



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

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Abstract

The study focuses on the methods and practices of the Anglican Church of Uganda for environmental promotion and protection. This research uses a qualitative approach with a literature study method. Primary sources enabled the study to generate firsthand information known as primary data. During the collection of data, the researcher used interviews, focus group discussions, and observation methods. Secondary data was collected through a major document review and analysis. 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. The results from the respondents confirmed that Christians are enabled to take their obligation seriously to promote and protect the environment. It was shown from the data obtained from the respondents that some of the Christians are regularly educated about environmental promotion and protection. The findings from the respondents suggested that the Anglican Theological Institutions of learning include environmental issues in their curricula. It was revealed by the respondents that a full week of reflection on stewardship of the environment annually was designated by the Anglican Christians of Uganda.

Keywords: *Methods; Practices; the Anglican Church of Uganda; Environmental Promotion; Environmental Protection*

Introduction

This thesis presents and discusses the findings on the methods and practices of the Anglican Church of Uganda for environmental promotion and protection. It is comprised of: Christians planting and preserving trees; every child who is baptized plants a tree and every couple wedded in the holy matrimony plants a tree; Christians practice mulching and application of manure. The mission and vision statements; adherence to policies; enabling Christians to take their obligation; regular education about environmental promotion and protection; the Anglican Theological Institutions of learning; a week of reflection on stewardship of the environment; the Decade of Mission for Anglican Church of Uganda. The common knowledge and techniques; the integration of youths in the environmental programs; and integration of all Christians as well. The value of retreats, conferences, and workshops, the liturgy of the Anglican Church of Uganda; totems and taboos, and the Anglican Church of Uganda collaborating with NGOs for environmental promotion and protection.

Method

Using selected dioceses in the Buganda region, the study adopted qualitative research methods as they led to uncovering, exploring, identifying, and describing the methods and practices of the Anglican Church of Uganda for environmental promotion and protection. 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 explanation of what they observed, did, and felt was sought 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 narrations of their situations (Merriam & Tisdell, 2016. p.14).

Results and Discussion

The Anglican Church of Uganda's Practices for Environmental Promotion and Protection

The following are the findings and discussions on the Anglican Church of Uganda's practices for environmental promotion and protection:

Planting and Preserving Trees for Environmental Promotion and Protection

It was revealed by respondents that the Anglican Church of Uganda encourages Christians to plant and preserve trees for environmental promotion and protection. It was highlighted by respondents that the manner in which trees are indiscriminately cut in this era of Christianity was never experienced during the era of traditional religions and it was taboo to just cut a tree or destroy a forest. However, the Anglican Church of Uganda tries its level best to encourage its Christians to plant and preserve trees as a practice of environmental promotion and protection (IO).

The establishment is in line with the Lambeth Conference (2008) where bishops have an opportunity to raise the consciousness of the Anglican Church members and the entire public on environmental conservation by planting trees. In this sense, the Anglican Church of Uganda is following the resolution by the Anglican Communion that all Provinces should be visible as a symbol of environmental promotion and protection for God's creation through planting and preserving trees. Flowing down the hierarchy the Anglican Church of Uganda creates opportunities for environmental knowledge and actions like sensitizing the congregants about the benefits of planting trees. This is in agreement with the Lambeth Conference (2008) that human beings respond vividly to simple and specific assignments like that of planting trees at least once a year. It was also highlighted that Bishops can engage in specific actions, like; planting a tree in every parish they go to for pastoral ministry. Bishops should also in their sermon sometimes focus on environmental issues. Awards focusing on the maintenance of "Green" can also motivate parishes to reduce the rate of destruction to creation. In turn, this can lead to improvement in the ways the Church contributes to environmental promotion and protection.

The Clergy affirmed that planting trees for environmental Promotion and protection is not a discovery in the Anglican Church of Uganda. In support Szitar (2014) and Kapera (2018) opine that generations have had the experiences of environmental degradation and its consequences, however, trees have been preserved due to the importance attached. The act of tree preservation was also a practice for the Anglican Church of Uganda. Through preserved trees, the Anglican Church of Uganda has a strong feeling about the existence of supernatural beings. This value given to nature is premised on the strong belief that nature was created by a "Supreme Being". So, there should be harmony and continuity and the Anglican Church of Uganda should promote and protect the environment (Achpr and Iwgia, 2010). To this end, in trees, the beauty of nature is respected and venerated (Szitar, 2014; Kapera, 2018). This means one cannot just cut trees in the Anglican Church of Uganda as it takes a motion in the Diocesan Council for a tree belonging to the Church to be cut, this therefore shows adherence to environmental promotion

and protection. To the Anglican Church of Uganda, special reverence is given to nature also the study established it that the Anglican Church of Uganda encourages Christians to plant and preserve trees.

Baptism for Environmental Promotion and Protection

The results from the majority of the respondents show that it is a practice of the Anglican Church of Uganda to use baptism to encourage people to plant a tree for every child who is baptized. One of the Administrators for the Province of Church of Uganda, when he was contacted, argued that the Church tries to engage the Church leaders and Christians in actions and programs that are intended for environmental promotion and protection. Some of the leaders and the Christians plant trees as an investment for the future generation at any time they have church functions (IO).

The Church also has a program that is referred to as “green churches”. These churches are the ones that have maintained green by planting trees. Justine Welby, who is the Archbishop of Canterbury, recommended that Bishops, Clergy, and Christians of the Anglican Communion whenever they attend ceremonies like baptism, should plant trees (Mugambi, 2013). He made this pronouncement when meeting Anglican young people who had gathered and come from Central and South Africa (Mugambi, 2013). The study found out that the Anglican Church of Uganda encourages Christians and they were aware that for every child who is baptized a tree must be planted on the day of baptism to contribute towards environmental promotion and protection.

Holy Matrimony for Environmental Promotion and Protection

The findings from many respondents revealed that the Anglican Church of Uganda encourages every couple wedded in the holy matrimony to plant a tree for environmental promotion and protection. As the wedded couples are part of the community where the Anglican Church of Uganda does her ministry in planting trees some of them comply with what the Church is advocating for. That is why one of the Provincial administrators of the Anglican Church of Uganda stated that the Church instructs all leaders in the Church to encourage communities to be engaged in environmental promotion and protection in their respective communities at least by planting a tree (IO). He further stated that a campaign was initiated long ago, but the current Archbishop Kazimba is reviving it for every couple that is wedded by the Priest of the Church of Uganda to plant a tree.

Font (2002) supports the practice as he opines that it is an ethical decision to promote environmentally friendly Christianity by adding value to the environment by planting a tree, so that adverse environmental consequences are reduced, not only for now but also for the future generations. During the fieldwork, it was observed that some of the wedded couples in the Buganda region abide by the Church’s decision to plant a tree on their wedding days.

