aligning Christian teachings with cultural practices, the Church fosters a more resonant and localized environmental ethic.

Yet, formal theological education and Church documents rarely acknowledge these indigenous contributions. Integrating contextual theology that values African cosmologies can enrich the Church's ecological discourse.

2.3.3.7. Gender and Ecology

Women play a pivotal role in implementing environmental practices, especially through Mothers' Union and community farming. Ecofeminist thinkers such as Ruether (1994) argue that women's experiences offer vital insights into sustainability and justice.

Despite active participation, women are often underrepresented in Church leadership and decision-making spaces related to environmental policies. There is a need for intentional gender-inclusive structures and leadership development programs to empower women in shaping ecological strategies.

2.3.3.8. Youth Engagement

The ACU engages youth through environmental camps, Sunday School curricula, and diocesan youth fellowships. Gifford (2016) notes that youth engagement is essential for sustainable environmental transformation. Dioceses have organized tree planting days and eco-clubs to mobilize young people.

However, youth involvement often lacks continuity and structural representation. The creation of "Eco-Youth Ambassadors" and inclusion in diocesan synods would ensure that young people contribute meaningfully to policy and practice.

2.3.3.9. The Decade of Mission (2008–2018)

This strategic framework elevated care for creation alongside evangelism and social justice. It was an unprecedented effort to mainstream environmental concerns in the Church's mission. However, post-2018, little has been done to evaluate or renew this strategy.

A new ecological strategic plan (2025-2035) with measurable indicators is needed to ensure continuity and reinforce environmental stewardship as a core Church priority.

2.3.3.10. Sociocultural and Religious Integration

The Church often works alongside cultural leaders, integrating ecological values into clan-based systems. This form of collaboration is critical in rural areas where traditional authorities shape land use and conservation behavior (Tomalin, 2013).

Nevertheless, such collaborations are informal and leadership-dependent. Formalizing partnerships through MOUs and integrating creation care themes into public festivals could make these efforts more sustainable and institutional.

2.3.3.11. Conclusion

The Anglican Church of Uganda has made commendable strides in promoting environmental ethics through theological education, community engagement, and sustainable practices. However, critical gaps remain in policy coherence, leadership inclusivity, and strategic continuity. Bridging these gaps through institutional reform, inclusive participation, and contextual theological innovation will significantly enhance the Church's impact on environmental stewardship in Uganda.

2.3.4. Framework for Environmental Promotion and Protection

There is a struggle, currently in the Anglican Church of Uganda to evolve and implement a more promotable and protectable environment in which life exists. The rising academic efforts about the same are a reflection of the desire to understand and inform these processes of transition. In Social Science, research

addressing people to the concerns about environmental ethics transitions has emerged lately. The influence of environmental ethics is multidimensional. This happens with fundamental transformation and long-term outcomes. It also takes place due to the establishment of environmental system shifts intended to sustain the environment (Weismeier, et al., 2012). Theoretical approaches from different academicians have been introduced to enable one to understand the dynamics of ethics of environmental promotion and protection from different backgrounds (Geels, 2004; Verbong Angel, 2007). According to Weber & Rohracher (2012); Bergek et al., (2008); and Hekkert et al., (2007) there is an approach of the Technological Innovation System (TIS).

However, most of the academicians contributing to this approach dwell more on social evolution with a combination of diffused particularities of technologies specialized in solar and wind power and they have failed to be holistic in studying how local communities and regions could be transformed for environmental promotion and protection. For that matter, this has led to a lack of literature on the areas that have not been given attention and concentrated on, in the studies. Moreover, researchers have not been able to come up with a broader picture of environmental ethics transitions, especially from the contribution of the Anglican Church of Uganda. There has been silence of the researchers on the potential framework of the contribution of the Anglican Church of Uganda to the environmental ethics.

The study done on the framework of the contribution of the Anglican Church of Uganda to the environmental ethics has greatly been underscored. The only related studies are concerned with religions and their advantages in promoting

environmental ethics (Clugston & Holt, 2012; Gottlieb, 2008; Rolston III, 2006; Rasmussen, 2011; Tucker, 2008). The studies of Christiansen (2011) and Harper (2011) came up with different models that can be adopted directly in form of activities and public statements by Churches or indirectly through provision of moral guidance and giving encouragement for community involvement and action. These models normatively describe Christians as indispensable in promoting environmental ethics. Notwithstanding, limitations and that might hinder more critical explorations (Barker & Bearce, 2013; Djupe & Gwiasda, 2010; Sherkat & Ellison, 2007; Wardekker et al., 2009).

In this regard, the study on the contribution of the Anglican Church of Uganda to environmental ethics has a greater bearing on the general ethics of environmental promotion and protection (Bulkeley & Kern, 2006; Hudson & Marvin, 2010). This underscores the contribution of the researchers as far as environmental promotion and protection is concerned. The framework of the environmental promotion and protection should originate from the local people and should come in to bring transformation in the dynamics of the environment (Zheng and Bishop, 2009). Therefore, if a framework of the Anglican Church of Uganda concerning environmental promotion and protection is to be well developed, actors who are the Anglican Christians and other stakeholders of the environment ought to be considered.

The Contribution of the Anglican Church of Uganda to environmental ethics still lacked empirical evidence. Because of this, the Anglican Church of Uganda's position is not yet known as far as environmental promotion and protection is concerned. The gap was to be filled by finding out how the Anglican Church of

Uganda could come up with a framework for the ethics of environmental promotion and protection. Two methods were used in coming up with the framework for the contribution of the Anglican Church of Uganda to environmental promotion and protection: first the theoretical approach makes an elaboration of the potential of the contribution of the Anglican Church of Uganda to the environmental ethics. Second, the empirical approach provides an exploration of the contributions of Anglican Church in the selected Dioceses of Buganda Region to the environmental ethics ought to be established. Via the two approaches, the findings from the study were to come up with a framework of the Anglican Church on the ethics of environmental promotion and protection. The framework concentration was to come from the examination of the selected Dioceses of Buganda region where the Anglican Church of Uganda had contributed to the operationalization of the environmental promotion and protection.

2.4. Summary of the Literature Review

The foregoing studies highlight the challenges faced in fostering the ethics of environmental promotion and protection. Local communities are challenged on the issue of environmental promotion and protection. However, there is a part for all organizations and communities to be mobilized as they contribute towards environmental ethics. Churches are large purpose-driven networks and Christian beliefs have a positive take on the Church's motivation to move Christians towards environmental promotion and protection. This research identified the current reality of the Contribution of the Anglican Church of Uganda to environmental ethics based on a small sample of diverse communities. And while it gave compelling reasons for environmental promotion and protection to be a stronger

theme within local communities, there was much research left to test how best the Anglican Church of Uganda contributed to environmental ethics. Thus, the literature did not conceptualize much from the Anglican Church of Uganda's perspective on: establishing the evolution of environmental ethics in the Anglican Church; examining the Anglican theological teachings on environmental promotion and protection; assessing the methods and practices of the Anglican Church of Uganda on environmental promotion and protection and developing a framework of environmental promotion and protection for the Anglican Church of Uganda. From the study of the literature reviewed, there was no scholarly evidence that the Anglican Church of Uganda had contributed to the environmental ethics. For that matter, this study drew upon theories of environment stewardship and deep ecology to comprehend the contributions of the Anglican Church of Uganda to the environmental ethics in selected dioceses of the Buganda region.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

Building upon the insights and gaps identified in the literature review, this study seeks to examine the contribution of the Anglican Church of Uganda to environmental ethics. While previous studies have offered valuable perspectives, they have often overlooked the scholarly dimensions of the Church's role in environmental stewardship. This research aims to explore these dimensions in depth.

To achieve this, the following chapter outlines the methodology employed, detailing the research philosophy, research design, study population, sample size, sampling procedures and techniques, research instruments and data collection methods, sources of data, methods of data analysis, and ethical considerations. These methods have been chosen to ensure a rigorous and contextually relevant approach to addressing the research objectives and questions, thereby providing a comprehensive understanding of the phenomenon under study.

3.2 Research Paradigm

The study employed the interpretivist research paradigm. Interpretivism focuses on describing meaningful social action and gaining an in-depth understanding of the phenomenon under study. It focuses on the respondents' viewpoints as a reflection on the study, being aware that they have built reality as a result of their interaction with the world around them. In this study, realities were multiple, holistic and they were socially constructed. The study comprehended how

individuals made sense of their experience and built meaning of the contribution of the Anglican Church of Uganda to environmental ethics. As reality is complex and context bound, therefore, those who participated constructed it depending on their understanding and experience. So, the researcher found it necessary to interact with the participants in order to offer a rich description of the concept and provided an in-depth understanding of the contribution of the Anglican Church of Uganda to the environmental ethics. An interpretivist research paradigm was used in the study to construct data collection tools that enabled the researcher to interact with the respondents. It was utilized by the study to interpret the contribution of the Anglican Church of Uganda to the environmental ethics and aided in selection of qualitative methods of data collection and analysis. As the two theories of *environmental stewardship* and *deep ecology* guide the study, they provide the moral base for environmental ethics, by guiding the inquiries into the relational agenda that could provide a lasting remedy to a number of environmental concerns that come as a result of human behavior.

In this study phenomenological description was applied to understand the contribution of the Anglican Church of Uganda to environmental ethics through a detailed exploration of individuals' experiences. So, in-depth conversations during interviews sessions to solicit data were used. This, enabled a detailed description and explanation of the contribution of the Anglican Church of Uganda to environmental ethics from the perspective of the participants' lived experiences. Apart from interviews and FGDs, observation, and document analysis were also used as a means of data collection (Urcia, 2021). As a priest of the Anglican Church of Uganda I have been exposed to some of the aspects under investigation during

my training, however much this is academic study my position as a priest has not biased in anyway the interpretation of the data. Themes were used in this method as a way of analysis, so that focus was put on the attributed meaning of the participants' lived experiences rather than influencing the findings with their beliefs (Giorgi, 2012). A deeper understanding of the contribution of the Anglican Church of Uganda to environmental ethics as it is lived and experienced by the participants was achieved through this process.

3.3 Research Design

Using selected dioceses in Buganda region, the study adopted qualitative research methods as they led to uncovering, exploring, identifying and describing the contribution of the Anglican Church of Uganda to environmental ethics. Qualitative research methods were used to study the respondents' experiences and behaviors, opinions and priorities through using the why and how questions (Merriam & Tisdell, 2016. p.14). People's explanations of what they observed, did, felt was sought for in the data collected. The data was collected in textual form and depended on observation and interaction with the respondents through direct observation of their behavior and on narrations of their situations (Merriam & Tisdell, 2016. p.14).

It was recognized that the researcher's understanding of this study would have a significant impact on the overall research process. The researcher's view had to shape the way the study was conducted. For example, how the questions were composed, methods were chosen, data was collected and analyzed and the findings were reported. However, the researcher acknowledged, articulated, reflected on and clarified his own underlying biases and assumptions to the study, like

unknowingly interpreting data to meet my guess or including only data I thought was relevant and omit data which I thought was not in my favour, before the study was carried out. This ensured that the researcher's own experiences, beliefs and values could not unintentionally bias the data collection, analysis and interpretation (Saunders., Lewis & Thornhill, 2012).

While using a case study research design, the study took on a cross-sectional time horizon which allowed the needed information to be solicited from different individuals at the same period of time. For enhancement of the examination of the contribution of the Anglican Church of Uganda to environmental ethics, Fowler (2002) recommends a cross-sectional time horizon.

3.4 Area of Study

The study was conducted in selected Anglican Church of Uganda Dioceses in Buganda Region. There are seven dioceses in Buganda region which include Namirembe, Kampala, Mukono, Luwero, Mityana, West Buganda and Central Buganda Dioceses. However, the study was carried out in three dioceses, namely Namirembe, Kampala and Mukono. At the moment, the Anglican Church is very vibrant in these dioceses where the natural ecosystems are undergoing devastating degradation, and destruction in a totally unplanned and without control due to especially urbanization and industrialization. The researcher envisaged that there is enough information on the contribution of the Anglican Church of Uganda to environmental ethics. In addition, the researcher, could also access the information in the selected dioceses. The researcher had also observed that the Anglican Church of Uganda had contributed to environment ethics; yet there was no study on the subject in this region. These selected Dioceses in Buganda were chosen for the

study, because, they make the geographical scope which was enough for the available resources. The researcher had interests and eventually would be able to make meaning through collaboration which could help to develop his own set of ideas. The cost of conducting this study in these dioceses like cost of living, travel expenses and research facilities is minimal compared to other dioceses. So, it was found important to study the Anglican Church of Uganda as an enabling agent to understand how it has contributed to the environmental ethics in these dioceses.

3.5 Study Population

For a comprehensive study on the Anglican Church of Uganda's contribution to environmental ethics, the target population should encompass a diverse array of stakeholders directly engaged in or influenced by the Church's environmental initiatives. This includes clergy and church leaders, such as bishops and priests who formulate and disseminate theological teachings on environmental stewardship, providing insights into the doctrinal evolution of environmental ethics within the Church. Lay leaders and congregants, who actively participate in practices like tree planting during baptisms and weddings, as well as community clean-up activities, offer practical perspectives on the implementation of these teachings. Youth groups, often at the forefront of environmental campaigns and educational programs, are vital for assessing the integration of environmental ethics into youth activities and education. Women's groups play significant roles in promoting environmental awareness within families and communities, highlighting gender-specific contributions to environmental ethics. Theological educators in Church-affiliated institutions incorporate environmental ethics into curricula, thus shaping the theological underpinnings of environmental teachings.

Additionally, community leaders and representatives from non-governmental organizations collaborating with the Church on environmental projects provide critical insights into the Church's engagement with broader community and environmental initiatives. This multifaceted approach ensures a thorough assessment of both the theoretical and practical aspects of the Church's contribution to environmental ethics.

3.6 Sample Size

In qualitative research, especially when the total population size is unknown, sample size allocation is often guided by the principle of saturation, for instance, the point at which no new information or themes emerge from additional data collection (Saunders, Sim, Kingstone et al, 2018). Given total sample size of 75 participants and the diverse target population groups involved in the Anglican Church of Uganda's environmental initiatives, a purposive and snowball sampling approaches were appropriate. These approaches allowed for intentional selection of participants who were most likely to provide rich, relevant, and diverse insights into the research questions (Mugenda & Mugenda, 2003).

While there are no strict rules for allocating sample sizes in qualitative research, a balanced approach that ensured representation from each key group was provided. Based on the target groups that were identified, a suggested allocation was as: Clergy (Bishops and priests) 10 participants, Lay Leaders and Congregants 20 participants, Youth groups 15 participants, Women's groups 10 participants, Theological Educators 10 participants, and Community Leaders and NGOs 10 participants

This allocation ensured a balanced representation across the various groups involved in or affected by the Church's environmental initiatives. However, it was important to remain flexible and adjust the number of participants from each group as data collection progressed, based on the emergence of new themes and the point of saturation. Regularly reviewing the data would help determine if additional participants were needed from any group to fully capture the diversity of perspectives.

In summary, the total sample size of 75 participants was a reasonable starting point, the actual number of participants from each group was determined iteratively, guided by the principle of saturation and the need to capture a comprehensive range of perspectives on the Anglican Church of Uganda's contribution to environmental ethics.

Table 3. 1:Sample Size of the Study

| Study groups | Size of the sample(S) | Technique of sampling |
|-------------------------------------|------------------------------|------------------------------------|
| Clergy (Bishops and priests) | 10 | Purposive sampling |
| Lay Leaders and Congregants | 20 | Purposive |
| Youth groups | 15 | Purposive and Snowball sampling |
| Women's groups | 10 | |
| Theological Educators | 10 | |
| Community Leaders and NGOs | 10 | Purposive |
| TOTAL | 75 | |

Source: Primary data (2024)

3.7 Sampling Methods

In this study, non-probability sampling techniques were employed, which involve selecting a sample based on subjective judgment rather than random selection. These methods were chosen due to their practicality, for instance, they do not require a complete sampling frame, are cost-effective, and facilitate quicker data collection. Given the vast and diverse population associated with the Anglican Church of Uganda's environmental initiatives, non-probability sampling allowed for the selection of a representative subset of individuals from whom data was collected. This approach made the study more feasible in terms of time and resources compared to surveying the entire population. As noted by Mugenda and Mugenda (2003), sampling is essential in research to select participants effectively. Similarly, Korathi (2003) emphasizes the importance of employing appropriate sampling techniques to obtain a study sample. In this research, purposive and snowball sampling techniques were utilized. Purposive sampling enabled the deliberate selection of participants with specific characteristics relevant to the study, ensuring the collection of rich and pertinent data. Snowball sampling complemented this by leveraging participants' networks to identify additional individuals who met the study criteria, thus expanding the sample in a targeted manner.

3.7.1 Purposive Sampling Technique

The study employed the purposeful or selective sampling technique, to recruit the Clergy, who were believed to be knowledgeable informants for the study, so that the needed information is gathered. This technique entailed the deliberate purposeful recruitment of clergy who were capable of giving in-depth, precise

details on the contribution of the Anglican Church of Uganda to environmental ethics. The study employed a purposive sampling technique known as the maximum variation sampling technique because the aim of this study was to uncover core and shared themes that cut across a diverse sample at the same time simultaneously allowing the chance to identify divergent opinions on the contribution of the Anglican Church of Uganda to environmental ethics.

3.7.2 Snowball Sampling

The study applied the snowball sampling technique by initially contacting a few of the potential participants whom the researcher asked to provide contacts of the people who were knowledgeable about the study variables. The researcher administered the snowball sampling technique in selecting the sample because it was ideal and enabled him to get information from resourceful persons (Saunders, Lewis & Thornhill, 2012). The researcher applied snowball sampling in selection of the Anglican leaders of Laity, that is the lay readers and Heads of laity and leaders in different fellowships like youth fellowships, men's fellowships and women's fellowships. Thus, resourceful and knowledgeable leaders and Christians were identified and these persons pointed out the next resourceful and knowledgeable persons in church leadership from whom data was obtained. This technique was applicable to laity leadership because, it was not easy to find and access potential participants. A mix of purposive and snowball sampling techniques were used to recruit knowledgeable respondents for the study (Amin, 2003). Thus, the sample was obtained by the researcher's judgment from the people whom he thought were knowledgeable about the study variables, but at the same

time the knowledgeable respondents aided the researcher to identify fellow knowledgeable participants.

3.8 Data Collection Methods

The study relied on both primary and secondary data collection methods to solicit the needed information.

3.8.1 Primary Sources

Primary sources enabled the study to generate firsthand information known as primary data. During collection of data, the researcher used interviews, focus group discussions and observation as methods.

3.8.1.1 Interviews

In-depth interviews were used to collect data from the 10 Clergy 10 theological educators and 10 Community leaders and NGOs who participated in this study. This was done by involving in a direct one on one engagement with the participants. Probing for in-depth interviews was done which enabled the researcher to have complete information of the underlying thinking, motivations, beliefs together with the respondents' feelings concerning the contribution of the Anglican Church of Uganda to the environmental ethics. So, a lot of information was generated from the interviewees (Bell, 1997). The interviews were done with Clergy and community leaders from places of their convenience. Before the researcher interviewed the respondents, permission was asked to record the given information in a note book, and sometimes a voice recorder was used to record the participants with permission.

3.8.1.2 Focus Group Discussions (FGDs)

Focus Group Discussions were conducted with a group of few people. In total 3 FGDs comprising of a maximum of 5 respondents each were carried out in three Dioceses. These group discussions were formed by informants from the Dioceses as aided through mobilization of their leaders. FGDs were formed depending on the similar attributes of the respondents, for instance, youth, women and lay readers and congregants respectively. As FGDs were conducted with respondents from the respective Dioceses, more in-depth qualitative data was obtained. To either verify or nullify some of the pre-conceived ideas, modulation was carried out by the researcher as FGDs guiding questions were posed that were helpful to reach to the deeper insights of the contribution of the Anglican Church of Uganda to the environmental ethics. Meanwhile, as discussions went on, the responses were being recorded in a note book or using a voice recorder for easy retrieval of the information from the participants.

3.8.1.3 The Observation Method

The researcher observed and recorded the behavior and interactions of individuals or groups of participants and phenomena in their natural settings (Busetto, Wick, & Gumbiger, 2020). Observations were especially valuable for gaining insights on how the Church behaves as far as environmental ethics were concerned. The observation enabled the researcher to see how the participants made choices and reacted to environmental situations like waste management, tree planting and preservation, polythene handling, wetland management, water bodies management, corroborations and involvement of different groups of people. This method was used so as to could reduce the gap between researcher and the study

because it occurred directly in the field where the study was carried out (Busetto, Wick, & Gumbiger, 2020). Through observation, interviews were conducted, notes were taken, and some photographs were taken. During observation a lot of information on the contribution of the Anglican Church of Uganda to environmental ethics was unearthed which was relevant in gaining a greater understanding of the study.

3.8.2 Secondary Sources

Secondary data was collected through majorly document review and analysis. Documents used to collect data included: Church Environment policy, Church minutes on environment, Church conference reports on environment, Newspapers articles, research reports, theses, online information, journals on environment, and text books. From documents, the study generated secondary information that gave a broader perspective of the research questions and concepts for this study which was also cost friendly (Saunders, Lewis & Thornhill, 2012).

3.9 Data Collection Tools

Primary data was collected using interview schedules, FGD guides and observation checklists.

3.9.1 Interview Guide

An interview schedule comprising of open-ended structured questions was used to get in-depth data. These interviews were conducted with 15 Clergy and 15 leaders, 5 from each diocese respectively. This was done by involving directly one on one engagement with the participants. Probing for in-depth interviews was done, which enabled the study to have complete information of the underlying thinking,

motivations, beliefs together with the respondents' feelings concerning the contribution of the Anglican Church of Uganda to the environmental ethics. So, a lot of information was generated from the interviewees (Bell, 1997).

3.9.1.2 Focus Groups Discussion (FGD) Guide

Open-ended structured questions were used to solicit data from the conducted Focus Group Discussions with sample groups of Christians in their categories (strata) as women, men, and youth one FDGs in each Diocese. In total 3 FDGs comprising of a maximum of 15 respondents each were carried out in three Dioceses.

3.9.1.3 Observation Checklist

In this data collection method, observation checklists were used as the behaviors and interactions of individuals or groups in their natural settings were observed and recorded (Busetto, Wick, & Gumbiger, 2020). Observation checklists were applied to gain data on how the Church behaves as far as environmental ethics were concerned. The Checklist focused on seeing how participants behaved in the natural setting, how real-world factors influence behavior and describe a phenomenon of the contribution the Anglican Church of Uganda to environmental ethics.

3.10 Data analysis

This section of the study shows how the researcher analyzed the gathered data. As this is qualitative research, so, textual analysis was used to analyze data. The aim of data analysis was to get meaning and understanding as the collected data was

assembled and restructured. The researcher used a method that was transparent and rigorous as well remaining faithful to the respondents' stories.

3.10.1 Thematic Data Analysis and Presentation

Through using phenomenological description, data analysis was implored to typically involve the identification of the essential structure of the contribution of the Anglican Church of Uganda to environmental ethics and describing it in a way that is understandable to others. In this study, thematic data analysis technique was applied to find, examine, classify and report themes from the collected data (Yin, 2003). During coding, the researcher highlighted sections from the texts like phrases and sentences and came up with shorthand labels or codes that described their contents. Different colours were used to highlight different phrases that corresponded to various codes. The identified codes described the expressed idea or feeling in the given part of the text. After being through with the text, the researcher collated data gathered into groups identified by the code. The codes allowed the researcher to achieve a condensed overview of the major points and common meanings that reappeared throughout the data.

This technique was used because it offers a flexible analytic strategy and could do some adjustments to fit the specific objectives that guided the study. This offered a detailed and intricate description of the data. Six phases were used in carrying out analysis which included; data familiarization, getting initial codes, getting themes, themes reviewing, theme definition and naming, and finally report production (Braun & Clarke, 2006). In this process, the researcher constantly moved back and forth within phases in an iterative and reflective manner. For easy

management of data, in small volumes, qualitative data was analyzed and described using the peoples' opinions (Yin, 2003).

Therefore, themes like mulching, mission and vision, planting and preserving trees and others were developed from the participants' stories (Breweton & Millward, 2001; Kothari, 2003). In their trend, the description of the issues was formulated and a contrast was made. Through simplification and classification of the analysis process, themes were formulated which guided to compare, at the same time organize the contents according to their similarities or differences. Interview guides were used to get meaningful deductions. However, they were reinforced by data solicited through FGD and observation.

3.11 Ethical Considerations

This study was conducted in strict adherence to the ethical standards set forth by Kyambogo University's Research and Innovations Policy, which emphasizes integrity, transparency, and respect for participants in all research endeavors (Kyambogo University, 2019).

Institutional Approval and Access Permissions

Prior to data collection, the researcher obtained formal authorization from the Director of the Directorate of Research and Graduate Training at Kyambogo University. This authorization facilitated access to the Anglican Church of Uganda authorities and local community leaders in the Namirembe, Mukono, and Kampala dioceses. Subsequently, the researcher engaged with these leaders to seek permission for conducting the study within their jurisdictions.

Informed Consent and Participant Autonomy

Participants were provided with comprehensive information regarding the study's objectives, procedures, potential risks, and benefits. Informed consent was obtained in writing, ensuring that participants fully understood their involvement in the study. They were informed of their right to voluntary participation and the freedom to withdraw at any stage without any repercussions. No incentives or coercive measures were employed to secure participation, upholding the principle of voluntary consent (American Psychological Association, 2020).

Confidentiality and Data Protection

To safeguard participant confidentiality, personal identifiers such as names and demographic details were anonymized using codes and pseudonyms. Data were securely stored in password-protected digital formats and locked physical cabinets accessible only to the research team. Participants were assured that their responses would be used solely for academic purposes and that their identities would remain confidential (Kyambogo University, 2019).

Non-maleficence and Cultural Sensitivity

The study adhered to the ethical principle of non-maleficence by ensuring that no harm came to participants. Participants were informed that they could decline to answer any questions that made them uncomfortable, and their decision would be respected without any consequences. The researcher remained sensitive to cultural and religious norms throughout the data collection process, ensuring respect for participants' beliefs and practices (American Psychological Association, 2020).

Academic integrity and plagiarism avoidance

The researcher employed the American Psychological Association (APA) referencing style to acknowledge all sources, thereby upholding academic honesty and avoiding plagiarism. Additionally, anti-plagiarism software was utilized to ensure the originality of the work (American Psychological Association, 2020).

Trustworthiness and Rigor

To enhance the trustworthiness of the study, the researcher ensured credibility by accurately interpreting participants' responses, transferability by providing detailed contextual descriptions, dependability through a consistent research process, and confirmability by linking findings directly to the data collected (Lincoln & Guba, 1985).

Compliance with Institutional Policies

The researcher also complied with Kyambogo University's Research and Innovations Policy, which mandates adherence to ethical standards in all research activities. This includes obtaining necessary approvals, ensuring participant welfare, and maintaining data confidentiality (Kyambogo University, 2019).

Data Retention and Disposal

All data collected will be retained securely for a period of five years, after which it will be appropriately disposed of to protect participant confidentiality. The researcher remains committed to upholding the highest ethical standards throughout the research process.

CHAPTER FOUR
THE EVOLUTION OF ENVIRONMENTAL ETHICS IN THE
ANGLICAN CHURCH

4.1 Introduction

Having deliberated on the research methodology in the previous chapter, this chapter presents the evolution of environmental ethics. It begins by discussing the evolution of environmental ethics from a broader perspective and finally the Anglican Church's context.

4.2 The Broad Evolution of Environmental Ethics

As the Anglican Church is not in isolation, but it is found in an environment comprised of different entities, it was wise to first review how environmental ethics has evolved in the broad scene. This was helpful to draw some important aspects which were of value to the current study.

Environmental ethics is a branch of ethics that aims at understanding holistically the relationship that exists between humans and the natural environment in which humans live. It is a discipline that envisages an understanding and evaluation of the human moral duty to promote and protect the environment (Bookchin, 2001, p. 44). Through environmental ethics, both human interests and the environment are brought together in recognition that they are interdependent with common intrinsic values. Among the theories of environmental ethics are deep ecology and environmental stewardship on which this study is underpinned to offer a theoretical basis for this study.

Environmental ethics emerged in the early 1970s when philosophers started to consider a newly discovered sub-discipline on the philosophical aspect of environmental problems. Previously, the ethical discussions focused on interactions among humans whose emphasis significantly was on justice, happiness, rights, and obligations.

The arrival of environmental ethics harbingered a principal drift, bolstering ethical attentiveness above our fellow humans to include non-human creatures in the natural world, such as the planet, plants, animals, and the ecosystem. This drift landed broadly as a result of burgeoning awareness of the human concussion on the environment, motivated by episodes such as the dissemination of Rachel Carson's "Silent Spring" in 1962, which disclosed the destructive aftermaths of pesticides on birds' existence. In her book, Carson discusses how humanity has abused the environment by the use of pesticides and other harmful chemicals like DDT. She argues that such harmful interference with the environment has led to the contamination of the food chain with chemicals, causing genetic damage and cancer among other issues. Carson's toil activated an environmental development that thereafter directed the formulation of the United States Environmental Protection Agency (Desjardins, 2001, p. 74).

Paul Ehrlich's 1968 book, *The Population Bomb*, was of similar significance which warned of the devastating effects on the planet's resources of a spiraling human population. It can be commented that the exhaustion of natural resources and environmental pollution are not the only ones on the list of environmental issues, other issues like the degradation of the ecosystem, the destruction of biodiversity, and change in climate are also great concerns of the environment that should be

considered publicly (Desjardins, 2001, p. 74). Environmental ethics is concerned with spelling out the human moral duties pertaining the environmental issues. Concisely, the two basic questions that should be addressed by environmental ethics are: what are the human obligations as far as the environment is concerned, and why? The last question should be given priority to the first one; it is to handle first why we are obliged and not just what are our obligations. A consideration can be given to this example, are our environmental obligations intended for the humanity of today, for humanity to come, or for all creations not considering how humanity benefits? Various philosophers have deliberated to come up with a solution to this important question, which has also resulted in the advent of a variety of environmental ethics (Boylan, 2001, p.81).

In the year 1970, the first Earth Day became an inspiration for environmental ethics, as the environmentalists then began encouraging philosophers whose interests were in the environment to take action concerning environmental ethics. There had been an emergence of a climate of intellectuals who had cropped up in the previous years of the 1960s in big numbers as a result of publishing two papers. These papers were “The Historical Roots of our Ecological Crisis” in March 1967 by Lynn White and “The Tragedy of the Commons” in December 1968 by Garrett Hardin (Boylan, 2001, p.2). By then, there was an increased awareness of the effects of technology, industry, economic, and population growth on the environment. Lynn White argued that the ecological crisis was a culmination of Western Christianity’s anthropocentrism blended with the 19th -century invention of science and technology. Garrett Hardin in his theory argued that finite resources, like forests, clean water, clean air, and fisheries used in common will unavoidably reduce into ruin as long as the use is unchecked (Gewirth, 2001, pp.207-211).

Aldo Leopold published an essay titled “The Land Ethic” which became the most influential regarding the two schools of thought. Leopold argued that the ecological crisis had philosophical roots. Much as Leopold’s essay was a publication of 1949, that became popularly displayed in 1970 in a special Club or Ballantine edition, with other essays from a second book, *Round River*. The “land ethics” of Leopold requires that we should cease managing the land as just a bare object or resource. According to Leopold, land is not just barely soil. Rather, the land is a powerhouse from which flows an orbit of soil, plants, and animals. Although food orders direct the energy uphill out of the soil, death, and decomposition reimburse the energy back to the soil. Consequently, the discharge of energy depends on an intricate framework of relations among organisms (Bookchin, 2001, p. 75). Even though evolution slowly alters these relations, it is contended by Leopold that man’s go-between has been considerably more brutal and disastrous. In order to maintain the liaisons into the land, it is opined by Leopold that we must commit ourselves to the “land ethic”, by allowing moral positioning to the land colony itself, not merely its solo sections. This results in Leopold’s popular ethical directive: “A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise” (Leopold, 1989, pp.218-225).

Academic debates focused mostly on the two publications by Lynn White and Garret Hardin, “The Historical Roots of our Ecological Crisis” and “The Tragedy of the Commons” respectively in the 1970s. The debates emphasized historical, theological, and religious aspects, but ignored the philosophical dimension. For many years, philosophers kept wondering what the field of environmental ethics would be like. At the University of Georgia, William Blackstone in the year 1972 came up with the first philosophical conference. In the year 1974, what resulted

from this conference was published in the form of *Philosophy and Environmental Crisis* and this brought about the first publication of Pete Gunter known as the “The Big Thicket” (Gewirth, 2001, p.209).

In 1972, John B. Cobb disseminated a book titled “Is it Too Late? A Theology of Ecology”. This book was the first issue written by a philosopher, much as it focused on the theological and religious aspects. The following year 1973 Richard Routley who was a philosopher from Australia, appeared at the 15th World Congress of Philosophy with a paper to present, titled “Is there a Need for a New, an Environmental Ethic?”. Routley’s paper was challenged by a fellow Australian Philosopher John Passmore the following year 1974, in the paper “Man’s Responsibility for Nature. Passmore argued in reaction to Routley’s paper that, he finds no need for environmental ethics at all in Routley’s paper. The Philosophers focused on challenging Passmore’s argument for almost a decade in their debates till the mid-1980s (Robert & Pettit, 1995, pp. 471-488). The birth of an Ethics paper in a publication titled “Is There an Ecological Ethic?” by Holmes Rolston in 1975 aroused the mainstream attention of the philosophy of environmental ethics.

The year 1973 marked the birth of the Deep Ecology Movement founded by philosopher Arne Naess from Norway, the founder and an editor of the journal of *Inquiry*. In this Journal, Naess wrote and published a paper “The Shallow and Deep, Long-Range Ecology Movement”. Writers like Bill DeVall, Warwick Fox and George Sessions, sometimes Max Oelschlaeger were very instrumental writers of the Deep Ecology Movement (Gnanakan, 2004, p.20).

All through in the 1970s the basic philosophical journal that provided papers on environmental ethics was the *Journal of Inquiry*. By then, the mainstream philosophy journals barely produced articles on environmental ethics annually, as it was mostly taken as officiousness. However, doors of opportunities were opened dramatically in 1979 with Eugene C. Hargrove establishing the *Journal of Environmental Ethics*. The Journal was named specifically the name of its field.

The early five years of the *Journal of Environmental Ethics* were characterized mostly by arguments concerning rights for nature and interrelatedness with environmental ethics together with animal rights or animal liberation. The aspect of rights was lost, whereas that of animal welfare ethics came on board and was distinguished as an independent field. This study presumes that the reason behind this argument was that animal welfare is pertinent to environmental ethics because animals live within the natural environment, and therefore, fashion segments of environmentalists' engrossed state of mind. However, protracting moral execution to animals besides, steers to the conceptualization of specific kinds of environmental trusts. Fundamentally, this ethics demands that in considering how the human undertakings impact on the environment, evaluation should not just focus on how these upset only human's present and future, rather, also the arousal and rights of animals. For example, clearing a virgin forest might be beneficial to humanity in all terms, however, the animals' ethics are affected and therefore, their lives are exposed to danger (Gnanakan, 2004). This means that the animal life within and around this forest must be put in consideration.

In the early 1980s, John B. Cobb co-authored and published with Charles Birch another book "The Liberation of Life". A philosophical approach was undertaken

by this book according to Alfred North Whitehead's philosophy of organisms. A book that responded fully to Passmore's argument known as "The Ethics of Environmental Concern" was published by a philosopher from Wales known as Robin Attfield. Donald Scherer in the company of Tom Attig edited the mentioned book which comprised an anthology of papers on Ethics and the Environment.

In the year 1988, came a shift as it dawned availability of a variety of single-authored books, like *Respect for Nature* by Paul Taylor, *Environmental Ethics* by Holmes Rolston, *The Economy of the Earth* by Mark Sagoff, and *Foundation of Environmental Ethics* by Eugene C. Hargrove. Meanwhile, in defending the Land Ethics, J. Baird Callicott made a collection of his papers. Other authors, like, Bryan Norton published *Why to Preserve Natural Diversity?* And they preceded it with *Toward Unity among Environmentalists*. Kristin Shrader-Frechette has authored a variety of books on Economics and Environmental Policy.

In the 1980s, a new manifestation termed ecofeminism emerged. Karen Warren was behind this philosophical development. Nonetheless, different thinkers from varied backgrounds got interested in the ecofeminism evolution. Ecofeminism like Social Ecology, highlights a relationship that exists between social and natural world superiority. Ecofeminism advocates for the fanatical reconstruction of the predominant philosophical prospect and culture of Western society as deep ecology. Notwithstanding, ecofeminism has a wide following, with really a number of varied capacities that feminist scribes on environment held on. For this study only three most prominent scholars have been analyzed.

Val Plumwood critiques the inherent rationalism in traditional ethics, arguing that it perpetuates injustice toward both women and nature. She identifies the central issue of rationalism as its promotion of dualisms, for instance such as reason versus emotion, where reason is elevated and emotion is devalued. Plumwood contends that traditional ethics position reason as the sole foundation for moral discourse, valued for its impartiality and universality, while emotions are dismissed as unreliable due to their association with feeling and passion. This dichotomy, she argues, underpins other hierarchical dualisms in rationalist thought: mind/body, human/nature, and man/woman. In each pairing, the first term is considered superior to the second, reinforcing systemic inequalities. Plumwood's analysis highlights how these entrenched dualisms contribute to the marginalization of both women and the natural world (Plumwood, 1991, p.101).

According to Val Plumwood, the subordinate status of women and nature shares a common root: the rationalist tradition in Western thought. This tradition establishes hierarchical dualisms, such as reason over emotion, mind over body, and human over nature, for instance, that systematically devalue what is associated with the "inferior" side of each binary, including women and the natural world. Plumwood (1991) argues that simple extensionist approaches, which attempt to include women and nature within existing ethical frameworks, are insufficient because they remain grounded in the same rationalist mindset that underpins these dualisms. Instead, she calls for a fundamental challenge to rationalism itself and the dualistic structures it supports. While it is possible to acknowledge the pervasive influence of rationalism in dominant ethical thinking, one can also

critically examine Plumwood's characterization of rationalism and consider alternative perspectives.

For all that, does rationalism inherently promote dualisms that contribute to the subjugation of women and the exploitation of nature? This assertion may seem paradoxical, given the numerous rationalist perspectives that have championed the rights and interests of both women and the environment. Moreover, many scholars argue that rational cognition itself is not the issue; rather, it serves as a crucial foundation for ensuring appropriate consideration of environmental and women's concerns. These thinkers contend that relying solely on individual feelings and sentiments is an excessively unstable basis for establishing a robust ethical framework.

Karen J. Warren argues that the dualisms inherent in rationalist thought, as highlighted by Val Plumwood, are not inherently problematic. Instead, Warren contends that these dualisms become troubling only when they are integrated into what she terms an "oppressive conceptual framework" that serves to justify subordination (Warren, 1990, p. 93). A key feature of such a framework is the "logic of domination," which posits that perceived superiority legitimizes the subordination of those deemed inferior.

Consequently, distinctions between humans and nature, or between men and women, are not intrinsically harmful. However, when these differences are used to assert the moral superiority of humans over nature or men over women, they contribute to the justification of subjugating women and the environment. Warren emphasizes that this logic of domination has been pervasive in Western society,

often associating men with the "mental" and "human," while linking women with the "physical" and "natural" (Warren, 1990, p. 93).

When the "physical" and "natural" are deemed morally inferior to the "mental" and "human," it reinforces the subordination of women and nature. According to Warren, this shared logic of domination unites feminist and environmentalist objectives: both aim to dismantle the oppressive conceptual frameworks that legitimize such hierarchies.

Various ecofeminists chose to diverge away from Plumwood and Warren's advance. Instead of pinpointing the linkages that exist between the domination of women and nature, it would work better to underscore those attributes that connect women and nature. It is argued that due to their capability to give birth, women are in more the same like the natural world. According to a number of ecofeminists, this puts women in peculiar perspective on building amicable liaison with natural world. In fact, various philosophers support a spiritualist advance where nature and women are offered a sacred value, reflecting behind the religious dimension where the earth is taken as female (Mies & Shiva, 1993, p.76). For scribes like Plumwood, nonetheless, underscoring women's 'naturalness' frankly bolsters the dualism that results in women's oppression beforehand.

Situating women nearer to nature, as it is argued by Plumwood, clearly situates them nearer to oppression. Those criticizing spiritualist advance contend that fostering spiritualist advance guides feminists to spin their focus inwards to themselves and their souls, by ignoring the women and nature they aim to liberate. Notwithstanding, regarding these arguments, ecofeminists may construct the very

count as the deep ecologists. This can help to settle the environmental dilemma we interface, and the existing practices of domination. It only requires the cognizant and profound anticipation of individuals who are ready for a change.

