



THE POWER OF FAITH-BASED APPROACHES FOR LANDSCAPE RESTORATION IN KENYA



9 NOVEMBER 2022



10:00 AM-1:00 PM



WELCOMING REMARKS



Welcoming Remarks And Introductions

Ms. Nkatha Kobia



NOVEMBER 9-2022

The faith-Based Restoration Action Group

Nkatha Kobia/ Dr. Alan Channer

SESSION I. Showcasing the Work of the Faith Based Communities





Speakers

Mr. David N. Munene , Program Manager ,
CYNESA

Ms. Ashley Kitisya, Laudato Si Movement

Mr. Hakeem Khalid, IRCK Commissioner,
Supreme Council of Kenya Muslims (SUPKEM)

Mr. Anthony Blaize , Inter Religious Council
Kenya

Ms. Maryam Wambui , Minda trust

Rev. Jane Jilani, Chairperson, Eleka Trust

Bishop John Parit, Ole Singaru African Director,
Olive Branch Mission

Mr. David Odembo, Green Anglicans Champions

Ms Ruth Gitahi, World Vision

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Inclusion of Faith-Based Communities in Restoration Efforts in Kenya

David N. Munene,
Programs Manager, CYNESA



Introduction to CYNESA

Network of Young Catholics in
Africa, Caring for Our Common
Home, to address
Environmental Degradation &
Climate Change

Purpose: nurture an ecological
conversion rooted in CST on
thru an active network of young
people bringing the whole
human family together to seek
sustainable and integral
development



Motivation to engage in restoration

- Divine obligation (Lev. 25: 23)
 - Catholic Faith (Nicene Creed + CST)
 - Inherently African
 - Youth – The Now of God and custodians of tomorrow
 - Cry of the Earth, Cry of the Poor – [Laudato Si'](#)
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Restoration Activities (Learning)



Catholic Youth Network for Environmental Sustainability in Africa (CYNESA) is at Kasisi Agricultural Training Centre.

October 19, 2018 · Lusaka, Zambia ·

Organic farming has many benefits for both people and planet. During their Zambia visit, [Dan Tafara Dandadzi](#) and [Allen Kazimierz Ottaro](#) toured the [Kasisi Agricultural Training Centre](#) and the Jesuit Development Farm. The Jesuit-run farm works with local communities to improve livelihoods and care for the earth, through organic production of vegetables.



Restoration Activities (Capacity Building)



Restoration Activities (Establishing)



Handing Over



Scaling Up



Challenges and Opportunities

- Land Access
 - Financial scarcity
 - Disruption of status quo
 - Extensive degradation takes time to restore
 - External forces
 - Political interference/red tape / corruption
 - Tons of land available
 - Growing awareness
 - Connectedness to Land on the Continent
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Lessons Learned

- Start small; deliver grand
- Always have a back-up plan
- Work with established institutions; Look (in)to the community
- Your emergency isn't their emergency



Key Messages

- Land is emotive
 - Faith communities offer multiple entry and implementation points
 - Ready yourself for ignorance, arrogance & helplessness
 - Solve the most immediate problem before restoring
 - Water is paramount
 - Prepare to handover
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THANK YOU

Do you have any questions?

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[catholic-youth-network-for-environmental-sustainability-in-africa-cynesa](https://www.linkedin.com/company/catholic-youth-network-for-environmental-sustainability-in-africa-cynesa)



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THE POWER OF FAITH-BASED APPROACHES FOR LANDSCAPE RESTORATION IN KENYA

Hakeem Khalid, IRCK commissioner, Supreme
Council of Kenya Muslims (SUPKEM)



Introduction to SUPKEM

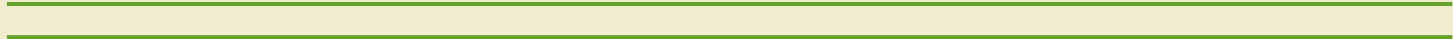
- The Supreme Council of Kenya Muslims (SUPKEM) is registered as the Umbrella body of all Muslim organizations, societies, mosque and groups in Kenya.
 - Mission :To provide leadership that represents the interest of Muslims through collaboration and partnership
 - Vision :A unifying premier Muslim body in Kenya
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Introduction...

The aim of the Council as stated in its constitution is to:

- Carry out and discharge, in any way possible, the obligations and responsibilities Muslims owe as a community to Islam.
- Assist in and make possible the performance of such obligations, duties and responsibilities Muslims owe as individuals to Islam.
- To work for the benefit of Muslims – to bring about the spirit of brotherhood, unity among Muslims and cooperation and unity among Muslim organizations.
- Work for and bring about the true knowledge and understanding of Islam, Islamic values, Islamic culture, civilization and heritage.