Mulching for Environmental Promotion and Protection

The majority of the respondents echoed that the Anglican Church of Uganda encourages its Christians to practice mulching as one of the ways of environmental promotion and protection. It was observed that in the Buganda region the farmers use dry leaves, crop remains and husks to mulch their gardens. One of the elders of the Church affirmed that all along the Anglican Church has been encouraging Christians to use this good traditional farming practice for environmental promotion and protection. This elder further said that the application of mulches frequently leads to multitudes of benefits like reduced water run-offs, infiltration and retention, chemical balance, and reduced disease damage (IO). This finding agrees with Ongley’s (2006) statement that mulching is concerned with covering the surface layer of the soil with available materials, so it is a good farming practice for application in the preservation and protection of the environment. A Christian said that he started the practice of mulching to cover the surface layer of the soil with available materials after the Anglican Church of Uganda taught him how to do it better. In the Buganda region, some of the gardens of the

Church visited, they applied mulching by use of dry leaves, crop remains, and husks to mulch their gardens. This is a good traditional farming practice for environmental promotion and protection that should be applied by Christians. In agreement, Carrubba and Militello's (2013) research confirmed that mulches not only presented some environmentally friendly techniques for the management of weeds but also proved to increase soil fertility. This consequently leads to increased efficiency in seed yields among crops like coriander, fennel, and psyllium.

According to Momirovic, et al., (2010), it has been established that mulches are efficient in the prevention of seed germination of most garden weeds and their further consequences. Additionally, mulches are important in minimizing moisture loss from soil and hence balance in soil temperature. Researchers have shown beyond doubt the effects of mulching on the growth of crops and the consequent yield quantities and qualities (Ramakrishna, Tam, Wan & Long, 2005). Some respondents opined that the application of mulches frequently leads to multitudes of benefits like reduced water run-offs, infiltration and retention, chemical balance, and reduced disease damage (IO). The study found that mulching is one of the practices the Anglican Church of Uganda encourages its Christians to use for better environmental protection and protection.

Use of Manure for Environmental Promotion and Protection

It was clearly revealed by some of the respondents that the Anglican Church of Uganda embraces the practice of applying manure for environmental promotion and protection. From the observation it was found out that local fertilizers like poultry droppings and cow dung, were being used by Christians of the Anglican Church of Uganda and they affirmed that the Anglican Church encourages them to apply manure.

One of the Church leaders said that local fertilizers like poultry droppings and cow dung are suitable for agriculture as they do not cause any harm to the environment. He added that farmers use organic matter known as manure to bring natural fertility to the soils, so the Church recommends this practice (IO). Always there is a positive value added to nature and soil conservation by manure boosting the fertility of the soil. This is in tandem with Garnet and Wilkes (2014) that the soil fertility is boosted and amended by manure via addition of organic matter and nutrients and other useful soil organisms like bacteria that fix nitrogen in the soil, whereas fungi decompose organic matter in the manure. Additionally, Willer and Lernoud (2014) emphasize that manure comprises of essential, recyclable constituents. Some of these constituents are organic matters, and nutrients. Since time immemorial, farmers dealing with keeping of animals have found a profound value in the use of manure to boost soil fertility.

One of the leaders of the Anglican Church of Uganda opined that there is efficiency in the ways manure is used today as technology and science have been advanced to farmers (IO). This is supported by Maidor and Ma (2014) that this organic fertilizer well known as manure is an ideal soil amendment. One of the Christians commented by affirming that he learnt from the church farm in Namugongo, so, in his garden he applies manure and it increases soil fertility and water holding capacity of the soil in turn leading to environmental promotion and protection (IO). He opined that local fertilizers add the ability to the soil to sustain crops for long. They add to the overall soil ability and sustainability. So, as manure application is important in environmental promotion and protection, there was some evidence that the Anglican Church of Uganda encouraged Christians to apply manure on their farms. Therefore, the study found out the Anglican Church of Uganda embraced the use manure for environmental promotion and protection.

Summary of the Findings on the Practices of the Anglican Church of Uganda for Environmental Promotion and Protection

The findings on the practices of the Anglican Church of Uganda for environmental promotion and protection are summarized as follows: It was clearly revealed by respondents that Anglican Church of

Uganda encourages Christians to plant and preserve trees. Every child who is baptized must plant a tree to contribute towards environmental promotion and protection. The findings show that the Anglican Church of Uganda encourages every couple wedded in the holy matrimony to plant a tree for environmental promotion and protection. The Anglican Church of Uganda encourages her Christians to practice mulching as one of the ways of environmental promotion and protection. It was clearly revealed that the Anglican Church of Uganda embraces the practice of applying manure for environmental promotion and protection.

The Methods Practiced by Christians of the Anglican of Church of Uganda and Their Contribution to the Ethics of environmental Promotion and Protection

This section of the study presents and discusses the findings on the methods used by the Anglican Church of Uganda for environmental promotion and protection:

Vision and Mission Statements on Environmental Promotion and Protection

It has been clearly revealed by the respondents that both the mission and vision statements for the Anglican Church of Uganda have some elements intended for the environmental promotion and protection. According to the view obtained from the interview with one of the retired prominent Church of Uganda leaders, he stated emphatically that the Vision of the Anglican Church of Uganda which the Dioceses of Buganda region adopted, has two underpinning elements on environmental promotion and protection. These are “evangelism and social justice”. In evangelism, he stated even salvation of the environment is preached for the environmental sustainability. Secondary, in the area of social justice, one of the aspects focused on is the environmental promotion and protection. He further stated that for the Anglican Church of Uganda any aspect which is Christ centred is designed in such a way to be holistic and perfect (IO). On the other hand, the Mission statement reflects the element of environmental promotion and protection in that as the Church evangelizes people to become Disciples of Christ in all nations there is an element of salvation which is not only for man but also for his environment (IO).

The finding that both the mission and vision statements for Anglican Church of Uganda have some elements intended for environmental promotion and protection, is in tandem with the opinion that when the Church is formulating the mission and vision statements, it does not focus only on evangelism, but also on social actions. One of the social actions is the sensitivity to environmental promotion and protection (Green, 2013). To fully participate in environmental promotion and protection, awareness is required for churches to practice stewardship focusing on the environment (Green, 2013). Where there have been situations of environmental crisis, Christians ought to find out means of overcoming such situations guided by their mission (Bergstrom, 2003). By being obedient to the mission, Christians ought to respect nature as they have an interaction with it.

The Anglican Christians Mission intention should be an agent through which change is brought among the communities where it is practiced and should also aim at environmental promotion and protection (Bouma-Prediger, 2001). The results of the changes brought in by the mission should be positive and intended to protect nature against all catastrophes. It was established that the mission of the church is not only evangelical, but it is also intended for social action, where the environmental promotion and protection are addressed.

The Vision of the Anglican Church of Uganda is to be “a faster growing, sustainable, Christ Centred Church”, and the Mission is to “To fulfill Christ’s mission through holistic teaching, evangelism, discipleship and healing for healthy and godly nation”. In both the mission and vision statements there captivating words such sustainability, holistic teaching, healthy all serve as good approaches that guide the Anglican Church of Uganda for environmental promotion and protection. The Anglican Church of Uganda takes on mission and vision to support sustainable means putting into consideration climate change.

Through the vision and mission statements, the Anglican Church of Uganda provides practical tools to Christian communities to work on and improve the environmental practices. The tools guide in actions, education and spirituality that facilitate successful handling of ministry of creation care in the operation of the church affairs. It is opined by Green Churches (2001) that the mission and vision statements if emphasized they encourage to integrate the creation care into prayers and teachings and Christians are enabled to adopt better practices such as water conservation, recycling, energy efficiency and participation in campaigns for environmental promotion and protection. The study carried out, found out that the Anglican Church of Uganda mission and vision statements had an element of environmental promotion and protection and has contributed towards environmental ethics.