The social ecology of Murray Bookchin was dropped to the third position. This was a very important connection between academics and fanatical environmentalists which was established by *The Trumpeter*, a Canadian deep ecology journal. In the most influential way in social ecologist Murry Bookchin's chronicles, dominance is the principal concept. According to Bookchin, the social problems are candidly linked to environmental problems (Bookchin, 1982, pp.78-79). In addition, Bookchin specifies that within modern societies the prevailing rankings of command have promoted a stratified liaison between humans and the natural world (Bookchin, 1982, pp.78-79). Such rankings have been facilitated by the ideology of the free market to dwindle both humanity and natural world to just goods. According to Bookchin, for both humans and nature to be liberated, one absolutely depends on the other. Consequently, Bookchin's submission is of a difference to Marxist's, whereby man's liberty depends on the total dominance of the nature via technology.

According to social ecologists Bookchin, the Marxist reasoning holds the exact schism between humans and nature which is common in capitalist ideology. For social ecologists, there must be a recognition of nature by humans as they are part of it, so there must be no distinction or separation between the two. Successively then, the relations between humans and nature is acknowledged with no ranking in the natural world. Bookchin exemplifies it by pointing out that there must be no species more significant in the ecosystem than the others, likewise mutualism and

interrelatedness must be exhibited in their relationships always. A blueprint without ranking within human society is provided for with this kind of interdependence and without hierarchy in nature (Bookchin, 2001).

Undoubtedly, the transformation that Bookchin advocates is revolutionary. One might wonder what a non-hierarchical, mutualistic, and interconnected human society would look like. According to Bookchin, a significant instrument of domination arises from a centralized, all-powerful state. Therefore, for an effective transformation toward a society without hierarchies to occur, it must begin at the community level. These communities can thrive through sustainable agriculture, active participation in democracy, and the practice of liberty through non-domination. Moreover, it is not only nature that fosters equality among human communities; transformed communities also cultivate a harmonious relationship with nature. This reciprocal relationship reflects Bookchin's hopeful vision of human potential. Importantly, Bookchin does not blame humanity as a whole for the ecological crisis; rather, he critiques the relationships within societies that perpetuate domination (Bookchin, 1991, p. 36). Consequently, Bookchin is particularly critical of the misanthropic and pessimistic arguments he perceives as prevalent in deep ecology.

Undoubtedly, the transformation that Bookchin advocates is revolutionary. One might wonder what a non-hierarchical, mutualistic, and interconnected human society would look like. According to Bookchin, a significant instrument of domination arises from a centralized, all-powerful state. Therefore, for an effective transformation toward a society without hierarchies to occur, it must begin at the community level. These communities can thrive through sustainable agriculture,

active participation in democracy, and the practice of liberty through non-domination. Moreover, it is not only nature that fosters equality among human communities; transformed communities also cultivate a harmonious relationship with nature. This reciprocal relationship reflects Bookchin's hopeful vision of human potential. Importantly, Bookchin does not blame humanity as a whole for the ecological crisis; rather, he critiques the relationships within societies that perpetuate domination (Bookchin, 1991, p. 36). Consequently, Bookchin is particularly critical of the misanthropic and pessimistic arguments he perceives as prevalent in deep ecology.

One puzzle that has been detected in Bookchin's social ecology is his deduction from the natural world to human society. According to Bookchin, interdependence and without ranking within nature furnishes a base for non-ranking human societies (Bookchin, 1982, pp.78-79). Nonetheless, as it was indicated when we focused on Aldo Leopold, it is a different thing to illustrate how nature is and how society has to be. Despite admitting that there are no natural hierarchies within nature, there are many different views that majority of us would not want to promote in our human society. Take an example of feeble individuals and species that are always terminated, eaten and suppressed in an ecosystem. This is apparently a perfect natural mechanism and even qualified within ecological depiction of nature as interlinked. All the same, should this establish human societies where the feeble are assassinated, eaten and suppressed? A view like such is found detestable to majority of us. Ensuing this order of argument, various brains have cautioned of the crises of depicting inferences concerning the manner society ought to be systematized from certain realities regarding the manner nature is (Dobson, 1995, p. 42)

Some philosophers have identified a second dilemma in Bookchin's theory. They argue that his social ecology is anthropocentric and thus insufficiently grounded. Critics point to Bookchin's emphasis on human-led liberation of both humanity and nature as evidence of this anthropocentrism. According to Bookchin, this transformative process cannot occur spontaneously; rather, humans must actively facilitate it.

However, many philosophers are skeptical of the notion that history is inevitably progressing toward a specific direction. Conversely, some environmentalists express concern over the prominent role Bookchin assigns to humans in this progression. The extent to which this is problematic depends on one's perspective. After all, if humans are incapable of resolving environmental issues, is there a compelling reason to engage in environmental ethics at all?

Bookchin has consistently rejected the idea that humanity is merely another natural community, while also denying that nature exists solely for human purposes. Nonetheless, critics remain skeptical, viewing it as excessively arrogant to assume that humans understand the trajectory of nature's development and possess the capacity to direct its course (Eckersley, 1992, pp. 154–156).

In 1989, a more popular environmental publication known as "Earth Ethics Quarterly" came into existence. Embryonically predetermined basically as a new edition of published work, now published by the Center for Life and Environment, its focus was more intended for international sustainable development.

At the University of Georgia in 1996, a fresh journal was set up known as *Ethics and the Environment* which was transformed into *Indiana University Press* in 2001.

The year 1997 dawned with an international association known as the International Association for Environmental Philosophy, putting more attention on environmental phenomenology. This association publishes a journal known as Environmental Philosophy.

Considering developments in environmental philosophy, both Paul Taylor and Holmes Rolston III are recognized as proponents of objective, non-anthropocentric intrinsic value theories. Despite differences in their arguments, they share foundational assumptions that some critics find unconvincing (Benson, 2001, p. 57).

Both Taylor and Rolston assert that intrinsic value exists within the environment and that humanity has a moral obligation to protect this value. However, their theories face a triad of criticisms. First, critics challenge the method of attributing value and the transition from recognizing values to assigning moral duties within both Rolston's and Taylor's ethical frameworks. Second, there is an apparent inconsistency in their use of human teleology when determining moral significance. Third, critics identify specific weaknesses or loopholes in their arguments. Consequently, it is concluded that the rationalist-deontological approach to environmental ethics, as presented by Rolston and Taylor, should be reconsidered (Benson, 2001, p. 57).

In the current book called *The Foundations of Environmental Ethics*, Hargrove who founded the journal *Environmental Ethics*, examines the social and philosophical attitudes in Western culture that relate to the environment; such as aesthetics, wildlife, and land use (Hargrove, 1989). The historical significance of

the field is examined and a framework for further discussion is catered for. Hargrove makes environmental ethics clear and accessible to those new to the field and also fosters the understanding of those who are most familiar with it. Callicot commented that the work of Hargrove is effective and combines the scholarly sleuthing of a historian with the analytical acumen of a philosopher to produce a study unique in the field of environmental ethics. Hargrove's work is a monumental scholarly and philosophical achievement.

The study concludes this section by echoing that Environmental Ethics is an approach that envisages an understanding and evaluation of human moral duty to promote and protect the environment. Through environmental ethics we have seen the philosophers bringing together both humans' interests and the environment in recognition that they are interdependent of each other with common intrinsic value. There is a multitude of ethical theories, like deep ecology and environmental stewardship that are used to define environmental ethics. The Environmental ethical theories lead to a theoretical framework that facilitates the understanding of the human moral duties to the environment and how the environment should be protected and promoted.

4.3 The Evolution of Environmental ethics from Theological Perspective

In the contemporary era, theologians and ethicists have increasingly turned to scripture and theology to find guidance for promoting ecological sustainability and environmental ethics in a world facing rapid environmental degradation. Biblical arguments addressing ecological concerns have given rise to eco-theology, which emphasizes responsible stewardship.

Some philosophers argue that the Bible and its principles inherently promote the destruction of nature and are a principal cause of the ecological crisis (Spencer & White, 2007, p. 8). This perspective challenges the assumed relationship between God and the world He created in His own image, prompting significant debate between Christian theology and environmental ethics (Gnanakan, 2004, p. 74).

Therefore, a thorough investigation into the biblical foundations for environmental protection is essential to understand the ecological relationship between humanity and God. Christianity has a longstanding connection with both nature and humanity. Christian ecological ethics focus on biblical, liturgical, and spiritual practices related to environmental conservation. The concept of stewardship in Genesis assigns humans the responsibility, not ownership, of safeguarding nature from harmful policies and practices, aligning with the environmental stewardship theory, particularly its religious interpretation. The prophetic books of the Old Testament reveal that nature plays a significant role in manifesting God's purpose on Earth. Destruction of nature symbolically represents a deteriorating relationship between humanity and God. The interconnectedness of God, humanity, and nature is enduring and essential.

This discussion aims to apply theological insights to the environmental crisis by reflecting on biblical and church traditions and doctrines in ecological terms, bringing scripture into critical focus. This approach seeks to explore and strengthen the enduring relationship between spirituality and cosmology.

Currently, environmental sustainability is a primary concern in society. Although Christian responses were generally slow during the 1980s and 1990s, the 21st

century has seen increased engagement across the Church. Regarding Deep Ecology, two environmental experts identified eight principal concerns that offer ecological guidance, leading to informed responses grounded in biblical considerations. These concerns include biodiversity, climate change, food and population issues, and the connection between environmental challenges and global development (Spencer & White, 2007, p. 18).

Lynn White's seminal 1967 article, "The Historical Roots of Our Ecological Crisis," has subjected Christianity to academic and popular criticism, accusing it of being a primary driver of the modern ecological crisis. Contrary to White's pessimistic portrayal of Christianity's role in environmental issues, this discussion argues that Christianity offers valuable wisdom for establishing sustainable environmental stewardship (DesJardins, 2001, p. 75). White's significant oversight was neglecting the teachings of Christianity and generalizing the actions of individual Christians as representative of the faith's stance on environmental well-being. Christianity explains this contradiction by attributing individuals' right and wrong actions to free will and sin. It is not necessarily the case that Judeo-Christian traditions or the Bible lack environmental values and ethics. In essence, White's arguments regarding the relationship between Christianity and ecology are largely misinformed, primarily due to his limited scholarship on the biblical basis for environmental stewardship.

As it results in negative aftermath on health, existential plight, and the continuation of humanity, the pollution of the environment by way of influence of human activities on nature, is a global concern claiming combined endeavor from the global community. Pondering on this fact, I argue in this thesis that

biblical ethics, notably as founded on the concepts of holiness, sanctification, stewardship, the golden rule and interrelatedness, is important in advancing universal environmental wellness. I argue in the same measure that the disregard of these concepts on which environmental ethics bases its existence presents universal environmental problems. Scrutinizing certain elemental scriptures, employing conceptual and factual advances, this thesis argues for the significance of embracing biblical ethics in overcoming universal environmental problems. For many centuries, various perspectives and elucidation on the concepts of holiness, sanctification, fellowship and common existence, are spelled out in various scriptures, in affiliation to human operations and relationships. This thesis audits the Judeo- Christian prospects to these concepts. The comprehension of Judeo-Christian in presuming material and metaphysical aspects, puts emphasis on the linkage of God and humanity while concretizing the need for responsive and responsible continuous community existence. Nonetheless, contemporary brains strive to sunder humanity from metaphysical being including God on basis of empirical rationale, this thesis pursues to investigate the linking tag and the authority faith has in advancing environmental ethics and the need of operating with the concepts arising from faith ventures to ascertain universal environmental order. Therefore, this thesis asserts that rendering enough heed to salient concepts of biblical principles can advance healthy environment not only to humanity but the entire creation.

Currently, the universe is confronted with remarkable ecological havoc. Various environmentalists argue in terms of human stewardship of the environment as one instrument of overcoming the environmental crisis (Gnanakan, 2004). This reflection would be absolute for the Christian network to bear God's mission of

salvaging nature, however, unluckily, the mode this stewardship is conceived and employed in the Church currently renders it all nonetheless futile. This thesis articulates considerable means to enlarge our comprehension of Christian Stewardship by reinforcing the scientific, historical, ethical and biblical bases of the concept. The study presumes to ignite debate regarding revamping the shape of stewardship as a pattern centred on God's design for Christian mission to rejuvenate and salvage nature.

The contemporary environmental shift is only about forty years old; however, it is a cardinal universal shift. It has indisputably moved the universe, irrespective of educational, political, religious, economic or cultural confines. No skepticism that environmentalism is one of the most significant current social episodes, presenting Christians an uncommon space for being salt and light in communities all over the universe. The question is, what is being done in this respect? In this regard, the researcher was challenged by a church leader who interrogated why among all studies, the researcher had decided to take on environmental ethics? In his argument, he opined that everything was going to incinerate, "so just utilize the world so long as we possess it". Unfortunately, hardheaded, profane and unresponsive advance displays a large spectrum among unadventurous evangelicalism. On the other side of the curtain, we find a cosmopolitan pantheistic convergence of events. As a way of fact, both ends present deficiency, lacking, and the study contends that to a certain angle, this is unbiblical.

There is a necessity to change one's mind in the view of nature. Failure to contribute a biblical rejoinder to this debate, erroneous articulation will be listened to. It is achievable to be engaged with the environment and reject to be

a pantheist. Thus, the question that is intended to be answered is, “how to salvage the nature minus worshipping it?” The researcher opines to this question that the answer must originate from the appropriate comprehension of the bilateral dependency amidst man and nature, and God as well. In this regard a special attention is directed to two biblical books Romans and Colossians chapters 8:19-22 and 1:15-20 respectively. On establishment of these principles, three important principal guidelines will be proposed to facilitate the development of a biblical environmental ethical network.

The first bit in these principles explores God’s current work in creation and humanity’s liaison with nature. The second principle looks at elucidating a Christian concept of environment and development. The role of human as a steward has become more complicated as the result of the fall. God never intended the fall and its aftermath for His creation, signifying that we must resist the fall in our role of stewardship and transpose its consequences. This implies that humanity must invent means of developing the environment and utilize carefully the natural resources therein provided by God for the present benefit and that of the future. This does not imply that pollution and other damages to the environment are eliminated. However, common sense and carrying on a stewardship role necessitate humanity to look up for means that can develop the environment and utilize natural resources sustainably.

There is a revelation by research on the ecological crisis which indicates its universal and absolute character, implying that in attempting to come up with solutions, varied views must be adhered to in order to take into consideration the global perspective. It is not amazing, hence, that for many decades the scrutiny

of ecological crisis has been attempted by philosophers and religiologists who look up for motivation for means to configure an environmentally cordial heritage in varied religious customs. Nonetheless, the predominant threadbare as look on to Christianity and its purportedly anti-ecological mindset, there are various marks that this affluent religious custom has considerable contribution to the campaign against the environmental crisis (Grewirth, 2001). The intention of this section of the thesis is to provide four Christian patterns of human liaisons with nature, which validate the grand ecological muscle of Christianity. These are the four patterns Celtic animate, Benedictine, Nuptial of Hildegard of Bingen and St. Francis fraternal pattern.

Picking a leaf from personal observation, this personal narrative finding identifies impediments and moments for involving with environmental concerns in church-founded perspectives. The impediments are wound up in four categories: Quintessential where involvement with the environment is denied; appositeness a skepticism about the proper extent of consciousness to provide to environmental concerns; censorious deficient alertness to cultural and social influences as they upset faith and environmental issues; and certainty belief for willingness to act positively. Moments are seen in three categories: Subcultural these are social customs of faith in communities that may result to more effectual learning; responsibility the sense of commitment, obligation, duty and willingness to walk through the religious teaching; and overt theology a phase that assist effective involvement with the public discussion (Desjardins, 2001, p. 76).

It can be concluded from this section that there are reasons to accept that involvement of environmental ethics in Church- founded perspective is very productive, more so, with focus to such impediments and opportunities. So, by using a combination of the underpinning theories of environmental stewardship and deep ecology, without doubt we provide comprehensive insights and possible solution to the environmental issues as might be brought by humanity and the invented technology. The two theories provide the moral base for environmental promotion and protection. A mix of these theories would create relational agenda that could come up with lasting remedy to a number of environmental concerns that come as a result of human behavior.

4.4 The Evolution of Environmental Ethics in the Anglican Church

The Anglican Church worldwide has long been involved in environmental concerns. As a body which is universal and connected with an identity which is shared and goes beyond national borders, this Church has unique perspective as far as environmental issues are concerned. The researcher has observed that the Anglican Church for all along has been on forefront of the emergencies brought by climate change, so even engaged in coming up with climatic crisis solutions. The Anglican Communion has all along been having the capacity to utilize its shared vision and identity in mobilization of the Anglican networks calling for environmental justice and climate action.

In regard to uncertainty, the Anglican Church worldwide has been trying to develop skills to: adopt, mitigate, respond to disaster, prepare for disaster, develop resilience and do the advocacy. The Anglican Church has also been engaging in coming up with theological and spiritual resources that aid in behavioral and

attitudinal changes crucial for their collective action as they address the environmental challenges. It can be observed that the Anglican Church has been a critical actor as far as environmental action and justice are concerned. The Anglican Church has also been exemplified on how to leverage its experience, expertise and learning as it contributes to global synergy in tackling climate change.

It was around 1970 that the evolution of environmental ethics emerged as stated in Joachim Radkau's environmental movement history known as "the Age of Ecology" (Barker & Bearce, 2013, pp.45-59). This evolution has been comprised of events that have inspired conventionalist activities resulting into a mass movement. The Earth Day dawned in the year 1970 on 22nd April, much as it had been declared in 1963 by the Council of Europe. On this day, the European Conservation and environmental concerns appeared on National Magazines (Times and Der Spiegel) as a cover page. Much as the sacred spiritual side was ignored by choice in Radkau's study, in the "New Green Enlightenment", he recognizes it.

The year 1970 was also very crucial for Anglican roots as far as thinking about the environmental ethics was concerned. In 1970 the first major report with a title "Man in his Living Environment" was made available by the Church of England Board for social responsibility. In this report there was the full registration of the impact on environmental neglect. This report was formulated as a result of an invitation to the Board for Social Responsibility of the National assembly of the Church of England. The invitation was intended for the church to make a presentation to the Ecumenical Conference on theological, philosophical and

ethical concerns on conservation of the natural resources of land, air, water, and wild life. There was hope that the report would help to come up with ethical, philosophical and theological ways of natural resources conservation. This conference which was held in the Countryside was presided over by the Duke of Edinburgh. This Conference became a road map in the national campaign to political and religious awareness over environmental concerns. In an extensive study known as “Wildlife in Trust” by Tim Sand, the conservationist work’s success is revealed (The Wildlife Trust, 2012).

The 1970 Countryside Conference had the support of the then Archbishop of Canterbury, Michael Ramsey together with the Catholic Archbishop of Westminster in conjunction with the British Council of Churches who came together with an objective of “examining and commenting ethically on how man uses the natural resources in the environment” (Warmback, 2005, p.78).

It has been over 50 years since the Church Assembly Board for Social Responsibility presented its ecumenical report in 1970. While this report may seem outdated compared to contemporary movements such as *Time to Act* (2020) by Christian Climate Action and *This Is Not a Drill* (2019), an Extinction Rebellion handbook featuring an afterword by former Archbishop of Canterbury Rowan Williams, the urgency of the environmental crisis has only intensified since 1970.

Simultaneously, the Anglican Church's response to environmental issues has expanded globally. The Anglican Communion Environmental Network (ACEN) has played a pivotal role in this international outreach. Notably, initiatives like Green Anglicans, originating from the Anglican Church of Southern Africa, have

joined the cause of promoting environmental ethics (Ferrante, 2008). These developments underscore the growing commitment within the Anglican community to address environmental challenges through faith-based action and global collaboration.

Prince Philip, the Duke of Edinburgh, holds a significant place in the history of Anglican environmental ethics. His contributions are notably exemplified in the co-authored work with the Right Reverend Michael Mann, *Survival or Extinction: A Christian Attitude to the Environment*, published in 1989. This publication underscores his instrumental role in integrating environmental concerns within Christian discourse.

Equally noteworthy is the involvement of the University of Kent in advancing ecological theology. Professor W.A. Whitehouse, the founding Professor of Theology and Religion at the University in 1965, was a key figure behind the ecumenical group report on environmental ethics. His leadership in this initiative highlights the University's commitment to exploring the intersection of faith and environmental responsibility (Jamieson, 2008).

Further enriching this discourse, Professor Alec Whitehouse, a Congregational minister specializing in the relationship between science and religion, made significant technical contributions to the environmental ethics component of the report. His expertise bridged scientific understanding and theological perspectives, fostering a comprehensive approach to environmental stewardship.

These collaborative efforts among religious leaders and academics have been pivotal in shaping the Anglican Church's approach to environmental ethics,

emphasizing the integration of faith-based principles with ecological responsibility.

Environmental thinking continues to hold significant value within the Anglican Church, largely due to the extended ethical concerns highlighted in the 1970 ecumenical report. The language and phrases employed in this report clearly reflect the Church's reception of environmental ethical principles. This is exemplified by the opening remarks of the Bishop of Leicester, who noted, "One of the outcomes of the report is the word 'Ecology,' which as well could be used commonly in the Church spheres than ever before!" (Warmback, 2005, p.88).

The term "ecology" has since found fuller expression in the activities of contemporary organizations such as A Rocha, an international Christian conservation group established in Portugal in 1983. A Rocha has been instrumental in informing the Anglican network of Eco Churches globally, promoting environmental stewardship within the faith community. This report marked a turning point for the Anglican Church, as it significantly influenced the mindset of its members regarding environmental ethics.

It is prudent to highlight the Anglican concept of mission in order to clearly understand the evolution of environmental ethics. The Anglican mission is double sided; it has both the evangelicalism and socio-action aspects. One of the socio-action aspects known as the fifth mark of mission is spelled out as "to strive to safeguard the integrity of creation and sustain and renew the life of the earth (Warmback, 2005, p.78). This mark makes it explicit that the Anglican Church is greatly concerned with environmental ethics as it is reflected in the Anglican

concept of mission. In this point of view, the Anglican Church became concerned of the environment and came up with a significant milestone to the Anglican concept of mission. Within this context, the Anglican Church initiatively got involved in the environmental concern during a convention of 1964 as consideration was made to the assessment of the cropping circumstance of the environmental challenges (Ron, 1981, p. 14). The result of the convention was a report with a title “Man in his living environment”. However, as stated by Ron (1981) it was disappointing because the report almost lacked the theological input and analysis. It can be noted that many conferences and consultation have been convened since giving more detailed attention to the environment (King, 1977). The outstanding conference in so far as the environment was concerned, was the Lambeth Conference of 1988.

4.4.1 The Lambeth Conference Resolution on the Environment

The Lambeth Conference is a global Anglican conference that converges every decade. It is the topmost body of the Anglican Communion that discusses any internal issues, relations with other churches and religions, and theological, social, and global concerns. Anglican Bishops who attend this conference discuss matters of Anglican unity and identity. The committees prepare a series of resolutions and reports from each of the Lambeth conferences held. The decisions made by the Lambeth Conferences are not binding over the 38 national Anglican churches. However, the decisions can be adopted by synods of the respective churches and other constitutional ways to give leeway.

Way back, an ample number of resolutions had been endorsed by the Lambeth Conference. Cases of pollution were fronted by the Lambeth conference of 1968.

In 1978, the Lambeth Conference beseeched the leaders and governments of the universe recollecting emphatically that the chapter was sprinting short, for that matter they should be undertaking expeditiously the issues relating to the environment (Warmback, 2005, p.81). The 1988 Lambeth Conference resolved that bishops from their respective Provinces and Dioceses inform the Christians of what is occurring with the environment and encourage them to adhere to stewardship of God's world and also take the responsibility of Christian discipleship to their neighbors in taking care of the earth (Coleman, 1992).

The account of the Anglican engagement in environmental concerns became outstanding in the Lambeth Conference of 1998. In this Conference environmental issues were emphatically expressed with profound concern. It solemnly and exclusively devoted a tie of the resolution entitled "Called to Humanity" (Coleman, 1992, p. 57). This tie transacted with the universal environmental problems and pinpointed the environment as one of the fundamental issues concerning us now. It ought to be pronounced that the Lambeth Conference took this as a moral issue, rather than anything else. In this view of the moral concern, it was incumbent on the Lambeth Conference of 1998 to direct its mind on the biblical perspective of the creation by appealing for responsible relationship between humans and other creations. The appeal is based on the robust awareness in different parts of the universe that environmental issues are some of the most vital ethical concerns facing us in this century.

There was a realization in the Lambeth Conference that in order to maintain the God-given gifts on this universe, humans are supposed have a change in the mindset and behavior. The Conference emphatically suggested behavioral change

as the only appropriate alternative remedy for environmental sustainability. This is in respect to the reality that a conjunction of factors, which consists nonetheless not limited to, unregulated development, over-consumption, species annihilation, fossil fuel and mineral exhaustion, motor vehicle and industrial pollution, soil erosion, over-population, and deforestation which have destructive universal effects on the environment (Warmback, 2005). The Conference highlighted that the viable confirmation of global warming combined with the expanding desertification, rising of waterbodies' levels and disintegration of the freezing regions are indicators and alarm which must be taken earnestly by humans before it gets too late. It was observed by the Conference that the poor are more affected by the degradation of the environment, meanwhile the young people and the future generation will inherit the outcomes of the degradation of the environment, thus concluding that the environmental concerns are intimately inseparable from concerns of justice (Coleman, 1992, p.57).

The following observations were made and stated true again by the Lambeth Conference from resolutions 1.8 and 1.9 concerning creation, ecology and environment:

1. The biblical perspective of creation acknowledges the interdependence and the relations that exist among creations, conjoined with God through the covenant He established with the entire world and all creatures.
2. There is a point-blank induction of genocide on millions of peoples as a result of the destruction of the natural ecosystem and leading to the degeneration of millions of plants and animal species. Unchecked capitalism, egocentrism, and gluttony should be stopped to overcome the

pollution, exploitation, and destruction of the balance of the natural habitats;

3. We should fulfill our responsibility of working as stewards of God's creation and we should collaborate with others from different backgrounds in fulfillment of this responsibility (Lambeth Conference, 1998)

The Anglican Church after the 1998 Lambeth Conference, ceaselessly articulated its anxiety to handle with a louder voice and visibility throughout the Anglican Communion such environmental issues as raised above. In this perspective for somebody to confirm whether the Anglican Church has upheld the above-mentioned articulation, we contemplate the initiatives in place that enable the implementation of the expressions intended to handle environmental issues by the Communion.

4.4.2 The Global Anglican Congress and stewardship of Creation

The first official Global Anglican Congress on the Stewardship of Creation was held in South Africa outside Pretoria in a place known as Good Shepherd Retreat Centre (Warmback, 2005. p. 82). This occurred before the World Summit on Sustainable Development (WSSD) of 2002 that took place in Johannesburg South Africa. The Anglicans convened in this first official international conference to deliberate on issues concerning the environment (Warmback, 2005). Representatives came from all provinces that make up the Anglican Communion. The considerations generally centered on development and poverty extermination (Global Anglican Congress, 2004). Two crucial statements resulted from the Congress. Of the two statements, one was presented by the Anglican Observers to the World Summit on Sustainable Development. The statement submitted to World

Summit on Sustainable Development distinguished the environmental issues as moral at the same time as scientific issues. The Anglican Observers advocated for sustainable usage of the earth's resources for the interest of the entire creations. The second statement was formatted in a pastoral letter to entire Anglican Communion (Global Anglican Congress, 2004). The ideas expressed in the two statements connoted a strong dedication to caring for the earth and what is therein. The deliberations from the Conference were reported back to the authorities of the Anglican Communion for further reference (Warmback, 2005, p.84).

4.4.3 The Anglican Consultative Council (ACC)

In September, 2002 in Hong Kong a meeting was convened following the Global Anglican Congress on Stewardship of Creation and World Summit on Sustainable Development. Two resolutions were endorsed by this meeting advocating for environment concerns (Warmback, 2005, p. 84). These resolutions, were in support of what was deliberated upon in the World Summit on Sustainable Development. The Anglican Consultative Council in reflection of what transpired in the latest World Summit convened in Johannesburg, South Africa agreed to:

- a advocate for actions in the five basic areas presented by the Summit, such as ecosystem management, water and sanitation, health, energy, agricultural productivity and biodiversity;
- b amplify the voice of concern and advocacy calling for a restored and devoted universal approach to the control of any processes which accelerate global warming and upset climate change;
- c Encourage every member of the Anglican Communion to observe the World Environment Day on a Sunday next to 5th of June dedicated as

Environment Sunday on which awareness of the environmental concerns could be made throughout the Communion.

These were the resolutions extracted from UN Observer and Environmental Network adopted by the Anglican Consultative Council:

- 1 Encourage all churches belonging to the Anglican Communion to prioritize environment care on their schedules.
- 2 Encourage all members of the Anglican Communion to commit themselves to caring for God's creations, as they respect all life and affirming that that the "Earth belongs to the Lord and all that is in it" Psalm 24:1.
- 3 Set up the Anglican Environmental Network as an official network of the Anglican Communion.
- 4 Adopt straight fast action, the declarations of the Anglican Congress to the United Nations and the Anglican Communion.

4.4.4 Anglican Communion Environmental Network

The Anglican Communion has called for a number of networks. The Anglican Consultative Council is responsible for the coordination of these networks. The following networks are in operation: Environmental Network, Youth Network, Peace and Justice Network, Family Network, Urban Network, and Refugee Network (Warmback, 2005, p. 86). The Environmental Network is an endeavor by the Communion to practically involve in the environmental concerns. The inspiration of this network was to put in consideration the environmental issue on the schedule of items of the Anglican Church.

The network aimed at the following (Anglican Communion, 2007):

1. Encouraging Anglicans to advocate for sustainable environmental practices individually and as groups.
2. Disseminating messages about policies endorsed by synods, councils and commissions particularly by the fountain of unity such as the accounts by the Archbishop of Canterbury, declarations like in reports and resolutions by the Lambeth Conference and the Anglican Consultative Council.
3. To give a hand to local inventiveness by furnishing messages that bring out the best practices initiated by the Communion.
4. To partake messages about what can be used and initiatives that appear to be relevant to Anglicans throughout.
5. To render a chance for the Anglicans who exhibit interest to convene formally and informally for a common cause.

4.4.5 Executive Proclamation on the Environment from Canterbury

With the aim of bringing this section on the evolution of environmental ethics by the Anglican Church, herein I provide the executive proclamations from the top most leadership of the Anglican Communion, whose leadership came during the time of the initiatives for environmental ethics.

George Carey 1991-2002

George Carey was the Archbishop of Canterbury between 1991-2003. For the duration he led the Church, he made a point of embracing the arduous assignment of acknowledging the need

for creatively handle the environmental challenges humanity is battling with. He responded by inaugurating a church seminal concerning environmental issues on the eve of World Environmental Day that occurred on 4th June, 2001. In his address

at the launch of the seminar, he appealed for the attention to be focused on the environment. To put clear his point on the environment, two crucial proclamations were made as herein:

Our energy burning lifestyles are pushing our planet to the point of no return. It is dawning on us at last that the life of our world is as vulnerable as the children we raise (Carey, 2001).

Vividly, environmental degradation leads to poverty. An apparent example is the connection between climatic change and extension of deserts, namely the Sahara with the translating loss of both arable and grazing land for herds. Conversely poverty can be the root of environmental damage... Poor people are forced to create conditions that imperil themselves and our world. It is hence very much the interest of richer countries to bring poorer nations out of extreme poverty to share in the fight against environmental change (Carey, 2001).

The above proclamations indicate that Archbishop Carey had a concern about environmental ethics. To such an extent that the issue of environmental justice developed heartily from his presentations.

Rowan Williams 2002 to 2012

Rowan Williams was the Archbishop of Canterbury between 2002 to 2012. In his primacy, he made significant and remarkable points concerning environmental issues. He presented various lectures on environmental crisis specifically on climate change in our era. It was from the point of view of environmental justice that Archbishop Williams used to argue. He emphatically noted that the ecological

issues were a fundamental concern of justice for both humanity and other creations that occupy the earth. He opined that taking creation to be gifts given by God permits humanity to refute the notion that the earth and all what is in are merely there for human consumption only. He continued to submit that:

In case of Christians the linkage there between ecology and justice is fundamental. It is not surprising to note that in our current time the writers on ecology bring it out that the irresponsible handling of the environment doubly mirrors and encourages burdensome politics. To recruit the resources of the natural world into contest for power between humans is passed down; nonetheless the latest decades have made it clear that this process has currently attained a landmark at which the scandal in contrast to nature is no longer a mere issue of moral and theological judgement; is at the extent where the insulted natural order, can no longer cooperate with undisciplined human will (Williams, 2004).

Some of the church practices were applauded for endeavoring to foster environmentally cordial living among individual churches by Archbishop Williams. Nevertheless, he criticized the sluggish rate at which the practices are adopted at the institutional levels of the universal Anglican communion. At the institutional levels where there was non-commitment of salvaging the environment, the archbishop was too much saddened. He had this to say in his remarks:

The newest development is the outcome of 'Eco-congregations' in which local churches and church groups sign up to a set of environmentally responsible policies for their guidance as individuals and communities.

However, there exists still a gap in words and action at the institutional levels as whole (Warmback, 2004, p.80).

It can be viewed that the archbishop is concerned with the environment issues and in all his endeavors, he was looking forward to a Church that embraces environmental ethics.

4.5 The evolution of Environmental Ethics by the Anglican Church of Uganda

4.5.1 Traditional Theological Foundations

The foundation of environmental ethics within the Anglican Church of Uganda, as in much of Christianity, is rooted in the biblical account of creation, particularly Genesis 1:26-28. In this passage, humanity is granted “dominion” over all living creatures and the Earth. Historically, this dominion was interpreted as *absolute authority* over nature, leading to anthropocentric and utilitarian approaches to the environment (White, 1967, p. 1205). This interpretation, particularly during the colonial and early missionary periods, often justified human exploitation of natural resources with little regard for ecological balance.

However, over the past few decades, this interpretation has shifted significantly within many Christian traditions, including the Anglican Church of Uganda. Theologians have increasingly re-examined the term “dominion” in the context of *stewardship*. Rather than promoting control or exploitation, stewardship emphasizes *responsibility, care, and accountability* to God for the management of creation (Habel, 2000, p. 34). This shift aligns more closely with the image of humans as caretakers who are entrusted with the Earth rather than conquerors over it.

In this theological framework, creation is seen not merely as a backdrop for human activity, but as possessing intrinsic value because it reflects God's glory (Psalm 19:1; Romans 1:20). As such, environmental care becomes a spiritual duty, a form of worship and obedience to God (DeWitt, 1991, p. 27). Within the Anglican Communion, this theological perspective gained traction through resolutions from the Lambeth Conferences, especially from 1988 onwards, which called on churches to see environmental care as a moral imperative rooted in Scripture and tradition (Anglican Communion Office, 1998, p. 4).

In Uganda, where the majority of the population depends on agriculture and natural resources for survival, this shift from dominion to stewardship is particularly significant. It provides a theological rationale for sustainable living, and it also resonates with indigenous African worldviews that emphasize communal responsibility for the land (Kearns, 2012, p. 57). By embracing stewardship, the Anglican Church of Uganda frames environmental care not just as an ecological or economic concern, but as a core aspect of Christian discipleship and faithfulness.

4.5.2. Colonial and Post-Colonial Period

During the colonial era in Uganda (circa 1894-1962), the Anglican Church, established through the Church Missionary Society (CMS), primarily focused on spiritual evangelization, literacy, health care, and social services. Missionary priorities aligned closely with the objectives of British colonial administration, emphasizing the conversion of indigenous populations to Christianity, the establishment of mission schools, and the provision of basic healthcare (Ward, 2006, p. 88). Environmental concerns, however, were not explicitly addressed. Theologies promoted during this period tended to reflect a dualistic worldview that

separated the spiritual from the material, leading to the neglect of environmental stewardship within the Church's core teachings (Tushabe, 2010, p. 110).

Moreover, the colonial agricultural and land-use policies promoted by both missionaries and the state often disrupted traditional ecological practices. For example, the introduction of cash crops like cotton and coffee led to deforestation and soil exhaustion, while displacing indigenous sustainable land management systems (Low & Pratt, 1970, p. 213). The Church, while a central player in education and social development, did not openly critique these environmental impacts, partly due to its alliance with colonial structures and a lack of theological frameworks to engage with ecological issues.

The post-colonial era, particularly from the 1970s onwards, marked a significant turning point. Uganda experienced severe environmental degradation due to population growth, political instability, and economic hardship. Widespread deforestation, land erosion, and the decline of soil fertility began to threaten food security and rural livelihoods (NEMA, 1996, p. 24). These challenges spurred a rethinking of the Church's role in society. As the socio-economic impacts of environmental decline became more visible, especially among rural communities who form the backbone of the Church's membership, the Anglican Church of Uganda began incorporating social and ecological issues into its broader mission.

Land ethics and sustainable agriculture gradually became part of church teachings and community programs. Dioceses began working with development agencies and government departments to promote reforestation, soil conservation, and water management. Some parishes started integrating messages of creation care into Sunday sermons and educational curricula in church-run schools (Kigongo, 2018,

p. 76). These efforts signalled a shift from a narrowly spiritual focus to a more holistic understanding of the Gospel, one that includes social justice and ecological sustainability as vital components of Christian witness.

This evolution was also influenced by global Anglican movements that called for contextual theology and practical engagement with socio-environmental realities. As part of the global South, the Church of Uganda increasingly saw environmental stewardship not just as an ecological concern but also as a matter of survival and dignity for its people.

4.5.3. Integration of African Worldviews

Environmental ethics in the Anglican Church of Uganda has been significantly enriched by the integration of indigenous African worldviews, particularly those rooted in traditional Ugandan cultures. Long before the arrival of Christianity, many Ugandan communities upheld spiritual and communal practices that inherently promoted ecological sustainability. These included reverence for sacred groves, which were protected as dwelling places for ancestral spirits; taboos against cutting certain trees or hunting specific animals; and communal land management systems that ensured equitable and sustainable use of natural resources (Tumushabe & Naluwairo, 2006, p.11).

Such traditional ecological knowledge was based on the belief that humans are interconnected with nature in a spiritually meaningful way, where disturbing natural balances could result in communal misfortune or divine displeasure. This holistic worldview resonates with the biblical theology of stewardship, which emphasizes the interdependence between humanity and the rest of creation (Habel, 2000, p. 36). Recognizing this alignment, the Anglican Church of Uganda has

increasingly sought to incorporate and affirm these indigenous perspectives within its environmental teachings.

This shift was also pragmatic. Many rural Ugandan Anglicans continue to practice, or at least respect, traditional ecological customs. By aligning Christian environmental ethics with these cultural values, the Church has found a powerful tool for communicating environmental responsibility in a culturally resonant manner. For example, some dioceses have promoted tree planting not only as a response to deforestation but also as a way of honoring ancestors and preserving community heritage—a concept deeply rooted in local traditions (Kigongo, 2018, p. 79).

The Church's efforts reflect a broader theological movement in Africa known as inculturation, which encourages the integration of Christian teachings with indigenous African wisdom and cultural practices. This approach allows the Church to present environmental care not as a foreign imposition, but as something consistent with African identity and spirituality (Mugambi, 2003, p. 28). In this context, creation care becomes not only an act of obedience to God but also an affirmation of cultural continuity and communal harmony.

Furthermore, the Anglican Church's openness to traditional ecological knowledge enhances its credibility and effectiveness in addressing contemporary environmental challenges. By collaborating with elders, traditional leaders, and local communities, the Church is able to foster grassroots environmental initiatives that are both theologically grounded and culturally rooted.

4.5.4 Modern Engagement (1990s-Present)

From the 1990s onwards, environmental ethics within the Anglican Church of Uganda began to reflect a more deliberate and organized response to ecological issues, heavily influenced by both global Anglican directives and local environmental realities. The Anglican Communion as a whole began emphasizing environmental justice, eco-theology, and sustainable development. A significant turning point was the Lambeth Conference of 1998, which urged all provinces of the Communion to consider environmental care as a moral and theological priority. In its official statement, the conference described the environment as "God's creation" and called upon churches to confront the moral, social, and economic implications of climate change and ecological degradation (Anglican Communion Office, 1998, p. 4).

Responding to this global call, the Anglican Church of Uganda increasingly incorporated environmental ethics into its national mission and ministry. One of the initial steps involved raising awareness at the grassroots level through sermons, pastoral letters, and Bible study materials focused on themes such as creation care, stewardship, and justice. Bishops and clergy began framing ecological degradation as both a spiritual crisis and a social injustice, particularly in light of how environmental decline disproportionately affects the rural poor (Kigongo, 2018, p. 82).

In practical terms, the Church launched numerous partnerships with non-governmental organizations (NGOs) and government agencies to address issues such as deforestation, water scarcity, and climate vulnerability. These collaborations led to community-driven projects on reforestation, rainwater

harvesting, and climate change adaptation, especially in regions like Karamoja and western Uganda, where environmental challenges are most acute (Nsubuga, 2015, p. 204).