Motivation to engage in restoration

- Environment protection and restoration are important aspects of Islam.
 - Allah in the holy Qur'an states, **“it is He who has appointed you viceroys on earth ... that He may try you in what He has given you.” (Surah 6:165).**
 - As stewards of the Allah's creation, Muslims are tasked with the maintenance and restoration of the environment proactively.
 - The Islamic attitude towards environment and natural resource conservation is not only hinged on prohibition of over-exploitation, but also on sustainable development.
 - This idea is clearly captured in Surah 7:32 of the Qur'an where Allah (SWT) says, “O children of Adam... eat and drink: but waste not by excess, for Allah loves not the wasters.”
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Motivation to engage in restoration

- In addition, Prophet Muhammad (SAW) used to encourage Muslims to plant trees. In one of the prophet's Ahadith he states, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him." (Sahih Bukhari).
 - On the same breath, prophet Muhammad (SAW) was against the cutting or destruction of trees, unnecessarily, as is evident in the following: "He who cuts a lote-tree – unjustifiably, Allah will send him to Hellfire." (Abu Dawud).
 - Last and not least, according to the words of our prophet (SAW) "The earth is green and beautiful and Allah has appointed you stewards over it" demonstrates that it's our responsibility, as caretakers, to maintain vegetation on earth.
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Landscaping and tree planting

SUPKEM in collaboration with other environmental conservation stakeholder participating in landscaping and tree planting on a field in Narok county offered by Kenya Forest, Narok branch.



Rehabilitation of Narok forest

SUPKEM youth leaders and Maasai Mara university students in rehabilitation exercise in Narok forest.



Rehabilitating Narok forest

SUPKEM youth leaders and Maasai Mara university students in rehabilitation exercise in Narok forest.



Tree Planting exercise in Narok

SUPKEM youth leaders and Maasai Mara university students in rehabilitation exercise in Narok forest.



Tree Planting exercise in Subukia

Tree planting at Subukia market



Tree Planting exercise in Subukia

Tree planting at Subukia Sub county hospital



Tree Planting exercise in Subukia

Tree planting at
Subukia police station



Rehabilitating Kenyan coast

SUPKEM and Christian leaders planting mangrove Seedlings in a bid to rehabilitate Tudor Creek at the Kenyan coast.



Rehabilitating Kenyan coast



Rehabilitation of the coast ecosystem



Clean-up Day in Subukia town



Climate change workshop in Subukia

SUPKEM in collaboration of National and county Government sensitizing the public on the need to Increase tree coverage and conserve natural Resources.



Workshop



Climate change forum

SUPKEM and other religious institutions discussing about how our water catchment areas could be rehabilitated and minimizing human on riparian land.



Why faith-driven land restoration is necessary

- Faith-driven approach in land restoration is important because it promotes the understanding that land restoration is a viable way to improve livelihoods, enhance food security and climate change resilience.
- Also, faith institutions and leaders play a pivotal role in land restoration movements due to their influence and resources.
- In many occasions, faith organizations are efficient implementation partners because they can mobilize, raise awareness and influence behavior change with tremendous ease, as they are trusted by communities.



The future plans on land restoration

- Mainstreaming environment conservation in all activities and ceremonies such as weddings, graduations, Qur'an recitation competitions, and Eid celebrations where participants are encouraged to plant trees.
 - Developing an environmental training manual with Islamic teachings on conservation of environment.
 - Conducting Training of Trainers (ToTs) for religious leaders and Muslim societies and organizations around the country.
 - Conducting workshops around the country on environmental protection, conservation and land restoration.
 - Training youths, women and Persons Living with Disabilities (PLWDs) on environmental issues and building capacity by offering them with seed capital to start up tree nursery and landscaping business.
 - Scaling greening activities in schools, hospitals, bus parks and recreation centers.
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Support required

- Financial support in:
 - ✓ Sowing, and maintaining seedlings
 - ✓ Publication of environmental journals and training manuals
 - ✓ Capacity building programs and workshops
- Training - best farming practices and proper adaptation and mitigation measures and action required to respond to climate change.



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Do you have any questions?