Anglican Policy on Environmental Promotion and Protection

The findings as indicated by majority of the respondents revealed that to some extent the Anglican of Uganda adheres to policies of environmental promotion and protection. It was also discovered that there is a written policy on the environmental care by the Anglican Church of Uganda and all these confirmed that the environmental policy is in place.

The finding that the Anglican Church of Uganda adheres to policies on environmental promotion and protection concurs with the submission of (Colchester, n.d; Elder,2003), that to manage natural resources policies should be in place that aim at preserving those natural resources. This submission is true for the environmental promotion and protection. It was found out that in Anglican Church of Uganda, environmental policies can be implemented by individual Christians, Church community members, Church non-governmental organizations, or church working with government agencies. In agreement, Hessel (2006) argues that environmental crisis requires a policy and major rethinking of relationship of humans to the earth. He further emphasizes that economic, social and political programs are instrumental in creating long term policies for environmental promotion and protection. Likewise, religious and philosophical attitudes will also be crucial to rethinking about the future of human-earth relationship through formulation of policies for environment sustainability.

It requires the Church to broadly grasp both philosophical and religious concepts that they are also creatures and part of nature who are dependent of other creatures in the ecosystem. Churches and their Christians have an integral contribution to make, to the quest for the promoting and protecting the environment. The Christians should agitate for a healthy co-existence between humanity and the natural environment through environmental promotion and protection policies. This would benefit both nature and human beings as a whole, as they would enjoy and experience God's presence in a well-managed environment. Through protecting and promoting natural resources such as water sheds, forests, air and vegetative cover, the church would have contributed immensely towards a healthy earth as well a healthy society. In agreement with the Anglican Church of Uganda, the Lambeth Conference (2008) opines that Churches of the Anglican Communion have been taught and they are aware of the concern for the environmental policies. This is because all people are affected when there are environmental calamities like droughts.

The Anglican Church of Uganda is in tandem with what was raised in the Lambeth Conference (1998), where the member Churches expressed with great concern that there is a need to address environmental issues with greater visibility and audacity by formulating relevant policies throughout the Anglican Communion. A network to advocate for these concerns was proposed and passed. One of the aims of the network was to encourage members of the Communion to be supportive of the environmental promotion and protection practices as individual so as to bring life to communities where they reside. Bennett (2006) argues further that land is a precious resource which the present generation has inherited and which must be preserved for future generations through following the available policy on land promotion and protection. He further points out that the way we care for these natural resources, is the same way our stewardship is rated, which also signifies the respect we accord to the Creator.

Members of the Anglican Communion as guided by the fifth mark of Mission pledge to strive as they safeguard the creation's integrity and at the same time sustain and cause renewal to the earth. His Grace the retired Archbishop of Church of Uganda at the Provincial Assembly 2015 at Uganda Christian University argued that Christians must be at the forefront to curb down the adverse environmental changes in Uganda. He continued that as Church of Uganda, they had already given mandate to a committee to formulate a policy on environment, whose aim is to promote environmental stewardship (Ntagali, 13th May, 2015).

The statement of the policy as summarized below is adopted from the Lambeth Conference (1998), which guides the Anglican Church worldwide states, "To strive to safeguard the integrity of creation and sustain and renew the earth". This is also referred to as the fifth mark of the mission. It was presented by the sixth Anglican Consultative Council (ACC-6). It was revealed in the Lambeth Conference (2008), that there are different local Anglican Churches in the world who have made a lead in environmental stewardship advocacy. These advocates engage in taking leadership of initiating environmental promotion and protection and sensitizing communities, the better ways of preserving the environment. It was established that as indicated by the Lambeth Conference, the Anglican Church of Uganda has a policy for environmental promotion and protection.

Enabling Christians in Fulfilling the Obligation on Environmental Promotion and Protection

The results from the respondents confirmed that the Anglican Church of Uganda enables her Christians to take their obligation seriously as a method of environmental promotion and protection. It was revealed further that the Anglican Church of Uganda created an enabling environment for her Christians so that they fulfill their obligations to safe guard the environmental promotion and protection.

The finding that Christians are enabled to take their obligation seriously to promote and conserve the environment is in agreement with the argument of Getui (2003) and Obeng (2009) that, for any tangible results to be realized towards a healthy environment there is need for individual and collective effort working for environmental promotion and protection. The role of each individual Christian, singly and collectively, is essential. They are of the view that Churches are creation awareness centers which must educate their congregations on individual responsibilities towards the environmental promotion and protection. They emphasize that the Christian's role in environmental protection is important and demanding. Churches are challenged to teach and expect their Christians to recognize and appreciate the providence of God. They argue that destroying the environment is sinning against the essential cosmic dimension of creation and redemption. The foregoing literature is important because of the gradual environmental degradation witnessed in Buganda Dioceses and thus makes the case of the importance of the Christians in environmental promotion and protection relevant.

Bennett (2006) noted, that whatever God put on earth is a gift to everyone, therefore for everyone to benefit, care is supposed to be accorded. Through reason, it is incumbent on the Anglican Church of Uganda to enable its Christians to carry on their caring responsibility and duty to promote and protect the environment. The Anglican Church of Uganda enables its Christians to understand that on earth they should not live as just users and consumers of nature, but as enabled good stewards who have been entrusted by God. In the same vein, Grazer (2006) puts it clearly that, the Anglican Church's teaching on environmental sustainability and development is a requirement for the planetary common good. He further notes that preserving and managing the environment well through people by the Church is the right thing to do for the coming generations to benefit, as well as ensuring that humanity's contemporaries live with dignity.

Vicky (2014) asserted that for the Church to curb environmental pollution that humans are experiencing, critical attention must be focused on enabling the Christians for environmental promotion and protection. She further points out that human greed and extravagant lifestyles which are directly responsible for much of the damage to our environment should be fought against by the Church. She

further opines that the Church should encourage humankind to re-examine their actions and priorities very carefully. What is urgently required is active participation by individuals in promoting and creating awareness of environmental care. The Anglican Church of Uganda teaches its Christians to face the real issues of poverty, greed, corruption, and ignorance to promote and protect the environment. The Anglican Church of Uganda encourages its Christians to be at the forefront of ensuring unity to achieve the common goal of environmental promotion and protection together with others.

It has been observed that one of the Areas where the Anglican Church of Uganda tries to enable its Christians to environmental promotion and protection seriously is the Diocesan Headquarters which tries to follow environmental regulations making them true eco-headquarters where Christians learn from. Every aspect was set to minimize the negative impacts on the plants and animals and at the same time give the visitors the exact atmosphere far beyond civilization. The center hosts special trees, litter collection containers, and no polythene, and bottles littered; the atmosphere has been kept safe and its surroundings, for sure environment is exclusively quiet. At Namugongo Martyrs' Anglican Shrine, the environment has been kept in its serenity advocating the stop of using polythene "kaveera" and a green environment being maintained. At Namirembe Cathedral the environment is seriously guarded, and the place is green and clean, the same applies to the other diocesan headquarters and churches in the Dioceses of Buganda region. The study established that the Anglican Church of Uganda enabled some of its Christians to take their obligation seriously to promote and conserve the environment.