The Church also spearheaded community-based programs that promote eco-friendly agriculture, such as organic farming, agroforestry, and soil conservation. These programs not only provide ecological benefits but also enhance food security and livelihoods for rural congregants. For example, diocesan offices have facilitated tree-planting campaigns tied to liturgical events like confirmation, weddings, or Easter celebrations; effectively blending environmental action with sacramental life (Kigongo, 2018, p. 84).

Another key area of engagement has been education and clergy training. Theological colleges affiliated with the Church, such as Uganda Christian University (UCU), have integrated environmental theology into their curricula, preparing future clergy to address ecological issues from the pulpit and within parish programs. Courses in eco-theology and sustainable development now form part of pastoral training, ensuring that environmental care is embedded in theological education (Tushabe, 2010, p. 117).

This modern engagement illustrates a significant evolution in the Church's role; from a passive observer to an active advocate for ecological justice. By connecting theological principles with practical environmental action, the Anglican Church of Uganda has positioned itself as a vital moral and social actor in the country's ongoing struggle for environmental sustainability.

4.5.5 Recent Developments

In the face of intensifying environmental challenges such as prolonged droughts, erratic rainfall, flooding, and mass displacement, the Anglican Church of Uganda has adopted an increasingly proactive and prophetic role in environmental advocacy. One of the most significant recent developments has been the Church's vocal engagement in climate change advocacy, particularly on issues of climate justice. Recognizing that environmental degradation disproportionately affects vulnerable and rural populations, church leaders have begun framing climate change as both a moral and spiritual crisis, calling for structural change and responsible governance at national and international levels (Mwesigwa, 2020, p. 16).

Anglican bishops and clergy have issued public statements, participated in policy dialogues, and joined interfaith climate coalitions to push for stronger climate action. In pastoral letters and public addresses, church leaders have emphasized that failing to address climate change is not only a political failure but also a theological one, as it violates God's command to care for creation and protect the poor (Tushabe, 2010, p. 118).

Another key area of recent growth is youth engagement. The Church has increasingly targeted young people through youth fellowships, Sunday schools, and church-run educational institutions, emphasizing their role as stewards of the future environment. These efforts include environmental clubs in secondary schools, youth-led tree planting campaigns, and eco-competitions during diocesan youth gatherings (Kigongo, 2018, p. 91). The intentional focus on youth reflects

the Church's understanding that long-term ecological transformation requires a generational shift in values and behaviour.

At the theological level, there has been a deepening of eco-theological reflection. Environmental care is no longer treated as an optional aspect of Christian charity, but rather as a core element of faith, justice, and discipleship. Church leaders and theologians have articulated creation care as a response to God's covenant with all life (Genesis 9:8-17), and as a practical expression of love for neighbour, especially in communities most affected by environmental degradation (Habel, 2000, p. 42). Sermons and liturgies increasingly include ecological themes, reinforcing that caring for the Earth is central to living out the Gospel.

In theological colleges, these reflections are being institutionalized through research, publications, and the inclusion of eco-theology in pastoral training. The Church has also supported public theology forums and conferences on faith and the environment, helping to shape national discourse on sustainable development from a Christian perspective (Mugambi, 2003, p. 31).

These recent developments demonstrate that the Anglican Church of Uganda has moved beyond isolated environmental projects to embrace a holistic and strategic vision of creation care; one that integrates advocacy, education, theology, and community mobilization.

4.5.6 Key Challenges

Despite the notable progress made by the Anglican Church of Uganda in embracing environmental ethics, several critical challenges continue to hinder the full realization of its ecological mission. One major difficulty lies in balancing economic development with environmental conservation, particularly in rural

parishes. These communities often face extreme poverty and rely heavily on subsistence agriculture, charcoal production, and timber harvesting for survival. In such contexts, environmental sustainability is frequently perceived as a luxury rather than a necessity (Nsubuga, 2015, p. 208). Church leaders must constantly navigate the tension between promoting creation care and addressing the immediate economic needs of their congregants.

Another challenge is the limited financial and institutional capacity to scale up environmental programs. Many dioceses lack the funding, personnel, and technical expertise needed to implement large-scale reforestation, climate adaptation, or environmental education initiatives. While partnerships with NGOs and donor agencies have helped bridge some gaps, these collaborations are often project-based and unsustainable in the long term (Tumushabe & Naluwairo, 2006, p. 15).

Furthermore, there remains a persistent gap between theology and practice. Although eco-theology has gained prominence in church rhetoric, translating this theology into everyday parish life remains inconsistent. Some clergy and lay leaders may affirm creation care theologically but lack the training or motivation to integrate it meaningfully into worship, teaching, and community outreach (Kigongo, 2018, p. 97). This challenge reflects a broader issue within global Christianity, where a commitment to environmental ethics in principle does not always result in systemic or behavioural transformation on the ground (Habel, 2000, p. 48).

4.5. 7. In Summary of the Evolution of the Environmental Ethics by the Anglican Church of Uganda

The Anglican Church of Uganda's environmental ethics have undergone a significant transformation, from a passive and implicit stance during the colonial era to a proactive, faith-driven engagement with creation care in recent decades. This evolution has been shaped by global Anglican theological developments, contextual environmental crises, and the incorporation of indigenous African ecological worldviews.

Today, the Church presents environmental stewardship not merely as a social responsibility, but as an essential expression of Christian discipleship, rooted in Scripture, local culture, and the lived experiences of Ugandans. It has become a moral and practical force, mobilizing communities, shaping public discourse, and contributing meaningfully to Uganda's response to the ecological crisis (Mwesigwa, 2020, p. 18). While resource constraints and theological-practical gaps persist, the Anglican Church of Uganda continues to offer a compelling model of faith-based ecological engagement, drawing from both ancient traditions and contemporary global insights.

4.6 Summary of the Findings

This chapter has deliberated to inform us about the broad evolution of environmental ethics. Many philosophers have been seen contributing from their view points to the environmental ethics. We have considered also studying the evolution of environmental ethics from theological perspective in which the theologians and ethicists have been led to look for another perspective from the scriptures and theology which can enable the ecological sustainability and

environmental ethics in the natural world which experiences rapid destruction and dilapidation.

From this chapter, we have seen how the Anglican Church has engaged itself at various levels in the environmental ethics. As a body which is universal and connected with an identity which is shared and goes beyond national borders, this Church has unique perspective as far as climate change is concerned. Under this section, we have shown the engagement of the Lambeth Conference and the resolutions made concerning the environment. We have also seen the involvement of the Global Anglican Congress and its mandate in the stewardship of creation. Two crucial statements resulted from the Congress made a tremendous contribution to environmental ethics. We have also looked at the Anglican Consultative Council and two resolutions which were endorsed by this meeting advocating for environment concerns. The Anglican Communion Environmental Network has been reviewed and we have seen that the Environmental Network is an endeavor by the Communion to practically involve in the environmental concerns. We have viewed the key statements from some of the top most Anglican Communion leadership on the environment. Finally, we have seen the Anglican Church of Uganda's environmental ethics have undergone a significant transformation, from a passive and implicit stance during the colonial era to a proactive, faith-driven engagement with creation care in recent decades. This evolution has been shaped by global Anglican theological developments, contextual environmental crises, and the incorporation of indigenous African ecological worldviews.

CHAPTER FIVE

THE ANGLICAN THEOLOGICAL TEACHINGS ON ENVIRONMENTAL PROMOTION AND PROTECTION

5.1 Introduction

This chapter explores the Anglican Church of Uganda's theological teachings that shape its environmental ethics, drawing from scripture, tradition, and the core principles of Anglicanism. The Church's theological reflections emphasize key ethical concepts such as stewardship, justice, responsibility, and eschatological hope, all of which form the foundation for its call to environmental action. Rooted in the biblical mandate to care for creation and the teachings of the Anglican Communion, the Church of Uganda articulates a theological framework that fosters an ethic of ecological care, grounded in reverence for God's creation.

In its commitment to God's mission, as outlined in the Five Marks of Mission, the Anglican Church of Uganda calls on its members to actively respond to the current environmental crisis. This includes addressing climate change, environmental degradation, and the disproportionate impact on vulnerable communities. Through its teachings, the Church emphasizes that ecological care is integral to Christian discipleship, aligning with the Church's broader mission of social justice, peace, and the promotion of holistic well-being for all of creation.

Each theological finding presented in this chapter is followed by a discussion that delves into its implications for environmental promotion and protection, demonstrating how these theological principles guide the Church's practical and prophetic actions. By examining these teachings, the chapter underscores the

Church's ongoing role in advocating for a more just, sustainable, and compassionate relationship between humanity and the earth, as part of its witness to the gospel of Christ in the world today.

5.2.1 Theology of Justice and Integrity of Every Creature and the Ethics of Environmental Promotion and Protection

Anglican Church of Uganda theology affirms that all creatures possess intrinsic value, having been purposefully created by God and sustained within a divinely ordained ecological order. This theological perspective contends that justice must extend beyond human communities to encompass the entire created order. Such a view demands an environmental ethic that respects and reflects the integrity, dignity, and interdependence of all life forms. Catherine Deane-Drummond (2008, p. 126) emphasizes that the environmental crisis is fundamentally a crisis of relational justice between humanity and the non-human world, rooted in distorted anthropocentric hierarchies that deny the creaturely status of non-human beings.

The theology of justice and integrity of creation within Anglican Church of Uganda thought moves beyond anthropocentrism to advocate for a theo-centric model where God's sustaining presence imbues all creation with worth and purpose (Deane-Drummond, 2008). This resonates strongly with the biblical witness, such as in Psalm 145:9, which proclaims, "*The Lord is good to all; he has compassion on all he has made.*" Here, divine compassion is universal, extending inclusively to every living being, not solely to humanity.

In Anglican Church of Uganda ethical thought, justice entails the equitable distribution of resources, the preservation of biodiversity, and the right of non-human creation to flourish according to its God-given purpose (Bauckham, 2010,

p. 82). Justice, therefore, is not merely a social or economic concept but a cosmic principle undergirding creation itself. As Michael Northcott (1996) observes, environmental degradation is fundamentally a form of injustice against the created order, violating the rights of future generations and of creation itself.

The Anglican Church of Uganda commitment to the Five Marks of Mission; particularly the fifth mark, “*To strive to safeguard the integrity of creation and sustain and renew the life of the earth*”, expresses an ecclesial recognition that mission must now explicitly incorporate environmental justice (Anglican Consultative Council, 1990).

Moreover, the principle of creaturely integrity suggests that all life forms have a *telos*; an intrinsic purpose, which must be respected. Drawing on Aquinas’s notion of the *bonum naturalis* (natural good), Anglican theologians such as David Atkinson (2008) argue that to violate the flourishing of any part of creation is to sin against its God-given nature and thus against God Himself.

Practically, this theological commitment mandates the Anglican Church of Uganda to oppose environmental destruction wherever it manifests, whether through deforestation, climate change, biodiversity loss, or pollution. Justice demands active intervention: advocating for policies that protect endangered species, engaging in reforestation programs, and supporting indigenous land rights which often align more closely with ecological balance.

Thus, environmental promotion and protection are not optional adjuncts to Christian faith but core expressions of theological and moral responsibility. As Rowan Williams (2009) notes, humanity must reimagine itself not as an overlord but as a participant in the “community of creation,” embracing justice that honours

the integrity of all life. This vision situates environmental ethics at the heart of soteriology, ecclesiology, and eschatology, affirming that the redemption accomplished in Christ includes the renewal and restoration of all creation (Romans 8:19-23).

In summary, the Anglican Church of Uganda's theology of justice and creaturely integrity calls for a profound reorientation of ethical priorities: one where the flourishing of ecosystems is regarded as a matter of divine justice, and where the Church actively works to manifest that justice as part of its mission in the world.

5.2.2 Theology of Christian Stewardship

In the Anglican Church of Uganda theology, stewardship is deeply rooted in the biblical mandate given in Genesis 1:28 and 2:15, where humanity is instructed to "subdue the earth" and "till and keep it." However, Anglican theological reflection interprets these texts not as a license for domination but as a sacred trust to care for the earth on behalf of God. Stewardship reflects humanity's role as tenants and servants rather than owners, accountable to God for the well-being of creation (Hall, 1990, p. 128). This view of stewardship emphasizes the deep responsibility humanity holds in its relationship with creation.

Christian stewardship, in the Anglican Church of Uganda tradition, emphasizes relationality and responsibility. It calls for a rethinking of humanity's role in creation, not as dominators or exploiters, but as caretakers and stewards, entrusted with the responsibility to nurture and preserve the earth. The concept of stewardship is often contrasted with the utilitarian and consumerist mindsets that dominate modern society, which view nature primarily as a commodity to be exploited for human gain. Instead, Anglican stewardship situates human action

within a broader divine economy, where the purpose of creation is not for humanity's sole benefit but for the flourishing of all life and the glory of God.

Douglas John Hall (1990) argues that true stewardship must be practiced as servanthood, not lordship. This ethos is motivated by humility, recognizing that all creation belongs to God and that humanity's role is to serve as God's representative caretakers, ensuring the well-being of creation. Stewardship, therefore, becomes a sacred vocation, one that requires conscious decisions rooted in a deep gratitude toward God. It is a call to act justly and respectfully in relation to the earth, rejecting exploitation and embracing responsible management.

This theological understanding of stewardship is both pastoral and prophetic:

- **Pastoral Stewardship:** On the pastoral level, stewardship fosters eco-spirituality within the Anglican faith, encouraging a sense of awe, reverence, and care for creation. It is expressed in daily life through practices of conservation, sustainable living, and reverent engagement with nature. Anglican worship itself, with its rich sacramental liturgy, serves as an invitation to see creation as sacred, and stewardship becomes a form of spiritual practice. The connection between creation and the Creator is underscored in the Eucharist, where material elements of creation (bread, wine) are consecrated as vehicles of grace, symbolizing the holiness of all creation.
- **Prophetic Stewardship:** On the prophetic level, the Anglican Church challenges modern economic systems that commodify and exploit nature for profit. This prophetic voice critiques corporate greed and environmental injustice that lead to deforestation, pollution, and the destruction of

ecosystems. Stewardship theology calls for the protection of creation and the just treatment of the earth's resources, emphasizing that these are not ours to consume recklessly but are gifts to be preserved for the generations that follow.

The Anglican Church of Uganda's understanding of stewardship includes not only personal responsibility but also a collective, global call to action. Environmental protection is seen as ecological justice, which integrates with the Christian mission. Stewardship is therefore not merely about caring for the earth in a passive or neglectful manner; it involves intentional action, grounded in justice and love for all living beings. The Anglican Church of Uganda theology calls for practices such as carbon reduction, conservation of natural resources, and advocacy for climate action.

Practical Examples:

The Anglican Church of Uganda embodies this theological framework in practical ecological initiatives, which include:

- Solar energy installations in church buildings and community centres to reduce reliance on non-renewable energy sources.
- Community farming projects, where sustainable agricultural practices are promoted to ensure food security while also nurturing the land.
- Environmental education programs that teach youth and congregants the importance of ecological care, climate change, and sustainable living.

These activities are integral to the Church's mission, showing that stewardship is not simply a theological concept but an active engagement in God's redemptive

mission for creation. As the Church participates in these efforts, it offers a witness to God's kingdom, where peace, justice, and care for creation are at the forefront.

In conclusion, Christian stewardship within the Anglican Church of Uganda is not merely a managerial role but a deeply theological vocation. It reflects the incarnational and sacramental character of Anglican faith, where the earth is not a resource to be used up but the very space in which humanity meets God. Stewardship thus becomes an essential spiritual discipline, grounded in humility, accountability, and a commitment to the flourishing of both humanity and the rest of creation. It is a call to serve, not to dominate; to care, not to exploit; and to restore, not to destroy.

5.2.3 Theology of the Benefits of Environmental Promotion and Protection

In Anglican Church of Uganda theology, environmental care is not only a divine mandate, but it also yields multi-dimensional benefits; spiritual, communal, and ecological. Environmental protection is viewed as a means to advance God's shalom, a term that encompasses holistic peace and well-being (Hiltner, 2009, p. 131). This broader view of environmental care ties ecological stewardship to the flourishing of all creation, emphasizing the intrinsic link between the health of the earth and the flourishing of humanity.

This theological perspective is grounded in the biblical theme of blessing. In the Scriptures, creation is described as a means through which God bestows blessings, not only in material ways but also spiritually. The idea that when creation is respected, nurtured, and allowed to thrive, blessings abound is foundational to Anglican eco-theology. The prophet Jeremiah offers a powerful insight: *“Seek the peace and prosperity of the city to which I have carried you into exile. Pray to the*

Lord for it, because if it prospers, you too will prosper” (Jeremiah 29:7). This principle is extended to the environment; when ecosystems are respected and restored, the prosperity and well-being of both human and non-human creation are intertwined. The health of the earth becomes the basis for the flourishing of all life, both physical and spiritual.

The Anglican Church of Uganda frames the benefits of environmental protection within an ethic of interdependence and mutual flourishing. In this view, all of creation exists in mutual relationality, meaning that humanity, animals, plants, and ecosystems are interconnected. Disruption of one part of creation inevitably impacts the whole. Ernst Conradie (2013) suggests that creation is inherently communal in character. Humanity cannot live in isolation from the earth but is bound by the reciprocal relationship between the Creator and creation. This interconnectedness means that the care of the earth is not only beneficial to humans but essential for the health and vitality of ecosystems that support life on earth. Thus, the benefits of environmental care are not incidental, they are essential for both human and ecological survival.

Tangible ecological benefits of environmental protection include:

- Healthier air that leads to fewer respiratory diseases and a healthier population.
- Clean water that supports life and the well-being of communities, particularly in regions facing water scarcity or pollution.
- Resilient biodiversity that maintains the balance of ecosystems, providing food, medicine, and ecosystem services.

- Food security, as healthy soil and sustainable farming practices can support local agriculture, reduce hunger, and promote community well-being.

Equally significant are the spiritual benefits of environmental protection. The Anglican Church teaches that the natural world is not just a resource to be consumed, but a manifestation of God's presence and creativity. Experiencing the beauty of nature and its rhythms helps cultivate a spiritual sensibility, allowing believers to recognize the sacredness of all life. As Snyder (2011) notes, creation is a sacrament; a visible sign of invisible grace, and environmental care, therefore, becomes a form of spiritual discipline.

Anglican liturgy and worship play a crucial role in nurturing this spiritual perspective. Through its emphasis on thanksgiving and the sacraments, the Church encourages an ethos of reverence and gratitude for the gifts of creation. The Eucharist, for example, is a moment where material elements; bread, and wine are consecrated and become vehicles of God's grace. This sacramental vision invites Christians to see the world not only as a created space but as a holy space, deserving of care and respect. Worship itself, then, becomes an act of ecological consciousness, reminding the faithful that the beauty of creation is not separate from the Creator but deeply infused with divine presence.

In conclusion, Anglican environmental ethics affirm that ecological protection aligns not only with Christian duty but with the deep blessing of God's shalom and the flourishing of all life. The Church's commitment to environmental care is not solely an act of moral obligation but also an invitation to participate in the divine blessing of creation. Through this participation, humans are drawn into a closer relationship with both the Creator and creation, experiencing the

interconnectedness of all life and finding, in turn, spiritual, communal, and ecological flourishing.

5.2.4 Theology of Responsibility

In the theology of the Anglican Church of Uganda, responsibility is understood as a covenantal concept, rooted in God's trust in humanity to exercise faithful dominion over creation. This responsibility is not a static, one-time task but a dynamic, ongoing call to respond to the needs of the earth and all its creatures in light of divine justice and mercy (Bauckham, 2010, p. 132). It is a theological framework that calls for a continual and active engagement with the world, recognizing humanity's role as both caretaker and co-creator.

The theology of responsibility deeply reframes environmental care as a moral imperative that is intrinsically connected to Christian discipleship. Anglican theologians, following the insights of Genesis 2:15, interpret humanity's role as one of service and preservation: "*The Lord God took the man and put him in the Garden of Eden to work it and take care of it.*" This directive establishes human responsibility as both vocation and sacred duty, a calling to act as priests of creation, mediating God's care, protection, and order rather than exploiting or dominating it. In this view, stewardship is not ownership or control, but a partnership with God in sustaining life on earth.

Richard Bauckham (2010) challenges the modern anthropocentric worldview, which places humanity at the centre of creation, as contrary to the biblical vision. Instead, he advocates for a return to a more humble, ecological anthropology, where humanity is seen as one creature among many. Humankind's dominion is not absolute but is meant to reflect a deep sense of interdependence, where human

beings serve the community of creation as stewards, caretakers, and partners. This understanding calls for a responsibility that is both vertical and horizontal:

- Vertical responsibility: Humans are accountable to God, the Creator, for how they treat creation. This responsibility stems from the understanding that all of creation belongs to God, and humanity is entrusted with its care.
- Horizontal responsibility: Humans are also responsible to creation itself and to each other. This means that caring for the earth is intrinsically linked to justice for people, especially vulnerable communities who suffer from environmental degradation.

In this theological framework, responsibility is not passive. It is action-oriented. It calls for the transformation of attitudes, systems, and structures that harm creation. Anglican ethics, therefore, includes socio-political engagement as an integral aspect of Christian discipleship. This involves:

- Advocacy for climate justice, standing with those who are most affected by ecological destruction, especially poor and marginalized communities.
- Challenging environmental racism, which often results in the disproportionate suffering of communities of color and low-income populations in the face of industrial pollution, deforestation, and other forms of ecological degradation.
- Protecting the rights of vulnerable communities, especially in places where land is being stripped away for profit, or where climate change disproportionately impacts agriculture, water sources, and livelihoods.

Furthermore, the incarnation of Christ provides the ultimate model for this responsibility. Christ's life and ministry are a powerful expression of solidarity with the oppressed and the suffering. His presence in the world was a physical engagement with the suffering of humanity, a constant reaching out to those in need. In the same way, the Church is called to live out solidarity with the earth; responding to its wounds, recognizing its cries, and advocating for its healing.

By embracing this theology of responsibility, the Anglican Church of Uganda affirms that Christian discipleship includes the duty to defend the planet and its inhabitants with courage, humility, and vision. This responsibility is not a choice, but a mandate that calls the Church to be a witness and agent of environmental justice in a world marked by ecological crisis. The Church becomes a voice for the voiceless, whether that be the marginalized human communities suffering from climate change or the non-human creatures whose homes and habitats are being destroyed.

Ultimately, this theology frames environmental care as an integral aspect of the Gospel; not a peripheral concern, but at the heart of Christian ethics and witness. It is a call for faithful, courageous action that reflects God's vision for the earth: a world of peace, justice, and flourishing for all of creation.

5.2.5 Theology of Adherence to Environmental Biblical Law

The Anglican Church of Uganda affirms the enduring ethical relevance of biblical law as a guide for humanity's relationship with the land, animals, and ecological rhythms. Particularly significant are the Sabbath laws, including the Sabbath year and Year of Jubilee (Leviticus 25), which serve as divine mandates for rest, restraint, and renewal. As Snyder (2011, p. 135) observes, these laws are not

antiquated legal codes but vibrant theological principles that articulate a vision of justice and sustainability rooted in God's covenantal order.

In this framework, adherence to biblical environmental law is an act of obedience to divine wisdom and design. The land's Sabbath and the Jubilee were not merely socio-economic reforms, but deeply ecological imperatives, safeguards against the exploitation of land and people alike. Leviticus 25:23 states, "*The land must not be sold permanently, because the land is mine and you reside in my land as foreigners and strangers.*" This passage captures a core theological claim: the earth belongs to God, and human beings are entrusted with its care as stewards under divine authority.

Such laws cultivate an ethic of limits; a recognition that creation has boundaries that must be respected for it to flourish. In stark contrast to modern paradigms of endless growth, biblical environmental law emphasizes periodic rest, redistribution of resources, and release of debt-principles that support both ecological balance and social justice. These are theological tools for resisting environmental commodification and structural injustice.

For the Anglican tradition, with its profound integration of Scripture, tradition, and liturgy, these laws are not obsolete. They are living texts, revealing God's justice and concern for the wholeness of creation. H. Snyder (2011) emphasizes that these biblical patterns should be rediscovered as ecological ethics for the present age. In this light:

- The Sabbath principle becomes a call to ecological rest; limiting consumption, preserving biodiversity, and resisting overuse of the earth's resources.

- The Jubilee principle becomes a call to economic justice; ensuring land access, food security, and fair distribution of creation's gifts.
- The legal acknowledgment of non-human creation (such as care for livestock, wild animals, and the land itself) becomes a foundation for extending moral concern beyond the human.

These principles are not just theological ideals but are intended to shape community life. Anglican worship and catechesis offer opportunities to reintegrate these teachings through:

- Liturgical observances that echo the rhythms of rest and renewal.
- Homiletics and education that connect ancient laws to modern ecological and economic issues.
- Church land use and agricultural practices that embody these principles at a practical level.

In the Ugandan context, where many communities depend on land and natural resources for livelihood, these biblical principles are particularly resonant. They offer a counter-narrative to extractive models of development and speak prophetically to issues such as land grabbing, environmental degradation, and climate injustice.

Ultimately, this theology affirms that divine law is not only moral but ecological, revealing God's will for just, sustainable, and reverent living. Rediscovering and embodying these biblical laws invite Anglican communities to live as faithful stewards, cultivating shalom, the peace of right relationship between God, humanity, and creation.

5.2.6 Theology of a Call to Human Action

The Anglican Church of Uganda emphasizes that ecological concern must move beyond belief into embodied discipleship. Theological reflection, in this context, is not abstract contemplation but a summon to concrete action. Informed by Deane-Drummond (2008, p. 137), this theology affirms that faithfulness to the Creator compels a response to the ecological crisis; rooted in justice, compassion, and sustained ethical transformation.

This theological call to action finds a clear biblical anchor in James 2:17: *“Faith without works is dead.”* Environmental degradation is not simply a scientific or political issue; it is a spiritual crisis that demands a moral and practical response from the Church. Anglican theology insists that awareness of creation’s suffering must lead to conversion of heart, reorientation of habits, and systemic change.

Human action in this context is a participation in God’s ongoing creative and redemptive work. It aligns with a robust theology of co-creation, in which humanity made in the image of God, is entrusted with the care, preservation, and flourishing of the earth. Thus, ecological action becomes an extension of worship, mission, and love.

Rowan Williams (2009) describes ecological responsibility as a “spiritual discipline”; not merely activism, but a deliberate and prayerful lifestyle marked by repentance and renewal. This discipline involves:

- Repentance from consumerism, exploitation, and indifference.
- Cultivation of virtues such as temperance (moderation), justice (fair distribution of resources), and compassion (empathy toward all creation).

- Commitment to practices such as sustainable living, advocacy, and community engagement.

Moreover, this theology draws deeply from Anglican incarnationalism. The Word became flesh; not as an escape from the world, but as its transformation. Through the Incarnation, the material world is affirmed and sanctified. Christian action, therefore, must mirror this incarnational vision: entering into the brokenness of the world with the hope of healing, justice, and redemption.

This theology is not theoretical; it finds concrete expression in the global and local actions of the Church. The Anglican Communion has embraced numerous ecological initiatives that embody this call. These are:

- Tree-planting campaigns that restore biodiversity and provide livelihoods.
- Divestment from fossil fuels, signalling a shift toward sustainable and just economies.
- Climate adaptation and resilience projects, especially in vulnerable regions like Uganda, that integrate theological teaching with practical community development.
- Creation-focused liturgies, which help reimagine worship as a space of ecological awareness and intercession.

In the Ugandan context, where climate change is already disrupting agricultural cycles, intensifying poverty, and threatening biodiversity, this theology of action becomes not only a response to crisis, but a witness to hope. The Church steps into its prophetic role, calling for a just and sustainable future grounded in love of God, neighbour, and earth.

Ultimately, to act is to live the Gospel in ecological terms, a discipleship of hands and hearts that aligns with the mission of God. The Church, by embodying this call to action, becomes a sacrament of hope, modelling what it means to love in a wounded world.

5.2.7 Theological Principle of Respecting Creation

In the Anglican Church of Uganda, respect for creation is not merely an ethical stance, but a theological virtue grounded in the doctrine of creation itself. Hiltner (2009, p. 140) affirms that all things were created good and are continuously sustained by God's will. This affirms the intrinsic worth of all creation, not based on its usefulness to humanity, but on its origin and ongoing life in God. This theological understanding inspires a posture of reverence, stewardship, and solidarity with all forms of life.

To respect creation is to recognize its sacredness and interconnectedness. It is to see the earth not as an impersonal collection of resources, but as a beloved community, animated by God's breath, bound together in mutual dependence, and destined for renewal. This reframes the moral lens from one of domination and extraction to one of dignity and responsibility.

In this vision, respect becomes a deeply spiritual practice:

- It nurtures humility, as humanity acknowledges its place *within*, not *above*, the web of life.
- It cultivates gratitude, seeing creation as a gift rather than a commodity.
- It demands restraint, resisting the consumerist impulses that drive ecological destruction.

This theological perspective critiques anthropocentrism, the view that places humans at the centre of all value, and instead embraces a more theocentric or eco-centric ethic, wherein God's love and purposes extend to all creation. Respect, in this light, is not passive, it is an active, moral commitment to uphold the integrity of the earth and advocate for those, human and non-human, who suffer under environmental injustice.

Anglican worship traditions reflect and reinforce this ethic. Through the Eucharist, believers are reminded that the gifts of the earth, bread, and wine are central to the life of the Church. Seasonal liturgies such as Lent and Harvest celebrate the rhythms of nature and teach spiritual truths through ecological metaphors. The Church calendar, shaped by cycles of growth, death, and renewal, mirrors the seasons of creation and deepens the believer's attentiveness to the world around them.

Respect also shapes an ethical response to consumption. As Sallie McFague (2001) argues, the Christian theological imagination must be reoriented toward an "ecological economic model" where respect means embracing limitation and sufficiency. This involves rejecting excess, prioritizing sustainability, and ensuring that all; especially the poor and non-human life, can flourish. Such an ethic calls the Church to model alternative ways of living: local economies, simple lifestyles, and sustainable agriculture.

In the Ugandan context, where environmental challenges such as deforestation, land degradation, and water scarcity affect both people and ecosystems, the principle of respect takes on immediate urgency. The Church is uniquely positioned to teach, model, and mobilize for this form of reverence; through

education, liturgy, and community-based initiatives that promote biodiversity, conservation, and resilience.

Ultimately, respect for creation is not just about ethics, it is a form of worship and witness. It signals to the world that creation matters because it matters to God. When the Church lives out this respect, it points beyond itself to the Creator, and becomes an agent of ecological reconciliation in a time of crisis.

5.2.8 Theology of Reflection of the Glory of God in Nature

The Anglican Church of Uganda affirms that creation is more than functional; it is sacramental, a visible sign of invisible grace. Nature reflects and reveals the glory, beauty, and attributes of God. As Psalm 19:1 declares, “The heavens declare the glory of God,” while Romans 1:20 asserts that God's eternal power and divine nature have been clearly seen in the things He has made. Snyder (2011, p. 143) echoes this, asserting that creation is a theological medium through which God's presence can be discerned and contemplated.

This sacramental understanding of nature offers a profound spiritual foundation for ecological ethics. If creation is a living icon of divine glory; an outward expression of God's inward reality, then to harm creation is not simply a moral or environmental failure; it is a spiritual offense, a diminishing of divine revelation. Environmental degradation thus becomes a theological tragedy, muting the hymn of creation and silencing its witness to the Creator.

This view resonates deeply with Anglican spirituality, which is historically shaped by a reverence for beauty, symbol, and mystery. The natural world is not just an object of study or use; it is a place of encounter. Rowan Williams (2009) and other Anglican theologians have argued that ecological awareness should not be

separated from contemplation and worship. Creation invites the believer into a posture of wonder, humility, and attentive presence, a kind of "natural liturgy" in which every sunrise, every tree, every ecosystem becomes a living text that speaks of God's majesty and care.

Such a theological vision has several practical implications for the Church's ministry:

1. Environmental care as reverence: Stewardship becomes a sacred duty grounded in awe. To protect forests, rivers, and species is to safeguard the visible testimony of God's glory.
2. Spiritual formation through creation: Nature is not just a backdrop for human salvation; it is a teacher, a place where souls can be shaped. Anglican churches can encourage spiritual retreats in nature, contemplative walks, and creation-centered devotionals as means of discipleship.
3. Worship that incorporates the natural world: Outdoor services, the use of natural symbols in liturgy, and seasonal observances aligned with ecological rhythms (e.g., Creation Season) reinforce the connection between worship and the world God made.
4. Theological education and preaching: Sermons and catechesis can draw from nature's imagery, rooted in Scripture, to deepen understanding of divine truths, while simultaneously nurturing ecological awareness.

In Uganda, where biodiversity is rich but under threat, this theology becomes especially urgent and poignant. The loss of species, forests, and fertile land is not just an environmental issue; it is the erasure of part of the sacred text through which

God speaks. Preserving and restoring nature thus becomes a form of doxology, a way of joining with creation in praise, as alluded to in Psalm 148, where sea creatures, mountains, and trees are summoned to glorify the Lord.

Ultimately, this sacramental vision leads to a theology of attention; a call to slow down, to see deeply, and to respond with gratitude and care. The Church, in reflecting on the glory of God revealed in nature, becomes a witness to the sacredness of the world and a guardian of its song.

5.2.9 Theology of Restoring the Relationship with Nature

The Anglican Church of Uganda affirms that sin has fractured the original harmony between humanity and the created order. This brokenness is not merely ecological, but relational and spiritual, manifesting in alienation, exploitation, and degradation. Yet, through Christ, reconciliation is possible. As Colossians 1:20 declares, God is reconciling “all things” through Christ; things in heaven and on earth, while Romans 8:21 envisions creation itself being “set free from its bondage to decay.” Deane-Drummond (2008, p. 145) emphasizes that this reconciliation extends beyond human souls to the entire cosmos.

The theology of reconciliation lies at the heart of the Christian gospel. Traditionally focused on restoring relationships between God and humanity, this vision in the Anglican context now expands to include creation itself. The Church recognizes that sin; manifesting in greed, injustice, and ecological destruction, has torn the fabric of creation. Yet in Christ, the possibility of a renewed harmony is offered, where human beings are called to become co-workers in the healing of the world.

This vision draws from the concept of *missio Dei* (the mission of God), not as confined to evangelism alone, but as the divine initiative to renew all things, spiritual and material. The Church, then, is not merely an observer of God's mission, but an active participant in the ministry of restoration and reconciliation, healing the ruptured relationship between people and the earth.

This calls for a threefold spiritual response:

1. **Repentance:** Acknowledging the ways in which human actions have harmed creation, whether through overconsumption, negligence, or complicity in unjust systems.
2. **Lament:** Entering into the suffering of creation with compassion, naming the loss of biodiversity, degraded land, polluted waters, and climate disruption; not only as environmental concerns, but as wounds in the body of God's creation.
3. **Renewal:** Committing to transformation at both personal and communal levels, of lifestyles, liturgies, and local economies, toward more sustainable and just practices.

Anglican liturgical life offers rich resources to embody this theology. Rogation Days, traditionally times of prayer for the land and agricultural cycles, can be reinvigorated to include ecological themes such as climate justice and land stewardship. Harvest festivals become moments not only of thanksgiving, but of recommitment to just and sustainable relationships with the earth.

Moreover, the Church's response is not only spiritual, but tangible:

- Through environmental education, congregations can grow in ecological literacy and biblical environmental ethics.
- Through advocacy, the Church can speak on behalf of the voiceless, both the vulnerable human communities and the non-human creation.
- Through restoration projects, tree planting, soil regeneration, clean water initiatives—the Church becomes a visible sign of God’s healing work in creation.

In essence, the Church is called to reweave the broken web of creation, not merely out of duty, but as an act of love and worship. Reconciliation with creation is part of the Church’s holistic mission; spiritual, social, and ecological. In Christ, all things hold together (Colossians 1:17), and the Church, as Christ’s body, is sent into the world to reflect and participate in that cosmic restoration.

5.2.10 Theology of Human Concern for Ecology

The Anglican Church of Uganda articulates a theology in which ecological concern is not optional but integral to Christian life. Rooted in biblical mandates to love one’s neighbour, care for the vulnerable, and honour God as Creator, this theological stance reflects a deeply incarnational and relational understanding of discipleship. As Bauckham (2010, p. 147) notes, creation care is an expression of reverence for the Creator and solidarity with those most affected by ecological degradation.

Ecological concern is not a fringe issue for the Church; it is at the very heart of Christian witness in the 21st century. Environmental degradation, through deforestation, pollution, loss of biodiversity, and the climate crisis, has become a

profound moral and spiritual challenge. The Church understands that creation is not a backdrop to human salvation but part of the redemptive story itself. Humanity's vocation, as seen in Genesis, is to "till and keep" the earth (Genesis 2:15), a mandate not of domination, but of stewardship and care.

The disproportionate impact of ecological destruction on the poor and marginalised transforms environmental concern into an issue of justice. Rising temperatures, food insecurity, droughts, and extreme weather events often devastate those with the fewest resources to adapt. This reality compels the Church to respond prophetically and pastorally, standing with the oppressed and advocating for systems that restore rather than exploit. Ecological justice is thus interwoven with social justice, rooted in the love commandment to care for "the least of these" (Matthew 25:40).

The Church's response must move beyond awareness to transformation; of hearts, habits, economies, and structures. A theology of repentance and renewal calls individuals and communities to reorient their lifestyles away from consumerism and towards sustainability. Liturgical life can reflect this through prayers for creation, ecological seasons (for example., Season of Creation), and education that nurtures ecological literacy among the faithful.

Practically, the Anglican Church of Uganda is called to model this ecological discipleship through:

- Ethical divestment: Withdrawing financial support from industries that harm creation, such as fossil fuels, deforestation-based enterprises, and exploitative mining.

- Sustainable investment: Supporting projects and businesses that promote renewable energy, conservation, agroecology, and local empowerment.
- Community formation: Building eco-conscious communities that live simply, reduce waste, plant trees, conserve water, and embody restorative relationships with land and neighbour.

By doing so, the Church becomes a sign of hope and an agent of healing, pointing to the coming Kingdom where all creation is renewed. In an age of ecological despair, the Church's witness must be one of resurrection, proclaiming that another way is possible, one that honours God, cherishes the earth, and uplifts the poor.

This theology of ecological concern, therefore, is not only about protecting the environment; it is about becoming more fully human, more fully Christian, and more fully aligned with the reconciling mission of Christ in the world.

5.2.11 Creation as Sacred and God-Given

The Anglican Church of Uganda affirms that creation is inherently good, declared so by God in the Genesis narrative: "God saw all that he had made, and it was very good" (Genesis 1:31). This inherent goodness affirms not only the beauty and order of creation but its worth in and of itself, as a reflection of the Creator's glory. As Hall (1990, p. 122) notes, humanity's role within creation is not to dominate, but to live responsibly within the divine order, a vocation of care and humility.

Viewing creation as sacred fundamentally transforms the way Christians relate to the natural world. It reframes environmental concern not merely as activism or policy preference, but as an act of worship and reverence for God. Nature is not neutral or expendable; it is a divine gift, imbued with purpose and meaning. The

Anglican tradition, with its sacramental theology and liturgical rhythms, is well positioned to see the hand of God in the created world, "The earth is the Lord's, and everything in it" (Psalm 24:1).

This theological lens places creation care at the heart of Christian spirituality. It cultivates a posture of *awe*, *gratitude*, and *responsibility*. Revering creation is not idolatry; it is recognizing that through it, God's character and generosity are revealed. Every tree, river, bird, and ecosystem speak to the sustaining presence of the Creator. Thus, harming creation is not only a physical act, it is a spiritual offence, a disruption of the sacred trust between God, humanity, and the earth.

The implications of this are profound:

- Reverent engagement means Christians are called to observe and interact with nature with humility, recognizing its intrinsic value apart from its usefulness.
- Prayerful stewardship invites the Church to include creation in its liturgies, blessings, and intercessions, not as background scenery, but as co-worshippers in the divine liturgy of life (cf. Psalm 148).
- Ethical restraint becomes a moral imperative, resisting consumerist cultures that commodify nature and advocating instead for lifestyles and policies that protect biodiversity, limit pollution, and preserve ecosystems for future generations.

The Anglican Church of Uganda, rooted in a theology of incarnation and holistic mission, sees no division between the spiritual and the ecological. To care for the land, the forests, the waters, and the skies is to honour the Creator and to live out

the gospel in tangible ways. Creation is the first cathedral, a sacred space where God's presence is encountered and God's praise is echoed.

In this framework, the sacredness of creation becomes the bedrock for all ecological ethics. It fosters a vision where environmental stewardship is not a burden, but a joyful participation in God's ongoing act of creation and redemption. As such, every effort to protect and heal the earth becomes a liturgical act, an offering of love, faithfulness, and hope.

5.2.12 Sin and Environmental Degradation

The Anglican Church of Uganda identifies sin; not merely in personal failings but also in collective and structural forms, as a root cause of environmental degradation. Theologically, this includes sins such as greed, consumerism, exploitation, and the willful neglect of God's creation. As Hiltner (2009, p. 67) emphasizes, ecological destruction stems from a disordered relationship with the Creator, creation, and neighbour, all of which are intertwined in a theological anthropology grounded in covenant and community.

Environmental degradation is not a value-neutral phenomenon; it is deeply spiritual, reflecting a rupture in the divine-human-creation relationship. The Anglican theological tradition recognizes that sin manifests in more than overt personal immorality, it festers in unjust systems, exploitative economic models, and indifferent attitudes toward the earth. When forests are razed for profit, waters poisoned for industry, or lands seized from indigenous communities, sin is at work, violating both the integrity of creation and the dignity of human life.

Addressing this requires a full-bodied theology of *repentance, justice, and restoration*.

- Repentance involves both confession of personal complicity and lament over collective wrongdoing. Anglican liturgies, especially during seasons like Lent, can incorporate prayers of ecological repentance, recognizing that humanity has “misused your creation, O Lord, have mercy upon us.”
- Justice demands that the Church speak prophetically against economic and political systems that perpetuate environmental harm, especially when such systems disproportionately affect the poor, rural communities, and future generations.
- Systemic change is necessary to realign societal structures with the values of the Kingdom of God; justice, peace, sustainability, and care for the vulnerable.

The Church’s response to ecological sin is threefold:

1. Confession and Liturgy: Worship becomes a space where ecological awareness is awakened. Through penitential prayers, creation-focused sermons, and environmental themes in worship, the Church educates and reorients the hearts of believers. Liturgical expression acknowledges that healing creation begins with contrition and humility.
2. Advocacy and Voice: The Anglican Church of Uganda, rooted in a prophetic tradition, has the moral authority to challenge unjust policies and harmful industrial practices. Through public witness, partnerships, and policy engagement, the Church can advocate for laws that protect

ecosystems, uphold environmental rights, and demand accountability from polluters.

3. Transformation of Systems: The Church is not only a voice but a catalyst for change. It models alternative economic values through initiatives that support agroecology, local markets, and eco-tourism, as well as by promoting sustainable land use. It also fosters theological education that trains clergy and lay leaders to understand and respond to ecological crises through a gospel lens.

Sin, in this context, is not merely the breaking of divine commands, it is the failure to love: love of God, neighbour, and the earth. Therefore, the Church's mission is one of ecological redemption; restoring right relationships through the healing power of Christ. As the body of Christ on earth, the Church is called to be both a sign and a foretaste of the reconciled creation, where justice and peace embrace (cf. Psalm 85:10).

Through repentance, education, liturgical formation, and advocacy, the Church lives out its vocation as a redemptive community; confronting sin, healing the land, and bearing witness to the hope of new creation.

5.2.13 Eschatology and Hope for Restoration

The Anglican Church teaches that God's redemptive plan encompasses the whole of creation; not its abandonment or annihilation, but its transformation and renewal. As Paul writes in Romans 8:19-22, "creation waits in eager expectation for the children of God to be revealed," groaning as in childbirth, anticipating liberation from decay. Deane-Drummond (2008, p. 148) affirms this theological

vision of cosmic redemption, highlighting that eschatological hope includes ecological restoration, not escape from the material world.

Christian eschatology is often misunderstood as a doctrine of escape; where the earth is left behind and the faithful ascend to a purely spiritual realm. However, Anglican theology resists such dualism. Instead, it affirms a theology of resurrection and renewal, in which the material world is not discarded but healed, transformed, and brought to fullness in Christ. The Incarnation, Crucifixion, and Resurrection of Jesus all bear witness to the sacredness of the physical world and God's commitment to its redemption.

This eschatological vision shapes the Church's present ecological engagement. Far from encouraging apathy, it energizes believers to participate in God's unfolding work of restoration. Creation care becomes a sacramental sign of the Kingdom to come; a visible, tangible enactment of hope in a world often marked by despair. By planting trees, conserving ecosystems, advocating for environmental justice, and living sustainably, the Church embodies the promise that "all things" will be made new (Revelation 21:5).

This hope is not passive; it is prophetic and participatory:

- Prophetic, because it critiques the destructive status quo and calls for repentance and ecological justice.
- Participatory, because it invites believers into the redemptive work of God, not as spectators but as co-labourers in the renewal of creation.

In this sense, creation care is an eschatological act. It anticipates and rehearses the restoration promised by God. It declares that the earth matters, that beauty will

endure, and that justice will prevail; not in some disembodied future, but in the renewed heavens and earth foretold by the prophets and fulfilled in Christ.

Anglican liturgy reinforces this hope. In the Eucharist, the Church gathers the fruits of the earth and human labour and offers them to God, participating in the cosmic reconciliation initiated through Christ. Every act of ecological stewardship becomes an offering, a gesture of alignment with the divine trajectory of healing.

In Uganda, where communities face the harsh realities of environmental degradation, drought, and climate change, this eschatological hope becomes even more vital. It sustains resilience, nurtures vision, and empowers action. The Church becomes a sign of hope, standing with creation and the poor, proclaiming with its witness: *this is not the end-God is making all things new.*

In sum, eschatology does not remove the Church from creation; it roots the Church deeper within it, imbuing every act of care with eternal significance. The Church lives in the tension of the "already" and the "not yet," and in that space, it chooses to serve, to heal, and to hope.

5.2.14 Sacramentality and Creation

The Anglican Church of Uganda, in keeping with the broader Anglican tradition, upholds a sacramental theology in which creation serves as a mediator of grace. This is most vividly expressed in the Eucharist, where elements of bread and wine, gifts of the earth and human hands, become signs of God's presence. As Snyder (2011, p. 88) observes, this sacramental imagination elevates the material world, affirming that creation itself participates in the divine economy and bears the imprint of the sacred.

At the heart of Anglican theology is the belief that God communicates through material realities. This worldview invites a deep reverence for creation, not as a mere backdrop to spiritual life, but as a sacred vessel of God's self-revelation. In this sense, the natural world is not only useful, it is holy. Trees, rivers, soil, and seasons are not just ecological features; they are signs and symbols that speak of God's beauty, generosity, and sustaining love.

This sacramental vision reshapes environmental ethics. It moves beyond a utilitarian mindset; where nature is valued only for its resources; to a posture of gratitude, humility, and worship. When creation is seen as sacramental, every act of ecological care becomes liturgical. Planting a tree, tending a garden, conserving water, or protecting wildlife becomes a sacred gesture, echoing the Eucharistic rhythm of offering, thanksgiving, and transformation.

The Eucharist itself offers a profound ecological theology:

- Bread and wine come from the earth, shaped by human labour and divine grace. Their presence at the altar affirms that the material world is not antithetical to holiness, it is the very means through which holiness is encountered.
- The act of thanksgiving (Eucharistia) reminds the Church that all of creation is gift, not possession. This cultivates an *ethos of sufficiency* and a rejection of greed, waste, and exploitation.
- The sharing of the Eucharist forms a community bound not only to God and one another, but also to the land and its fruits; inviting a relational, not extractive, relationship with nature.

In the Ugandan context, where communities often live in close relationship with the land, this theology resonates deeply. It affirms the sacredness of local environments and empowers indigenous ecological wisdom. It also challenges practices that desecrate the earth, whether through pollution, deforestation, or unbridled consumption.

Ultimately, sacramentality calls the Church to see differently, to view the world not as a resource to be used, but as a mystery to be revered. This vision nurtures an *environmental spirituality* that is contemplative, active, and profoundly rooted in worship.

In this light, creation care is liturgy extended into daily life. It is a continuation of the Church's doxology; a song of praise sung not only with voices, but with actions that protect, heal, and honour the sacredness of the earth.

5.3 Summary of the Findings

The theological teachings of the Anglican Church of Uganda concerning environmental ethics reveal a comprehensive and deeply integrated vision for ecological care grounded in Scripture, tradition, and moral theology. The findings illustrate that environmental responsibility is not a peripheral concern but central to Christian vocation, rooted in the Church's understanding of creation, justice, stewardship, and eschatological hope.

Firstly, the theology of justice and integrity of every creature affirms that all of creation possesses inherent value, reflecting the Creator's intention and love (Deane-Drummond, 2008). Justice in this context extends beyond human concerns

to the entire ecological order, emphasizing the moral and theological imperative to protect and uphold the integrity of all life forms.

Secondly, the theology of Christian stewardship articulates a sacred trust bestowed upon humanity to care for creation responsibly. This stewardship is not dominion in the exploitative sense, but a servant leadership marked by humility, gratitude, and ecological wisdom (Hall, 1990).

Thirdly, the benefits of environmental promotion and protection are recognized not only in physical and social terms but also spiritually. Ecological well-being contributes to the flourishing of all life, and aligns with biblical visions of shalom and the Kingdom of God (Hiltner, 2009).

Fourth, the theology of responsibility emphasizes covenantal faithfulness. Humans are accountable to God for the earth's care, and this accountability compels ethical action, structural reform, and personal transformation (Bauckham, 2010).

Fifth, adherence to environmental biblical law frames ecological ethics as obedience to God's established rhythms of justice, rest, and sustainability, particularly as embodied in Sabbath and Jubilee traditions (Snyder, 2011).

Sixth, the call to human action insists that environmental awareness must translate into concrete acts of restoration and advocacy. It rejects passive spirituality and calls for active participation in God's mission to renew the earth.

Seventh, the principle of respecting creation reflects a profound theological humility that regards nature not as a commodity but as a community. This view cultivates reverence, restraint, and sustainable living (McFague, 2001).

Eighth, the theology of reflecting the glory of God in nature underscores the sacramental worldview of Anglicanism, wherein creation reveals divine majesty. Environmental degradation, therefore, is not only ecological harm but theological diminishment (Williams, 2009).

Ninth, the restoration of the relationship with nature recognizes that the fall ruptured humanity's communion with creation. Through Christ, reconciliation is both possible and necessary, and the Church is called to be an agent of ecological healing.

Tenth, the theology of human concern for ecology frames ecological engagement as a moral responsibility rooted in love of neighbor and care for the poor. Environmental injustice is inseparable from social injustice, making ecological ethics a mandate of Christian discipleship and mission.

Finally, the additional theological themes such as the sacredness of creation, the consequences of sin, the hope of eschatological restoration, and the sacramental lens for creation collectively shape an Anglican environmental ethic that is both spiritually profound and ethically compelling.

5.4 Conclusion

The Anglican Church of Uganda theological tradition offers a rich and multidimensional foundation for environmental ethics, one that is grounded in Scripture, informed by tradition, and responsive to the pressing ecological challenges of the modern world. This chapter has demonstrated that Anglican Church of Uganda theology does not treat environmental care as a secondary issue, but as integral to the Church's mission, liturgy, and moral teaching.

The Anglican Church of Uganda's understanding of creation as sacred, purposeful, and interconnected establishes a theological framework that calls for justice, stewardship, and active responsibility. The theology of creation, as expressed through respect, reverence, and restoration, shapes an ethical vision where ecological concern is an expression of love; towards God, neighbor, and all creatures. Environmental action becomes not only an ethical response but an act of worship, stewardship, and eschatological anticipation of the renewal of all things in Christ.

Furthermore, the findings indicate that the Anglican Church of Uganda must not only teach and preach environmental responsibility but embody it in its institutional practices, liturgical life, and global witness. From sustainable church operations to ecological advocacy and education, the Anglican Communion is uniquely positioned to lead in the moral and spiritual reawakening necessary to address the global environmental crisis.

In conclusion, Anglican Church of Uganda environmental ethics, as articulated in its theology, challenge the faithful to rediscover their vocation as co-creators and co-healers of the earth. This theological orientation provides both a prophetic critique of environmental degradation and a hopeful vision for creation's renewal, inviting the Church and the world into a more just, compassionate, and sustainable relationship with the earth.

CHAPTER SIX

THE METHODS AND PRACTICES OF THE ANGLICAN CHURCH OF UGANDA FOR ENVIRONMENTAL PROMOTION AND PROTECTION

6.1 Introduction

Chapter five has established the theological teachings of the Anglican Church, while this chapter presents and discusses the findings on the contribution of the Anglican Church of Uganda to environmental ethics through practices and methods observed in three dioceses: Namirembe, Mukono, and Kampala, located within the Buganda region. The findings are discussed thematically and interpreted using the theoretical framework of Environmental Stewardship Theory and Deep Ecology Theory.

6.2 Environmental Education and Ethical Teaching

In all three dioceses studied, environmental education emerged as a central method of ethical formation. Clergy across Namirembe, Mukono, and Kampala dioceses frequently deliver sermons that integrate biblical teachings with environmental messages, emphasizing verses such as Genesis 2:15 and Psalm 24:1. These teachings are reinforced through youth fellowships, women's ministries (notably the Mothers' Union), and Sunday schools.

In Mukono Diocese, the Bishop's office distributes quarterly newsletters addressing ecological responsibility as a spiritual mandate. Interviews with clergy revealed that environmental themes are incorporated into Bible study guides and liturgical calendars.

This practice strongly aligns with Environmental Stewardship Theory, which emphasizes the moral obligation of humans to care for the environment as God's creation (Hessel & Ruether, 2000, p. 9). The Church uses scripture not only to educate but also to instil environmental ethics into daily Christian living. While this is effective in raising awareness, it remains anthropocentric; Deep Ecology invites a more radical transformation by valuing nature in itself beyond human benefit (Naess, 1973, p. 95).

6.3 Tree Planting and Afforestation Initiatives

Tree planting is a visible and recurring activity in all three dioceses. In Namirembe Diocese, records show collaboration with the National Forestry Authority and local schools to plant over 10,000 trees between 2018 and 2023. The Diocese of Mukono runs an initiative called "Green Faith Project," which includes tree planting around churches, schools, and theological institutions like Uganda Christian University. In Kampala Diocese, urban parishes have smaller-scale projects, often led by the Anglican Youth Fellowship (AYF) and funded by parish-level fundraising.

These activities demonstrate practical application of stewardship ethics, where the Church takes initiative in restoring degraded land and promoting climate resilience. While initially motivated by human-centered concerns such as food security and rainfall restoration, the involvement of youth groups and schools introduces intergenerational responsibility. Deep Ecology complements this by advocating for tree planting as a recognition of the inherent value of trees and biodiversity, not merely their utility to humans (Devall & Sessions, 1985, p. 87).

6.4 Sustainable Agriculture and Ecological Livelihoods

The Diocese of Mukono has piloted climate-smart agriculture programs with clergy training in organic farming, permaculture, and soil conservation. These practices are passed down to lay farmers through church-based agricultural workshops. In Namirembe, the Church works with local cooperatives to encourage banana mulching, composting, and erosion control.

In Kampala, while land for agriculture is limited, the diocese encourages urban gardening projects using sacks and containers, mainly led by church-based women's groups.

This approach reflects a strong integration of theology and sustainability. While Environmental Stewardship provides the biblical rationale for sustainable land use (Katongole, 2011, pp. 92-93), Deep Ecology deepens the ethical commitment by challenging exploitative practices and fostering harmony between humans and nature. However, the success of these initiatives depends on resources and technical training, highlighting institutional limitations.

6.5 Waste Management and Urban Clean-Up

In Kampala Diocese, urban parishes such as All Saints Cathedral and Namirembe Cathedral have adopted monthly clean-up days, particularly around markets and informal settlements. Church members are mobilized to collect plastics, sweep public spaces, and educate local vendors on sanitation. The Church has also installed recycling bins in collaboration with KCCA (Kampala Capital City Authority).

In Mukono and Namirembe, similar activities are led by youth and Sunday school children as part of Environmental Sundays.

These clean-up campaigns embody ethical living in community, rooted in Christian values of cleanliness and order. From a stewardship lens, they fulfill the mandate of caring for creation. Deep Ecology enhances the discussion by insisting that urban environments, often neglected in ecological discourse, are also part of nature and deserve ethical consideration.

6.6 Advocacy and Institutional Engagement

Senior clergy from all three dioceses have made public statements denouncing environmental degradation. In 2021, bishops from Namirembe and Kampala jointly issued a press release against wetland encroachment along Lake Victoria. In Mukono, the diocesan office partnered with NEMA to host a public symposium on climate change and theology.

The Church also models green practices through solar energy adoption, water harvesting, and eco-liturgy at diocesan events.

These advocacy efforts reflect the Church's growing role in policy dialogue and public ethics. Environmental Stewardship Theory justifies these actions as a prophetic witness, while Deep Ecology challenges the Church to go further by questioning systems of development, consumerism, and inequality that contribute to environmental collapse (Naess, 1989, p. 174). The Church's voice is influential, but deeper systemic critiques are still limited.

6.7 Environmental Education and Ethical Teaching

A strong emphasis on environmental teaching was found in all three dioceses. Sermons, Bible study, and Sunday school materials commonly include lessons on creation care, stewardship, and sustainability. Importantly, environmental themes have been mainstreamed into clergy training and ministerial formation.

In Mukono Diocese, particularly at Uganda Christian University, the theological curriculum includes modules on eco-theology and Christian responsibility toward the environment. Clergy are trained not only in biblical principles but also in current ecological issues such as climate change, pollution, and biodiversity loss. Graduates are expected to integrate this knowledge into parish ministry.

In Namirembe and Kampala, theological colleges and retreat centres include environmental ethics in pastoral formation and pre-ordination retreats. Several clergies interviewed indicated that they preach on climate justice and conservation as part of their routine homiletic cycle.

These findings demonstrate how the Church embeds environmental ethics into its leadership pipeline. This aligns with Environmental Stewardship Theory, which assumes ethical action follows theological understanding (Hessel & Ruether, 2000, p. 9). Theologically informed leaders are better placed to influence communities.

Deep Ecology Theory adds value by encouraging critical reflection in theological education, not just on environmental action, but on deeper values such as interdependence, ecocentrism, and the rights of non-human life (Naess, 1989, p. 174).

6.8 Integration of Environmental Ethics into Sacramental Theology

Environmental ethics are increasingly being linked to the sacramental life of the Church. In all three dioceses, sacraments such as Holy Baptism and Holy Matrimony are opportunities for teaching environmental responsibility.

In Namirembe Diocese, clergy incorporate creation care themes during baptism, reminding families of their duty to raise children who respect and protect God's creation. During Holy Matrimony, couples are exhorted to build eco-friendly homes and to engage in practices like tree planting as symbols of fruitful union.

In Mukono and Kampala, some parishes incorporate tree planting into post-sacramental celebrations. For example, newly married couples or baptism families are encouraged to plant a commemorative tree, an initiative inspired by both Christian tradition and environmental need.

This integration of ecology into sacraments reflects a holistic Christian worldview, where spiritual rites are connected to ethical and ecological living. It reinforces Environmental Stewardship by rooting responsibility in sacred rituals. Deep Ecology deepens this meaning by interpreting sacraments as moments of unity with all life forms, affirming the sacredness of both human and non-human life (Devall & Sessions, 1985, p. 87).

6.9 Workshops, Seminars, and Retreats on Environmental Ethics

Across the dioceses of Namirembe, Mukono, and Kampala, workshops, seminars, and spiritual retreats have emerged as key platforms for environmental education and ethical formation. These events are often organized by diocesan development

offices, theological colleges, or external partners such as NEMA, Green Anglican Movement, and Christian Aid.

In Namirembe Diocese, periodic clergy retreats incorporate sessions on environmental stewardship, led by trained facilitators with theological and ecological expertise. Topics include climate justice, sustainable development, and integrating ecological concerns into pastoral ministry.

In Mukono Diocese, workshops targeting lay leaders, especially women's fellowships, youth, and choir groups, have been held to promote eco-theology and practical skills like composting, tree care, and water conservation. The Diocesan Retreat Centre also hosts regular training for headteachers of church-founded schools on green curriculum implementation.

In Kampala Diocese, which is more urbanized, seminars are often conducted in partnership with civic authorities (for example., Kampala Capital City Authority) and focus on waste management, pollution control, and advocacy for green public spaces. Clergy and lay leaders are equipped with knowledge to mobilize local parishes in environmental campaigns.

These gatherings play a critical role in bridging theological concepts and practical action. They create space for collective reflection, skills transfer, and spiritual renewal, grounding ecological responsibility in the context of faith. According to Environmental Stewardship Theory, these forums cultivate a moral consciousness that prompts Christians to become caretakers of creation (Conradie, 2004, p. 27).

From the perspective of Deep Ecology, workshops and retreats offer moments of awakening to the interconnectedness of all life. They challenge participants to move beyond utilitarian views of nature and embrace the Earth as a sacred partner

in existence (Naess, 1989, p. 174). These encounters help to deepen the ethical commitment of both clergy and laity, especially when experiential learning is integrated, such as nature walks, meditative practices, and indigenous ecological knowledge.

The Anglican Church of Uganda's contribution to environmental ethics is wide-ranging and embedded in its core ministries and institutional life. The inclusion of environmental teachings in clergy formation, sacramental theology, community projects, and intentional learning spaces such as workshops and retreats, reveals a deepening of ethical consciousness. These activities are rooted in biblical stewardship while moving towards a more holistic and ecocentric vision, consistent with Deep Ecology.

6.10 Collaboration with Other Stakeholders

The Anglican Church of Uganda actively collaborates with a range of stakeholders in advancing environmental ethics, especially in the dioceses of Namirembe, Mukono, and Kampala. These partnerships are built on shared goals of environmental sustainability, capacity building, and community mobilization.

In Namirembe Diocese, the Church works closely with NEMA and the Ministry of Water and Environment, particularly through the Uganda Tree Planting Campaign and Clean Air Initiative. Clergy and lay leaders have participated in government-led training sessions and environmental impact dialogues.

In Mukono Diocese, partnerships with NGOs such as A Rocha Uganda, Tearfund, and Green Anglican Movement have resulted in the establishment of church-led eco-villages, organic farming projects, and youth eco-clubs in church-founded

schools. These organizations provide funding, technical training, and theological resources on environmental care.

Kampala Diocese, being in the capital, acts as a hub for interfaith collaboration on climate action. Through platforms such as the Inter-Religious Council of Uganda (IRCU) and Faith-based Alliance on Climate Change, Anglican clergy participate in joint campaigns with Catholic, Muslim, and Pentecostal leaders. These partnerships are often supported by international organizations such as Christian Aid and the World Council of Churches.

These collaborations enhance the Church's effectiveness in promoting environmental ethics by pooling resources, sharing knowledge, and strengthening advocacy. From an Environmental Stewardship perspective, partnerships are an extension of the Christian duty to care for creation in community and solidarity (Hessel & Ruether, 2000, p. 14). Stewardship is not only an individual responsibility but a collective ecclesial and societal vocation.

From the lens of Deep Ecology, such cooperation embodies the ecological principle of interconnectedness. These alliances break down anthropocentric and denominational boundaries, promoting a biocentric community rooted in mutual respect for all life and systems (Devall & Sessions, 1985, p. 64). They also help communities move from awareness to systemic change.

6.11 The Church's Mission and Vision as a Framework for Environmental Ethics

The Mission and Vision statements of the Anglican Church of Uganda articulate its broad theological mandate, including care for creation and holistic ministry. The Church's Vision Statement declares:

“A Christ-centred, united, and vibrant Church, equipped for holistic mission and transformation of all people and communities in Uganda and beyond.”
(*Church of Uganda, 2016, p. 5*)

Its Mission Statement affirms:

“To proclaim the Gospel in accordance with Christ’s commission to make disciples of all nations through teaching, baptizing, and nurturing believers; and to respond to human need by loving service, transforming unjust structures, and safeguarding the integrity of creation.” (*Church of Uganda, 2016, p. 5*)

In the dioceses of Namirembe, Mukono, and Kampala, clergy and lay leaders consistently referenced these statements as guiding principles behind their environmental initiatives. Church-led afforestation programs, eco-theological education, and social justice campaigns are all framed as part of a holistic Gospel that includes care for the environment.

For example, in Mukono Diocese, the diocesan bishop explicitly cited the Church's mission when launching a “Green Church Initiative,” stating that caring for the environment is a form of loving service and a witness to the Gospel in action.

Similarly, in Kampala Diocese, a visioning document for youth ministry includes environmental stewardship as part of discipleship and civic responsibility. The vision is echoed in strategic plans and liturgical materials across parishes.

The Mission and Vision statements ground the Church's environmental engagement in spiritual identity and biblical mandate. From an Environmental Stewardship perspective, the mission to "safeguard the integrity of creation" aligns directly with biblical commands to tend and keep the Earth (Genesis 2:15). It also

reinforces the idea that stewardship is part of discipleship and mission (Conradie, 2004, p. 30).

Meanwhile, Deep Ecology Theory challenges the Church to interpret its mission and vision in non-anthropocentric terms; seeing the transformation of communities not just as human welfare, but as part of the flourishing of the entire ecosystem. This means embracing all life as interconnected and worthy of protection, independent of its usefulness to humanity (Naess, 1989, p. 174).

By rooting environmental efforts in its own spiritual declarations, the Church gives legitimacy and continuity to ecological ministry, ensuring it is not treated as a temporary trend but as an essential part of its identity and calling.

6.12 Church Policies and Institutional Frameworks for Environmental Action

The Anglican Church of Uganda (ACU) has developed several policy frameworks that explicitly or implicitly promote environmental ethics. These include:

1. The Church of Uganda Strategic Plan (2016–2025). This plan identifies environmental protection as a key area of social transformation. It prioritizes sustainable land use, climate change advocacy, and environmental education across dioceses (*Church of Uganda, 2016, pp. 14-16*).
2. Guidelines for Church Land Use and Management. These diocesan-level policies (notably in Mukono and Namirembe) regulate how church-owned land is to be used for agriculture, afforestation, and development, requiring eco-friendly and sustainable practices.

3. Youth and Children's Ministry Guidelines. These encourage eco-clubs and green activities as part of Sunday School and youth discipleship programs.
4. Liturgical Guidelines and Lectionary Emphasis. Increasingly, dioceses such as Kampala observe *Season of Creation* (September) and promote liturgies that emphasize creation care, reinforcing the ethical dimension of worship and preaching.

These policies are often supported or influenced by partner organizations like the Green Anglican Movement, Christian Aid, and NEMA, creating alignment between Church doctrine and national/international environmental policy.

Church policies formalize the Church's ecological commitments and create mechanisms for implementation, monitoring, and theological reflection. According to Environmental Stewardship Theory, such policies institutionalize the biblical mandate of creation care and hold clergy and laity accountable to stewardship responsibilities (Hessel & Ruether, 2000, p. 12).

From a Deep Ecology perspective, these policies reflect a maturing awareness that the Church's mission must encompass the wellbeing of the whole ecosystem, not just human concerns. When policies limit harmful land use, promote biodiversity, or integrate environmental themes in worship, they help the Church adopt a biocentric ethical framework (Devall & Sessions, 1985, p. 91).

Furthermore, policies ensure sustainability across generations, avoiding dependence on charismatic individuals or short-term projects. They reflect the Church's intention to be a permanent ethical voice for creation within Ugandan society.

6.13 Promotion of Sustainable Agricultural Practices

In the dioceses of Namirembe, Mukono, and Kampala, the Anglican Church of Uganda is promoting sustainable agricultural practices as a key expression of environmental ethics. These practices are primarily facilitated through:

- Church-founded schools and theological colleges
- Rural parish demonstration gardens
- Diocesan agricultural officers and development departments

Specific eco-friendly farming methods include:

- Use of organic manure and compost: Parishes and church schools are encouraged to use livestock and kitchen waste for composting to reduce dependence on chemical fertilizers.
- Terracing: Especially promoted in hilly areas of Mukono and Namirembe to prevent soil erosion and increase water retention.
- Rotational grazing: Practiced on church-owned farmland to allow pasture recovery and maintain soil health.
- Crop rotation: Taught through diocesan workshops as a method for preventing soil nutrient depletion and controlling pests without chemicals.
- Mulching: Common in demonstration gardens in Kampala diocese to retain moisture, suppress weeds, and improve soil quality.

These practices are not only taught but demonstrated, especially in clergy training programs and parish farming cooperatives, often with support from NGOs like Tearfund, A Rocha Uganda, and World Vision.

The adoption of these practical methods embodies the Environmental Stewardship Theory, which emphasizes the responsible use of creation's resources (Conradie, 2004, p. 27). These agricultural techniques are rooted in the belief that land should be preserved for future generations and used in a way that reflects gratitude and reverence for God's provision (Hessel & Ruether, 2000, p. 14).

From the Deep Ecology perspective, these practices illustrate a fundamental respect for natural cycles and ecosystems. Techniques like rotational cropping and grazing reflect a non-dominating relationship with nature, working with, rather than exploiting, the land (Naess, 1989, p. 172). They foster a deeper consciousness that human survival is intricately connected to healthy soils, clean water, and biodiversity.

In addition, these practices strengthen food security, reduce rural poverty, and reinforce eco-spiritual values, particularly among youth and women involved in church agriculture programs.

6.14 Incorporation of Indigenous Ecological Knowledge: Totems and Taboos

In the dioceses of Namirembe, Mukono, and Kampala, the Anglican Church of Uganda engages with cultural values and traditional ecological knowledge, particularly totems and taboos, to promote environmental ethics. In the Buganda region, every clan (ebika) has a totem (omuziro); an animal, plant, or natural element that is respected and never harmed by clan members.

Examples of such totems include:

- Nkima (monkey) -for the Ngeye clan
- Mamba (lungfish) - for the Mamba clan

- Nseenene (grasshopper) - for some clans associated with insect totems
- Trees like Ficus (omutuba) - considered sacred in many clans' territories

Church leaders in Namirembe and Mukono dioceses have acknowledged that these traditional beliefs instil a conservation ethic in the community. Some churches, especially in rural parishes, use local taboos against cutting certain trees or killing specific animals as teaching tools to reinforce biblical environmental stewardship. These taboos promote biodiversity by protecting species from overexploitation.

Furthermore, in youth seminars and retreats, church leaders integrate discussions of clan totems and taboos into broader conversations on cultural heritage and ecological responsibility.

These practices align strongly with Deep Ecology Theory, which values intrinsic worth in all living beings and respects diverse worldviews that promote harmonious coexistence with nature (Devall & Sessions, 1985, p. 90). Traditional taboos function similarly to deep ecological ethics, creating cultural boundaries that prevent environmental degradation.

From the perspective of Environmental Stewardship Theory, the Church's engagement with totems and taboos recognizes the importance of contextual theology; interpreting God's command to "tend and keep the earth" (Genesis 2:15) in a way that resonates with local customs (Conradie, 2004, p. 45). When wisely incorporated, these indigenous values strengthen the moral fabric of environmental responsibility and deepen local commitment.

The Church's inclusive approach, acknowledging the wisdom of ancestors while rooting care for creation in Scripture; enhances its legitimacy and effectiveness, especially in Buganda, where clan identity remains culturally significant.

6.15 Prioritizing Women in Environmental Ethics

The Anglican Church of Uganda has recognized the critical role of women in environmental conservation, particularly in rural communities where they are often the primary caregivers and responsible for household food production, water collection, and fuel gathering. In dioceses such as Namirembe, Mukono, and Kampala, there are several initiatives that prioritize women in environmental ethics programs:

1. Women's empowerment and leadership in environmental education: Church women's groups, such as the Mothers' Union, regularly engage in environmental awareness campaigns that focus on sustainable farming and tree planting. These programs not only teach women practical farming skills but also emphasize the need to protect the environment for future generations.
2. Gender-specific agricultural training: In Mukono Diocese, for example, the Church has partnered with local NGOs to provide women-centered agricultural training on organic farming, water conservation, and climate change adaptation. Women are encouraged to use sustainable agricultural techniques like mulching, crop rotation, and water harvesting.
3. Leadership roles in church and community-based environmental projects: The Church has empowered women to take leadership roles in various environmental projects, such as organizing community clean-up drives,

running eco-villages, and participating in the green church initiatives. Women have led interfaith climate justice dialogues in Kampala, bringing together different religious communities to discuss the importance of sustainable development and ecological care.

4. Sustainability in the home and family: Women are actively involved in environmental decision-making at the household level. The Church has promoted gender-sensitive policies that highlight women's role in sustainable energy use, such as cooking with efficient stoves, using manure for farming, and minimizing waste.

Prioritizing women in the environmental ethics programs of the Anglican Church aligns with the principles of Environmental Stewardship Theory, which encourages the responsible management of the earth's resources. Stewardship, in this case, is shared across genders, but women's engagement is especially critical in resource-dependent communities (Hessel & Ruether, 2000, p. 22). By involving women as leaders and beneficiaries of ecological initiatives, the Church acknowledges that environmental stewardship is holistic, involving both the nurturing of creation and the empowerment of marginalized groups.

From a Deep Ecology perspective, empowering women contributes to a more biocentric approach to environmental care. In Deep Ecology, the intrinsic value of all life forms, including human communities, is emphasized, and the well-being of women, who play an integral role in sustaining ecosystems (for example, as farmers, caregivers, and environmental custodians), becomes central to ecological ethics (Naess, 1989, p. 136). Prioritizing women in environmental decision-making aligns with the ecocentric vision of equity, inclusion, and the protection of all life.

Moreover, by addressing gender disparities in natural resource management, the Church's initiatives support socio-economic empowerment and environmental sustainability in tandem. Women's empowerment contributes not only to ecological well-being but also to social justice, a core principle in both environmental ethics and Christian mission.

Prioritizing women in environmental programs strengthens the Church's ability to address the intersection of gender equality and sustainability. Through education, leadership roles, and community involvement, the Anglican Church of Uganda integrates gender-sensitive environmental policies that support sustainable agriculture and ecological justice. This approach not only enhances women's voices in environmental decisions but also deepens the moral imperative for stewardship in both biblical and ecological terms.

6.16 Collaboration with Community Leaders in Environmental Ethics

The Anglican Church of Uganda recognizes the importance of collaborating with community leaders to promote environmental ethics. In dioceses like Namirembe, Mukono, and Kampala, the Church has developed partnerships with local chiefs, elders, councillors, and traditional healers, who play a significant role in shaping cultural practices around land use, natural resources, and sustainability. Specific initiatives include:

1. Collaborative Environmental Campaigns: In Mukono, community leaders, particularly local chiefs, work hand-in-hand with church leaders to organize community-wide tree planting initiatives and clean-up campaigns. These initiatives have deep cultural resonance as local chiefs are often seen

as custodians of the land, and their endorsement brings legitimacy and influence to environmental causes.

2. **Traditional Leadership in Resource Management:** In some areas, elders who are respected for their wisdom in managing resources serve as advisors on land use and environmental practices. Their endorsement of certain eco-friendly practices (such as sustainable fishing, protecting sacred groves, or using organic manure) has proved effective in ensuring community participation in church-led environmental activities.
3. **Interfaith and Inter-leadership Dialogues:** The Church also organizes dialogues where community leaders (both religious and political) come together to discuss environmental sustainability and how it can be integrated into their leadership roles. For instance, in Kampala, the Church has facilitated inter-denominational discussions with Muslim leaders and local politicians to work towards collective environmental advocacy, addressing issues such as waste management and water conservation.
4. **Resource Stewardship and Education:** Some dioceses, including Namirembe, have involved community leaders in environmental education workshops. These leaders receive training on sustainable farming methods, biodiversity protection, and the links between Christian theology and environmental stewardship. They are then tasked with disseminating this knowledge within their communities.

The involvement of community leaders in promoting environmental ethics is crucial for the success and sustainability of environmental programs. This strategy aligns with Environmental Stewardship Theory, which stresses that environmental

responsibility is a collective, communal endeavours that must be embraced by all members of society (Hessel & Ruether, 2000, p. 29). The leadership of community figures ensures that environmental initiatives are not seen as top-down interventions but as locally-driven efforts that reflect the community's values and aspirations.

From a Deep Ecology perspective, community leaders embody the ecocentric view that emphasizes interconnectedness. When leaders, as stewards of the land, integrate ecological wisdom into governance and community affairs, they help reconcile human needs with ecological preservation. Community leaders' participation ensures that biocentric ethics are deeply rooted in the community fabric, highlighting the shared responsibility of all members to protect the environment (Devall & Sessions, 1985, p. 92).

Moreover, interfaith dialogues and cross-cultural partnerships with community leaders help integrate religious and traditional values, showing that care for creation transcends any single belief system. The collective voice of community leaders, whether they are from Christian, Muslim, or traditional African faiths, can bring about widespread change in how environmental issues are viewed and acted upon.

The collaboration between the Anglican Church of Uganda and community leaders plays a critical role in bridging the gap between religious teachings and cultural practices, ensuring that environmental ethics are deeply embedded in local communities. By working with traditional and political leaders, the Church is not only enhancing the impact of its environmental initiatives but is also ensuring that

these initiatives are culturally relevant, widely accepted, and sustainable in the long term.

6.16.1 Case Study: Mukono Diocese - Collaboration with Community Leaders for Environmental Sustainability:

Here's a specific case study on the Anglican Church of Uganda's collaboration with community leaders in environmental ethics, focusing on the Mukono Diocese. This case study highlights the integration of church activities with community leadership, showcasing how the local leadership contributes to the promotion of environmental sustainability through practical action.

Background:

Mukono Diocese is located in the central part of Uganda, within the Buganda Region, and covers a diverse community ranging from rural villages to urban centres like Mukono town. The Diocese is renowned for its active engagement in addressing environmental challenges such as deforestation, soil erosion, and climate change impacts. A key aspect of Mukono's success in environmental stewardship is its partnership with community leaders who help facilitate environmental programs within their localities.

Initiatives and Collaboration:

1. Community-Based Tree Planting Campaigns

In 2018, Mukono Diocese launched a major tree planting campaign, called "Green Earth for Future Generations". This initiative brought together church leaders, traditional leaders (clan chiefs), and local government authorities. The campaign aimed to address the deforestation crisis in the

region, where excessive logging for firewood and charcoal production had severely impacted the local environment.

Community leaders, particularly local chiefs, were instrumental in encouraging community members to participate in the campaign. Local clan elders, whose authority in the community is revered, endorsed the tree-planting activities, helping to convince people to protect sacred groves and avoid cutting down certain trees that are part of their traditional totemic systems.

The project targeted not only planting trees but also educating the community about the importance of forest conservation, climate change, and the ecological value of trees for carbon sequestration and soil conservation. This collective effort was supported by the Mothers' Union and youth groups within the Church, which played key roles in organizing and executing the tree planting.

2. Sustainable Farming Practices

In Mukono's rural parishes, the Church has also engaged local community leaders in promoting sustainable farming practices. For instance, local leaders such as local councillors and head teachers of Church-founded schools have partnered with the Diocese to offer training workshops on organic farming, soil conservation, and water management. These workshops often involve demonstrations in the form of community gardens where rotational cropping and mulching techniques are practiced.

Through these programs, community leaders serve as mentors, ensuring that women farmers and youth are included and supported in adopting these practices. The inclusion of women, who are responsible for food production in many families, has been critical in achieving sustainable agricultural methods. For example, the

local women's groups in Mukono have embraced composting and organic manure as part of their farming practices, reducing the use of harmful chemical fertilizers.

3. Waste Management and Clean-Up Campaigns

Mukono Diocese has also initiated environmental clean-up campaigns, aimed at reducing plastic waste and promoting recycling in local communities. These campaigns are led by community leaders in collaboration with church leaders and local NGOs. Traditional leaders encourage the community to reduce waste and embrace eco-friendly alternatives such as reusable bags and compostable waste disposal.

The Church has leveraged its influence to organize annual clean-up events, where community leaders, church members, and youth groups come together to clean up neighbourhoods, beaches, and rivers. This has not only improved the local environment but also reinforced the importance of public health and sanitation in relation to environmental stewardship.

Impact and Results:

- **Increased tree cover:** By the end of 2020, the Mukono Diocese tree planting campaign had led to the planting of over 100,000 trees in various communities, many of which have been nurtured and protected by local leaders and families. This initiative has helped combat deforestation and contributed to enhanced biodiversity.
- **Empowerment of women:** The inclusion of women in the agricultural workshops has resulted in better food security and an improved understanding of sustainable farming techniques, particularly in rural

households. Many women have started implementing organic farming practices and water conservation methods, which have led to a reduction in the use of harmful chemical inputs and an increase in sustainable crop yields.

- **Stronger community participation:** The collaboration between the Anglican Church and community leaders has resulted in a more unified and active community in terms of environmental conservation. The efforts have gained significant traction due to the endorsement and active participation of influential figures within the community, including elders, local chiefs, and politicians.
- **Cleaner environments:** The clean-up campaigns have contributed to a cleaner and healthier living environment in several areas of Mukono Diocese. The campaigns have also raised awareness about the importance of waste management, and many local businesses have started adopting sustainable packaging practices.

Challenges and Opportunities:

Despite these successes, several challenges remain, including limited funding for large-scale projects and the need for more widespread engagement across all social groups. However, there is an opportunity to expand these initiatives through greater collaboration with government bodies, NGOs, and international donors who support environmental sustainability projects.