Environmental Education and Literacy

It was shown from the data got from the respondents that the Anglican Church of Uganda regularly educates her Christians as a method used for environmental promotion and protection. It was established from some of the leaders that Christians are regularly educated about environmental promotion and protection which is in tandem with the Bible as having plenty of defensive scriptures referring to environment. Those who read the Bible, various scriptures educate and instruct them to care for the environment. It was observed that some of the Clergy of the Anglican Church of Uganda are committed in matters of educating Christians about the environmental promotion and protection.

In this regard, the Anglican Church of Uganda fulfills the Lambeth Conference (2008) suggestion that there ought to be formal bodies formed by the Church in the Dioceses, whose role is to ensure that Christians are sensitized of the environmental challenges of the present generation and find means of overcoming them. It is also in agreement that environmental education and awareness would be disseminated whose consequence would be promoting and protecting the environment. This is further affirmed by JAEI (2017) that not only that, but the congregations would turn into eco-congregations that would advocate for environmental promotion and protection. The Anglican Church of Uganda tries to utilize the opportunity of having congregations to create time of sensitizing the congregants about the environment. In concurring with the others, Tylor (2015) suggests that for Christians who are found in critical bio-diversity communities Churches should seriously engage them fully in all discussions concerning the environment for them to be educated.

In the same view, the Anglican Church of Uganda fulfills the Lambeth Conference (2008) resolution that priority of sensitization should be given to communities that seem to be ignorant of the environmental concerns. There is a global crisis as reflected in the feedbacks from the Bishops who gathered for the Lambeth Conference (2008). The Bishops elucidated that there is a lot of pollution and degradation of the environment through emission of toxic chemicals in air and water bodies, careless garbage disposal and deforestation. They advised that the local people can do it better for the environmental promotion and protection than the foreigners if they are educated. Environment concerns at local level of the Church should be geared by the top provincial or diocesan leaders if the Church is to promote and protect the environment. For the Churches which are in countries that are still developing, environmental promotion and protection should be on the manual of to do list, if the local indigenous

people are to safeguard the environment. The leaders of the Church should take a lead in modeling for environmental promotion and protection to the Christians they lead.

Furthermore, in fulfilment of the Lambeth Conference (2008) resolution on empowerment for environmental promotion and protection, bishops utilize their pastoral opportunity to sensitize their church members and the general public about the environmental challenges. The Anglican Church of Uganda through her Christians tries to take up its position in educating for environmental promotion and protection. Through educating her Christians, the Anglican Church of Uganda is also committed to sustaining and renewing the nature. **The leaders of Anglican Church of Uganda implore Christians in their dioceses to utilize any opportunities of being informed about the environment concerns and be ready to take up an action.** The study established that the Anglican church of Uganda carried out environmental education and literacy among some of her Christians in the Dioceses of Buganda religion.

Theological Institutions on Environmental Promotion and Protection

The findings from the respondents suggested that the Anglican Theological Institutions of learning for Anglican Church of Uganda include environment issues in their curricula as a method for environmental promotion and protection. Course units like Christian Stewardship are included which educate students on environment in the training of Clergy.

The view that the Anglican Theological Institutions of learning include environment issues in their curricula was in concurrence with the Lambeth Conference (2008) about Education. The Conference resolved, in order knowledge on environmental promotion and protection to be credible and accurate, it should be taught as a teaching unit in the theological institutions and other institutions of learning. Those who are undergoing training in Seminaries should be introduced to both scriptural and theological knowledge on environmental concerns. When these leaders go out of their training, they are available and well equipped with knowledge about environmental promotion and protection to their congregations. Materials which can be required to sensitize not only children and youths, but also adults on environmental dynamics should be availed by the Church.

It is incumbent on all Christians to be aware that promotion and protection of the environment is a personal responsibility which must be lived. The dynamics in the climate implore Church to examine how it impacts the environment at individual and community levels (Lambeth Conference, 2008). It was found out from one of the Principals of a Seminary in Buganda region in the interview held with him, that courses like Christian stewardship, Church and Society, Anglicanism all have in them a topic concerning environment promotion and protection (IO). The researcher being part of Theological Institutions affirms that Stewardship of the environment is taught in these Institutions.

Anglican Mission for Environmental Promotion and Protection

It was clearly revealed by the respondents that a full week of reflection on stewardship of environment annually was designated by the Anglican Christians of Uganda. The respondents further more pointed out that this week, in the Anglican Church of Uganda is climaxed on Sunday with a reflection on the creation, thus advocating for environmental promotion and protection. The Sunday is well indicated in the Book of Common Prayer used by the Anglican Church of Uganda worship.

As majority of the respondents affirmed that a full week of reflection on stewardship of environment annually was designated by the Anglican Church of Uganda in its liturgy. It was followed up and established that this week is always for mission advocating for environmental promotion and protection. Activities like planting trees, removing plastic materials and educating Christians on the environmental challenges are carried out. On the Church calendar this Sunday for creation, the emphasis is put on Christian stewardship. In this sense, agreed with the fifth mark of mission, where focus is at making sure that the integrity of nature is safely guarded (Lambeth Conference, 2008).

In the same way, the Anglican Church of Uganda follows the guidance of the Lambeth Conference where it was illuminated that Christians ought not to misuse nature, but get ready to safeguard it as faithful disciples of the Lord Jesus Christ as this is part of spirituality. Time should be set apart to meditate on how awesomely God created everything. On seeing Anglican Church meditating, protecting and defending nature, others would be transformed and begin to behave the same, signifying the gospel of action. It should be noted that the Lambeth Conference (2008) was dedicated to the environment. So, this prompted to emphasize the week of reflection on stewardship of environment annually designated by the Anglican Church of Uganda.

It was established that the Anglican Church of Uganda in the Dioceses of Buganda region did celebrate a week of stewardship reflecting on the environmental promotion and protection. This implied that even in Diocesan worship, the worship committees have developed a liturgy which is intended for environmental promotion and protection. Themes like green week and seasons aiming at environmental promotion and protection awareness are in place as Lambeth Conference (1998) had guided. It was established that the Anglican Church of Uganda abide by the Lambeth Conference proposal that a task force to teach to plan for environmental issues had to be formulated by each of the Dioceses in the Anglican Communion. Its task was to identify a range of critical environmental issues focusing on what the dioceses could do. It was supposed to come up with what was required to deliver on the plan, which was not implemented by the Anglican Church of Uganda in the Dioceses of Buganda region.

The Anglican Church of Uganda through its leaders also embarks on making Christians notwithstanding their backgrounds rather, be aware of what is needed for the mission aiming at environmental promotion and protection, while collaborating with other agencies like NEMA and IRCU for support. To be a comprehensive and inclusive mission in matters of environmental promotion and protection, the Anglican Church of Uganda works with other organizations. Together with these organizations in the local community, the Anglican Church of Uganda tries to make its mission achieve environmental promotion and protection.

Decade of Mission Promotion and Protection

It was established by a few of the respondents that one of the programs in the Decade of Mission for Anglican Church of Uganda advanced by the Anglican Church of Uganda was about environmental promotion and protection. It was found out that environmental promotion and protection were not mentioned in the speech of the Archbishop of Uganda and the Bishop of Kampala Diocese by then Archbishop Henry Luke Orombi in his dedication of the Decade of Mission of the Anglican Church of Uganda during the 19th Provincial assembly held on 26th- 28th August, 2008 at Uganda Christian University, also his successor Archbishop Stanley Ntagali in advocating for the Decade of Mission there was no mention of environmental promotion and protection.

However, the number of respondents who agreed signified that to some extent the decade of mission advocated for environmental promotion and protection at lower levels. So in this regard the Dioceses of Buganda region in the Anglican Church of Uganda operationalized the fifth mark of Mission which believes in caring for the environment. In the decade of mission, the Church was expected to respond to all concerns of the environment in communities by applying wholesomely actions intended for environmental promotion and protection as applied to mission and all Christian ministries

Common Knowledge and Techniques for Environmental Promotion and Protection

The findings from the respondents revealed that the Anglican Church of Uganda encourages the Christians' common knowledge and techniques to be applied as a method for environmental promotion and protection. The findings concur with the observation by Mbiti (1970) that the people in Africa apply common knowledge and technique, which makes naturally every phenomenon and object associated intimately with God. So, common knowledge is used for sustainability in all possible spheres. It is clearly

stated by Asiimire (2014) that common knowledge and practices should be used to value environmental promotion and protection. It is observed that common knowledge partly covers this aspect of environmental promotion and protection; the reason is that common knowledge cross-cuts all spheres of human existence. Asiimire (2014) goes on to mention that the environmental awareness through applying the common knowledge and technique to promote and protect the environment has led to environmental ethics.

Naturally, people use common knowledge and technique to value environmental promotion and protection, but also protecting the communities they live in (Mackee, Obbard & Briffet, 2001; Kumi., Arhin., Yeboa, 2014). The Anglican Church of Uganda is supported by Lambeth Conference (2008), as it was clearly brought out that in some of the Anglican provinces; environment is at the peak of the priorities as people use common knowledge and techniques.

There is an implication that, it is incumbent on the Anglican Church of Uganda to remind the people in their local settings to apply their common knowledge and techniques to protect the God given earth and all therein as a gift which should jealously be guarded. The Anglican Church of Uganda in Buganda region tries to make her Christians using their common knowledge and technique so that they remain responsible and maintain their relationship with nature. The Anglican Church of Uganda's role is to remind her Christians cherish nature because they are inseparable from all what God created. In doing so, common knowledge and techniques contribute to environmental promotion and protection. The responsibility is left to the Anglican Church of Uganda to source for all that is required for the common knowledge and techniques to be brought to maturity.

The Anglican Church of Uganda in the Buganda region encourages its Christians to use common knowledge and techniques as they use proverbs, myths, legends, and folktales for environmental promotion and protection (Shelat & Elliason, 2007; Asiimire, 2014). The Anglican Church of Uganda encourages its Christians to give importance to environmental promotion and protection in farming, felling of trees, fishing, and hunting. In these practices, by use of common knowledge and technique, there are set rules and regulations that are strictly followed. The common knowledge and technique practices if adhered to stringently by the Anglican Church of Uganda may result in the preservation of trees, wetlands, water sources, land, and wildlife.

In this regard, the Anglican Church of Uganda may put up a sanction for those who abuse the environment. To this end, environmental promotion and protection may be realized by the Anglican Church of Uganda. This struggle may enable reaching the standards of the Anglican Church of Uganda condition leading to the achievement of the goals of environmental promotion and protection, as various people may be enabled to contribute. For instance, the Anglican Church cannot contribute favorably to environmental promotion and protection without applying common knowledge and techniques of the people in their jurisdictions.

The Anglican Church of Uganda emphasizes prioritizing the use of common knowledge and techniques by all of the people of God in environmental promotion and protection. It has been observed notably that safeguarding the environment is a daily activity and it is not for intellectuals only but for everyone in the Anglican Church of Uganda. Christians' common knowledge and techniques are applied to salvage the gradual environmental degradation witnessed in Buganda Dioceses, thus making the role of environmental protection relevant. The study established that common knowledge and techniques are encouraged by the Anglican Church of Uganda to be applied by Christians as a method for environmental promotion and protection.

Youth Engagement for Environmental Promotion and Protection

It was established that one of the methods the Anglican Church of Uganda uses for environmental promotion and protection is the integration of youth in the environmental programs. The Anglican Church

of Uganda tries to put the youths on the forefront as Christians of today and tomorrow in all activities of environmental promotion and protection. The study also established from ex-Youth Secretary of one of the Dioceses that the Church is capable of adopting integrative engagement of the youth in environmental promotion and protection (IO). This establishment is supported by the argument that full participation of the young men and women in efforts of the community towards environmental promotion and protection is something which is commendable and is of benefit not only to young people, but also to the entire community (Kotter, 2008).

In the same view, it is asserted that leaders in a community that involve youth in critical issues like environmental promotion and protection are visionary (Partridge, 2008; Peterson & Liu, 2012). It was observed that emancipation of young people makes them proactive in matters concerning environmental promotion and protection. Involvement of young people in environmental promotion and protection opens up platform for opportunities leading to general community sustainability (Hilgenkamp, 2005). These opportunities transform people's attitudes towards the environment leading to healthy living (Sibthorp, 2008). On contrary, ignoring young people in matters of environmental promotion and protection only leads to destruction of the environment (Albino, Balice & Dangelico, 2009). This occurrence deters the young peoples' responsibility concerning the environment and continual compromise with environment (Baksh & Fiksel, 2003). Through youth involvement, it is clear that communities are fostered into sustainable environmental promotion and protection. For example, when Christian youths are educated on environmental promotion and protection, they are equipped and empowered to become environment advocates, who can fight any abuse to the environment. They choose to use environmental friendly means, wherever they are whether at school or home and they can influence many others (Volk & Cheak, 2003).

Youth engagement in programs are intended to fight for environmental promotion and protection is a big stride for the Anglican Church of Uganda. Involving the youths in these programs also calls for their participation in these program formulation and execution. With effective leadership, opportunities are given to young people and guidance is accorded to them as decisions are being made concerning the well-being of the environment. Generally, an opportunity is given to youth to plan for activities that can enhance environmental promotion and protection. This is in agreement with Griggs et al., (2013) that as a matter of fact, productive results are expected when youth are engaged in sorting out environmental issues.

It feels good for young people to be considered in any program and it is better when their contributions are valued by the adults whom they interact with. It evidenced by Griggs et al., (2013) that letting the young people acknowledged yields commitment to all environmental programs. Environmental promotion and protection being a social concern, requires everybody to be given an opportunity to participate in its realization meaning that the youths must be on this agenda. Youth participation in matters concerning the environment should always be accelerated program. Those who develop youth programs should always be mindful of the environment and what youths can do towards environmental promotion and protection (Griggs et al., 2013; Yamashita & Tanimura, 2007).