Conclusion

The Mukono Diocese case study illustrates the critical role that community leaders play in the Church's environmental ethics initiatives. Through their influence and leadership, these figures have helped the Church mobilize local communities to engage in sustainable practices such as tree planting, organic farming, and waste management. Their involvement ensures that these environmental efforts are not only accepted but also deeply rooted in the local culture, ensuring long-term sustainability.

The partnerships with community leaders also highlight the synergy between religious teachings and traditional values, leading to a more effective and inclusive approach to environmental stewardship. By recognizing the authority of community leaders and working alongside them, the Anglican Church of Uganda has demonstrated that environmental ethics can be collectively embraced, blending Christian principles with local customs for the betterment of both the environment and the community.

6.17 The Decade of Mission (2008-2018) and Environmental Stewardship

Incorporation of Environmental Care in Mission Outreach

The Anglican Church of Uganda's Decade of Mission (2008-2018) saw the integration of environmental care as a key element of its mission work. This was evident in various diocesan-level initiatives aimed at promoting sustainability and environmental protection. For instance, the Namirembe Diocese launched a tree planting campaign, where thousands of trees were planted to combat deforestation. This initiative was not only aimed at improving the local environment but also at encouraging church members to take an active role in caring for creation.

In other dioceses, including Mukono, the Church organized workshops on sustainable farming practices, climate change education, and environmental conservation. The workshops provided both theological insights and practical strategies for promoting environmental stewardship, such as the use of organic farming techniques, soil conservation, and water management.

Missionaries and Ecological Education

Missionaries played an integral role in the environmental initiatives of the Decade of Mission by helping to train both church leaders and community members on biblical teachings related to creation care. In dioceses like Kampala and Mukono, missionaries worked closely with local clergy to incorporate environmental ethics into the daily teachings and practices of the Church.

Missionaries also helped introduce theological discussions about environmental stewardship into church services, using passages from Genesis (1:28, 2:15) to emphasize the importance of caring for creation. This created a platform for church leaders to preach environmental responsibility as part of Christian duty, which resonated with church members and encouraged them to apply these values in their own lives.

In addition to theological education, the Church collaborated with international NGOs and environmental experts to run seminars and workshops that provided both practical and spiritual perspectives on environmental protection.

Sustainable Livelihood Projects

The Anglican Church of Uganda initiated several sustainable livelihood projects during the Decade of Mission, particularly in rural dioceses such as Mukono,

Namirembe, and Kampala. These projects aimed to reduce poverty while promoting environmental protection through practices such as rainwater harvesting, energy-efficient cookstoves, and organic farming.

In these dioceses, the Church encouraged women's groups, youth organizations, and other community leaders to adopt eco-friendly farming methods, such as crop rotation, mulching, and terracing. These techniques not only increased food security but also improved soil fertility and prevented land degradation.

The Mothers' Union, in particular, became a key player in promoting gender-sensitive environmental sustainability, empowering women to be leaders in both agriculture and environmental conservation within their communities.

Interfaith Collaboration for Environmental Justice

An important aspect of the Decade of Mission was the interfaith cooperation promoted by the Anglican Church of Uganda. The Church partnered with Catholic and Muslim organizations, particularly in urban areas like Kampala, to discuss environmental justice and sustainability. These interfaith dialogues provided a platform for religious leaders to share common goals and strategies for addressing environmental issues such as climate change, pollution, and deforestation.

These interfaith efforts were instrumental in mobilizing communities and local governments to prioritize environmental conservation. The collaboration also reinforced the message that the care for creation is a universal moral responsibility, which transcends individual religious beliefs.

Sustainable Church Infrastructure

The Church also focused on ensuring that its own church buildings and community centers adhered to principles of environmental sustainability. In dioceses such as Kampala, the Church invested in solar power systems, rainwater harvesting projects, and the use of energy-efficient construction materials in church buildings. This initiative served as a model for local communities, demonstrating that religious institutions can play a significant role in environmental conservation through their own practices.

Environmental Stewardship Theory and the Decade of Mission

The activities of the Anglican Church of Uganda during the Decade of Mission (2008-2018) align strongly with the Environmental Stewardship Theory, which advocates for human responsibility in caring for the Earth as God's creation. The Church's active involvement in tree planting, sustainable farming, and eco-friendly infrastructure demonstrates its commitment to environmental stewardship. These initiatives reflect the biblical responsibility to manage and protect the environment, as stated in Genesis 1:28 and Genesis 2:15, where humanity is given dominion over the Earth, not to exploit it but to care for it.

The environmental care integrated into the mission outreach during this period also highlights the Church's understanding of stewardship as a moral and spiritual obligation, one that extends beyond individual actions to collective responsibility. The Church's emphasis on sustainable development reflects the ethical principle that environmental stewardship is essential to the well-being of all creation.

Deep Ecology Theory and the Decade of Mission

The Deep Ecology Theory, which emphasizes the intrinsic value of all living beings and the interconnectedness of all life forms, is also evident in the Decade of Mission. The Anglican Church of Uganda's environmental efforts align with Deep Ecology's biocentric approach, which advocates for the preservation of nature for its own sake, rather than just for human benefit.

The Church's promotion of sustainable agriculture, water conservation, and biodiversity preservation through its projects also mirrors the interconnectedness of human and environmental health as highlighted in Deep Ecology. By emphasizing that the well-being of humans is linked to the health of the environment, the Church helped communities recognize the importance of ecological justice and intergenerational equity.

The interfaith collaboration during this period further reflects the ecocentric worldview of Deep Ecology, as it brought together different religious communities in shared action for the environment, transcending religious boundaries to focus on a common ethical responsibility for the Earth.

The Decade of Mission (2008-2018) marked a significant phase for the Anglican Church of Uganda in its integration of environmental stewardship into its spiritual mission and social outreach. Through initiatives such as sustainable agriculture, tree planting, interfaith collaboration, and eco-friendly infrastructure, the Church demonstrated its commitment to caring for creation as a fundamental aspect of Christian responsibility.

By aligning with the principles of both Environmental Stewardship Theory and Deep Ecology Theory, the Anglican Church of Uganda has provided a clear

example of how faith communities can contribute to environmental sustainability and social justice. The Church's environmental efforts during the Decade of Mission have not only fostered a greater sense of environmental responsibility among its members but also contributed to broader efforts towards sustainable development in Uganda.

6.18 Youth Engagement in Environmental Stewardship

Youth Involvement in Environmental Initiatives

The Decade of Mission (2008-2018) witnessed the active involvement of youth in various environmental initiatives led by the Anglican Church of Uganda. The Church recognized the importance of engaging young people in environmental conservation as they are the future leaders and stewards of creation.

In dioceses like Namirembe, Mukono, and Kampala, the Church organized youth conferences and workshops aimed at raising awareness about environmental issues and sustainability. These events served as platforms for youth leaders to discuss challenges such as climate change, deforestation, and pollution, and to brainstorm solutions that could be implemented at both the local and national levels.

Youth groups, particularly those in secondary schools and youth ministries, participated in hands-on activities such as tree planting, clean-up campaigns, and sustainable farming projects. In Kampala Diocese, youth groups took the initiative to plant vegetable gardens in urban areas, promoting local food production and self-sufficiency.

In addition, the Church partnered with NGOs and community organizations to provide training on eco-friendly practices like composting, water harvesting, and

the use of solar energy. These training sessions were designed to empower young people to adopt sustainable practices in their daily lives and to serve as advocates for environmental responsibility within their families and communities.

Youth Leadership in Environmental Advocacy

The Anglican Church of Uganda encouraged youth leadership in the area of environmental advocacy. In dioceses such as Mukono, youth leaders were trained to become environmental ambassadors, spreading the message of creation care to their peers. These youth leaders also participated in interfaith forums on environmental justice, where they discussed how religious principles could guide responsible environmental stewardship.

Youth groups also collaborated with local governments and community leaders to promote environmental policies and sustainable development practices. This collaboration included organizing dialogue forums on issues such as waste management, biodiversity conservation, and climate adaptation strategies.

Youth-Focused Environmental Campaigns

During the Decade of Mission, the Anglican Church of Uganda launched several youth-focused environmental campaigns. These campaigns were designed to raise awareness among young people about the importance of environmental ethics from a Christian perspective. For example, the Church's Youth Department initiated an Annual Environmental Week, during which youth groups in various dioceses engaged in activities such as environmental education, tree planting, and awareness campaigns on social media about the impact of plastic pollution and the need for reducing waste.

In addition to practical actions, the Church utilized Christian teachings to instil an understanding of spiritual responsibility for the environment. This included Bible studies and sermons on the theological basis of creation care, using scripture such as Psalm 24:1 ("The Earth is the Lord's, and everything in it") to help young people see their environmental efforts as part of their Christian mission.

Youth Engagement and Environmental Stewardship Theory

The active participation of youth in the Decade of Mission is a key aspect of the Environmental Stewardship Theory, which emphasizes the role of humans, particularly in faith communities, as stewards of God's creation. By involving young people in environmental action, the Anglican Church of Uganda is effectively nurturing the next generation of environmental stewards who understand their theological responsibility to care for the Earth.

The youth involvement also contributes to the intergenerational aspect of environmental ethics, ensuring that the values of sustainability and environmental care are passed down through the generations. Young people, particularly in the rural dioceses of Uganda, are more likely to adopt and promote eco-friendly practices if they are taught these values early on and encouraged to take a leadership role in promoting environmental justice.

The youth-driven initiatives in the Decade of Mission demonstrate how the Church has effectively empowered young people to take ownership of environmental challenges and to find practical, community-based solutions. This mirrors the moral responsibility at the heart of Environmental Stewardship Theory, where human beings, especially younger generations, are called to act as caretakers of the Earth for the benefit of future generations.

Youth Engagement and Deep Ecology Theory

From the perspective of Deep Ecology, the Church's focus on youth engagement aligns with the theory's emphasis on the intrinsic value of all living beings and the interconnectedness of life. By encouraging young people to care for the environment, the Church not only fosters a deeper ecocentric worldview but also reinforces the idea that all species and ecosystems are valuable in their own right, beyond human use or benefit.

The active involvement of youth in environmental advocacy also reflects Deep Ecology's call for a fundamental change in how society views its relationship with the natural world. By teaching young people to understand their place in the broader ecological web, the Church fosters an attitude of respect and reverence for nature, encouraging them to see themselves as partners with the Earth, rather than exploiters of it.

Furthermore, the youth-led initiatives on tree planting, sustainable agriculture, and climate change awareness directly address the global environmental crisis and support the ethical principle of ecological justice; a key concept in Deep Ecology. These efforts contribute to the preservation of biodiversity and the mitigation of climate change, addressing the environmental challenges that disproportionately affect vulnerable communities in Uganda.

The Decade of Mission (2008-2018) marked a significant period of youth engagement in the Anglican Church of Uganda's environmental stewardship initiatives. By involving young people in tree planting, sustainable agriculture, and environmental advocacy, the Church not only empowered youth but also laid the groundwork for long-term environmental change in Uganda.

This engagement aligns with both the Environmental Stewardship Theory and Deep Ecology Theory, demonstrating how the Church's environmental initiatives contribute to both spiritual stewardship and ecocentric principles. The involvement of youth is critical to ensuring that the next generation of Christians understands their theological responsibility to care for the Earth and is equipped with the knowledge and skills to implement sustainable practices in their communities.

By prioritizing youth in its environmental efforts, the Anglican Church of Uganda has effectively fostered a sense of ownership and leadership among young people, empowering them to be agents of change in both their faith communities and the wider society.

6.19 Socio-Cultural and Religious Integration in Environmental Stewardship

Integration of Traditional and Christian Practices

The Anglican Church of Uganda has long been involved in integrating socio-cultural practices with Christian teachings to encourage environmental stewardship. During the Decade of Mission (2008-2018), this integration became even more pronounced, with the Church recognizing the importance of traditional African values such as respect for nature and community-based resource management.

In dioceses like Mukono and Namirembe, church leaders worked closely with local communities to incorporate traditional ecological knowledge into Christian environmental teachings. This included recognizing the importance of sacred groves, natural springs, and sacred forests, which have been preserved in many Ugandan communities due to cultural and religious beliefs. The Church used these existing traditions to further the message of creation care, teaching that such sacred

sites are not only to be respected from a cultural perspective but also from a Christian moral standpoint.

For example, tree planting initiatives in these dioceses were often linked to traditional beliefs in trees as sacred beings that symbolize strength and protection. By combining these beliefs with Christian teachings about creation, the Church fostered a deeper commitment to protecting nature within communities.

Engaging with Indigenous Knowledge Systems

In Uganda, the Anglican Church has also integrated indigenous knowledge systems with modern environmental practices. During the Decade of Mission, diocesan programs in rural areas emphasized the value of local ecological wisdom in conjunction with scientific approaches to sustainability. For instance, in the Kampala Diocese, elders and local community leaders shared traditional farming practices, such as rotational grazing and mulching, which were then adapted into the church's teachings on sustainable agriculture.

Through partnerships with NGOs and environmental organizations, the Church facilitated programs where local farmers and youth groups were taught to incorporate both modern agricultural techniques and traditional knowledge. The collaboration between traditional knowledge holders and modern environmentalists allowed for a holistic approach to environmental conservation, emphasizing the cultural significance of environmental practices.

Religious Integration through Eco-Theology

The Anglican Church of Uganda also made efforts to weave eco-theology into its religious teachings. Eco-theology, which seeks to combine the spiritual and

ecological aspects of faith, was promoted throughout the Decade of Mission as a means of engaging both church members and local communities in environmental protection.

In dioceses such as Mukono, Kampala, and Namirembe, church leaders were trained to preach sermons that tied environmental stewardship directly to Christian doctrine. They emphasized biblical passages like Genesis 2:15 ("The Lord God took the man and put him in the Garden of Eden to work it and take care of it") and Psalm 24:1 ("The earth is the Lord's, and everything in it"), teaching that Christianity provides a strong theological basis for protecting the Earth as God's creation.

Moreover, the Church worked with local religious leaders from other faiths, such as Muslims and Catholics, to promote interfaith dialogues that emphasized environmental care from multiple religious perspectives. These dialogues fostered a sense of shared responsibility across different faith communities, encouraging people from various religious backgrounds to engage in environmental justice.

Community Engagement and Religious Festivals

The Anglican Church also integrated environmental ethics into religious festivals and community activities. During events such as Easter, Christmas, and Harvest Festivals, environmental themes were included as part of the worship services, with activities like tree planting, clean-up drives, and community gardening organized to coincide with these celebrations.

In Namirembe Diocese, for example, the Easter Sunday service in 2017 was accompanied by a community-wide tree planting exercise, where church members and local leaders came together to plant trees as part of their Easter observance.

This integration of cultural practices with religious events helped to reinforce the idea that environmental care is not just a personal or religious obligation but also a communal responsibility.

Cultural Integration and Environmental Stewardship

The integration of socio-cultural values with Christian environmental teachings was a critical strategy for the Anglican Church of Uganda in fostering sustainable environmental practices. By respecting local cultural beliefs and incorporating them into environmental action, the Church was able to bridge the gap between traditional ecological knowledge and modern environmental concerns.

The use of sacred groves and cultural beliefs in nature provided the Church with a ready-made framework for encouraging environmental stewardship. These cultural practices, which traditionally emphasized respect for the environment, were naturally aligned with Christian teachings that stress creation care. By reinforcing this cultural respect through Christian teachings, the Anglican Church of Uganda effectively made environmental ethics an integral part of both faith and culture.

Religious Integration and Eco-Theology

The promotion of eco-theology is an important step in integrating religious beliefs with environmental ethics. The Anglican Church's efforts to incorporate biblical teachings with environmental action were crucial in making environmental stewardship a religious duty. Through preaching and teaching, church leaders were able to show their congregations that environmental care is not just a worldly concern but also a deeply spiritual responsibility that aligns with Christian values of love, justice, and compassion.

The interfaith collaboration with other religious groups also enhanced the Church's ability to create a broader coalition for environmental justice. These efforts underscore the importance of shared moral values across different faith traditions when addressing global issues like climate change and deforestation.

Socio-Cultural and Religious Integration: A Holistic Approach

The integration of socio-cultural values, religious beliefs, and environmental action during the Decade of Mission provided a holistic approach to environmental stewardship. It combined the spiritual dimension of environmental care with practical community-based actions, creating a deep-rooted sense of shared responsibility for the Earth.

By engaging local communities in eco-friendly practices through culturally relevant methods and religious teachings, the Church was able to create lasting change that went beyond mere environmental projects. It helped transform the way individuals and communities perceive their relationship with nature, reinforcing that the protection of creation is an inherent part of both Christian faith and cultural heritage.

The Decade of Mission (2008-2018) marked a significant period of socio-cultural and religious integration in the Anglican Church of Uganda's environmental stewardship efforts. By combining traditional African ecological values with Christian teachings, the Church was able to foster a sense of cultural responsibility towards the environment. Additionally, through eco-theology, the Church successfully linked Christian faith with environmental ethics, demonstrating that environmental care is both a spiritual and a communal obligation.

These integrative approaches proved to be effective in engaging both church members and the wider community in sustainable practices. They highlighted that addressing environmental issues requires not only a religious or scientific approach but also a deep respect for cultural traditions and local knowledge.

This addition to the Findings and Discussion chapter highlights the importance of socio-cultural and religious integration in the Anglican Church of Uganda's environmental stewardship efforts. By blending traditional practices, Christian teachings, and ecological principles, the Church was able to create a more comprehensive and culturally resonant environmental ethic.

6.20 Anglican Liturgy and Environmental Ethics

The study revealed that the Anglican liturgy plays a subtle yet powerful role in promoting environmental ethics within the Church of Uganda. The liturgy; comprising prayers, hymns, readings, and sacraments, is an integral part of worship and spiritual formation. It not only shapes theological understanding but also informs moral and ethical behavior, including how congregants relate to the environment.

1. Creation-Centred Theology in the Liturgy

The Book of Common Prayer (used across dioceses like Namirembe, Kampala, and Mukono) contains prayers and readings that celebrate God as Creator and humanity's role as stewards of creation. Psalms such as Psalm 104 and Genesis 1:26–28 are frequently included in Sunday readings and feast days, highlighting the beauty, diversity, and sacredness of the natural world. These theological

affirmations serve to cultivate reverence for nature among worshippers and frame the environment as a divine gift entrusted to human care.

By consistently grounding worship in a creation-affirming theology, the Anglican liturgy encourages believers to view environmental responsibility as a form of worship and obedience to God. This is aligned with environmental stewardship theory, which sees caring for creation as a sacred duty (Hessel & Ruether, 2000, p. 30).

2. Integration in Special Services and Seasons

The Church calendar includes seasons like Harvest Thanksgiving, Creation Season (September-October), and Lent, which are marked with special liturgies focusing on gratitude for creation, repentance for ecological sins, and acts of conservation such as planting trees or reducing consumption.

For example, during the Harvest Thanksgiving service, congregants bring produce from their gardens to the altar as an offering. Prayers during these services explicitly acknowledge God's provision through the earth and call for responsible farming and natural resource use.

These services reinforce the connection between faith and farming, gratitude and sustainability, offering both theological and practical motivation for environmental ethics. They also foster a culture where environmental care becomes a ritualized, collective practice, embedded in the Church's rhythm of life.

3. Use of Environmentally Themed Hymns and Psalms

Many traditional and contextualized hymns sung during services emphasize the beauty and harmony of creation. Songs like "*All Things Bright and Beautiful*" are

common in Ugandan dioceses and are especially popular during youth and children's services, embedding a love for creation from an early age.

Through repeated liturgical singing and prayer, environmental consciousness is nurtured not just intellectually but emotionally. This approach supports deep ecology theory, which advocates for a spiritual and emotional identification with nature (Devall & Sessions, 1985, p. 112).

4. Liturgical Symbols and Sacraments

Sacraments such as baptism, which traditionally use water as a symbol of cleansing and life, are often conducted with attention to clean water sources, reflecting an awareness of water as both a sacred and scarce resource. In some dioceses, Holy Matrimony services incorporate acts like planting a tree as a symbol of nurturing and responsibility.

These symbolic acts enhance the understanding that sacraments are not disconnected from ecological realities. Instead, they become entry points for environmental teachings, particularly around the sacredness of natural resources like water, land, and trees.

5. Localization of Liturgy and Contextual Theology

In dioceses like Mukono and Namirembe, clergy have adapted parts of the liturgy to reflect local environmental challenges; such as deforestation, waste pollution, and climate change. Some services include special intercessory prayers for rain, fertile land, or healing from environmental destruction.

This contextual liturgy bridges theology with lived experience, allowing congregants to see their faith as relevant to their ecological struggles. It aligns with

both deep ecology (by emphasizing interconnectedness) and stewardship theory (by affirming human responsibility).

The findings confirm that Anglican liturgy in Uganda is a potent tool for nurturing environmental ethics among the faithful. Through its rich prayers, hymns, sacraments, and symbolic rituals, the liturgy sacramentalizes creation, portraying it as sacred, valuable, and in need of care. When combined with contextualized preaching, seasonal observances, and community rituals, the liturgy becomes more than worship; it becomes a lived ethic of creation care.

By integrating stewardship theology and deep ecology into worship, the Church ensures that environmental responsibility is not merely a civic duty but a spiritual mandate rooted in Christian identity. This elevates the role of liturgy as a transformative space for environmental formation and community mobilization.

6.21 Summary of the Findings on the Methods and Practices of the Anglican Church of Uganda to Environmental Ethics

The Anglican Church of Uganda has demonstrated a committed approach to promoting environmental ethics through various methods and practices over the years. During the Decade of Mission (2008-2018), the Church took significant steps to integrate environmental conservation into its religious teachings, community outreach, and daily practices, which collectively contribute to sustainable environmental stewardship.

1. Environmental Education and Training

The Church prioritizes environmental education through training programs for both clergy and lay leaders. Church ministers are equipped with knowledge on

environmental ethics and how to integrate creation care into their teachings. Curricula used in seminaries and training centres include elements of environmental ethics, ensuring that future church leaders understand their theological responsibility toward creation. Additionally, workshops, seminars, and retreats are regularly held to provide both youth and adults with practical knowledge on sustainable farming, water conservation, and climate change.

2. Community Engagement and Advocacy

The Anglican Church engages actively with local communities through advocacy programs that promote sustainable practices. Church groups in dioceses like Kampala, Mukono, and Namirembe have been involved in tree planting campaigns, community gardening, and other activities that encourage local populations to adopt eco-friendly practices. Youth involvement is also emphasized, with young people playing a key role in the Church's environmental efforts, including tree planting, waste management, and environmental advocacy.

3. Role of Women in Environmental Ethics

Women play an instrumental role in the Anglican Church of Uganda's environmental stewardship efforts. In many dioceses, particularly in rural communities, women are the primary managers of household resources and are therefore directly responsible for practices like water collection, agriculture, and land management. The Church recognizes the unique role of women in environmental care and empowers them by providing specialized training on sustainable farming practices such as mulching, soil conservation, and organic farming. Women are also encouraged to engage in decision-making processes related to environmental conservation within their communities and church groups.

This empowerment enables women to take on leadership roles in environmental advocacy and education, ensuring that their voices are central to the Church's environmental initiatives.

4. Sacraments and Religious Practices

The Church uses sacraments, such as Baptism and Holy Matrimony, as platforms to integrate environmental teachings into everyday life. For example, during baptisms, clergy encourage families to adopt eco-friendly practices, while at weddings, couples are often encouraged to plant trees or take part in community projects as a sign of their commitment to both faith and environmental stewardship.

5. Collaboration with Other Stakeholders

The Church collaborates with a variety of stakeholders, including NGOs, government agencies, and other religious denominations, to amplify its environmental efforts. These collaborations include joint environmental campaigns, advocacy for eco-friendly policies, and the promotion of sustainable development within local communities. This network of partnerships enhances the Church's ability to reach a wider audience and effect greater change.

6. Church Policies and Mission Integration

The mission and vision statements of the Anglican Church of Uganda strongly emphasize the importance of creation care and environmental stewardship. These principles are integrated into the Church's core activities and reflected in the policies and programs promoted across dioceses. This policy framework ensures that environmental care is seen as part of the Church's Christian mission, ensuring that sustainability is woven into the fabric of its religious and social outreach.

7. Socio-Cultural Integration

The Anglican Church has been proactive in integrating socio-cultural practices with Christian teachings on environmental stewardship. This includes recognizing and promoting the value of traditional ecological knowledge and sacred sites like sacred groves in Uganda. By aligning traditional beliefs with Christian teachings, the Church has been able to create a deeper connection between faith and environmental care, fostering a more culturally resonant environmental ethic.

8. Practical Sustainable Farming Practices

In dioceses such as Namirembe and Mukono, the Anglican Church has promoted sustainable agricultural practices such as rotational grazing, mulching, and composting. These practices, integrated with modern agriculture, support local food production, soil conservation, and land management, addressing both environmental and economic concerns.

9. Youth Empowerment and Leadership

As part of its focus on intergenerational environmental responsibility, the Church has emphasized the role of youth in environmental advocacy. Young people are encouraged to take leadership roles in environmental projects, and youth conferences and activities have helped to spread the message of environmental ethics across a broad network of young church members. Youth have been instrumental in spreading awareness about climate change, waste management, and sustainable living, creating a lasting impact on environmental stewardship.

10. Religious and Interfaith Integration

The Church has also worked to promote religious integration through interfaith dialogues, emphasizing that environmental care transcends religious boundaries. These dialogues, involving other faith groups like Muslims and Catholics, have fostered a collective responsibility for environmental protection, strengthening the Church's role in promoting eco-theology.

6.22 General Conclusion on methods and practices of the Anglican Church of Uganda for environmental Ethics

The Anglican Church of Uganda's methods and practices in environmental ethics demonstrate a comprehensive approach that combines theological teachings, community engagement, youth involvement, socio-cultural integration, and partnerships with other organizations. The Church's commitment to environmental stewardship is clearly reflected in the various ways it incorporates creation care into its mission, practices, and policies. Women, in particular, are empowered to be leaders in these initiatives, ensuring that their role in environmental sustainability is recognized and actively promoted. Through these efforts, the Anglican Church continues to play a pivotal role in promoting sustainable environmental ethics within Uganda, encouraging both spiritual responsibility and practical action among its members and the broader community.

CHAPTER SEVEN

THE FRAMEWORK OF ENVIRONMENTAL PROMOTION AND PROTECTION FOR THE ANGLICAN CHURCH OF UGANDA

7.1 Introduction

The previous Chapter has assessed the methods and practices of the Anglican Church of Uganda for environmental ethics, this chapter presents an environmental ethical framework grounded in biblical theology, the ethics of environmental stewardship, deep ecology, and the Anglican Communion's Fifth Mark of Mission, specifically contextualized for the Anglican Church of Uganda. The framework emerges from the theological understanding that humanity is divinely mandated to care for creation; a responsibility rooted in Scripture and reaffirmed by contemporary ecological thought. Recognizing the urgent need for faith-based environmental engagement, this chapter outlines how the Church can systematically and sustainably respond to ecological challenges through a spiritually grounded and community-centred approach.

The framework acknowledges that the Anglican Church of Uganda, while it is a distinct religious institution, but it exists within a broader social fabric. As such, its efforts in environmental protection must reflect a commitment to collaboration and shared responsibility. Guided by the principle of integration, this chapter emphasizes the inclusion of various stakeholders such as; Christian youths, Christian men and women, non-Christians, community leaders, and non-governmental organizations (NGOs), in a unified response to environmental degradation. The Church is envisioned not as an isolated actor but as a catalyst for holistic, community-wide transformation.

This chapter begins by establishing the theological and ethical foundations of the framework, drawing from key biblical passages and ecological theology. It then elaborates on the Anglican Communion's Fifth Mark of Mission as a theological imperative for creation care. The framework identifies five key areas of focus, for instance, theological sensitization, youth engagement, gender inclusiveness, community education and awareness, and policy adherence and advocacy. These thematic pillars are complemented by strategic approaches that provide practical guidance for implementation. Finally, the chapter explores the necessity of stakeholder integration, highlighting the value of collaborative partnerships in achieving sustainable and contextually relevant environmental outcomes.

By articulating this comprehensive framework, the chapter aims to spiritually, socially and ecologically position the Anglican Church of Uganda as a prophetic and transformative agent in ecological preservation. The goal is to inspire and equip the Church to engage creation care not merely as a moral obligation, but as an integral expression of Christian faith and mission.

7.2 The Theological Foundation

This environmental ethics framework draws its inspiration and authority from biblical theology, particularly the creation narratives in Genesis, and is further informed by the philosophical insights of deep ecology and environmental stewardship. Together, they form a comprehensive ethical lens for understanding the human responsibility toward creation.

The Anglican Church of Uganda grounds its environmental responsibility in a robust theological framework rooted in the Bible. Central to this is the concept of

stewardship, which asserts that humanity does not own the earth but is entrusted with its care by God. This stewardship is not passive but demands active participation in the preservation, restoration, and flourishing of the natural world. It is both a divine mandate and a moral responsibility that aligns with the Church's broader mission of justice, peace, and reconciliation.

7.2.1 Deep Ecology and Ecocentrism

Deep ecology, as articulated by Devall and Sessions (1985, p. 70), advocates for a shift in consciousness from anthropocentrism (human-centered thinking) to ecocentrism (earth-centred thinking). It emphasizes the intrinsic value of all living beings, regardless of their utility to humans, and calls for a radical rethinking of human behaviour toward nature.

This aligns with biblical insights that portray creation as inherently good (Genesis 1:31) and worthy of care. Deep ecology challenges the Church to reconsider its role, not as a detached spiritual institution but as a living part of the ecological community. The framework, therefore, incorporates both the theological imperative and philosophical depth in motivating responsible ecological action.

7.2.2 Biblical Mandate for Stewardship

Several key scriptures form the foundation for this theological approach:

Genesis 1:26-28 describes humanity's dominion over creation. However, this dominion is often misunderstood as license to exploit. In the biblical context, it reflects a royal stewardship, where the human role mirrors God's care, order, and provision, calling for *wise management*, not abuse. Human beings are called to be co-workers with God in nurturing the earth (Holy Bible, 2001, p. 2).

The foundational text of Genesis 2:15 states that “The Lord God took the man and put him in the Garden of Eden to work it and take care of it” (NIV). The Hebrew verbs *abad* (to serve) and *shamar* (to keep or preserve) imply a deeply servant-like, sustaining relationship between humanity and the natural world. This vision stands in contrast to exploitative or dominative interpretations of the human role in creation and instead calls for stewardship, which acknowledges human beings as caretakers rather than owners of the earth (Hiebert, 2008, p. 130).

Psalm 24:1 reminds believers that “the earth is the Lord’s, and everything in it.” This verse emphasizes that all of creation belongs to God. Humans are not owners, but *caretakers*, accountable to the Creator for how the earth is used, preserved, or degraded (Holy Bible, 2001, p. 472). In this view, environmental stewardship is not merely a social or political responsibility but a spiritual and moral obligation. It emerges from the recognition that creation belongs to God (Psalm 24:1), and humanity is entrusted with its care. This biblical ethic affirms the sacredness of nature and the interconnectedness of all life, which is echoed in the principles of deep ecology.

Romans 8:19-22 offers a deeply spiritual perspective, recognizing that creation is groaning under the weight of sin and environmental degradation. Paul suggests that creation awaits redemption, just as humanity does. Christians, therefore, are called to play a *redemptive role* in healing and restoring the natural world, aligning with God’s plan for cosmic reconciliation (Holy Bible, 2001, p. 1305).

Colossians 1:16-17 asserts that all things were created *through* and *for* Christ, and that He holds all things together. This Christocentric vision affirms that caring for the environment is also an act of *allegiance to Christ*, who is the sustainer of all

creation. Neglecting or destroying nature, therefore, is a theological offense against the One who made and maintains it (Holy Bible, 2001, p. 1341).

7.2.3 Creation Care as Integral Discipleship

For the Church of Uganda, environmental stewardship is not a peripheral concern or a secular trend, it is central to living out the gospel in a broken world. This perspective is consistent with the growing theological movement known as *eco-theology*, which emphasizes the interconnection between God, humanity, and the earth. As Boff (1997, p. 78) articulates, creation is a sacred trust and caring for it is a form of worship and a pathway to justice.

The Church integrates this theology into worship and liturgy by incorporating creation-themed prayers, seasonal services like *Creation Sunday*, and blessings of gardens, seeds, and trees. In teaching, it develops curricula in seminaries and Sunday schools that explore biblical environmental ethics. Through community outreach, the Church organizes tree planting, clean-up campaigns, and sustainable agriculture training, linking faith with practical environmental action.

Ultimately, the theological foundation for environmental stewardship reflects a vision where faith and ecology are inseparable. It calls the Church not only to preach the gospel but also to embody it in acts of environmental healing. This approach mirrors the holistic mission of Christ, who came to redeem not only humanity but all of creation.

7.3 Anglican Communion's Fifth Mark of Mission: Integrity of Creation/ A Call to Discipleship

The Anglican Communion has long emphasized that the Church's mission extends beyond the spiritual transformation of individuals to include the restoration of the whole of God's creation. This broader perspective is encapsulated in the Fifth Mark of Mission, which calls the Church "to strive to safeguard the integrity of creation and sustain and renew the life of the earth" (Anglican Communion, 1984, p. 12). For the Anglican Church of Uganda, this mark of mission acts as both a theological and practical compass, guiding its environmental engagement in faithful obedience to God's call. In other words, it provides a clear and authoritative missional directive for churches. It elevates environmental stewardship to the level of Christian vocation, placing it alongside other core aspects of mission such as evangelism, social justice, and discipleship (Anglican Consultative Council, 2007, p. 22).

This mark of mission recognizes that ecological degradation is not only a physical or environmental issue but also a spiritual crisis that reflects broken relationships, with God, with one another, and with creation. Thus, caring for the environment becomes a form of witness to the Gospel, expressing love of neighbour, justice for future generations, and reverence for the Creator. In this mark of mission, we see the following as explained:

7.3.1 Recognizing Environmental Care as Central to the Church's Mission

Environmental care is not a peripheral concern or an optional activity; it is a core part of the Church's missional identity. As Habel (2000, p. 53) affirms, the Christian vocation must include a commitment to the well-being of all of God's

creation, not just humanity. The Fifth Mark affirms that spiritual renewal cannot be separated from ecological renewal. Destruction of the environment violates God's original intention for creation, and thus, caring for the environment becomes an expression of Christian obedience, love, and justice. By elevating creation care to a central mission, the Church aligns itself with God's ongoing work of reconciliation and healing, not just for individuals, but for the earth itself.

7.3.2. Advocating for Ecological Justice

The Church's prophetic voice must also address the systems and structures that contribute to environmental degradation and social inequality. Ecological justice is about more than just protecting nature, it involves defending the rights of marginalized communities, especially those who suffer disproportionately from climate change, deforestation, pollution, and poor waste management. According to Conradie (2006, p. 29), ecological justice requires the Church to participate in public discourse, critique unjust policies, and promoting legal frameworks that uphold the sanctity of creation. The Church of Uganda can partner with civil society organizations and government agencies to champion laws that protect forests, wetlands, wildlife, and clean air and water, recognizing that these resources are both divine gifts and human rights.

7.3.3 Promoting Sustainable Practices

Sustainability is key to ensuring that present and future generations can enjoy the abundance of creation. The Church must lead by example in practicing and promoting sustainable behaviours. This includes tree planting as a symbol of renewal and hope, especially during Christian sacraments like baptisms, weddings, and confirmations. It also involves launching conservation education programs in

schools, parishes, and communities to encourage responsible farming, clean energy use, and protection of biodiversity. Mugambi (2001, p. 112) stresses that the Church, especially in Africa, has a critical role in bridging traditional ecological wisdom and modern scientific approaches to conservation. The Church's visibility and influence at the grassroots level makes it a powerful agent for promoting environmental sustainability in both rural and urban settings.

7.3.4. Educating Believers on Eco-Theology

Effective environmental transformation begins with transformed thinking. The Church of Uganda is called to nurture a theological imagination that sees creation not merely as a backdrop for human activity, but as a sacred space imbued with God's presence. Eco-theology provides the biblical and doctrinal foundation for this worldview. According to Tucker and Grim (2009, p. 87)), integrating creation care into worship, Christian education, and discipleship programs helps believers to see environmental responsibility as a spiritual practice and moral imperative. Sermons, liturgies, Bible study guides, and theological training curricula should intentionally include teachings on God's covenant with creation, human responsibility, and the hope of renewal. When congregants are spiritually and intellectually equipped, they become advocates and practitioners of environmental justice in their daily lives.

7.3.5 Summary

In embracing the Fifth Mark of Mission, the Anglican Church of Uganda positions itself at the heart of a global Christian movement that recognizes the sacredness of the earth and the urgency of its protection. Through advocacy, education, sustainable practices, and theological teaching, the Church becomes not only a

place of spiritual refuge but also a centre of ecological renewal. In doing so, it reflects the holistic mission of Jesus Christ, who came not only to save souls but to reconcile all of creation to God. By grounding the framework in these theological and ethical principles, the Anglican Church of Uganda is well-positioned to lead a holistic, theologically robust, and community-integrated response to the environmental challenges of our time.

7.4 Key areas of focus by the Anglican Church of Uganda

The Church of Uganda's environmental protection framework focuses on the following:

7.4.1 Theological Sensitization

Theological sensitization forms the spiritual and intellectual foundation upon which the Anglican Church of Uganda can build a sustainable response to environmental challenges. It involves intentionally shaping the faith community's understanding of creation care through biblical teachings, liturgy, and Christian ethics, thereby framing environmental stewardship as a sacred and moral duty. As Bouma-Prediger (2010, p.115) emphasizes, eco-theology provides a crucial lens for interpreting Scripture in a way that reawakens reverence for the natural world and calls for faithful environmental action.

The process of sensitization begins in the pulpit. Clergy can preach sermons that draw from Scripture to highlight the human responsibility to care for creation. Key texts such as Genesis 2:15, Psalm 24:1, and Romans 8:19-22 offer profound insights into humanity's role as stewards rather than exploiters of the earth. By frequently addressing ecological themes in Sunday sermons and integrating them

into the Church calendar; such as during Creation Season or Harvest festivals, the Church reinforces the theological narrative that creation is a gift to be nurtured.

Bible studies and Christian education programs offer another layer of sensitization, creating space for deeper engagement and reflection. Small groups, parish fellowships, and youth fellowships can explore eco-theological themes such as justice, sustainability, and reconciliation with creation. This can be done through the use of eco-theology guides, discussion materials, or even multimedia resources. Encouraging questions like, “What does it mean to love your neighbour in the context of climate change?” or “How do our lifestyles affect the poor and the planet?” can prompt critical thinking and moral formation.

Moreover, liturgical practices offer a powerful way to integrate environmental concerns into the worship life of the Church. The Church can adopt liturgies that include creation-focused prayers, psalms of thanksgiving for nature, and intercessions for climate-affected communities. Outdoor services, prayer walks in nature, and rituals involving symbolic acts like water blessing, soil consecration, or planting trees during sacramental celebrations help connect worshippers to the physical environment. This fosters a spiritual bond between the believer and the earth, reinforcing the idea that worship is not complete without concern for creation.

In addition, theological institutions such as seminaries and Bible colleges should incorporate environmental theology into their curricula. Future clergy must be equipped not only with doctrinal knowledge but also with an understanding of ecological ethics and the theological implications of environmental degradation.

When pastors are theologically informed and passionate about environmental stewardship, they can lead their congregations more effectively in creation care.

Ultimately, theological sensitization enables believers to see the environment not as a secular concern, but as a domain of Christian responsibility. It invites the Church to rediscover its prophetic voice in a world facing ecological crisis and to proclaim that creation care is an act of worship, justice, and love for God and neighbour.

7.4.2 Youth Engagement

The youth represent both the present and the future of the Church and society. Their energy, creativity, and adaptability position them as critical change agents in the movement for environmental sustainability. Empowering Christian youths through structured and intentional eco-programs is not just a strategic initiative, it is a moral imperative that aligns with both biblical stewardship and contemporary ecological needs.

Within the Anglican Church of Uganda, youth engagement can be institutionalized through the establishment of parish- and diocesan-level youth-led environmental clubs and fellowships. These platforms serve as safe, faith-based spaces for young people to explore, plan, and implement ecological initiatives. For instance, tree planting campaigns; especially those timed with church festivals or diocesan events, can serve both symbolic and practical purposes. They restore degraded ecosystems while teaching the values of patience, responsibility, and long-term thinking.

In addition to tree planting, youth can play an influential role in climate action advocacy. This includes participating in interfaith climate forums, engaging in

digital campaigns on social media, and representing the Church in national or regional youth climate dialogues. By amplifying their voices through songs, spoken word poetry, drama skits, and creative art that integrates scripture and environmental themes, young people can contextualize climate issues in a culturally relevant and spiritually resonant manner.

Waste reduction initiatives, such as plastic collection drives or recycling competitions, further instill a sense of personal responsibility and environmental ethics. These activities not only clean the environment but also provide opportunities for practical education and, potentially, income-generating innovation through the reuse of plastic or composting.

Importantly, such engagement contributes to the spiritual formation of youth. As they lead and participate in these programs, they begin to internalize the message that caring for creation is a reflection of their faith. This cultivates an understanding that discipleship extends beyond the church building into the natural world, which God has entrusted to humanity. Youths learn to see the environment not as a separate issue but as integral to Christian life and witness.

Moreover, engaging youth in creation care helps bridge the intergenerational gap in the Church, ensuring that ecological concerns are not dismissed as modern or secular but are embraced as deeply rooted in Scripture and tradition. This integration also prepares young leaders to take up future roles in the Church that are both theologically informed and ecologically responsive.

As Mwavu et al. (2021, p. 52) highlight, the involvement of youth in environmental sustainability efforts in Uganda has demonstrated promising results in raising ecological consciousness and promoting long-term behavioural change. Therefore,

investing in youth-led environmental programs not only fulfills the Fifth Mark of Mission but also ensures that the Church remains vibrant, relevant, and responsive to the pressing challenges of climate change and environmental degradation.

7.4.3 Gender Inclusiveness

Gender inclusiveness is a cornerstone of any effective and sustainable environmental ethical framework. In the context of the Anglican Church of Uganda, women; particularly through platforms such as the Mothers' Union and other Christian women's fellowships; have long been custodians of life and caregivers of both family and community. Their deep-rooted influence in households, agriculture, markets, and informal education positions them as essential agents in the promotion and practice of environmental stewardship.

Women are uniquely positioned to lead grassroots environmental change due to their day-to-day interactions with natural resources. Through sustainable home gardening and organic farming practices, they not only ensure food security and improved nutrition for their families but also contribute to soil conservation and biodiversity. These agricultural practices reduce the reliance on chemical fertilizers and pesticides, which are detrimental to both human and environmental health. By promoting traditional and indigenous farming knowledge, Christian women also help preserve cultural and ecological wisdom that has been passed down through generations.

At the household level, women play a pivotal role in managing domestic waste. They are often responsible for decisions regarding how waste is sorted, recycled, or disposed of. Their involvement in composting organic waste not only minimizes environmental pollution but can also enhance food production when used as

fertilizer. Additionally, as primary caregivers, women have a unique opportunity to educate children on eco-friendly behaviours from a young age, instilling lifelong values of stewardship and respect for nature.

Women's groups within the Church can also spearhead community-wide anti-plastic campaigns. In marketplaces, schools, and public gatherings, these groups can raise awareness about the dangers of plastic pollution, encourage the use of reusable alternatives, and mobilize clean-up exercises. When women are actively involved in leading such initiatives, communities are more likely to respond positively because of the trust and respect these women command in social spaces.

Promoting gender equity in environmental initiatives goes beyond participation; it requires intentional strategies to empower women as decision-makers and resource-holders. This involves advocating for their inclusion in environmental planning committees at both parish and diocesan levels, ensuring access to training programs, and creating safe spaces where their experiences and ideas are heard and implemented. Removing barriers such as limited access to education, funding, or land rights is essential for women to fully participate and lead in environmental interventions.

From a theological standpoint, gender inclusiveness reflects the biblical affirmation of the equal worth and vocation of all people. In Genesis 1:27, both male and female are created in the image of God, and in Galatians 3:28, Paul affirms the unity of all believers in Christ regardless of gender. Therefore, embracing the leadership and gifts of women in creation care is not merely a practical necessity, it is a reflection of divine justice and equality.

Kayanja (2019, p. 37) affirms that when women are intentionally involved and supported, their efforts lead to context-specific and sustainable solutions. Their approaches are often holistic, integrating environmental concerns with social well-being, economic empowerment, and spiritual growth. Thus, including women is not simply about equity; it is about unlocking the full potential of the Church's mission to protect and restore creation.

In conclusion, gender inclusiveness in the Anglican Church's environmental framework affirms the dignity and leadership of women, while enriching the Church's witness in both ecological and social transformation. A Church that uplifts and collaborates with women in stewardship initiatives is one that mirrors God's vision of justice, care, and holistic mission.

7.4.4 Community Education and Awareness

Community education and awareness are essential pillars in promoting environmental sustainability, especially within a religious and culturally diverse context like Uganda. The Anglican Church of Uganda, with its expansive grassroots network of parishes, schools, and diocesan institutions, is exceptionally positioned to serve as a bridge between scientific environmental knowledge and indigenous wisdom. This positioning allows the Church to lead transformative environmental education that is not only informative but spiritually and culturally meaningful.

At the heart of community education is local accessibility and relevance. The Church can leverage its strong community ties to organize village sensitization meetings, which serve as open forums where environmental concerns; such as deforestation, water pollution, and climate change, are addressed in a language and

style that resonates with the community. By framing these issues within both theological and ecological perspectives, the Church helps people understand that caring for the environment is not merely a government policy or foreign agenda but a spiritual and moral responsibility as well.

School outreach programs further extend the reach of environmental education, embedding ecological values in the minds of children and youth from an early age. These programs can include interactive workshops, environmental clubs, and field trips that help students connect classroom knowledge to real-world environmental stewardship. When these efforts are coordinated through Church-run or affiliated schools, the message is reinforced through both educational and spiritual formation.

Church-community barazas, or dialogue sessions, are another powerful tool for engaging diverse stakeholders, including elders, youth, women, and local leaders. These forums promote intergenerational and cross-sector conversations about the environment, allowing traditional knowledge; such as taboos against tree cutting or beliefs about sacred groves—to be acknowledged alongside scientific principles of conservation. This holistic dialogue fosters community buy-in and collective action.

In addition, community theatre and traditional music offer culturally resonant tools for communicating environmental messages. Through drama, storytelling, and songs, environmental education becomes an engaging and memorable experience. These mediums can express complex issues such as climate change or pollution in a way that is emotionally impactful and easily understood, even by audiences with limited formal education.

Christian radio programs also provide a critical platform for reaching both urban and rural audiences. Sermons, talk shows, and interviews with environmental experts and Church leaders can disseminate messages on conservation, tree planting, waste management, and water protection. These broadcasts can integrate scripture and faith-based reflections, showing listeners that caring for creation aligns with their religious identity and values.

Importantly, the integration of faith, science, and local culture makes the Church's approach to community education distinctively powerful. Unlike secular environmental campaigns that may be viewed with suspicion or disconnected from daily realities, Church-led education builds on existing trust, moral authority, and spiritual motivation. It promotes a sense of shared responsibility and community ownership, which is essential for sustainable change.

As Amanze (2011, p. 88) emphasizes, when environmental issues are communicated in ways that connect with people's values and beliefs, they are more likely to inspire not just awareness but action. Long-term transformation in attitudes and behaviours is achieved when communities understand that creation care is not only about the land and water but also about justice, intergenerational responsibility, and faithfulness to God.

In this way, community education and awareness efforts by the Anglican Church do more than inform, they transform. They cultivate eco-discipleship, empower communities to make informed decisions, and nurture a culture of care that reverberates through generations.

7.4.5 Policy Adherence and Advocacy

The Anglican Church of Uganda, as both a moral authority and a community mobilizer, holds a significant prophetic role in promoting environmental policy adherence and engaging in robust advocacy. In the face of widespread environmental degradation, deforestation, pollution, climate change, the Church cannot remain silent. Instead, it must stand as a watchtower that both teaches and challenges, calling its members and society at large to accountability and action.

One of the key ways the Church can lead is through educating its congregants about national and local environmental laws, such as those developed under the National Environment Management Authority (NEMA). Many churchgoers are not fully aware of legal frameworks that protect natural resources, nor do they always understand their role as citizens and Christians in upholding those laws. Through regular sermons, parish meetings, workshops, and Sunday school curricula, the Church can raise awareness on critical policies related to land use, forest protection, plastic bans, water conservation, and pollution control.

Beyond education, the Church can promote practical implementation of these policies within its institutions and communities. This includes encouraging sustainable land use on church-owned land, initiating tree planting campaigns, managing church waste responsibly, and modeling best practices in environmental management. Clergy and lay leaders can be trained as "eco-ambassadors" who monitor and advocate for policy compliance within their communities, helping to translate legal language into tangible, faith-based actions.

Another strategic approach is through collaboration with government agencies, NGOs, and environmental organizations. The Anglican Church of Uganda has

access to a vast network of schools, health centers, and community-based projects. By partnering with stakeholders in conservation and climate action, the Church can amplify its impact, access technical expertise and funding, and reach vulnerable populations with targeted interventions; such as providing climate-smart agricultural tools or promoting renewable energy solutions.

Equally important is the Church's involvement in policy advocacy and public witness. As a respected institution with deep influence, the Church can play a powerful role in lobbying for the enforcement of environmental laws, advocating for improved environmental governance, and standing against environmental injustice. By joining interfaith coalitions, civil society forums, or district-level environmental committees, the Church becomes an active voice for climate justice, ensuring that the concerns of marginalized and climate-affected communities are heard at decision-making tables.

Such advocacy is not merely political, it is deeply spiritual. The Church becomes a voice for the voiceless, speaking on behalf of those whose livelihoods are threatened by environmental degradation: subsistence farmers, children, the elderly, and indigenous communities. This echoes the biblical call to speak out for justice (Proverbs 31:8-9) and aligns with the Fifth Mark of Mission, which calls Christians “to strive to safeguard the integrity of creation, and sustain and renew the life of the earth” (Anglican Consultative Council, 2007, p. 22).

Furthermore, when the Church leads by example in policy adherence, it builds moral credibility that inspires trust and imitation. Its environmental ethics become visible and lived, demonstrating that faith is not confined to doctrine but expressed in action. This not only strengthens discipleship among believers but also fosters

respect and collaboration with non-Christian groups, government officials, and international organizations.

In conclusion, policy adherence and advocacy solidify the Anglican Church's role as an ecological conscience for society. It empowers the Church to translate its theological convictions into practical governance and ethical leadership, addressing not only symptoms of environmental destruction but the systemic issues underlying them.

7.4.6 Final Integration and Summary

Together, these five key focus areas; theological sensitization, youth engagement, gender inclusiveness, community education, and policy advocacy, form a comprehensive and actionable framework for the Anglican Church of Uganda to engage meaningfully with environmental stewardship. Rooted in scripture and guided by the Fifth Mark of Mission, this framework affirms that creation care is not optional, but a vital dimension of Christian discipleship.

By integrating faith with practical community action, and by working alongside non-Christians, NGOs, and local leaders, the Church exemplifies a model of cooperative and incarnational ecology, where spiritual, social, and environmental concerns are woven into one mission. In doing so, the Anglican Church of Uganda not only nurtures a healthier planet but also shapes a just and sustainable future that honours God, uplifts communities, and safeguards creation for generations to come.

7.4.7 A breakdown of the five key focus areas of the Anglican Church of Uganda’s Environmental Ethical Framework into:

- Strategic Activities
- Intended Outcomes
- Implementation Plans

This structure helps in practical application, monitoring, and evaluation of the framework.

7.4.7.1 Key Areas of Focus with Activities, Outcomes, and Implementation Plans

7.4.7.1.1 Theological Sensitization

Activities:

Integrate eco-theology in weekly sermons and church services. Develop Bible study materials on creation care. Organize eco-theology workshops for clergy and lay leaders. Include creation care prayers and readings in the Church calendar. Train theological educators on environmental ethics.

Outcomes:

A spiritually grounded understanding of environmental stewardship. Increased theological justification for ecological engagement. Clergy and church members become eco-ambassadors.

Implementation Plan:

Develop eco-theological content in partnership with theological colleges. Collaborate with the Church of Uganda Liturgical Commission to include creation care themes in liturgy. Establish quarterly eco-theology forums across dioceses.

6.4.7.1.2 Youth Engagement

Activities:

Establish parish-based eco-youth clubs. Organize youth-led tree planting and clean-up campaigns. Conduct climate change education workshops for youth. Run social media campaigns led by youth influencers. Support youth innovation projects related to recycling, clean energy, or organic farming.

Outcomes:

- Youth become active stewards of the environment.
- Enhanced youth ownership of green church initiatives.
- Youth-driven innovation in local ecological solutions.

Implementation Plan:

- Assign youth leaders in each parish to coordinate environmental actions.
- Partner with youth ministries and environmental NGOs for capacity building.
- Provide small grants for youth-led green projects.

6.4.7.1.3 Gender Inclusiveness

Activities:

- Equip women's fellowships with training in sustainable agriculture and waste management.
- Involve women in leadership roles in Church green projects.
- Promote household-level sustainability (kitchen gardens, composting).
- Integrate environmental education into Mothers' Union programs.

Outcomes:

- Women empowered as key agents of environmental care.
- Household-level change in sustainable practices.
- Gender-balanced participation in Church environmental work.

Implementation Plan:

- Develop tailored training modules for women's groups.
- Link women's fellowships with agricultural extension workers.
- Recognize and celebrate successful women-led environmental initiatives during Church events.

6.4.7.1.4 Community Education and Awareness**Activities:**

- Host regular community sensitization meetings on environmental issues.
- Use Christian radio programs to broadcast conservation messages.
- Partner with schools for student-environment clubs.
- Produce and distribute educational materials (pamphlets, posters).

Outcomes:

- Improved community knowledge and attitudes on environmental protection.
- Behavioral change at household and community levels.
- Broader community participation in Church-led green initiatives.

Implementation Plan:

- Train Church leaders and community volunteers in environmental communication.
- Collaborate with district environmental officers and educators.
- Use local languages and culturally relevant messaging for outreach.

6.4.7.1.5 Policy Adherence and Advocacy**Activities:**

- Teach congregants about Uganda's environmental policies and laws.
- Encourage compliance with NEMA guidelines (e.g., banning polythene bags).
- Partner with NGOs to advocate for stricter environmental regulations.
- Organize prayer and advocacy campaigns for climate justice.
- Participate in national and regional climate forums.

Outcomes:

- Increased Church support for national environmental policies.
- Stronger civil society presence in environmental governance.
- Church recognized as a moral and civic voice for environmental justice.

Implementation Plan:

- Create an environmental desk within each diocese to liaise with policymakers.
- Develop Church position papers on ecological issues.
- Join interfaith environmental networks for joint advocacy.

Table 6. 1:Summary Table

| Focus Area | Key Activity | Intended Outcome | Implementation Partner(s) |
|---------------------------|---|--|---|
| Theological Sensitization | Sermons, Bible studies, liturgy | Faith-based motivation for stewardship | Theological colleges, Liturgical Commission |
| Youth Engagement | Tree planting, eco-fellowships | Active youth participation | Youth ministries, schools, NGOs |
| Gender Inclusiveness | Training in home gardening & waste management | Women-led sustainability initiatives | Mothers' Union, Ministry of Gender |
| Community Education | Sensitization meetings, radio programs | Widespread ecological awareness | Community leaders, media houses |
| Policy Advocacy | Environmental law education, lobbying | National environmental compliance | NEMA, civil society, interfaith councils |

7.5 Stakeholder Integration

The Anglican Church of Uganda acknowledges that it does not exist in isolation, but rather as a central actor within a complex and diverse socio-cultural ecosystem. For any environmental framework to be effective and sustainable, it must reflect interconnectedness; a principle echoed in both biblical theology and deep ecology. This approach demands collaborative integration of all stakeholders, ensuring that efforts toward environmental protection and stewardship are inclusive, context-sensitive, and community-owned.

7.5.1 Christian Youths

The involvement of young people is pivotal to the long-term sustainability of environmental interventions. Within the framework, Christian youths are equipped and empowered as environmental stewards, peer educators, and eco-champions.

Through school-based eco-clubs, parish youth fellowships, and diocesan-level workshops, young people are trained to lead environmental projects such as tree planting, plastic collection campaigns, climate advocacy through music and drama, and eco-theological reflections. This active engagement not only builds ecological literacy among the youth but also deepens their understanding of faith as a call to responsible creation care. As tomorrow's leaders, their early exposure to environmental stewardship ensures continuity and innovation in ecological initiatives.

7.5.2 Christian Men and Women

Christian men and women, including groups such as the Mothers' Union and Fathers' Union, are mobilized to take on leadership roles in parish-level green initiatives. Their daily interactions with land, agriculture, and family health position them strategically to champion practices such as sustainable farming, organic gardening, waste reduction, and anti-plastic campaigns. The Church provides platforms for theological training, skills development, and resource mobilization to support their involvement. Their participation enhances community resilience, as they act as both caregivers of the household and change agents in public environmental discourse.

7.5.3. Non-Christians

Recognizing the shared responsibility of environmental protection, the framework includes non-Christians in Church-led environmental activities. This not only promotes interfaith cooperation but also fosters mutual respect and solidarity in addressing common challenges. Collaborative ventures such as joint clean-up drives, watershed management, and afforestation projects become avenues for

building social cohesion while protecting the environment. Through this integration, the Church lives out the gospel ethic of neighbourly love and becomes a bridge-builder in often divided communities.

7.5.4 Community Leaders

The involvement of traditional, cultural, and political leaders is essential for the success of grassroots environmental action. These leaders possess moral authority and influence in mobilizing communities, enforcing local by-laws, and shaping public opinion. The Church works closely with them in environmental sensitization programs, village barazas, and policy enforcement efforts. By aligning with these leaders, the Church ensures that environmental programs are not only well-received but also embedded within existing governance structures, thereby increasing legitimacy and reach.

7.5.5 Non-Governmental Organizations (NGOs)

NGOs bring invaluable technical expertise, financial resources, and institutional experience in environmental programming. The framework advocates for strategic partnerships between the Anglican Church and both local and international NGOs. These partnerships can support a wide range of activities: training clergy in eco-theology, distributing seedlings and farming tools, supporting community-based conservation programs, and conducting environmental impact assessments. The Church, in turn, offers access to vast grassroots networks, moral legitimacy, and community trust, making it an ideal implementing partner.

By integrating these stakeholders, the framework builds a model of shared responsibility and localized relevance, which enhances ownership, accountability, and sustainability. The Church becomes not only a spiritual shepherd but also a

convener and collaborator in environmental justice. This synergy embodies a theology of communion with creation and reinforces the idea that environmental care is a collective calling, requiring the unity of the faithful and the goodwill of all community members.

As Ajulu (2001, p. 117) affirms, genuine transformation occurs when development, including ecological sustainability, is driven by local partnerships rooted in contextually appropriate values. Stakeholder integration thus becomes the bedrock of an Anglican environmental mission that is as inclusive as it is transformative.

7.6. Strategic Approaches

To effectively realize its environmental mission, the Anglican Church of Uganda must adopt a series of practical, ethical, and community-centred approaches. These strategies move beyond vision and theology into actionable programs that address ecological challenges at every level, from personal lifestyle choices to institutional engagement and national policy influence. The following strategic approaches form the operational backbone of the Church's environmental framework:

7.6.1 Responsibility

At the heart of the Church's environmental strategy lies the cultivation of a deep sense of moral and spiritual responsibility. Rooted in Scriptures such as Genesis 2:15, where humanity is tasked to "tend and keep" the earth, the Church teaches that creation care is not merely a social concern but a divine calling. Parishioners are encouraged to reflect on how their daily choices, consumption, waste, energy

use affect God's creation. This moral awakening fosters a cultural shift where environmental integrity becomes a core expression of Christian discipleship.

7.6.2 Sensitization

Consistent and comprehensive education and sensitization efforts are essential for promoting environmental literacy within congregations and communities. These campaigns integrate biblical teachings with scientific insights on issues such as climate change, pollution, deforestation, and biodiversity loss. Sensitization can take the form of Sunday sermons, Bible study guides, school curricula, pamphlets, community dialogues, and social media content. It is especially impactful when the messaging is localized, speaking directly to the environmental issues affecting specific communities and linking them to faith-based values.

7.6.3 Policy Adherence

The Church must model and promote compliance with national and international environmental laws and frameworks, including those set by the National Environment Management Authority (NEMA) and global accords such as the Paris Climate Agreement. Faith leaders play a key role in teaching congregants about these policies, advocating for their enforcement, and integrating them into church operations. For example, churches can ban single-use plastics on church grounds, ensure proper waste disposal, and promote sustainable land use on Church-owned properties.

7.6.4 Tree Planting

Tree planting stands out as a simple yet powerful act of ecological restoration. The Church can elevate this practice by making it a sacramental symbol of new life.

For instance, planting a tree at every baptism, confirmation, and marriage ceremony offers both spiritual meaning and ecological impact. Each tree becomes a living testimony to the Church's commitment to environmental renewal and a tangible contribution to Uganda's reforestation efforts. Youth groups, Sunday school classes, and family fellowships can take responsibility for caring for these trees as a community act of stewardship.

7.6.5 Plastics Reduction

Plastic pollution is a growing threat to land, water bodies, and public health. The Church can take the lead in fighting this menace by implementing programs that encourage the use of reusable bags, water bottles, and containers, while also organizing community clean-up days. Such efforts can be framed as spiritual disciplines of simplicity and care for the vulnerable—since waste often disproportionately affects the poor. Through liturgy and lifestyle, the Church can promote an anti-consumerist ethic rooted in sustainability and contentment.

7.6.6 Youth Leadership

Youth are natural change agents; passionate, creative, and digitally connected. The framework promotes youth-led climate initiatives such as environmental clubs, eco-advocacy campaigns, media projects, and innovation hubs. Dioceses can establish youth green councils to coordinate projects and connect with national or international youth climate movements. By investing in young people's leadership and offering platforms for expression and impact, the Church ensures a vibrant, future-oriented environmental mission.

7.6.7 Women's Leadership

Women hold enormous potential as environmental leaders, particularly through groups like the Mothers' Union, which have deep roots in community life. By supporting women with training, funding, and visibility, the Church can harness their influence in areas like sustainable agriculture, environmental education, health promotion, and marketplace sensitization. Including women in decision-making spaces and addressing barriers they face ensures that their wisdom, creativity, and care ethics shape holistic and inclusive solutions.

7.6.8 Community Engagement

Real change happens when the Church works hand-in-hand with local communities, including traditional authorities, cultural institutions, and local councils. These entities command trust and have the capacity to mobilize people across religious and ethnic divides. Joint initiatives, such as watershed protection, environmental festivals, and cultural heritage projects, can be powerful tools for community cohesion and environmental action. This approach reinforces the idea that creation care is not just a Church responsibility but a communal vocation.

7.6.9 NGO Collaboration

Lastly, the Church must actively seek partnerships with NGOs and development agencies that bring technical expertise, funding, and innovation. Areas of collaboration may include water and sanitation projects, agroforestry, climate-smart agriculture, waste-to-energy programs, and renewable energy installations in schools and health centres. NGOs benefit from the Church's wide networks and credibility, while the Church gains access to resources that expand its reach and

effectiveness. Together, they create a synergistic model of faith-based development and ecological transformation.

7.7 Conclusion

The Anglican Church of Uganda, inspired by biblical theology and the Fifth Mark of Mission, is uniquely positioned to champion environmental justice and sustainable living. By integrating deep ecology principles, this framework transcends denominational boundaries and calls for shared action across faiths, communities, and institutions. Through theological education, youth engagement, gender inclusiveness, community awareness, and collaborative partnerships, the Church can embody a transformative ecological ethic. The strategic approaches detailed above, anchored in responsibility, advocacy, education, and partnership, enable the Church to become a dynamic agent of change, embodying God's call to safeguard creation for present and future generations. The Church of Uganda integrates environmental stewardship into its core mission, guided by biblical principles, the Anglican Communion's Fifth Mark of Mission, and a commitment to sustainability. By focusing on afforestation, climate action, waste management, and education, and through strategic partnerships, the Church actively safeguards God's creation for future generations.

7.8 Summary of Findings

This study investigated the role of the Anglican Church of Uganda in environmental protection and formulated a comprehensive ethical framework rooted in biblical theology, environmental stewardship, deep ecology, and the Anglican Communion's Fifth Mark of Mission. The findings reveal that environmental stewardship is both a theological imperative and a practical

necessity, requiring deliberate integration into the Church’s worship, teaching, and community outreach.

Key findings include:

1. Theological and Ethical Foundations:

The research confirmed that Scripture provides a strong basis for environmental care, with texts such as Genesis 2:15, Psalm 24:1, and Romans 8:19-22 calling humanity to act as stewards of God’s creation. This theological grounding aligns with deep ecology’s emphasis on the intrinsic value of all life forms and the need to shift from anthropocentrism to ecocentrism.

2. The Fifth Mark of Mission as a Missional Mandate:

The study established that the Anglican Communion’s Fifth Mark of Mission, “*To strive to safeguard the integrity of creation and sustain and renew the life of the earth*”—provides a missiological framework for Church-led environmental action. It situates creation care within the core mission of the Church, demanding both practical engagement and theological education.

3. Key Areas of Focus:

The framework identified five critical areas for intervention:

- Theological Sensitization: Promoting eco-theology through sermons, liturgy, and clergy training.
- Youth Engagement: Empowering Christian youth as eco-leaders through practical environmental initiatives.

- Gender Inclusiveness: Harnessing the leadership and grassroots influence of Christian women’s groups.
- Community Education and Awareness: Using culturally relevant tools to demystify environmental issues.
- Policy Adherence and Advocacy: Encouraging environmental compliance and advocating for systemic change.

4. Stakeholder Integration:

The research emphasized the importance of multi-sectoral collaboration. Christian men, women, and youth should work alongside non-Christians, community leaders, and NGOs in promoting environmental sustainability. This inclusive approach strengthens ownership, cultural relevance, and the practical impact of Church-based interventions.

5. Strategic Approaches:

A variety of strategies were identified to operationalize the framework, including promoting individual and collective responsibility, sensitization rooted in faith and science, symbolic actions like tree planting during sacraments, campaigns against plastic use, and partnerships with governmental and non-governmental institutions for greater resource mobilization.

In summary, the findings suggest that the Anglican Church of Uganda is uniquely positioned to lead environmental change due to its theological authority, grassroots reach, and moral influence. A contextual, faith-driven, and collaborative framework has the potential to transform the Church into an effective agent of ecological justice and sustainability.

CHAPTER EIGHT

CONCLUSIONS AND RECOMMENDATIONS

8.1 Introduction

Previous Chapters have deliberated to: set the background of the study, elaborate on the methodology, establish the evolution of the environmental ethics in the Anglican Church; examine the Anglican theological teachings on the environmental promotion and protection; assess the methods and practices of the Anglican Church of Uganda on environmental promotion and protection and develop a framework of environmental promotion and protection for the Anglican Church of Uganda. This current Chapter presents the conclusions based on the findings, recommendations of the study and the conclusion of the chapter.

8.2 Conclusions of the Findings

This area has a stalk of conclusions as guided by what was found out following the specific objectives of the study as follows:

8.2.1 The Evolution of the Environmental Ethics in the Anglican Church

The evolution of environmental ethics within the Anglican Church reveals a dynamic and responsive theological journey, shaped by both global imperatives and local realities. From the philosophical roots of environmental ethics to its theological reinterpretation, this section has demonstrated how Christian theology, and particularly Anglican theological reflections, have increasingly engaged with the urgent ecological challenges of our time.

The Anglican Communion, with its global presence and shared theological heritage, has emerged as a unique actor in shaping and promoting ecological awareness and responsibility. Through platforms such as the Lambeth Conference, the Global Anglican Congress, and the Anglican Consultative Council, the Communion has articulated a theological mandate for environmental stewardship. These deliberations have not only resulted in significant resolutions but have also signalled a theological shift toward a more creation-centred ethic. The establishment and activities of the Anglican Communion Environmental Network further underscore a growing institutional commitment to ecological concerns, marking a transition from doctrinal reflection to practical engagement.

Within this global Anglican context, the Church of Uganda offers a compelling case study of contextual theological adaptation. From its early, largely passive stance during the colonial and early post-colonial periods, the Church has increasingly adopted a proactive and theologically informed position on environmental ethics. Influenced by both global Anglican developments and the pressing environmental challenges within Uganda, the Church has begun to articulate an ecological theology that draws upon biblical principles, Anglican tradition, and indigenous African ecological wisdom.

In sum, the Anglican Church's approach to environmental ethics, culminating in the renewed ecological consciousness within the Anglican Church of Uganda, reflects an evolving commitment to creation care. This transformation affirms the Church's potential to serve as both a moral and spiritual catalyst for ecological sustainability, grounded in faith, informed by theology, and responsive to the socio-environmental realities of the contemporary world.

8.2.2 The Anglican Theological Teachings on the Environmental Promotion and Protection

The environmental ethics of the Anglican Church of Uganda reveals a robust theological framework that places ecological care at the very heart of Christian faith and practice. Grounded in Scripture, tradition, and moral theology, this vision transcends utilitarian environmentalism by framing ecological engagement as a divine vocation rooted in justice, stewardship, covenant, and eschatological hope. Far from being a marginal concern, environmental responsibility is presented as a core expression of discipleship, deeply interwoven with the Church's understanding of creation, the nature of God, and the moral obligations of humanity.

By affirming the intrinsic value of all life, advocating for just and humble stewardship, and calling for a restoration of broken relationships between humanity and the earth, the Anglican Church of Uganda articulates a theological ethic that is both spiritually profound and practically urgent. It challenges exploitative paradigms by offering a compelling vision of servant leadership, sacred trust, and ecological justice. Furthermore, it integrates biblical law, sacramental theology, and eschatological promise to cultivate a holistic ethic of care that is responsive to contemporary environmental crises.

Ultimately, this theological approach reaffirms the Church's missional identity as an agent of reconciliation; not only among human communities but also between humanity and creation. It calls for moral courage, structural reform, and faithful action as essential expressions of love for God, neighbour, and the earth. In doing so, the Anglican Church of Uganda contributes a distinctive and deeply rooted

theological voice to the global discourse on ecological responsibility, one that is anchored in hope, shaped by tradition, and oriented toward the flourishing of all creation.

8.2.3 The Methods and Practices of the Anglican Church of Uganda for Environmental Promotion and Protection

The Anglican Church of Uganda's approach to environmental ethics is marked by a multifaceted and contextually grounded engagement that integrates theological conviction with practical action. Through its deliberate efforts in the period it has stayed, the Church has not only articulated a theological framework for creation care but has effectively translated this theology into lived practice across dioceses and communities.

The Church's commitment to environmental education and training has ensured that ecological awareness is instilled at all levels of ecclesial leadership, embedding environmental ethics into theological formation and pastoral ministry. Community engagement initiatives, advocacy programs, and sustainable agricultural practices illustrate the Church's responsiveness to local ecological needs, while also fostering communal ownership of environmental stewardship.

Particularly significant is the inclusion and empowerment of women and youth, whose leadership and participation reinforce the Church's emphasis on holistic and intergenerational responsibility. By rooting environmental action in sacramental life and integrating socio-cultural practices, the Church demonstrates a unique capacity to contextualize its mission in ways that resonate with Ugandan traditions and lived realities.

Moreover, the Church's collaborative efforts with NGOs, governmental agencies, and interfaith partners underscore a recognition that environmental sustainability is a shared moral imperative that transcends denominational boundaries. The integration of environmental priorities into church policies and mission statements ensures that creation care is not an ancillary concern but a defining element of ecclesial identity and witness.

In sum, the Anglican Church of Uganda presents a dynamic model of faith-based environmental engagement, one that bridges doctrine and practice, local knowledge and global urgency, and spirituality with sustainability. This case study affirms the potential of religious institutions to serve as powerful agents of ecological transformation through education, advocacy, policy, and praxis; offering vital insights for broader conversations in eco-theology, sustainable development, and faith-based environmental activism.

8.2.4 Framework of Environmental Promotion and Protection that the Anglican Church in Uganda can Employ

The Environmental Ethical Framework provides a holistic approach to guiding environmental ethics within faith-based communities, particularly the Anglican Church of Uganda. At its core, it emphasizes the importance of grounding environmental action in theological and ethical foundations, including biblical theology, the Anglican Church's Fifth Mark of Mission, and the value of collaboration and partnerships. These spiritual underpinnings provide the moral authority and scriptural basis for environmental stewardship as an act of faith and responsibility.

The framework also stresses stakeholder integration, recognizing the role of all community members; Christian youths, men and women, non-Christians, community leaders, and NGOs, in promoting and practicing environmental care. This inclusive approach ensures that environmental ethics is not limited to clergy or church leadership but become a shared responsibility across diverse groups.

Key thematic areas such as theological sensitization, youth engagement, gender inclusiveness, community awareness, policy adherence, and advocacy are prioritized to foster a culture of environmental consciousness and action. These focus areas help direct the Church's resources and energy toward meaningful and sustainable ecological interventions.

Lastly, the framework outlines strategic approaches that translate beliefs into action. These include promoting responsibility and awareness, engaging in practical efforts like tree planting and plastics reduction, and empowering youth and women leaders. The integration of community engagement and partnerships with NGOs ensures that Church efforts are impactful and well-supported. Altogether, this framework serves as a practical guide for the Anglican Church of Uganda to lead faith-driven environmental transformation.

8.3 Recommendations from the Study

This section articulates the recommendations as of the study as per the specific objectives:

8.3.1 Recommendations Regarding the Evolution of Environmental Ethics in the Anglican Church of Uganda

8.3.1.1 Document and Preserve Historical Milestones

It is recommended that the Anglican Church of Uganda undertake a deliberate effort to document and preserve its historical milestones related to environmental ethics and action. This includes compiling records of past initiatives, pastoral letters, synod resolutions, and community-based environmental programs. Such documentation would not only serve as a repository of the Church's legacy in environmental stewardship but also provide future generations with insights into the Church's evolving role in ecological matters. Preserving this institutional memory can guide current and future environmental strategies and avoid duplication of efforts. It also affirms the Church's long-standing commitment to creation care, which can act as a motivating and unifying narrative for both clergy and laity.

8.3.1.2 Integrate Environmental Ethics into Theological Training

Theological institutions affiliated with the Anglican Church of Uganda should incorporate environmental ethics into their curricula. This integration would ensure that seminarians, clergy, and other church leaders are well-equipped with both the theological foundation and practical skills to address environmental challenges from a faith-based perspective. Topics such as creation theology, eco-justice, sustainable development, and the moral implications of environmental degradation should form part of theological education. By embedding these issues in the training process, future church leaders will be more likely to champion and prioritize environmental concerns in their ministry and pastoral outreach.

8.3.1.3 Encourage Intergenerational Dialogue

The Church should promote intergenerational engagement on environmental ethics by creating platforms where elders, youth, and children can share their views, experiences, and knowledge. Elders often hold traditional ecological knowledge and historical perspectives that can enrich current approaches to environmental care. Youth, on the other hand, bring creativity, energy, and technological know-how that can enhance modern conservation efforts. Intergenerational dialogue ensures that environmental ethics are passed down through meaningful relationships and shared commitments. Churches can facilitate such exchanges through structured forums, workshops, storytelling sessions, and collaborative environmental projects that involve all age groups.

8.3.2 The Anglican Theological Teachings on Environmental Promotion and Protection

The following are the recommendations concerning the Anglican Church of Uganda theological teachings on environmental promotion and protection:

8.3.2.1 Deepen Theological Reflection on Environmental Stewardship

The Anglican Church of Uganda is encouraged to deepen its theological engagement with environmental stewardship by integrating ecological themes into its core spiritual and liturgical life. This includes the incorporation of creation care themes into sermons, Bible studies, catechism classes, and the Church's annual liturgical calendar. For instance, dedicating a specific time each year; such as a "Creation Sunday" or "Season of Creation", would provide a structured opportunity for reflection, teaching, and action on ecological matters. These initiatives would

reaffirm that environmental care is not merely a social or political concern, but a deeply spiritual and moral obligation rooted in scripture and Anglican tradition.

8.3.2.2 Develop and Distribute Theological Resources

To build theological literacy and awareness among clergy and laity, the Church should invest in the development and wide distribution of contextualized theological resources. These resources could include booklets, devotionals, sermon guides, Sunday school materials, and position papers that highlight the biblical foundations of environmental stewardship. They should draw from scripture, Anglican teachings, and local cultural realities to communicate the sacred responsibility of caring for creation. Materials written in both English and local languages would ensure broader accessibility and impact. Such resources can also be used in training sessions for clergy, youth fellowships, and parish outreach activities.

8.3.2.3 Collaborate with Other Christian Denominations and Faith Groups

Given the global and cross-cutting nature of environmental issues, the Anglican Church of Uganda is encouraged to build ecumenical and interfaith alliances to promote a unified and stronger theological stance on environmental responsibility. Collaborative platforms with other Christian denominations and faith-based organizations can amplify the message of creation care and facilitate shared initiatives such as tree planting campaigns, climate justice advocacy, and disaster response programs. By working together, churches can pool resources, share best practices, and speak with a united voice on matters of ecological justice, thus enhancing their influence on both public policy and community behaviour.

If it is argued that everything created was seen as good and if God created humanity in His image, then creation must be cared for by humanity. In this respect, the Anglican Church of Uganda should endeavor to theologially teach Christians the gist of environmental promotion and protection. In addition, theologies on aspects of creation and stewardship should be formulated and passed on to Christians. These theologies ought to be generally used for environmental promotion and protection. For example, recklessness in treating nature should not be seen among Christians, but only reverence.

8.3.3 The Methods and Practices of the Anglican Church of Uganda for the Environmental Promotion and Protection

8.3.3.1 Scale up Existing Church-Based Environmental Initiatives

The Anglican Church of Uganda should build on its current environmental programs by expanding and replicating successful initiatives across more dioceses and parishes. Activities such as tree planting, reforestation, proper waste management, water conservation, and the use of clean and renewable energy in church premises (for example., solar panels, energy-efficient stoves) should be scaled up with strategic planning and community involvement. These efforts not only improve environmental quality but also serve as practical demonstrations of the Church's commitment to creation care. Visible and measurable environmental actions enhance credibility and can inspire wider community adoption of sustainable practices.

8.3.3.2 Train Clergy and Lay Leaders as Environmental Change Agents

Clergy, lay readers, and church leaders are uniquely positioned to influence attitudes and behaviours within the congregation. It is therefore recommended that the Church ought to provide structured training programs and workshops to equip these leaders with environmental knowledge, theological foundations for creation care, and practical skills in sustainability. Training should cover topics such as climate change, sustainable agriculture, biodiversity conservation, and green technologies. Once trained, these leaders can serve as advocates and facilitators of environmental activities within their communities, ensuring that environmental stewardship becomes an integral part of spiritual leadership and pastoral work.

8.3.3.3 Strengthen Partnerships for Broader Impact

The Church is encouraged to strengthen partnerships with governmental bodies, non-governmental organizations (NGOs), academic institutions, and international development agencies working in the field of environmental conservation. These partnerships can facilitate access to funding, technical expertise, educational resources, and large-scale program opportunities. By aligning church-based efforts with national and global environmental goals (such as the UN Sustainable Development Goals), the Anglican Church of Uganda can increase its relevance and impact in environmental discourse and action. Additionally, such collaborations can help build capacity within the Church and improve the sustainability of its environmental programs.

8.3.3.4 Institutionalize Environmental Leadership at Diocesan Level

The Anglican Church of Uganda should create the office of the *Diocesan Environmental Officer* in every diocese. This officer should possess relevant

qualifications and be responsible for implementing Church environmental policies and ensuring adherence among congregants. Additionally, they should facilitate partnerships with government and non-governmental organizations working in environmental conservation.

8.3.3.5 Integrate Environmental Concerns into Worship and Teaching

Environmental stewardship should be embedded in Christian worship and teachings through sermons, liturgical readings, and educational programs. Worship leaders and clergy across dioceses should emphasize ecological ethics as part of spiritual life and responsibility.

8.3.3.6 Promote Eco-Theology through Church gatherings

Existing Church gatherings such as Sunday services, conferences, and retreats should be used as platforms to teach eco-theology. These gatherings provide an effective means of informing and inspiring Christians to actively engage in environmental care.

8.3.3.7 Establish Church-Based Environmental Associations

Christians should be mobilized to form or join parish- or diocesan-level environmental groups. These associations should lead and participate in activities like tree planting, recycling, and environmental sensitization campaigns in collaboration with the Church leadership.

8.3.3.8 Foster Community Participation in Environmental Stewardship

The Church should engage congregants in planning, decision-making, and monitoring of environmental activities. This participatory approach fosters local

ownership and enhances the relevance and effectiveness of environmental programs.

8.3.3.9 Support Sustainable Agricultural Practices

Through its rural outreach and mission activities, the Church should promote sustainable farming practices such as mulching with crop residues, composting, and other soil-conserving techniques. These methods help to prevent environmental degradation and ensure food security.

8.3.3.10 Encourage Eco-Friendly Lifestyles

Christians should be encouraged to adopt environmentally friendly practices in daily life, including the use of low-impact transportation methods such as walking, cycling, car-sharing, and public transit. This not only reduces carbon emissions but also promotes holistic Christian living.

8.3.3.11 Sensitize Christians Through Environmental Audits

Church leaders should guide congregants in conducting environmental self-assessments within their communities. These informal audits help identify harmful practices and encourage positive action based on local observations and needs.