If the voice of the youth is added to other voices advocating for healthy living, then environmental promotion and protection will be made a reality by the Anglican Church of Uganda. In addition, Mengo (2016) argues that there should be a realization by policymakers of the Anglican Church that whatever changes in the climate not only affect the adults but also the youths as the church of today and tomorrow. Therefore, the contribution of the youths to environmental promotion and protection should not be counted less. The study established that the Anglican Church of Uganda as a method of environmental promotion and protection involves the youths in environmental programs.

Integration of the Anglican Christians in Environmental Promotion and Protection Through Removing and Burning Polythene and Plastic Materials

It was established that the Anglican Church of Uganda integrates Christians in removing and burning polythene and plastic materials as a method of environmental promotion and protection. This agrees with Northcott (2005)'s opinion that integrating of Anglican Christians in removing and burning polythene and plastic materials within their reach is an approach to environmental salvage. Environmental promotion and protection is a very serious concern Christians should handle as a team of believers with utmost seriousness.

The Anglican Church of Uganda tries to make its Christians have a pro-environmental attitude to yield sustainable environmental promotion and protection. Additionally, the Anglican Church of Uganda with proactive Christians in matters concerning the environment, not only benefit itself but also those around it. So, Churches should endeavor to mentor their Christians to be pro-environmental in order to avoid the consequences of the destroyed environment (Elder, 2003). This special interest of the Church calls for mentorship and skilling of Christians who can enthusiastically justify why environmental promotion and protection should be a practice for everybody (Dyson, Bergkamp, Scanlon, 2003). Committed evangelists should also evangelize to people on the theme "environmental promotion and protection through removing and burning polythene and plastic materials".

It was observed that the Anglican Church of Uganda priests are privileged to meet with people at different levels of capability to advocate for environmental promotion and conservation and work together in removing and burning polythene and plastic materials. It was observed there is also another opportunity for ecumenism, where denominations can work together led by the bishops to come out in unison voice that can be heard by those in authority about environmental promotion and protection. It must be noted that Church overseers (Bishops) are easily understood by people and can obey them when they have made a campaign concerning environmental promotion and protection like removing and burning polythene and plastic materials (Church of Uganda, 2015).

One of the Bishops opines that the Anglican Church of Uganda has a responsibility towards conservation and care for creation, which can be achieved through Christians by keeping the environment clean. He reiterates that Christians ought to stop littering water bottles and plastic materials after utilizing them; instead, they should be picking them up whenever they are seen to sustain the sanity of the environment. (IO). This approach gives the Anglican Church of Uganda practical ways concerning environmental promotion and protection as an opportunity is given to remove and burn polythene and plastic materials. So, it was established by the study that the Anglican Church of Uganda integrates Anglican Christians as a method of environmental promotion and protection by removing and burning polythene and plastic materials.

Integration of Community Leaders for Environmental Promotion and Protection

The study established that the Anglican Church of Uganda integrates community leaders as a method of environmental promotion and protection. It was established that the method of engaging community leaders in the struggle for environmental promotion and conservation with the Anglican Christians is very essential, as far as the sustainability of the environment is concerned. One of the leading leaders of the Anglican Church of Uganda argued that, in advocating for environmental promotion and protection, the Anglican Church of Uganda has tried to incorporate all stakeholders of the environment (IO).

The method of engaging community leaders in the struggle for environmental promotion and protection with the Anglican Christians is very essential. This concurs with Bulkeley et al., (2003), who argue that to maximize the Christians' full potential in environmental promotion and protection, there should be a reconsideration of working with other leaders in the community. It would also be good to

work with organizations that are environment-oriented and are ready to offer some support and guidance in matters concerning environmental promotion and protection. Support and guidance are needed because much as the Anglican Christians are many, they might lack the capacity to promote and protect the environment solely (Bulkeley et al., 2003).

Uttering a confession of the crisis about the environment should not only be a concern of the Anglican Church of Uganda alone. This should be the role of the Anglican Church of Uganda together with people in other influential leadership authorities who can speak and they are heard in matters of environmental promotion and protection. This means if the Anglican Church of Uganda is to be relevant in environmental promotion and protection, recognition should be given also to others who can aid in the same cause (Berry, 2006). Therefore, the Anglican Church of Uganda should come out with enabling approaches, not dealing away with the biblical principles that can enable community leaders' commitment to environmental promotion and protection (Bulkeley et al., 2003).

It was found out that the Anglican Church of Uganda, forms and joins environmental organizations where Community leaders are incorporated so that with the same team spirit, they sort out problems of the environment. Interestingly, the Anglican Church of Uganda does not live in isolation, it witnesses all the challenges local authorities face as a result of environmental degradation. This method of the Anglican Church of Uganda working with other stakeholders for environmental promotion and protection results in entire community participation (Meadows, 2008). An integrated community would lead to environmental promotion and protection through sustainable planning for the environment (Robèrt, 2000). The approach of engaging community leaders may result in an Integrated Community Planning (ICSP) that can cohesively yield the reality of environmental promotion and protection. This method of working together enables the Church and the local community to come up with solutions for the challenges that arise from climatic changes (Zheng and Bishop, 2009).

According to Keating (2015), the synergy between the Church and other leaders of the community leads to an improved and healthy environment. It also results in proper planning on how to handle all issues concerning the environment in the community. As the focus is on the way of sustaining the environment, the fire of working together with the community leaders should not be quenched. With the goal of environmental promotion and protection, all avenues should be exploited by the Anglican Church of Uganda (Lenton, 2012; Blasi, 2010). In this perspective, decision-making to serve the purpose concerning environmental promotion and protection should involve Christians and community leaders (Gore, 2006). If the stakeholders in the community fail to work together, a cross-cutting and conclusive solution for environmental promotion and protection will never be achieved and tension will prevail. For this cause, the Anglican Church of Uganda is called upon to have a dialogue with all leaders in matters of environmental promotion and protection (Lenton, 2012; Blasi, 2010).

The Anglican Church of Uganda fulfills the Lambeth Conference (1998) on empowerment for action, as it was pointed out that all environmental stakeholders ought to think globally and act both locally and globally. They also ought to work ecumenically with other faith groups and community leaders in order to lobby governments, enact laws, and implement international agreements on environmental promotion and protection. It is advised that all bishops should make sure that where there are conflicts between the Church and the community leaders, quick reconciliation should be sought. The Church should work on all the nitty-gritty from the political perspective concerning environmental promotion and protection. The Church should be aware that politics and environmental promotion and protection are inseparable. But also anything done to yield economic development has some damages inflicted on the environment.

Therefore, Church leadership ought to be proactive and be able to reach out to other authorities that matter in advocating for environmental promotion and protection. With such guidance in mind, one of the top leaders of the Anglican Church of Uganda argued, that in advocating for environmental promotion and protection, the Anglican Church of Uganda has tried to incorporate in all stakeholders of

the environment (IO). This is in tandem with a proactive integration approach for the Anglican Church of Uganda to work with the community leaders in the struggle for environmental promotion and protection. Therefore, the Church of Uganda ought to cooperate with all other stakeholders of faith to ensure that the role of stewardship is fulfilled. Christians as human beings are reminded of their mandate of being good stewards of the environment as given by God.

Empowerment of Christian Women Empowerment for Environmental Promotion and Protection

It was established by the study that women were being empowered for environmental promotion and protection by the Anglican Church of Uganda. One of the Church leaders argued that the church should be in the know that if damages are caused to the environment, there are some adverse impacts caused to livelihood more especially to the vulnerable categories like women and children. Some people may experience adverse environmental challenges if there is a group that has assumed economic empowerment. With the Church, this is a reality for many vulnerable local Christians and other people (IO). It was observed that this method of engaging Christian women is very essential. This is because women are the majority in the church and if they are empowered, they can be of influence to other categories of people like children, men, and youth for environmental promotion and protection.

It is known that climatic change is a concern with effects on the entire world; however, with proven evidence, it is indicated that women are unreasonably impacted by the unfavorable repercussions of the climate crisis, more so, those accommodated in impoverished contexts with restricted admittance to resources. Furthermore, when women are neglected in crucial decision-making processes, they become voiceless, and what they need is not recognized, which makes them more vulnerable to the consequences of climate Change.

For example, in rural settings, women face a higher risk when it comes to food insecurity than their counterparts (International Anglican Women's Network, 2021). The reason is they are mostly dependent on native ecosystems that are exposed to climate crisis shocks. When it comes to ownership of the land, women have less than 20 percent which is attributed to the imbalance in land ownership rights; however, they are mostly in the production and supply of the world foodstuff (International Anglican Women's Network, 2021). Due to the fact that women dominate non-irrigated agriculture which is impacted by climate change, makes their income is heavily inconsistent which is not the case with male commercial agriculture with accessibility to technology and capital that gives resilience to their occupation (International Anglican Women's Network, 2021). Women are furthermore affected on farm when there is temperature rise as this exposes them to higher risk of heatstroke as they work exposing them to further health risks like malaria (International Anglican Women's Network, 2021).

There is more likelihood of women dying in climates associated with natural disasters than men. They are also more vulnerable to abuses like sexual abuse upon being displaced from their residences (International Anglican Women's Network, 2021). As a result of these striking imbalances, it is important that for every environmental intervention, gender sensitivity must be prioritized with all agendas intended to be implemented women are fully included and allowed to fully participate.

Empowering Christian women for environmental promotion and protection by the Anglican Church of Uganda concurs with Bulkeley et al., (2003) who argue that women's contribution towards the environment cannot be ignored if meaningful deliberations for environmental promotion and protection are to be realized. Women are crucial in this noble cause, because, they are the majority and they have influence over other categories of people like children. So, in environmental promotion and protection equity and equality should be exercised as in other aspects for promoting justice. The Women's contribution to the environment when they are involved may be manifested in the reduced wanton destruction of nature. Bulkeley et al., (2003), further point out that environmental promotion and protection require solidarity with the people who make up the majority of the population in the community and those are women. As the Anglican Church of Uganda tries to put gender justice at the

forefront, all spheres should be utilized to advocate for this cause including the engagement of women in environmental promotion and protection (Blasi, 2010). **When women are engaged in environmental promotion and protection, this intention would work to minimize any degradation that would be brought to the environment by women and those under their influence** (Blewitt, 2008).

Furthermore, according to the researcher's observation, women especially in rural settings are involved a lot in wood harvest from forests. Therefore, women might be more knowledgeable in the promotion and protection of these forests. This agrees with the research which was done in Java, there was an indication that 60% of each family's food comes from home gardens owned by women. Trees are planted around those gardens which are significant in the preservation of the conducive environment for food production (FAO, 2001a). It was established that the skill of having trees in gardens is considered to be special to women by the Anglican Church of Uganda and it is encouraged to be applied to enhance environmental promotion and protection. The Anglican Church of Uganda preachers and teachers of the Word of God are encouraged always to be sensitive as they deliberate to disseminate kingdom messages about the environment. The messages should be gender sensitive and intend to draw women closer to God for environmental promotion and protection. The messages should also tend to lead to Gender Justice that promotes and protects the environment.

According to Blewitt (2008), there should not be disparities between men and women in any matter if the Anglican Church is to work towards achieving environmental promotion and protection. He goes on to argue that the Church in advocating for environmental promotion and protection should make sure that poverty is eradicated from among the women because its consequences lead to environmental degradation. If effective results are to be achieved, involving women in environmental promotion and protection by the Anglican Church of Uganda means that their well-being is first improved through both formal and informal education. The Church tries to take on the responsibility of making women empowered and thus their status for better results in the agenda of environmental promotion and protection (Furze, De Lacy, Birkhead, 2006).

It is a good thing that social justice in all spheres is promoted by the Anglican Church's vision. It advocates for a world where all people are considered significant in matters of environmental promotion and conservation. The vision statement of the Church further advocates for a world where women are not only empowered but also valued as equals and are enabled to be active in environmental promotion and protection. As it is opined the Church in doing so tries to eliminate all disparities brought in by cultural differences that hinder women's efforts in society (Kumi., Arhin., & Yeboah, 2014).

In addition to global barriers to gender justice, it is also recognized that there are also internal barriers within Christianity. Through an inclusive approach, barriers to gender justice that are global and internal to Christian aid are tackled in a transformative way that leaves no one behind. According to Blasi (2010), for the sustainable development of the church, it is not good to leave out any members. All gifts and charismas from all women and men who trust in Christ are inserted in the communion of His body as useful and necessary for environmental promotion and protection. Thus, "women's gifts and abilities are essential for a sustainable future of our churches not only to implement project thought by men but also for environmental promotion and protection. In addition to incorporating gifts and knowledge already acquired, women are also challenged to empower themselves through theoretical and technical knowledge and must have support and conditions for empowerment (Blasi, 2010). The researcher established that the participation of Christian women is in tandem with the Anglican Church of Uganda's agenda which aims at protecting and creating awareness of environmental care hence fostering environmental promotion and protection.

Informed Church Leaders on Environmental Promotion and Protection

The study found out from the respondents that during retreats, conferences, and workshops the church leaders are always informed on the value of environmental promotion and protection. This finding

concur with Disinger & Roth, (2002); and Elder (2003) argument that teaching Christian leaders about what concerns them and the communities in which they operate is the ultimate goal for Christian living. A concept should be made that creates room for literacy to the leaders about environmental education aiming at raising citizens who are environmentally oriented. In this concept, Disinger and Roth (2002) opined that environmental literacy would aim at equipping the beneficiary with the skills that can enable them to comprehend and interpret the crises in environmental health so that they design appropriate tools that can be used to restore what has been lost in the environment. Environmental literacy can be achieved in different dimensions by the Church, as churches have different platforms and opportunities. Environmental education calls for sensitization intending to impart knowledge and develop skills and positive attitudes, which can be applied in decision-making about environmental concerns (Elder, 2003).

In this regard, Environmental Literacy and Environmental Education goals are made a reality when the leaders are informed. It was observed that the leaders of the Anglican Church of Uganda are obedient to environmental and ethical demands both morally and spiritually, and they are committed to protecting the universe and what is therein. The leaders also educate their followers to do the same. Leaders in the Anglican Church of Uganda have been seen on several occasions giving homilies and sharing their experiences about the environment. Not only giving, homilies, but they have lived a life of role models that promote and protect the environment before their followers. Elder, (2003) argues that given the fact that religious leaders are well-trained in community concerns, they ought to reflect the spirit of commitment to environmental promotion and protection. It was established that on many occasions like retreats, conferences, and workshops the church leaders are always informed on the environmental promotion and protection by the Anglican Church of Uganda.