8.3.3.12 Promote Practical Environmental Education

The Church should prioritize environmental education by using worship services and other gatherings to disseminate knowledge on ecological protection. Sensitized Christians can then act as peer educators within their families and communities.

8.3.3.13 Leverage Christian Fellowships as Platforms for Stewardship

Small Christian groups such as fellowships and Bible study cells should incorporate environmental themes into their activities. These groups offer relational environments where behaviour change and accountability can be cultivated.

8.3.3.14 Collaborate with National and Local Environmental Agencies

The Church should actively seek collaboration with institutions such as the National Environmental Management Authority (NEMA) and other environmental organizations. These partnerships can enhance capacity building, access to resources, and technical support.

8.3.3.15 Empower Christian Elites as Environmental Champions

Educated and influential members of the Church should be empowered and encouraged to model environmental responsibility and advocate for sustainable practices in their communities. Their leadership can catalyse wider action and legitimacy for Church-based environmental programs.

8.4.4 Framework of Environmental Promotion and Protection that the Anglican Church in Uganda can Employ

8.4.4.1 Establish a Formal Environmental Action Framework

The Anglican Church of Uganda is encouraged to develop and adopt a comprehensive Environmental Action Framework that outlines the Church's vision, goals, principles, and strategies for environmental promotion and protection. This framework should be structured and include clear objectives, timelines, roles, and responsibilities at all levels of the Church's hierarchy. It

should also define accountability mechanisms to track progress and measure outcomes. This institutional structure will ensure a coordinated and sustained approach to creation care, rather than relying on isolated or ad hoc efforts. It also enhances the Church's credibility and visibility as a proactive steward of the environment.

8.4.4.2 Appoint Diocesan and Parish-Level Environmental Coordinators

To effectively implement the Environmental Action Framework, the Church should appoint environmental coordinators at both diocesan and parish levels. These individuals would be responsible for translating the Church's environmental policies into actionable programs within their respective jurisdictions. Their duties would include organizing environmental education campaigns, coordinating tree planting drives, mobilizing local resources, liaising with partners, and reporting on progress. Having dedicated personnel ensures that environmental concerns are mainstreamed in the Church's daily operations and not treated as peripheral activities.

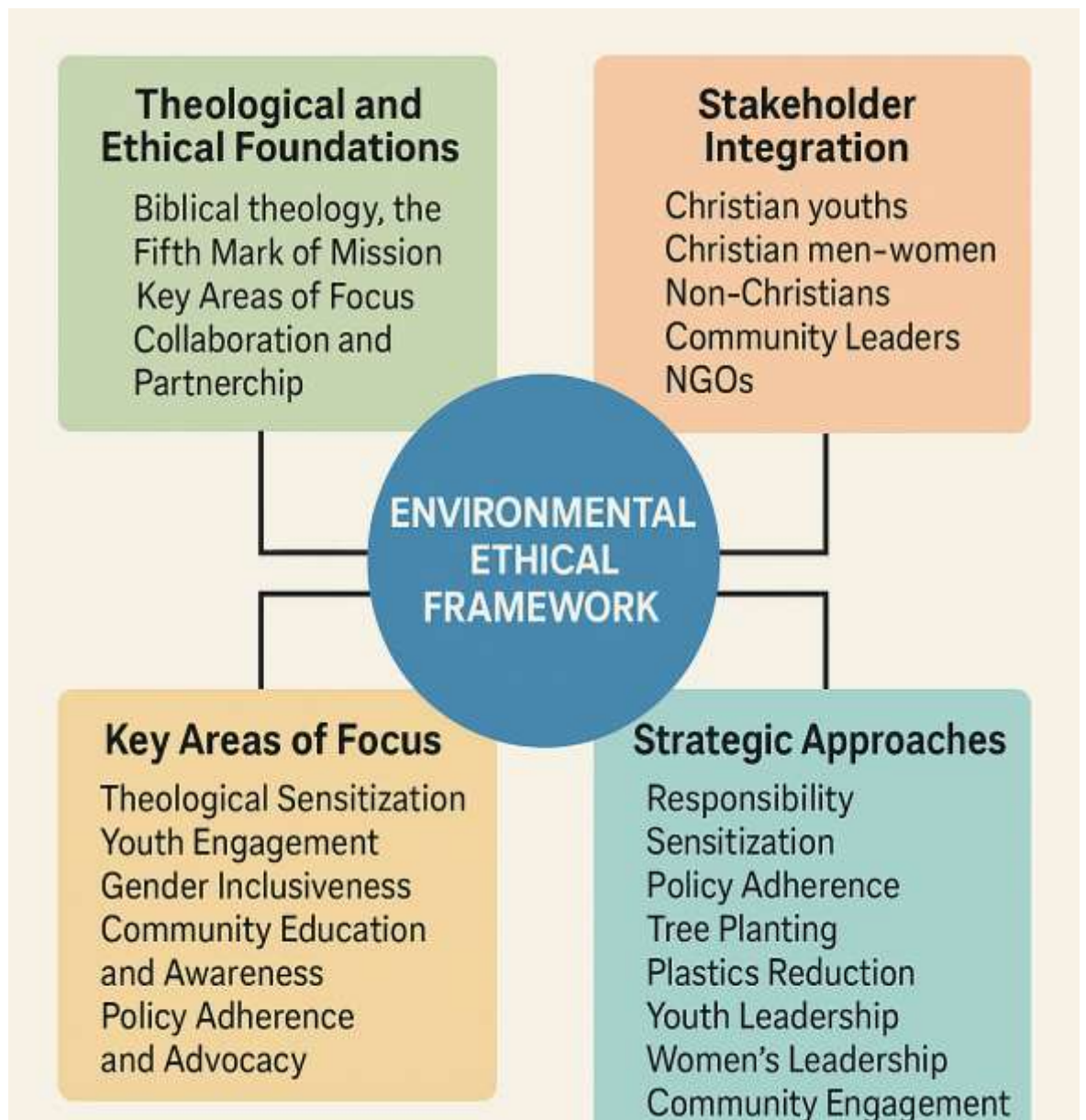
8.4.4.3 Incorporate Environmental Ethics into the Church's Strategic Plan

It is recommended that environmental ethics and sustainability be embedded into the Anglican Church's broader strategic planning documents and mission objectives. This will ensure that creation care is not seen as a temporary or optional interest, but rather as a core aspect of the Church's identity and purpose. By aligning environmental stewardship with pastoral care, social justice, and evangelism, the Church will be better positioned to engage its members and the wider society in holistic and transformative ways. Strategic integration also enables

long-term planning, budget allocation, and performance tracking of environmental initiatives.

8.4.4.4 Encourage Community-Based Participatory Approaches

To foster ownership and sustainability of environmental initiatives, the Church should prioritize community-based participatory approaches in the design, implementation, and evaluation of its environmental programs. This involves engaging church members; men, women, youth, children, and elders, in identifying environmental challenges, proposing solutions, and monitoring progress. Participatory approaches not only enhance relevance and effectiveness but also empower communities to take responsibility for their local environment. Church forums, fellowship groups, and village meetings can serve as platforms for such inclusive dialogue and action.



Source: Innovation by the researcher, 2021

Figure 8. 1: Shows an illustration of the framework of the Anglican Church of Uganda for Environmental Promotion and protection

The Environmental Ethical Framework integrates key elements from both Environmental Stewardship and Deep Ecology to shape a holistic, faith-based approach to ecological responsibility. From the stewardship perspective, the framework reflects the biblical view that humans are caretakers of God’s creation. This is seen in the theological and ethical foundations that emphasize the Anglican

Church's duty to protect and preserve the environment as part of its mission. Stewardship theory promotes responsible management, which is evident in the focus on education, policy adherence, and sustainable practices like tree planting and waste reduction.

At the same time, the framework echoes the values of Deep Ecology by calling for a fundamental shift in how humans relate to nature. Through its emphasis on community engagement, youth and women's leadership, and interfaith collaboration, the framework promotes intrinsic respect for all forms of life, not just their utility to humans. It upholds the principle that environmental well-being is interconnected with social and spiritual well-being, an idea central to Deep Ecology. The inclusion of indigenous knowledge, justice, and harmony with creation further reflects the belief that nature has inherent worth and should be preserved beyond human interests.

Together, these theories enrich the framework, making it both practical and transformative, encouraging the Anglican Church of Uganda to move beyond charity and compliance toward a deep, moral, and relational commitment to creation care.

8.5 Conclusion of the Chapter

This chapter has presented some of the pertinent issues the study has been deliberating upon. It has also provided recommendations with the aid of the findings from both primary and secondary data which are applicable to the three dioceses and the entire Anglican Church of Uganda and to some extent the global Anglican Communion. This study argues that since one cannot do an exhaustive

study, there is a need for further research on environmental ethics, which can generate solutions to environmental challenges.

8.6 Areas for Further Research

- Comparative study of the Contribution of the Anglican and the Catholic churches on the environmental Ethics in Uganda: A Case Study of Greater Kampala Region
- The Contribution of the Anglican Church of Uganda to Climate Change Ethics: a case study of selected Dioceses in Uganda
- The Contribution of the Catholic Church in Uganda to Environmental Ethics: A Case Study of Kampala Archdiocese
- The Contribution of the Pentecostal Churches to Environmental Ethics: A Case Study of Kampala City
- The Contribution of Traditional Religions to Environmental Ethics: A Case Study of selected Communities in Buganda Region

REFERENCES

- A Rocha Uganda. (2020). *Faith and conservation: Church partnerships for a greener Uganda*. Kampala: A Rocha.
- ACEN. (2002). *The Five Marks of Mission*. Anglican Communion Environmental Network.
- ACHPR & IWGIA. (2010). *United Nations Declaration on the Rights of Indigenous Peoples* (G. Assembly, Ed.). United Nations.
- Adane, L., & Muleta, D. (2011). Survey on the usage of plastic bags, their disposal and adverse impacts on the environment: A case study in Jimma City, Southwest Ethiopia. *Journal of Toxicology and Environmental Health Sciences*, 3(8), 234-248.
- Adeyemo, T. (2001). Africa's enigma. In D. Belshaw, R. Calderisi, & C. Sugden (Eds.), *Faith in Development: Partnership between the World Bank and the Churches of Africa* (pp. 31-38). Regnum Books International.
- Akamani, K. (2020). Integrating deep ecology and adaptive governance for sustainable development: Implications for protected areas management. *Sustainability*, 12, 5757. <https://doi.org/10.3990/su12145757>
- Akinsemolu, A. A. (2018). The role of microorganisms in achieving the sustainable development goals. *Journal of Cleaner Production*, 182, 139–155.
- Albino, V., Balice, A., & Dangelico, R. M. (2009). Environmental strategies and green product development: An overview on sustainability-driven companies. *Business Strategy and the Environment*, 18(1), 83-89.
- Allan, A. J., & Randy, L. J. (2005). *Writing the winning thesis or dissertation: A step-by-step guide*. Corwin Press.
- Almiron, N., & Tafalla, M. (2019). Rethinking the ethical challenge in the climate deadlock: Anthropocentrism, ideological denial, and animal liberation. *Journal of Agricultural and Environmental Ethics*, 32(12), 255–267.

- Aluko, A. P., Oyeleye, B., Sulaiman, O. N., & Ukpe, I. E. (2008). Climate change: A threat to food security and environmental protection. In *Proceedings of the 32nd Annual Conference on Forestry Association of Nigeria*.
- Alvarez, G. E., Díaz, S. A., & Alessandrini, M. (2001). Rational use of forest residues. *FAO Unasylva*, 206(52), 48-52.
- Amanze, J. N. (2011). *Christianity and the environment in Africa: Perspectives on stewardship, sustainability and development*. In J. K. Kudadjie & J. N. Amanze (Eds.), *Theology in the service of humanity: Essays in honour of Kwame Bediako*. Accra: Asempa Publishers.
- American Psychological Association. (2020). *Publication manual of the American Psychological Association* (7th ed.).
- Amin, M. E. (2005). *Social science research: Conception, methodology, and analysis*. Makerere University Printer.
- Anglican Church of South Africa (ACSA). (2005). Christian stewardship. Retrieved from <http://acen.anglicancommunion.org>
- Anglican Church of Uganda. (2018). *The role of women in environmental stewardship: A study in rural dioceses*. Kampala: Church House Publications.
- Anglican Communion Environmental Network (ACEN). (2012). *Eco-bishops call to action on climate justice*. London: ACEN.
- Anglican Communion Office. (1998). *The official report of the Lambeth Conference 1998*. London, UK: Morehouse Publishing.
- Anglican Communion Office. (2012). *The Five Marks of Mission*. Retrieved from <https://www.anglicancommunion.org/>
- Anglican Communion. (1984). *Marks of Mission*. London: Anglican Consultative Council.
- Anglican Communion. (2022). *Communion Forest: Environmental restoration initiative launched*. <https://www.anglicancommunion.org>.

- Anglican Consultative Council. (1990). *The Five Marks of Mission*. London: Anglican Communion Office.
- Anglican Consultative Council. (2007). *The five marks of mission: Mission in a changing world*. London: Anglican Communion Office.
- Anglican Consultative Council. (2012). *Mission in a Changing World*. <https://www.anglicancommunion.org>.
- Anglican/Episcopal Church. (2018). A statement on the environment. Highland Park: GreenFaith.
- Asiimire, S. (2014, December 8). The unwritten law: Traditional ways of conserving the environment. *New Vision*.
- Baker, D., & Richardson, R. (2012). *The role of urbanization in environmental degradation in Uganda*. *Environmental Studies Journal*, 32(2), 117-134.
- Baksh, B., & Fiksel, J. (2003, June). The quest for sustainability: Challenges for process systems engineering. *American Institute of Chemical Engineers Journal*, 49(6), 1355.
- Barker, H., & Bearce, J. (2013). *Religion and environment*. Zed Books.
- Bauckham, R. (2002). Joining creation's praise God. *Eco-Theology*, 7(1), 45–59.
- Bauckham, R. (2010). *Bible and Ecology: Rediscovering the Community of Creation*. Baylor University Press.
- BBC News*. (2008, August). *In depth: "Climate Change."* *BBC News*. Retrieved March 14, 2009, from <http://www.bbc.co.uk>
- Beddoe, R., Costanza, R., Farley, J., Garza, E., Kent, J., Kubiszewski, I., Martinez, L., & Belshaw, C. (2001). *Environmental Philosophy*. Acumen.
- Bell, J. (1997). How to complete your research successfully? UB3P.

- Beltrán, J. (2000). Indigenous and traditional peoples and protected areas: Principles, guidelines, and case studies. In J. Beltrán & A. Phillips (Eds.), Best practice protected area guidelines series (Vol. 4). IUCN and WWF International.
- Bennet, T. (2006). How to solve environmental problems? B Press.
- Benson, J. (2001). Environmental ethics: An introduction with readings. Routledge.
- Bergstrom, J. C. (2003). Principles of Christian environmental ethic: With applications in agriculture, natural resources, and the environment. Retrieved December 20, 2021, from <http://www.leaderu.com/science/bergstrom-enviroethics.html>
- Berry, R. J. (2006). Environmental stewardship, critical perspectives, past and present. T&T Clark.
- Berry, T. (2006). *Evening thoughts: Reflecting on Earth as sacred community*. San Francisco: Sierra Club Books.
- Blasi, M. (2010). Problematizing and interweaving the approach to sustainability with a gender perspective and young women's experiences and youth. *Memoir and synthesis of El Salvador encounter*, 23(25), 6–7.
- Blewitt, J. (2008). Understanding sustainable development. Earthscan.
- Boff, L. (1997). *Cry of the Earth, Cry of the Poor*. Orbis Books.
- Boff, T. (2015). Living in ecosystem successfully. Zed Books.
- Bookchin, M. (1982). The ecology of freedom: The emergence and dissolution of hierarchy. Cheshire Books.
- Bookchin, M. (1987). *Social ecology versus deep ecology: A challenge for the ecology movement*. *Green Perspectives*, 4, 1–9.

- Bookchin, M. (2001). What is social ecology? In M. Boylan (Ed.), *Environmental ethics* (pp. 123–134). Prentice Hall.
- Bookchin, M., & Foreman, D. (1991). *Defending the earth*. Black Rose Books.
- Bouma-Prediger, S. (2001). *For the beauty of the earth: A Christian vision for creation-care*. Baker Academic.
- Bouma-Prediger, S. (2010). *For the beauty of the earth: A Christian vision for creation care* (2nd ed.). Grand Rapids, MI: Baker Academic.
- Boylan, M. (Ed.). (2001). *Environmental ethics*. Prentice Hall.
- Bradshaw, T. K. (2007). Theories of poverty and anti-poverty programs in community development. *Community Development*, 38(4), 7–25.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101.
- Brennan, A., & Lo, N. Y. S. (1998). Environmental Ethics. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy* (Vol. 3, pp. 333–336). Routledge.
- Brennan, A., & Yeuk-Sze, L. (2008). Environmental ethics. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy* (Fall 2008 Edition). Stanford University. Retrieved from <https://plato.stanford.edu/archives/fall2008/entries/ethics-environmental/>
- Brewerton, P., & Millward, L. (2001). *Organizational research methods*. Sage Publications.
- Brown, R. B. (2006). *Doing your dissertation in business and management: The reality of research and writing*. Sage Publications.
- Brundtland, G. (1987). *Our common future: Report of the 1987 World Commission on Environment and Development*. United Nations.

- Bulkeley, H., Davies, A., Evans, B., Gibbs, D., Kern, K., & Theobald, K. (2003). Environmental governance and transnational municipal networks in Europe. *Journal of Environmental Policy and Planning*, 5(3), 235–254.
- Burger, J. (1987). *Report from the frontier: The state of the world's indigenous peoples*. Zed Books.
- Burger, J. (2011). *The Gaia atlas of first peoples: A future for the indigenous world*. Zed Books.
- Busetto, L., Wick, W., & Gumbinger, C. (2020). How to use and assess qualitative research methods. *Neurological Research and Practice*, 2(1), 14.
- Byaruhanga, C. (2015). The role of churches in environmental conservation in Uganda. *Journal of Theology for Southern Africa*, 151(1), 143–156.
- Carey, G. (2001, June 4). Opening address, Environmental seminar, Bishops' meeting. Retrieved September 24, 2019, from <http://www.archbishopofcanterbury.org>
- Carrubba, A., & Militello, M. (2013). Nonchemical weeding of medicinal and aromatic plants. *Agronomy for Sustainable Development*, 33(3), 551–561.
- Cesar, E., & Wolf, H. (2013). Environment and climate change policy brief: Uganda (SIDA Policy Brief). Retrieved from <http://sidaenvironmenthelpdesk.se/wordpress3/wp-content/uploads/2014/02/Uganda>
- Church of the Province of Uganda. (2016). *Strategic plan 2016–2025*. Kampala: Church House Publications.
- Church of the Province of Uganda. (2017). *Environmental stewardship annual report*. Kampala: Church House Publications.
- Church of the Province of Uganda. (2018). *The Decade of Mission: A report on the Church's environmental engagement*. Kampala: Church House Publications.

- Church of the Province of Uganda. (2019). *Mukono Diocese environmental stewardship report*. Kampala: Church House Publications.
- Church of Uganda Provincial Office. (2016). *Church institutional development report*. Kampala: Provincial Development Office.
- Church of Uganda. (2020). *Church of Uganda Strategic Plan 2020–2030*. Church House Publications.
- Church, C., & Young, S. (2001). Local agenda 21 in the UK—An overview—Dissolving into the mainstream? In W. M. Lafferty (Ed.), *Sustainable communities in Europe* (pp. 93–110). Earthscan.
- Clarke, W. C. (1977). The structure of permanence: The relevance of self-subsistence communities for world ecosystem management. In T. Bayliss-Smith & R. Feachem (Eds.), *Subsistence and survival: Rural ecology in the Pacific* (pp. 221–235). Academic Press.
- Clowney, D., & Patricia, M. (2009). *Earthcare: An anthology in environmental ethics*. Rowman & Littlefield.
- Clugston, V., & Holt, T. (2012). *Science and human intentions*. Blair Press.
- Colchester, M. (n.d.). Salvaging nature: Indigenous peoples and protected areas. In K. B. Ghimire & M. P. Pimbert (Eds.), *Social change and conservation: Environmental politics and impacts of national parks and protected areas* (pp. 191–212). Earthscan Publications.
- Commission on Sustainable Development (CSD). (2002). *Second Local Agenda 21 Survey* (Background paper no. 15, submitted by the International Council for Local Environmental).
- Conradie, E. M. (2004). *Ecological theology: A guide for ministry and preaching*. Stellenbosch: Sun Press.
- Conradie, E. M. (2005). *An ecological Christian anthropology: At home on Earth?* Aldershot: Ashgate.

- Conradie, E. M. (2006). *Christianity and ecological theology: Resources for further research*. Stellenbosch: Sun Press.
- Conradie, E. M. (2011). *Christianity and Ecological Theology: Resources for Further Research*. Sun Press.
- Costanza, R. (2003). *Early history of ecological economics and ISEE*. In *Inter Encyclopedia of Ecological Economics*. Retrieved April 1, 2009, from [website].
- Creswell, J. (2018). *Quantitative, qualitative, and mixed methods approaches*. Sage Publications.
- Curry, P. (2011). *Ecological ethics: An introduction*. Polity.
- Daly, H. E., & Farley, J. (2004). *Ecological economics: Principles and applications*. Island Press.
- Dasgupta, P. (2001). *Human well-being and the natural environment*. Oxford University Press.
- de Long, B. (2000). *Cornucopia: The pace of economic growth in the twentieth century*.
- Deane-Drummond, C. (2008). *Eco-Theology*. London: Darton, Longman & Todd.
- DesJardins, J. R. (2001). *Environmental Ethics: An Introduction to Environmental Philosophy* (3rd ed.). Wadsworth.
- DesJardins, J. R. (2013). *Environmental ethics: An introduction to environmental philosophy* (5th ed.). Wadsworth.
- Devall, B., & Sessions, G. (1985). *Deep ecology: Living as if nature mattered*. Salt Lake City: Gibbs M. Smith, Inc.
- DeWitt, C. B. (1991). *The Environment and the Christian: What Does the New Testament Say About the Environment?* Au Sable Institute.

- DeWitt, C. B. (1994). *Earthwise: A guide to hope for creation*. Grand Rapids, MI: CRC Publications.
- Diamond, J. (2005). *Collapse: How societies choose to fail or succeed*. Viking Books.
- Disinger, J., & Roth, M. (2002). *Stewardship in action, not in words*. Sage Publications.
- Dlamini, P., Chivenge, P., Manson, A., & Chaplot, V. (2014). Land degradation impact on soil organic carbon and nitrogen stocks of sub-tropical humid grasslands in South Africa. *Geoderma*, 137(12), 135-159.
- Dodge, D. (2009). *An illustrated history of wind development*. TelosNet. Retrieved April 7, 2009, from [website].
- Doria, M. F. (2006). Bottled water versus tap water: Understanding consumers' preferences. *Water Health*, 4(2), 271-276.
- Drechsler, M., & Settele, J. (2001). Predator-prey interactions in rice ecosystems: Effects of guild composition, trophic relationships, and land use changes – A model study exemplified for Philippine rice terraces. *Ecological Modelling*, 137(12), 135-159.
- Drengson, I. (1995). *The deep ecology movement*. North Atlantic Books.
- Dyson, M., Bergkamp, G., & Scanlon, J. (2003). *The essentials of environmental flows*. International Union for Conservation of Nature and Natural Resources (IUCN).
- Eaton, H. (2005). *Ecology and the Economy of God: An Ecological Theology of Liberation*. Wipf and Stock.
- Eckersley, R. (1992). *Environmentalism and political theory: Toward an eco-centric approach*. UCL Press.

- Edwards, D. (2006). *Ecology at the heart of faith: The change of heart that leads to a new way of living on Earth*. Orbis Books Press.
- Edwin, A. G. (2006). *Climate change vulnerability and adaptation assessment*. Reports of the members of the study team. Accra.
- Elder, P. (2003). *Fair treatment of the environment*. Maxwell Publishers.
- Elsdon, R. (1981). *Bent world: A Christian response to the environmental crisis*. Intersity Press.
- Failler, P., Karani, & Seide, W. (2016). Assessment of environmental pollution and its impact on economic cooperation and integration initiatives of the IGAD region: National environment pollution report-Uganda. DOI: 10.13140/RG.2.1.2830.2480.
- FAO. (2000). *Manual on integrated soil management and conservation practices* (FAO Land and Water Bulletin 8). FAO.
- FAO. (2001a). *State of the world's forests*. FAO.
- FAO. (2001b). *Trees outside forests: Conservation guide*. FAO.
- FAO. (2015a). *Sustainable forest management*. Retrieved February 22, 2016, from www.fao.org/forestry/sfm/en/.
- Fennessy, M. S., Jacobs, A. D., & Kentula, M. E. (2007). An evaluation of rapid methods for assessing the ecological condition of wetlands. *Wetlands*, 27(5), 543-560.
- Ferrante, J. (2008). *Sociology: A global perspective* (7th ed.). Thomson Wadsworth.
- Florin, P., & Wandersman, A. (1990). An introduction to citizen participation, voluntary organizations, and community development: Insights for empowerment through research. *American Journal of Community Psychology*, 18(7), 41-54.

- Font, M. A. (2002). *Integrating nature in human living*. Pike Ltd.
- Fowler, F. J. (2002). *Survey research methods*. Sage Publications.
- Furze, B., De Lacy, T., & Birckhead, J. (1996). *Culture, conservation, and biodiversity: The social dimension of linking local-level development and conservation through protected areas*. John Wiley & Sons Ltd.
- Garnet, T., & Wilkes, A. (2014). *Appetite for Change: Social, Economic and Environmental Transformations in China's Food System*. Food Climate Research Network. Environmental Change Institute – Oxford Martin School: University of Oxford.
- Gathogo, J. (2011). Towards an African eco-theology. *Studia Historiae Ecclesiasticae*, 37(2), 1–19.
- Getui, M.D. (2003). *Forgetting the Past and Focusing on the Future*. Nairobi: Missou Printers.
- Gewirth, A. (2001). Human rights and future generations. In M. Boylan (Ed.), *Environmental Ethics* (pp. 104-166). New Jersey: Prentice Hall.
- Gifford, P. (2016). *Christianity, development and modernity in Africa*. Oxford University Press.
- Giorgi, A. (2012). The descriptive phenomenological psychology method. *Journal of Phenomenological Psychology*, 43(1), 3-12.
- Gleick, P.H. (2000). *The world's water 2000-2001*. Island Press: Washington.
- Gnado. (2004). *GIA/NABIO Agro-Forestry Development Organization, GNADO Report, Bolgatanga*.
- Gnanakan, K. (2004). *God's world: A theology of the environment*. London: SPCK.
- Gore, A. (2006). *An inconvenient truth: The planetary emergency of global warming and what we can do about it*. London: Bloomsbury Publishing.

- Gorringe, T. J. (2011). *A Theology of the Built Environment: Justice, Empowerment, Redemption*. Cambridge University Press.
- Goudie, A. (2005). *The human impact on the natural environment* (6th ed.). Blackwell Publishing: Oxford.
- Govindan, K., Khodaverdi, R., & Jafarian, A. (2013). A fuzzy multi-criteria approach for measuring sustainability performance of a supplier based on triple bottom line approach. *Journal of Cleaner Production*, 47(19), 345-354.
- Grazer, K. T. (2006). *My experience our experience in nature*. Font Ltd: New York.
- Green Anglican Movement. (2020). *Environmental policy engagement by African dioceses*. Cape Town: Anglican Communion Office.
- Green Churches. (2001). About Us. Accessed July 30, 2021, from <https://greenchurches.ca/about-us/>
- Green, J. (2013). Experience the love: A praxis model of lifelong religious education for justice in the Congregational Church. *International Congregational Journal*, 12(1), 107-126.
- Griggs, D., Stafford-Smith, M., Gaffney, O., Rockström, J., Öhman, M.C., Shyamsundar, P., Steffen, W., & Glaser, G. (2013). Policy: Sustainable development goals for people and planet. *Nature*, 49(5), 305-307.
- Gruen, L., Jamieson, D., & Schlottmann, C. (2012). *Reflecting on nature: Readings in environmental ethics and philosophy* (2nd ed.). New York: Oxford University Press.
- Guha, R. (1989). Radical American environmentalism and wilderness preservation: A third world critique. *Environmental Ethics*, 11(1), 71–83. <https://doi.org/10.5840/enviroethics19891115>

- Habel, N. (2000). *Readings from the Earth Bible: An Ecological Reader*. Sheffield Academic Press.
- Habel, N. C. (2000). *Readings from the perspective of Earth*. Cleveland, OH: Pilgrim Press.
- Hall, D. J. (1990). *The Steward: A Biblical Symbol Come of Age*. Eerdmans.
- Hall, D.J. (1986). *Imaging God: Dominion as stewardship*. Grand Rapids, MI: Eerdmans.
- Hallowes, D. (1993). *Hidden faces: Environment, development, justice: South Africa and the global context*. Cape Town: Earthlife.
- Hanway, J.J., & Laflen, J.M. (1974). Plant nutrient losses from tile outlet terraces. *Journal of Environmental Quality*, 3(4), 351-356.
- Harden, B. (2005, February 6). The greening of evangelicals: Christian right turns, sometimes warily, to environmentalism. *Washington Post*, A01.
- Hargrove, E.C. (1989). *Foundations of environmental ethics*. Denton: Environmental Ethics Books.
- Harwood, A., Johnson, S., Richter, B., Locke, A., Yu, Z., & Tickner, D. (2017). *Listen to the river: Lessons from a global review of environmental flow success stories*. WWF-UK: Woking.
- Hastings, A. (1994). *The Church in Africa: 1450–1950*. Oxford University Press.
- Hessel, D. (2000). *Theology and ecology: An overview*. *Journal of Ecological Ethics*, 22(3), 4-19.
- Hessel, D. T., & Ruether, R. R. (2000). *Christianity and ecology: Seeking the well-being of Earth and humans*. Cambridge, MA: Harvard University Press.
- Hessel, J. H. (2006). *Salvage our environment: Ecological sustenance*. Sierra Club Books: San Francisco.

- Hiebert, T. (2008). The Yahwist's landscape: Nature and religion in early Israel. In D. G. Horrell, C. Hunt, C. Southgate, & F. Stavrakopoulou (Eds.), *Ecological hermeneutics: Biblical, historical and theological perspectives* (pp. 121–133). London: T&T Clark.
- Hilgenkamp, K. (2005). *Environmental health: Ecological perspectives*. Jones & Bartlett: London.
- Hiltner, D. (2009). *A Moral Climate: The Ethics of Global Warming*. London: Darton, Longman & Todd.
- Hiltner, D. (2009). *Theological Foundations for Environmental Ethics*. Abingdon Press.
- Hirji, R., & Davis, R. (2009). Environmental flows in water resources policies, plans, and projects: Findings and recommendations. *Environment and Development*. The World Bank.
- Hitzhusen, G. E. (2007). Judeo-Christian theology and the environment: Moving beyond scepticism to new sources for environmental education in the United States. *Environmental Education Research*, 13(1), 55–74.
- Holy Bible. (2001). *New International Version*. Zondervan Publishing House.
- ICSD. (2022). Anglican view on climatic change. Retrieved from <https://interfaithsustain.com/anglican-views-on-climate-change>
- Jamieson, D. (2008). *Ethics and the environment: An introduction*. Cambridge University Press: Cambridge, UK.
- Jamieson, S. (2004). Likert scales: How to use them? *Medical Education*, 38(12), 1217-1218.
- Jenkins, W. (2008). *Ecological ethics and global politics*. Routledge.
- Jenkins, W. (2008). *Ecologies of grace: Environmental ethics and Christian theology*. Oxford University Press: Oxford.

- Jenkins, W., Berry, E., & Kreider, L. B. (2018). *Grounding religion and ecology in practical policy*. New York: Routledge.
- Johannesburg Anglican Eco-Spiritual Initiative (JAEI). (2017). Youth conference on environmental issues. Retrieved from <http://jaei.org.za>
- Judge, C. (1991). *Global ecology, by Nature History Museum*. Edmond Publications: California.
- Kaggwa, R. (2017). *Faith and environment: The role of the Church of Uganda in environmental sustainability*. Kampala: Makerere University Press.
- Kagwa, A. (1934). *The customs of the Baganda*. London: Columbia University Press.
- Kalu, O. (2010). *African Pentecostalism: An introduction*. Oxford: Oxford University Press.
- Kamanzi, F. (2020). *Community leadership in Uganda: Environmental ethics and social responsibility*. Kampala: Makerere University Press.
- Kanyike, E. (2003). *The principle of participation in African cosmology and anthropology*. Balaka, Malawi: Montfort Media.
- Kapera, I. (2018). Sustainable tourism development efforts by local governments in Poland. *Sustainable Cities and Society*, 40(11), 581-588.
- Katongole, E. (2011). *The sacrifice of Africa: A political theology for Africa*. Grand Rapids, MI: Eerdmans.
- Kayanja, F. (2019). *Gender dynamics in environmental management: The role of women in Uganda's rural development*. Kampala: Fountain Publishers.
- Kayanja, F. I. B., & Byarugaba, D. (2001). Disappearing forests of Uganda: The way forward. *Current Science*, 81(8), 936-947.

- Kearns, L. (1996). Saving the Creation: Christian Environmentalism in the United States. *Sociology of Religion*, 57(1), 55–70. <https://doi.org/10.2307/3712005> (p. 61)
- Kearns, L. (2012). "Eco-theology and indigenous traditions." In R. S. Gottlieb (Ed.), *The Oxford Handbook of Religion and Ecology* (pp. 53–71). Oxford: Oxford University Press.
- Kearns, L. (2012). Religious environmental activism. In G. H. Donovan & T. D. Tullos (Eds.), *Faith-based environmentalism* (pp. 97–116). MIT Press.
- Keating, W.D. (2015). Neighborhood revitalization and community development. In J.D. Wright (Ed.), *International encyclopedia of the social & behavioral sciences* (2nd ed.). Elsevier: Oxford.
- Keirle, R. (2002). Has terracing failed? Report University of Wales, UK. Retrieved from [Assessments/Has%20Terracing%20Failed%20v2.doc](#)
- Keller, D. R. (Ed.). (2010). *Environmental Ethics: The Big Questions*. Wiley-Blackwell.
- Kempf, E. (Ed.). (1993). *Law of the mother: Protecting indigenous peoples in protected areas*. Sierra Club Books: San Francisco.
- Kenyon, W. (1992). Integrity of creation. In C. Craston (Ed.), *By word and deed: Sharing good news through mission*. London: Church Publishing House.
- Kigongo, J. B. (2018). *Theology and climate change in Uganda*. Kampala: Uganda Christian University Press.
- Kirda, C., Moutonnet, P., & Nielson, D.R. (Eds.). (1999). *Crop yield response to deficit irrigation*. Kluwer Academic Publishers: Dordrecht.
- Kityo, R. (2020). Faith and Urban Environmentalism in Uganda: A Case of Kampala Diocese. *Uganda Journal of Theology*, 25(2), 45–52.

- Kothari, C. S. (2003). *Research methodology, methods and techniques* (2nd ed.). New Delhi: New Age International Publishers.
- Kotter, J. P. (2008). Developing a change friendly culture. *Leader to Leader*, 48(1), 33–38. <https://doi.org/10.1002/ltl.278>
- Kumi, E., Arhin, A. A., & Yeboah, T. (2014). Can post-2015 sustainable development goals survive neoliberalism? A critical examination of the sustainable development–neoliberalism nexus in developing countries. *Environmental Development and Sustainability*, 16(2), 539–554.
- Kyambogo University. (2019). *Research and Innovations Policy*. Retrieved from <https://kyu.ac.ug/wp-content/uploads/2019/08/Research-Policy.pdf>
- Lambeth Conference. (1998). Resolutions and statements on the environment and climate change. Retrieved from <https://anglicanalliance.org/lambeth-conference-resolutions-and-statements-on-the-environment-and-climate-change>
- Lambeth Conference. (1998). *Transformation and renewal* (July 18–August 9, 1998). Lambeth Palace, Canterbury, England: Morehouse Publishing.
- Lambeth Conference. (2008). Resolutions and statements on the environment and climate change. Retrieved from <https://anglicanalliance.org/lambeth-conference-resolutions-and-statements-on-the-environment-and-climate-change>
- Ledwith, M. (2011). *Community development: A critical approach*. Bristol: Policy Press.
- Lenton, T. (2012). Arctic climate tipping points. *AMBIO: A Journal of the Human Environment*, 41(1), 10–22. <https://doi.org/10.1007/s13280-011-0221-x>
- Leopold, A. (1949). *Ecology, environmentalism*. Oxford: Oxford University Press.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage Publications.

- Low, D. A., & Pratt, R. C. (1970). *Buganda and British overrule: 1900–1955*. Nairobi: Oxford University Press.
- Lyon, A., Hunter-Jones, P., & Warnaby, G. (2017). Are we any closer to sustainable development? Listening to active stakeholder discourses of tourism. *Development in the Waterberg Biosphere Reserve, South Africa, Tourism Management*, 61, 234–247.
- MacEwen, A., & MacEwen, M. (2012). *National parks: Conservation or cosmetics?* London: George Allen & Unwin Publishers Ltd.
- Mackee, J., Obbard, J., & Briffett, C. (2001). Environmental assessment in Sri Lanka: Its status and the potential for the introduction of strategic environmental assessment. *Journal of Environmental Assessment Policy and Management*, 3, 209. <https://doi.org/10.1142/s1464333201000674>
- Maidor, M., & Ma, J. (2014). Global agricultural information network, USDA Foreign Agricultural Service, USDA. Document of the CPC and the State Council. GAIN Report Number 14013.
- Mbiti, J. S. (1970). *Concepts of God in Africa*. London: S.P.C.K.
- Mbiti, J. S. (1990). *African Religions and Philosophy* (2nd ed.). Heinemann.
- McFague, S. (2001). *Life Abundant: Rethinking Theology and Economy for a Planet in Peril*. Fortress Press.
- Meadows, D. H., Meadows, D. L., Randers, J., & Behrens, W. III. (2008). *The limits to growth*. New York: Universe Books.
- Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). Jossey-Bass.
- Michalak, A. M., Anderson, E. J., Beletsky, D., Boland, S., Bosch, N. S., Bridgeman, T. B., Chaffin, J. D., Cho, K., Confessor, R., Daloglu, I., De Pinto, J. V., Evans, M. A., Fahnenstiel, G. L., He, L., Ho, J. C., Jenkins, L.,

Johengen, T. H., Kuo, K. C., La Porte, E., Liu, X., McWilliams, J. R., Moore, M. R., Posselt, D. J., Richards, R. P., Scavia, D., Steiner, A. L., Verhamme, E., Wright, D. M., & Zagorski, M. A. (2013). Record-setting algal bloom in Lake Erie caused by agricultural and meteorological trends consistent with expected future conditions. *Proceedings of the National Academy of Sciences of the United States of America*, *110*(16), 6448–6452. <https://doi.org/10.1073/pnas.1220804110>

Mies, M., & Shiva, V. (1993). *Ecofeminism*. London: Zed Books.

Miller, D. N., Tūwharetoa, & N. Kahungunu. (2005). Western and Maori values for sustainable development. *MWH New Zealand Ltd*. Retrieved February 24, 2009, from [MWH website](#).

Momirović, N., Oljačea, V. M., Dolijanović, Ž., & Poštić, D. (2010). Energetska efikasnost proizvodnje paprike u zaštićenom prostoru u funkciji primene različitih tipova polietilenskih folija (PE). *Poljoprivredna Tehnika*, *35*(3), 1–13.

Mothers' Union Uganda. (2017). *Environmental justice and women: Practical steps for sustainable development*. Kampala: Mothers' Union.

Mugambi, J. N. K. (2001). *Christianity and African culture: An introduction to social and theological issues*. Nairobi: Acton Publishers.

Mugambi, J. N. K. (2003). *Christianity and African culture: An introduction to the issues*. Nairobi: Acton Publishers.

Mugambi, J. N. K. (2013). *Christian faith and the current ecological crisis*. World Council of Churches.

Mugenda, O. M., & Mugenda, A. G. (2003). *Research methods: Quantitative and qualitative approaches*. Nairobi: African Centre for Technological Studies.

Mugerwa, R. (2019). *Totemic conservation: Indigenous knowledge and biodiversity in Buganda*. Kampala: Makerere Institute of Social Research.