The Anglican Liturgy on Environmental Promotion and Protection

The findings from the majority of the respondents revealed that the liturgy of the Anglican Church of Uganda provides for environmental promotion and protection. The priests who were interviewed revealed that the liturgy has a lot that inspires congregants to be environmental advocates for example two weeks into Lent season the entire Church liturgy reflects on creation. The use of green color during trinity season, the longest season in the Anglican Church of Uganda calendar year is also a way of advocating for environmental promotion and protection. The findings agreed with the opinion of Lambeth Conference (2008) where Churches under Anglican Communion are given the liberty to formulate a liturgy that is environmentally oriented. This liturgy ought to be contextualized for indigenous congregants to be conversant with it. The liturgical seasons are used for awareness about the environment. For example, during the Lent period, the Church should encourage Christians to fast from using firewood and using plastic materials. This liturgy indicates the proclamation of Jesus Christ's Good News of action. The Anglican Church of Uganda insists on reading and preaching biblical verses that speak clearly of the creation integrity during the designated periods. Different scriptures are used, for example Genesis 1:27-29. The study clarified that the Anglican Church of Uganda liturgy has an element of environmental promotion and protection.

Socio-cultural and Religious Integration for Environmental Promotion and Protection

The results from the respondents showed that some totems and taboos are advanced by the Anglican Church of Uganda as the traditional way of promoting and protecting the environment. In this regard, it was argued by Asimire (2014) that in Africa, if clans continue to uphold their totems, it is very hard for those plants and animals to go extinct. It was observed that there are many totems in the Buganda region totaling fifty-two. Each clan has a main totem known as "omuzziro" and a minor totem known as "akabbiro". Some taboos prohibit a member of a clan from doing harm to his or her totem. These totems are considered very important by the Anglican Church of Uganda in the Buganda region.

One of the Church Leaders opined that even Christian religious leaders pay tribute to the system of totems, leading to its protection and survival (IO). According to one of the retired Bishops, an object

of the totem (animal or plant) is considered to be very vital because for that clan it is an emblem, which clan members identify with (IO). Concerning totems, the majority of the Church leaders opined that in the Buganda region totems are of great importance as they bind clan members together. They are always protected and venerated by the Anglican Church of Uganda in the Buganda region in the sense that the environment is promoted and protected. One of the prominent clergy of the Church of Uganda is very proud of his totem known as “Empindi” (Cowpea). He does whatever possible to preserve it because it is his identity as a “Muganda”. The study found that the Anglican Church of Uganda advances totems with their taboos in a contextualized way for environmental promotion and protection.

The respondents indicated that the Anglican Church of Uganda uses some Christian rituals for environmental promotion and protection. It was established from an overview of the interviews and the researcher’s observation that generally Christian rituals are embraced by the Anglican Church of Uganda in a contextualized manner for environmental promotion and protection. It was also found that some of the wetlands, trees, hills, and rivers in the region have been preserved because they reflect sacredness. Some respondents commented that some places are out of bounds to some people because they are places for ritual performances and it is taboo to trespass on such places (IO). From observation, for example in Mukono Diocese it was found out a hill known as “Besaniya” behind Uganda Christian University has been reserved for Christian ritual in the form of worship. It is covered with trees that have been preserved because of ritual performances by Anglican Christians. In Namirembe Diocese at Namugongo Martyrs’ site, some items have been preserved for Christian rituals. In this place, there are stones trees, and a spring which are considered to be sacred and have been preserved for decades. So, it was established that some rituals are used by the Anglican Church of Uganda for environmental promotion and protection.

Collaborating with NGOs for Environmental Promotion and Protection

It was found out that the Anglican Church of Uganda collaborates with NGOs for environmental promotion and protection. This establishment is in agreement with the Lambeth Conference (1998)’s argument that the Church does not live in isolation, and it should be a pathway for the preservation of nature as created by God. It was found out that the Anglican Church of Uganda can work with other agencies that advocate for environmental promotion and protection. In this matter of environmental promotion and protection, the Church takes the first step in the form of leadership by mobilizing other concerned parties both local and international to give support in its endeavors. It was observed that for the Anglican Church of Uganda to utilize the opportunity of the agencies in support of her endeavors towards environmental promotion and protection, **Christians should collaborate with environmentalists.**

In agreement with the findings the Inter-Religious Council of Uganda (IRCU), (2015) opined that much as other agencies have an interest in environmental promotion and protection, the church should be at the forefront rooted in the Bible and also using her varsity knowledge of theology to collaborate with other agencies for environmental promotion and protection. It was found that the Anglican Church of Uganda collaborates with other organizations to ensure that there is environmental promotion and protection. This approach of the Anglican Church of Uganda working with other stakeholders for environmental promotion and protection requires entire community participation (Meadows, 2008). The Church that collaborates with other stakeholders would lead to environmental promotion and protection. So, the Anglican Church of Uganda is not selfish in trying to promote and protect the environment instead it works with all who have the interest, but also puts interest in those who are not interested. For this matter, the study established collaboration with NGOs as one of the strategies the Anglican Church of Uganda uses to contribute to environmental promotion and protection.

Conclusion

For this study, it can be concluded that both the mission and vision statements for the Anglican Church of Uganda have some elements intended for environmental promotion and protection. The findings as indicated by the majority of the respondents revealed that to some extent the Anglican of

Uganda adheres to policies of environmental promotion and protection. A written policy on environmental care by the Anglican Church of Uganda is in place. The results from the respondents confirmed that Christians are enabled to take their obligation seriously to promote and protect the environment. It was shown from the data obtained from the respondents that some of the Christians are regularly educated about environmental promotion and protection. The findings from the respondents suggested that the Anglican Theological Institutions of learning include environmental issues in their curricula. It was revealed by the respondents that a full week of reflection on stewardship of the environment annually was designated by the Anglican Christians of Uganda. It was established by a few of the respondents that one of the programs in the Decade of Mission for the Anglican Church of Uganda advanced to Anglican Christians was about environmental promotion and protection.

The findings from the respondents revealed that common knowledge and techniques of the Anglican Christians of Uganda are acknowledged and encouraged by the Anglican Church of Uganda to be applied by Christians and that they are beneficial to environmental promotion and protection. It was established that one of the methods the Anglican Church of Uganda uses for environmental promotion and protection is the integration of youths in environmental programs. It was established that the Anglican Church of Uganda integrates Christians in removing and burning polythene and plastic materials as a method of environmental promotion and protection. The study found out from the respondents that during retreats, conferences, and workshops the church leaders are always informed on the value of environmental promotion and protection. The findings revealed that the liturgy of the Anglican Church of Uganda provides for environmental promotion and protection. The results from the respondents showed that some totems and taboos are advanced by the Anglican Church of Uganda as a method of environmental promotion and protection. It was found out that the Anglican Church of Uganda collaborates with NGOs for environmental promotion and protection.

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