- Mwavu, E. N., Wasige, J. E., & Kyamanywa, S. (2021). Environmental perceptions and attitudes of youth groups in Uganda: Implications for environmental sustainability. *African Journal of Environmental Science and Technology*, 15(3), 49–56.
- Mwesigwa, D. (2020). The role of faith-based institutions in Uganda's climate resilience. *Uganda Journal of Public Theology*, 2(1), 12–20.
- Mwesigwa, F. (2019). The role of the church in environmental conservation: A Ugandan case. *Journal of African Theology*, 10(2), 66–78.
- Naess, A. (1973). The shallow and the deep, long-range ecology movement: A summary. *Inquiry*, 16(1–4), 95–100. <https://doi.org/10.1080/00201747308601682>
- Naess, A. (1973). The shallow and the deep, long-range ecology movement: A summary. *Inquiry*, 16(1–4), 95–100. <https://doi.org/10.1080/00201747308601682>
- Naess, A. (1973). The Shallow and the Deep, Long-Range Ecology Movement. *Inquiry*, 16(1–4), 95–100.
- Naess, A. (1989). *Ecology, community and lifestyle: Outline of an ecosophy*. Cambridge: Cambridge University Press.
- National Environment Management Authority (NEMA). (1996). *State of the environment report for Uganda 1996*. Kampala: NEMA Publications.
- National Environment Management Authority (NEMA). (2016). *State of the environment report for Uganda 2016*. Kampala: NEMA.
- National Environment Management Authority. (2008). *State of environmental report*. Retrieved from <http://nema.go.ug/sites/all/themes/nema/docs>
- National Environment Management Authority. (2016). *State of the environment report for Uganda 2014*. Retrieved from <http://nema.go.ug/sites/all/themes/nema/docs>

- National Environmental Management Authority (NEMA). (2018). *State of the environment report for Uganda 2018*. Kampala: NEMA.
- National Forestry Authority. (2009). *Land cover of Uganda*. First draft report for Uganda.
- Negreros-Castillo, P., & Mize, C. W. (2002). Enrichment planting and the sustainable harvest of mahogany (*Swietenia macrophylla* K) in Quintana Roo, Mexico. In J. Figueroa & A. Lugo (Eds.), *Big-leaf mahogany: Genetics, ecology, and management*. Springer Verlag.
- NEMA. (2016). *State of the Environment Report for Uganda 2016*. National Environment Management Authority.
- NEMA. (2021). *State of the Environment Report for Uganda 2020/2021*. National Environment Management Authority.
- Newsletter International Anglican Women's Network. (2021). *Climate change and gender justice newsletter*. Retrieved from https://iawn.anglicancommunion.org/media/457153/IAWN_newsletter_2_106_en.pdf
- Northcott, M. (2005). Wilderness, religion, and ecological restoration in the Scottish Highlands. *Eco Theology*, 10(3), 382–399.
- Nsiah-Gyabah, K. (1996). Bush fire in Ghana. *IFFN No. 5(3)*, 24–29.
- Nsubuga, H. (2015). Faith-based organizations and climate adaptation in Uganda. *Journal of African Theology*, 9(1), 199–215.
- Obeng, J. (2009). *Amazing world of responsible ecologists*. SPSK.
- Obioha, E. E. (2009). Climate variability, environmental change, and food security nexus in Nigeria. *Journal of Human Ecology*, 26(2), 107-121.
- Odong, S. (2018). Conserving the environment through tree planting. *Lutheran World Federation*. <https://uganda.lutheranworld.org>

- OECD. (2000b). *Environmental performance reviews: Hungary*. Paris.
- OECD. (2008). *Key environmental indicators*. Environment Directorate. Paris, France.
- Ogolla, J. (2014). *Stewardship of creation in the Anglican Church of Uganda: A theological perspective*. *African Theological Review*, 14(1), 43-58.
- Omagor, J. G., & Barasa, B. (2018). Environment and ecology research. *Universal Journal of Educational Research*, 6(6), 562-570.
- Onah, J. (2013). *Environmental ethics: A Christian perspective*. Font Ltd.
- Ongley, E. D. (1996). *Control of water pollution from agriculture* (FAO Irrigation and Drainage Paper 55). UN Food and Agriculture Organization.
- Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Dual, N., & Hoagwood, K. (2001). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Administration and Policy in Mental Health and Mental Health Services Research*, 42(5), 533-544.
- Palmer, M. (2012). Religion & sustainability [Interview by Mischa Altmann, Aniko Bunta, & Olivier Mazimpaka].
- Palmer, M., & Finlay, V. (2003). *Faith in conservation: New approaches to religions and the environment*. Washington, DC: World Bank Publications.
- Partridge, T. (2008). Experience the love: A praxis model of social life religious education for justice in the Congregational Church. *International Congregational Journal*, 12(1), 107-126.
- Passmore, J. (1974). *Man's responsibility for nature*. Scribner's.
- Passmore, J. (1995). Environmentalism. In R. E. Goodin & P. Pettit (Eds.), *A companion to contemporary political philosophy* (pp. 567-578). Blackwell Publishers Ltd.

- Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). Sage Publications.
- Peterson, M. N., & Liu, J. (2008). Impacts of religion on environmental worldviews: The Teton Valley case. *Society and Natural Resources*, 21(4), 704-718.
- Petty, N. J., Thomson, O. P., & Stew, G. (2012). Ready for a paradigm shift? Part 1: Introduction to philosophy of qualitative research. *Manual Therapy*, 17(4), 267-274.
- Pirouet, L. (1978). *Black Evangelists: The Spread of Christianity in Uganda, 1891–1914*. Rex Collings.
- Pirouet, L. (1978). *Black Evangelists: The Spread of Christianity in Uganda, 1891–1914*. Rex Collings.
- Plumwood, V. (1991). Nature, self, and gender: Feminism, environmental philosophy, and the critique of rationalism. *Hypatia*, 6(1), 3-27.
- Pojman, P., & Louis, P. P. (2012). *Environmental ethics: Readings in theory and applications* (6th ed.). Wadsworth.
- Ramakrishna, A., Tam, H., Wani, S., & Long, T. (2005). Effect of mulch on soil temperature, moisture, weed infestation, and yield of groundnut in north Vietnam. *Field Crops Research*, 95(2-3), 115-125.
- Robert, M. (2011). Dr. Karl-Henrik Robèrt - How can we tackle the breakdown in society? *YouTube*. <http://www.youtube.com/watch?v=GSK4t1gyS9g>
- Roseland, M., & Spiliotopoulou, M. (2017). Sustainable community planning and development. In M. A. Abraham (Ed.), *Encyclopedia of sustainable technologies* (pp. 345-356). Elsevier.
- Ross, C. (2012). *The Firth mark of mission*. Global Anglican Perspectives.

- Rowan, W. (2004). Environment lecture: Changing the myths we live by. *Anglican Communion website*. Retrieved from www.aco.org
- Ruether, R. R. (1994). *Gaia and God: An ecofeminist theology of earth healing*. HarperOne.
- Sachs, J. D. (2012). From Millennium Development Goals to sustainable development goals. *Lancet*, 379(14), 2206-2211.
- Sachs, W. (2014). *The development and critique of environmental ethics in Africa*. *African Environmental Studies Journal*, 29(4), 221-237.
- Saunders, B., Sim, J., Kingstone, T., et al. (2018). Saturation in qualitative research: Exploring its conceptualization and operationalization. *Qualitative Quantitative*, 52(4), 1893-1907.
- Saunders, M., Lewis, P., & Thornhill, A. (2012). *Research methods for business students* (6th ed.). Pearson Education Limited.
- Scholes, R. (2003). *Stories from the Stone Age. Beyond Productions in association with S4C and S4C International*. Australian Broadcasting Corporation.
- Scozzafava, M. E., Kentula, M. E., Riley, E., Magee, T. K., Serenbetz, G., Sumner, R., Faulkner, C., & Price, M. (2011). The national wetland condition assessment: National data on wetland quality to inform and improve wetlands protection. *National Wetlands Newsletter*, 33(12), 11-13.
- Sekaran, U. (2003). *Research methods for business*. Hermitage Publishing Service.
- Shafer, S. R. (2002). The expected impacts of climate change on global agricultural system [PowerPoint presentation]. U.S. Department of Agriculture, Agricultural Research Service.
- Sherkat, D. E., & Ellison, C. G. (2007). Structuring the religion-environment connection: Identifying religious influences on environmental concern and activism. *Journal for the Scientific Study of Religion*, 46(1), 71–85.

- Short, P. (2010). Responsible environmental action: Its role and status in environmental education and environmental quality. *Journal of Environmental Education*, 41(1), 7–21.
- Sibthorp, J. (2008). Development and validation of the Affinity for Nature Scale for use with the ACA Camper Outcome Battery. *Technical report for the American Camp Association*.
- Snyder, H. A. (2011). *Salvation Means Creation Healed: The Ecology of Sin and Grace*. Cascade Books.
- Spencer, N., & White, R. (2007). *Christianity, climate change and sustainable living*. SPCK.
- Spencer, N., Robert, W., & Virginia, V. (2013). Christianity, climate change and sustainable living. *Online (JRI, 2007)*. Available from: <http://www.jri.org.uk>
- Ssentamu, J. (2015). Sacraments and sustainability: A Ugandan liturgical response to ecological crises. *Uganda Journal of Theology*, 4(1), 23–39.
- Story, D. (2012). *Should Christians be environmentalists?* Kindle Edition. Kregel.
- Sutawa, G. K. (2012). Issues on Bali tourism development and community empowerment to support sustainable tourism development. *Procedia Economics and Finance*, 4(1), 413–422.
- Swanson, R. A., & Chermack, T. J. (2013). *Theory building in applied disciplines*. Berrett-Koehler Publishers.
- Szitar, M. A. (2014). Learning about sustainable community development. *Procedia Social and Behavioral Sciences*, 116(1), 3462–3466.
- Taylor, B. (2015). Religion to the rescue (?) in an age of climate disruption. *Journal for the Study of Religion, Nature, and Culture*, 9(1), 7–18.

- Tearfund. (2018). *Church and environmental resilience: A toolkit for African churches*. London: Tearfund.
- Tearfund. (2019). *Faith and the environment: The Church's role in creation care*. London: Tearfund.
- Tearfund. (2020). *Gender and environment: Empowering women for sustainable living in Uganda*. London: Tearfund.
- Tenywa, G., & Kaggwa, R. (2021). Christian Universities and Ecological Awareness in Uganda. *Journal of Religious and Environmental Studies*, 6(1), 90-98.
- Tereraho, J. (2019). Church of Uganda head of laity report. Retrieved from <https://churchofuganda.org/info/highlights-from-church-of-uganda-heads-of-laity-meeting-on-19th-november-2019>
- The Inter-IRC and NEMA. (2015, August 20). Religious Council of Uganda (IRCU) in partnership with the National Environment Management Authority (NEMA), to discuss how religious leaders can partner to protect the environment. Retrieved from <https://ircu.or.ug/ircu-to-partner-with-nema-in-environmental-protection>
- Tilman, D., Cassman, K. G., Matson, P. A., & Naylor, R. (2002). Agricultural sustainability and intensive production practices. *Nature*, 418, 671-677.
- Tomalin, E. (2013). *Religions and development*. Routledge.
- Travis, P., Egger, D., Davis, P., & Mechbal, A. (2002). *Towards better stewardship: Concepts and critical issues*. World Health Organization.
- Tucker, M. E., & Grim, J. (2009). *Earth and Faith: A Book of Reflection for Action*. UNEP.
- Tumushabe, G. (1999). *The Environment and NGOs in Uganda: Roles, Responsibilities and Constraints*. ACODE Policy Research Series.

- Tumushabe, G. (2018). Uganda's environment and natural resources: A review of governance, policy and practice. *ACODE Policy Research Series*, No. 96. Kampala: ACODE.
- Tumushabe, G., & Naluwairo, R. (2006). *Harnessing traditional knowledge systems for environmental governance in East Africa: Policy, legal and institutional frameworks*. Kampala: Advocates Coalition for Development and Environment (ACODE).
- Turner, G. M. (2008). A comparison of the limits to growth with 30 years of reality. *Global Environmental Change*, 18, 397–411.
- Turyahikayo-Rugyema, B. (1976). "The Role of Taboos in Conservation in Uganda." *Uganda Journal*, 40(1), 30–37.
- Turyahikayo-Rugyema, B. (1995). *Environmental management in Uganda: Challenges and prospects*. Kampala: Fountain Publishers.
- Tushabe, A. (2010). Environmental challenges and religious response in Uganda. *Makerere Journal of Social Studies*, 17(2), 108–123.
- UBOS. (2020). *Statistical Abstract*. Uganda Bureau of Statistics.
- Uganda Christian University. (2017). *Environmental justice and church mission in Uganda*. Mukono: Uganda Christian University Press.
- Uganda Local Government Association. (2019). *Environmental stewardship at the community level: Challenges and opportunities*. Kampala: Uganda Local Government Association.
- United Nations. (1992). *Convention on biological diversity*. United Nations.
- United Nations. (1992). *Rio Declaration on Environment and Development*. In *United Nations Conference on Environment and Development (UNCED)*; United Nations: Rio de Janeiro, Brazil.
- United Nations. (2015). *Transforming Our World: The UN 2030 Agenda for Sustainable Development*. Available online: http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&Lang=E (Accessed on 27 August 2018).

- United Nations. (2018). *Sustainability*, 10(32), 18–20.
- Urcia, I. A. (2021). Comparison of adaptation in grounded theory and phenomenology: Selecting the specific qualitative research methodology. *International Journal of Qualitative Methods*, 20(15), 20–24.
- USAID. (2014). *The Faith-Based Environmental Education Stakeholders' Workshop Report: 24th and 25th March, 2014*, a publication produced by the Jane Goodall Institute and The Alliance of Religions and Conservation on behalf of ABCG.
- USDA Soil Conservation Service. (1980). *Save Soil with Terraces*. Des Moines: Tokyo.
- Van Manen, M. (2016). *Researching lived experience: Human science for an action pedagogy*. Routledge.
- Vicky, F. (2014). *Planning for the future generation*. Sierra Club Books.
- Vogel, H. (1988). Deterioration of a mountainous agro-ecosystem in the Third World due to emigration of rural labour. *Mountain Research and Development*, 8(4), 321–329.
- Volk, T. L., & Cheak, M. J. (2003). The effects of an environmental education program on students, parents, and community. *Journal of Environmental Education*, 34(4), 12-25.
- Ward, K. (2006). *A history of global Anglicanism*. Cambridge: Cambridge University Press.
- Wardrop, D. H., Kentula, M. E., Jensen, S. F., Stevens, D. L., Jr., & Brooks, R. P. (2007a). Assessment of wetlands in the Upper Juniata Watershed in Pennsylvania, USA, using the hydro geomorphic approach. *Wetlands*, 27(5), 432–445.

- Wardrop, D. H., Kentula, M. E., Stevens, D. L., Jr., Jensen, S. F., & Brooks, R. P. (2007b). Assessment of wetland condition: An example from the Upper Juniata Watershed in Pennsylvania, USA. *Wetlands*, 27(6), 416–430.
- Warmback, A. (2005). *Constructing an oikotheology: The environment, poverty, and the church in South Africa*.
- Warren, D. M. (1992). Indigenous knowledge, biodiversity conservation, and development. In *International Conference on Conservation of Biodiversity in Africa: Local Initiatives and Institutional Roles*. Nairobi, Kenya.
- Werner, D. (2013). *Mission and ecological responsibility: An African church response*. World Council of Churches.
- Wheaton, R. Z., & Monke, E. J. (2001). Terracing as a best management practice for controlling erosion and protecting water quality. *Agricultural Engineering 114*, Purdue University. [Online] URL: <http://www.agcom.purdue.edu/AgCom/Pubs/AE/AE-114.html>
- Whigham, D. F., Jacobs, A. D., Weller, D. E., Jordan, T. E., Kentula, M. E., Jensen, S. F., & Stevens, D. L., Jr. (2007). Combining HGM and EMAP procedures to assess wetlands at the watershed scale: Status of flats and non-tidal riverine wetlands in the Nanticoke River watershed, Delaware and Maryland (USA). *Wetland*, 27(6), 462–478.
- White, L. (1967). The historical roots of our ecologic crisis. *Science*, 155(3767), 1203–1207.
- White, L. (1967). The Historical Roots of Our Ecologic Crisis. *Science*, 155(3767), 1203–1207. <https://doi.org/10.1126/science.155.3767.1203> (p. 1205)
- White, L. (1967). The historical roots of our ecologic crisis. *Science*, 155(3767), 1203–1207.
- Wiesmeier, M., Kreyling, O., Steffens, M., Schoenbach, P., Wan, H., Gierus, M., Taube, F., Kölbl, A., & Kögel-Knabner, I. (2012). Short-term degradation

of semiarid grasslands-Results from a controlled grazing experiment in Northern China. *Journal of Plant Nutrition and Soil Science*, 175, 434–442.

Willer, H., & Lernoud, J. (2014). *The world of organic agriculture: Statistics & emerging trends*. FiBL-IFOAM Report, Research Institute of Organic Agriculture (FiBL), Frick, and International Federation of Organic Agricultural Movements (IFOAM), Bonn.

Williams, R. (2009). *Renewing the Face of the Earth: Human Responsibility and the Environment*. Darton, Longman & Todd.

World Bank. (2018a). Population growth (annual %). *World Bank Open Data*. The World Bank. <http://data.worldbank.org/indicator/SP.POP.GROW?locations=UG>

World Bank. (2018b). Urban population (% of total). *World Bank Open Data*. The World Bank. <http://data.worldbank.org/indicator/SP.URB.TOTL.IN.ZS?location=UG>

World Health Organization. (2006). *Preventing disease through healthy environments*. Geneva, Switzerland.

World Wide Fund for Nature. (2008). *Living Planet Report 2008*. Retrieved on 2009-03-29.

World Wildlife Fund. (1992). Statewide wetlands strategies: A guide to protecting and managing the resources, 19(9), 4-6.

Wright, R. (2004). *A short history of progress*. Anansi.

Yamashita, D., & Tanimura, E. (2007). *Christianity and climate change*. Bolton Ltd.

Yin, R. K. (2003). *Case study research, design, and methods* (3rd ed.). SAGE Publications.

- Zhang, J. T. (2006). Grassland degradation and our strategies: A case from Shanxi Province, China. *Rangelands*, 28(4), 37–43.
- Zheng, B., & Bishop, A. J. (2009). *Inequality and poverty II* (Vol. 16). Research on Economic Inequality. Emerald Group Publishing Limited.
- Zimmerman, M. E., Baird, C., Clark, J., Karen, J., Warren, & Klaver, I. J. (2004). *Environmental philosophy: From animal rights to radical ecology* (4th ed.). Saddle River, NJ: Pearson.

APPENDICES

Appendix 1: Questionnaire for Community leaders

INTRODUCTION

I am Bbosa Esau Kimanje, a student of Kyambogo University. I am carrying out research on the topic **“The Contributions of the Anglican Church of Uganda to Environmental Ethics: A case study of Selected Dioceses of Buganda Region”** as a partial fulfillment of the requirements for the award of the **PhD in Religious Studies** of Kyambogo University.

I will be grateful if you spend a few minutes completing this questionnaire. Your insights and responses will assist in improving **“The Contributions of the Anglican Church of Uganda to the Environmental Ethics: A case study of Selected Dioceses of Buganda Region”**.

Please answer all questions honestly and indicate your name on this questionnaire it will be used for reference; however, confidentiality shall be adhered to by the researcher. The information gathered is strictly for academic purposes only.

SECTION A: BACKGROUND INFORMATION

Name.....

Name of the Diocese.....

Date.....

Position in the Church.....

Outline the Anglican theological teachings on the environmental promotion and protection the Anglican Church of Uganda.

2. Which practices does the Anglican Church of Uganda have for environmental promotion and protection?

Briefly, suggest the methods practiced by the Anglican of Church of Uganda for environmental promotion and protection.

Suggest the approaches which can be used to develop a framework of environmental promotion and protection for Anglican Church of Uganda.

Thank you for participating in this study

Appendix 2: Interview Guide to Church Leaders

INTRODUCTION

I am Bbosa Esau Kimanje, a student at Kyambogo University requesting you to participate in this interview, which is aimed at collecting data on **“The Contributions of the Anglican Church of Uganda to Environmental Ethics: A case study of Selected Dioceses of Buganda Region”**. The information provided will be treated with strict confidentiality and shall not be used for any other purpose except for academic purposes.

1. Suggest the Anglican theological teachings on environmental promotion and protection advanced by the Anglican Church of Uganda.
2. In which ways does the Anglican Church of Uganda teach its Christians concerning environmental promotion and protection?
3. Suggest the methods practiced by the Anglican of Church of Uganda for environmental promotion and protection.
4. Suggest the approaches that can be used to develop a framework of environmental promotion and protection for the Anglican Church of Uganda.

Appendix 3: Interview Guide to Local leaders

I am Bbosa Esau Kimanje, a student at Kyambogo University requesting you to participate in this interview, which is aimed at collecting data on **“The Contributions of the Anglican Church of Uganda to Environmental Ethics: A case study of Selected Dioceses of Buganda Region”**. The information provided will be treated with strict confidentiality and shall not be used for any other purpose except for academic purposes. Thank you very much for your cooperation.

1. Suggest the Anglican theological teachings on environmental promotion and protection advanced by the Anglican Church of Uganda.
2. Which practices does the Anglican Church of Uganda have for environmental promotion and protection?
3. Suggest the methods practiced by the Anglican of Church of Uganda for environmental promotion and protection.
4. Suggest the approaches that can be used to develop a framework of environmental promotion and protection for the Anglican Church of Uganda.

Thank you for your participation in this study

Appendix 4: Guiding for Focus Group Discussion modulation

I am Bbosa Esau Kimanje, a student at Kyambogo University requesting you to participate in this interview, which is aimed at collecting data on **“The Contributions of the Anglican Church of Uganda to Environmental Ethics: A case study of Selected Dioceses of Buganda Region”**. The information provided will be treated with strict confidentiality and shall not be used for any other purpose except for academic purposes. Thank you very much for your cooperation.

1. Suggest the Anglican theological teachings on environmental promotion and protection advanced by the Anglican Church of Uganda.
2. Which practices does the Anglican Church of Uganda employ for environmental promotion and protection?
3. Suggest the methods practiced by the Anglican of Church of Uganda for environmental promotion and protection.
4. Suggest the approaches that can be used to develop a framework of environmental promotion and protection for the Anglican Church of Uganda.

Thank you for your participation in this study

Appendix 5: The Respondents

| Serial Number | Categorization (Sex M/F) A=Adult, Y=Youth | | Diocese | Designation |
|---------------|--|---|-----------|----------------------|
| | | | | |
| 1 | M | A | Namirembe | Community Leader |
| 2 | M | A | Namirembe | Priest |
| 3 | M | A | Namirembe | Priest |
| 4 | M | A | Namirembe | Lay reader |
| 5 | F | A | Namirembe | Lay reader |
| 6 | F | A | Namirembe | Women group |
| 7 | M | A | Namirembe | Community Leader |
| 8 | F | A | Namirembe | Women group |
| 9 | M | A | Namirembe | Bishop |
| 10 | M | A | Namirembe | Community Leader |
| 11 | F | A | Namirembe | Women group |
| 12 | M | A | Namirembe | Priest |
| 13 | F | A | Namirembe | Women group |
| 14 | F | Y | Namirembe | Youth group |
| 15 | M | Y | Namirembe | Youth group |
| 16 | F | Y | Namirembe | Youth group |
| 17 | M | Y | Namirembe | Youth group |
| 18 | M | Y | Namirembe | Youth group |
| 19 | M | A | Namirembe | Theological educator |
| 20 | F | A | Namirembe | Theological educator |
| 21 | F | A | Mukono | Women group |
| 22 | M | A | Mukono | Theological educator |
| 23 | M | Y | Mukono | Youth group |
| 24 | M | Y | Mukono | Youth group |
| 25 | F | Y | Mukono | Youth group |
| 26 | F | Y | Mukono | Youth group |
| 27 | F | A | Mukono | Youth group |
| 28 | M | A | Mukono | Community Leader |
| 29 | M | A | Mukono | bishop |
| 30 | F | A | Mukono | Women group |
| 31 | M | Y | Mukono | Women group |
| 32 | M | Y | Mukono | Congregant |
| 33 | M | A | Mukono | Community Leader |
| 34 | M | A | Mukono | Theological educator |
| 35 | F | A | Mukono | Congregant |
| 36 | F | Y | Mukono | Congregant |

| | | | | |
|----|---|---|-----------|----------------------|
| 37 | F | Y | Mukono | Community Leader |
| 38 | F | Y | Mukono | Congregant |
| 39 | M | A | Mukono | Congregant |
| 40 | F | Y | Mukono | Theological educator |
| 41 | M | A | Mukono | Lay reader |
| 42 | M | A | Mukono | Bishop |
| 43 | M | A | Mukono | Priest |
| 44 | M | A | Mukono | Theological educator |
| 45 | M | A | Namirembe | Priest |
| 46 | M | A | Mukono | Lay reader |
| 47 | M | A | Kampala | Theological educator |
| 48 | F | Y | Kampala | Women group |
| 49 | F | Y | Kampala | Women group |
| 50 | M | A | Kampala | Community Leader |
| 51 | F | Y | Kampala | Community Leader |
| 52 | F | Y | Kampala | Theological educator |
| 53 | F | A | Kampala | Women group |
| 54 | F | A | Kampala | Congregant |
| 55 | F | A | Kampala | Lay reader |
| 56 | F | Y | Kampala | Community Leader |
| 57 | F | A | Kampala | Congregant |
| 58 | F | A | Kampala | Theological educator |
| 59 | F | Y | Kampala | Congregant |
| 60 | M | A | Kampala | Community Leader |
| 61 | M | A | Kampala | Priest |
| 62 | F | A | Kampala | Priest |
| 63 | M | Y | Kampala | Congregant |
| 64 | M | A | Kampala | Congregant |
| 65 | M | A | Kampala | Congregant |
| 66 | F | Y | Kampala | Youth group |
| 67 | F | A | Kampala | Congregant |
| 68 | M | A | Kampala | Theological educator |
| 69 | F | Y | Kampala | Youth group |
| 70 | M | Y | Kampala | Youth group |
| 71 | M | A | Kampala | Congregant |
| 72 | M | A | Kampala | Lay reader |
| 73 | F | Y | Kampala | Youth group |
| 74 | M | A | Kampala | Congregant |
| 75 | F | Y | Kampala | Youth group |

Appendix 6: Structured observation and document checklists presented in table format.

6.1 Observation Checklist

| Objective | Observation Focus | Indicators to Observe |
|--|--|---|
| 1. Evolution of Environmental Ethics | Historical engagement in environmental matters | <ul style="list-style-type: none"> • Presence of historical records or displays highlighting the church's environmental initiatives over time • - Commemoration of past environmental events or milestones • - Integration of environmental themes in church anniversaries or special services |
| 2. Theological Teachings on Environmental Stewardship | Integration of environmental themes in teachings | <ul style="list-style-type: none"> • Sermons or teachings emphasizing stewardship of creation • - Inclusion of environmental topics in Sunday school or Bible study sessions • - Use of liturgical materials that reference environmental care |
| 3. Methods and Practices for Environmental Promotion and Protection | Practical environmental activities | <ul style="list-style-type: none"> • Tree planting ceremonies during baptisms or weddings • - Community clean-up events organized by the church • - Demonstrations of sustainable practices, such as composting or rainwater harvesting, within church premises • - Educational workshops or seminars on environmental conservation |

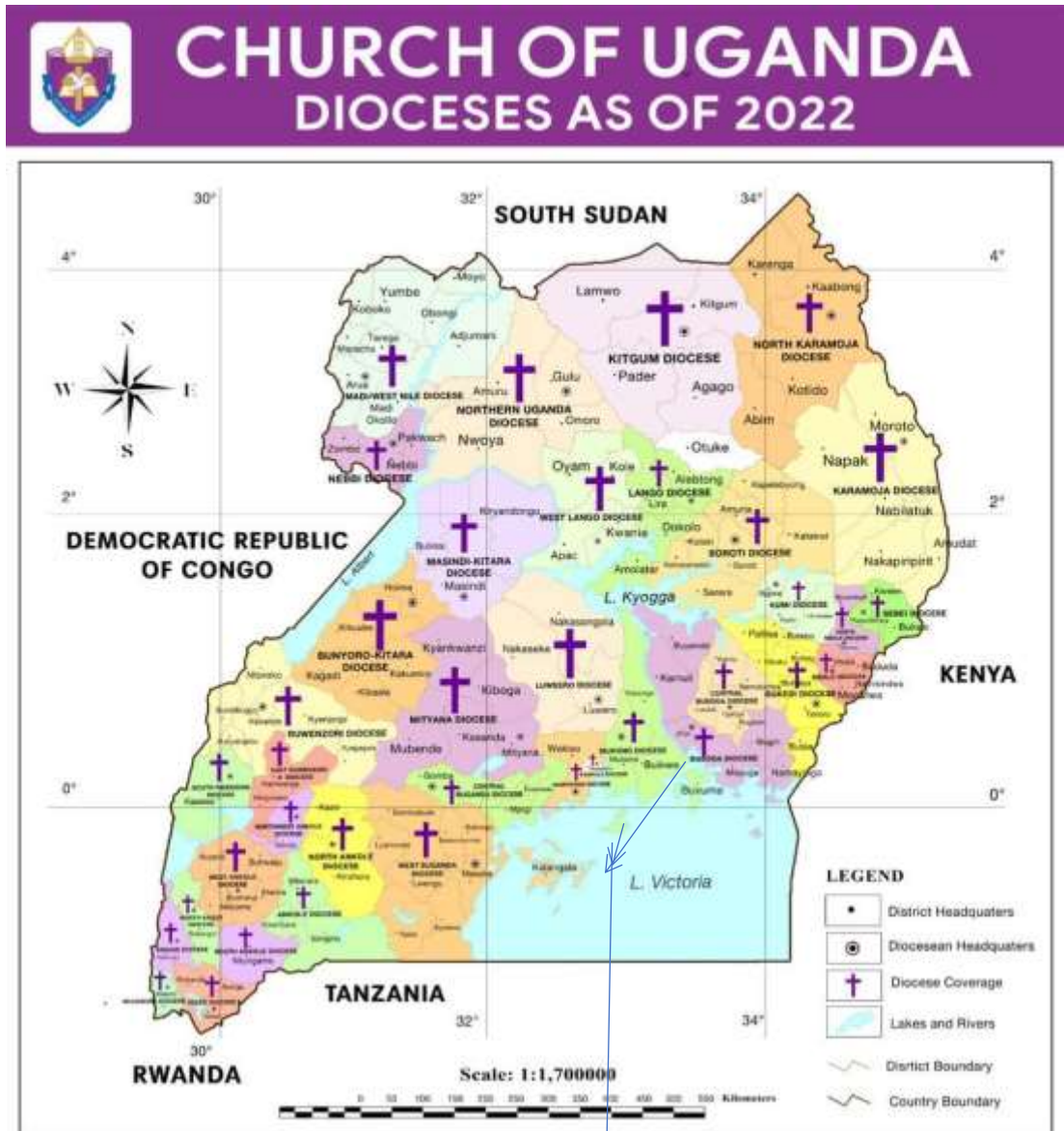
| | | |
|---|---|--|
| <p>4. Framework for Environmental Promotion and Protection</p> | <p>Organizational structures and policies</p> | <ul style="list-style-type: none"> • Existence of church committees or groups dedicated to environmental issues • - Partnerships with environmental NGOs or government agencies • - Implementation of church policies or guidelines on environmental practices • - Regular monitoring and evaluation of environmental initiatives • |
| | | |

6.2 Document Checklist

| Objective | Document Type | Specific Documents to Review |
|--|-------------------------------------|---|
| 1. Evolution of Environmental Ethics | Historical records and reports | <ul style="list-style-type: none"> • Historical records detailing the church's involvement in environmental matters • - Minutes from past synods or meetings discussing environmental concerns • - Publications or newsletters highlighting environmental milestones |
| 2. Theological Teachings on Environmental Stewardship | Educational and doctrinal materials | <ul style="list-style-type: none"> • Sermon transcripts or outlines focusing on creation care • - Educational materials or curricula incorporating environmental themes • - Official statements or declarations on environmental stewardship |
| 3. Methods and Practices for Environmental Promotion and Protection | Program reports and guidelines | <ul style="list-style-type: none"> • Reports on community-based environmental projects initiated by the church • - Guidelines or manuals on sustainable practices for congregants • - Records of collaborations with external organizations on environmental initiatives |
| 4. Framework for Environmental Promotion and Protection | Policy and strategic documents | <ul style="list-style-type: none"> • Strategic plans outlining environmental objectives and actions • - Policy documents addressing environmental concerns within church operations • - Evaluation reports assessing the impact of environmental programs |

Source: These tables were designed by the researcher to provide a structured approach to the research, ensuring comprehensive coverage of the Anglican Church of Uganda's role in environmental ethics.

Appendix 7: Map Showing the Area of Study



Area of study (dioceses under study)

Namirembe, Kampala And Mukono

Appendix 8: Permission Letter


KYAMBOGO UNIVERSITY
 P. O. BOX 1 KYAMBOGO
 Tel: 041 - 4286792 Fax: 256-41 320464
 Website: www.kyu.ac.ug, Email: drgt@kyu.ac.ug
Directorate of Research and Graduate Training
 Office of the Director

24/5/2022

TO WHOM IT MAY CONCERN

330517 ESTU WIMANJE (REV)

r/Madam,

s to introduce to you the above named student Reg: No
 (G.DRS/198/92/PP) pursuing THE DOCTOR OF PHILOSOPHY (PhD)
 ment of RELIGIOUS STUDIES, Kyambogo University.

intends to carry out research on RELIGIOUS CONTRIBUTION TO THE PROMOTION AND PRESERVATION OF UGANDA AND THE ETHICAL
 rial fulfillment of the requirements for the award of
B. OF PHILOSOPHY DEGREE (PhD) IN RELIGIOUS STUDIES

pose of this letter therefore is to request you to grant him/her permission out his/her study in your institution.


istance rendered to him/her will be highly appreciated.

incerely,


 sco Bua
 ECTOR


KYAMBOGO UNIVERSITY
 ★ 24 MAY 2022 ★
 DIRECTOR

Appendix 9: Acceptance Letter Appendix

**NAMIREMBE DIOCESE**
CHURCH OF UGANDA (ANGLICAN)

P.O. Box 14297
KAMPALA
(Uganda)

Rt. Rev. Wilberforce Kityo Luwalira
0414-271682 (All Departments)
wlu@nfdioocese.org



23rd November, 2021

on it may concern:


r/Madam,

ACCEPTING REV. ESAU BBOSA KIMANJE TO CARRY OUT HIS PhD RESEARCH

ved a request from Kyambogo University Graduate School to allow the above mentioned
nd as stated above. He is doing research on the topic **"Anglican Church of Uganda and
tribution to the Ethics of Environmental Promotion and Conservation: A case study
cted Diocese of Buganda Region"**. Please accord him necessary support and provide the
data about his academic study.


ceptance of him, will be highly appreciated.

in His Service



Canon Henry Secretary

Appendix 10: Notice of Submission of Thesis


KYAMBOGO UNIVERSITY
P. O. BOX 1 KYAMBOGO
Tel: 0414 289267, Fax: 256 41 220464
Web site: www.kyu.ac.ug Email: drgt@kyu.ac.ug
Directorate of Research and Graduate Training
Office of the Director

Form: KYU/GS/NS/2

ANNEX 9: NOTICE OF SUBMISSION OF THESIS

Student to submit three (3) copies of this form and submit it to the Directorate of Research and Graduate Training

The Chairperson, Kyambogo University Graduate School Board

Name: Student's Name:..... B. BOSHA E. SAV. KIMAMBE (REV)
Registration Number:..... 18/UG/MSI/19699/PP
Student Number:..... 800819899
Department:..... RELIGIOUS STUDIES
Faculty/School:..... SOCIAL SCIENCES AND PHILOSOPHY
(Part Time/Full time)..... FULL TIME

I hereby declare that I wish to submit my thesis (MAG, MARS, MBA, MEd, PPM, MAH, MSc, SCM, MSP, MPhil or PhD) For examination on or before Day: 5th Month: OCTOBER 2022.....

Field of Specialization: ENVIRONMENTAL THEOLOGY (e.g. Sport science, Literature etc)
Title: ANGELICAN CHURCH OF UGANDA AND ITS CONTRIBUTION TO THE ETHICS OF ENVIRONMENTAL PROMOTION AND CONSERVATION;

Appendix 11: Different Photos Showing what was Happening as far as Environmental Ethics in the Three Dioceses was Concerned

11.1 Namirembe Cathedral Headquarters of Church of Uganda embraces environmental protection. Source: Researcher



11.2 The Anglican Church of Uganda in the three dioceses advocates for environmental promotion and protection (Kampala, Mukono, Namirembe respectively): Source observation by the researcher



11.3 Photo: Road Congestion in Kampala. Source: Researcher



11.4 Photo: Kitezi landfill in Namirembe Dioceses showing environmental degradation. Source: Researcher



**11.5 Photo: Informal settlement along drainage corridor at Northern Bypass.
Source: Researcher**



**11.6 Photo: Kampala on a day with extensive air pollution. Source:
Schwander et al, 2014**




11.7 Photo: Hillside Development in Kampala. Source: Observation by the researcher



11.8 Photo: Farming in Wetlands. Source: Observation by the researcher



Appendix 12: Similarity Index


KYAMBOGO UNIVERSITY
P. O. BOX 1 KYAMBOGO
Tel: 041 - 4286792 Fax: 256-41-220464
Website: www.kyu.ac.ug, Email: drgt@kyu.ac.ug
Directorate of Research and Graduate Training
Office of the Director

APPENDIX 7: PLAGIARISM CLEARANCE CERTIFICATE

NAME OF STUDENT:.....
REGISTRATION NO:.....
DEPARTMENT:.....
FACULTY /SCHOOL:.....

I.....do hereby declare that the
proposal/Dissertation of the above mentioned student
titled.....
.....
has been subjected to anti plagiarism software (turnitin) and found to have
similarity index ofagainst the Senate threshold of 20%.

Name of Declarant.....
Signature.....
Designation.....
Date:.....

Appendix 13 List of Publications

1.3.1 Bbosa Esau Kimanje, "Divine ownership and human stewardship" *JJEOSHS*, 2025, 8(2), pp.1-11



Jumuga Journal of Education,
Oral Studies, and Human Sciences (JJEOSHS) editor@jumugajournal.org
<http://www.jumugajournal.org>
Volume 8, Issue 2, 2025
<https://doi.org/10.35544/jjeoshs.v8i2.126>

Divine Ownership and Human Stewardship:
Environmental Ethics Implications of Psalm 24:1

Bbosa Esau Kimanje
<https://orcid.org/0009-0006-3183-1546>
Kyambogo University

Abstract

Psalm 24:1 offers a profound theological affirmation of God's ownership of the earth and everything within it. This article investigates the verse's historical, literary, and theological dimensions, situating it within the context of ancient Israelite worship while also highlighting its enduring significance for contemporary faith and ethics. By employing a multidisciplinary methodology; including historical-critical analysis, literary and canonical exegesis, and systematic theological reflection, the study uncovers the verse's role in articulating divine sovereignty and its implications for human responsibility. Intertextual connections with other biblical texts, such as Genesis, Leviticus, and Romans, further illuminate a consistent theological motif of God's dominion and human stewardship. Particular emphasis is placed on how Psalm 24:1 challenges modern readers to reconsider their approach to environmental ethics and economic justice. The study argues that recognizing God's ownership reorients creation care and social justice as core expressions of faithful worship and discipleship, rather than as secondary or optional concerns.

Keywords: *Creation care, Divine ownership, Environmental ethics, Psalm 24:1, Stewardship.*



Jumuga Journal of Education,

Oral Studies, and Human Sciences (JJEOSHS) editor@jumugajournal.org

<http://www.jumugajournal.org>

Volume 8, Issue 2, 2025

<https://doi.org/10.35544/jjeoshs.v8i2.125>

**Greening Our Churches:
Environmental Ethics Promotion and Protection in the Anglican Church of
Uganda**

Bbosa Esau Kimanje

<https://orcid.org/0009-0006-3183-1546>

Kyambogo University, Uganda

Abstract

This article explores the evolving role of environmental ethics within the Anglican Province of Uganda (the Church of Uganda) by focusing on the Buganda region. Rooted in scriptural and theological traditions, the Church increasingly acknowledges its duty to steward God’s creation. It critically examines the Church’s response to environmental challenges; such as deforestation, pollution, and biodiversity loss, across the dioceses of Namirembe, Mukono, and Kampala. Employing qualitative methods, including document analysis, field observation, and semi-structured interviews, it investigates how theological reflection, Christian education, and faith-based discipleship shape ecological awareness among clergy and laity. Findings reveal a growing yet uneven engagement, constrained by socio-economic pressures, limited theological focus on environmentalism, and weak policy implementation. Despite these barriers, promising models emerge where church leadership integrates sustainability into liturgy, education, and community initiatives. The article recommends stronger incorporation of environmental ethics in church programs and the formal recognition of exemplary congregations as “Green Churches” to encourage ethical ecological behaviour and sustainable community transformation.

Keywords: Buganda region, Church of Uganda, Environmental ethics, Green Churches, stewardship.