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Mkoko ni uhai

Minda Trust, land restoration advocating for land
reforms



Introduction

Objectives:

- Contribute to the land reforms debate by actively lobbying and advocating for the expansion of the policy space for rural and marginalized communities to proactively engage the duty bearers
 - Promotion of peaceful interfaith engagement and collaboration with multi-agencies.
 - Advocacy for the economic empowerment of women including but not limited to education, health and business opportunity platforms.
 - Facilitate and strengthen strategic linkages between grassroots based groups, marginalised communities and other Land Non State Actors
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Motivation to engage in restoration

The QURAN

- The Qur'an glorifies nature and wildlife as an earthly heaven, a mirror to the lush forests of Paradise above. In the Islamic faith, faith in the environment is similar to good faith towards humanity and indeed God, since Muslims believe He created all. "...And do not commit abuse on the earth, spreading corruption." **Qur'an, 2:60**
 - when we don't restore these things to harmony we only end up polluting our own little bubble of survival. That is why God says our catastrophes are self-inflicted; "corruption has appeared throughout the land and sea by what the hands of people have earned". As if to give a wake-up call, people are told these catastrophic processes can heal and eliminate social and natural disorders, but through belief in God and respect for nature. So... let them taste part of (the consequences of) what they have done that perhaps they will return (to righteousness)." (**Qur'an 30:41**)
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Restoration Activities

- Working with the fishermen to preserve the Mangrove tree since it's a home for the fish. Some Of them use the trees to keep bee hives and sell honey as an income generating for their groups. We have managed to plant more than 200 thousand trees in a span of four months.
- We encourage the community to do kitchen farming as well to reduce vegetable expenses.
- We have seedling that we plan to distribute to the Mosques for land restoration at the religious institutions



Restoration Activities



Challenges and Opportunities

- Most of the challenges we face as a group is lack of knowledge from the community members about the significance of land restoration. They cause Land degradation as a means of income generating for majority of the community members
- Create awareness on the significance of land restoration including creating opportunities for alternative income generating activities. E.g for one to cut a magrove tree for building purposes one should plant and nature three or four mangrove trees
- Work with religious leaders to preach at the religious institutions about land restoration and its benefeits
- Advocate for existing laws on land restoration to be implanted.



Challenges and Opportunities

- Most places in urban settings don't have any space left as most is used in buildings and cemented walkways.
- The idea of desalination waste water from washing clothes and utensils though
- taught has taken root. Women Groups sensitizations important. ashes are readily available as resource to desalination.
- Training Religious Leaders in Restoration of degraded land in Asal regions of Kenya require resources. This partnership of financing Regreening among faiths is yet to be realised



Lessons Learned

- Faith and traditional leaders are the best to spread the gospel about land restoration using the scriptures.
- The community can practice land restoration as long as there are benefits attached to it business wise envisioning green land green pocket.
- Involving the learning institutions on land restoration is good for this and the future generations including the indigenous trees and its benefits.
- Working with different stake holders in different regions fastens spread of knowledge on the same



Key Messages

The prophet peace be upon him used to say this about the environment

The world is sweet and green, and verily Allah is going to install you as vicegerents in it in order to see how you act”. Based on this hadith, one of the many lessons we can extract is that the Prophet s.a.w. showed much care and concern towards the environment and aimed at caring and protecting it wholeheartedly.

1. Conserve our resources as much as possible
 2. Plant trees as a means of good deeds
 3. Keep the environment clean and safe
 4. Practise sustainable consumption whenever possible and lastly
 5. Care for all Allah’s creation
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Collaboration

- Minda Trust is collaborating with Coast Education Center (COEC) planting trees empowering women and youth on peaceful co-existence
- During the planting of the trees we invite Eleka trust through Mika initiative
- We work with different government stakeholders including the fisheries, Kenya Forest Service and Kenya Wildlife Service among the few



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THE IMPACT OF FAITH BASED APPROACHES FOR LANDSCAPE RESTORATION IN KENYA

REV. JANE JILANI, CHAIRPERSON,
ELEKA TRUST EST 1995



Introduction

Content

Mission: To catalyze faith based life transformations through leadership training and skills development

Vision: Coastal communities living in abundance through faith based Transformations

Objective: To improve the quality of life through sustainable livelihood skills and enhanced environmental conservation



Motivation to engage in restoration

- As mandated in the Christian Holy Book-The Bible: Genesis 2:15...(Mankind was placed in the garden Earth) To tend and care for it.
- Through our registered Herseed initiative community based organization, responsible for Eleka trust conservancy efforts, we endeavor to fulfill this God given mandate.
- We are of the view that creation is connected to the earth and it can only thrive if earth thrives. God has entrusted the earth to us to protect and that land degradation and the unsustainable use of natural resources have consequences.
- We can also agree that land restoration is a powerful way to improve livelihoods, food security and resilience to the climate crisis we are facing now.
- Faith institutions are important development partners who mobilize, raise awareness, and inspire changes in behavior with great ease because we are trusted by communities.



Restoration Activities

- Fruit and Herbal Tree Seedlings
- In places of Worship for children and distribution to families
- Kitchen gardening using desalinated recycled water for women in ASAL Coastal Communities
- Mangrove tree planting for all
- Religious leadership capacity building for landscape Restoration.
- Faith communities congregate daily, weekly , monthly at various meeting to which they come voluntarily.
- Places of worship are strategically placed to create greening messages in sermons for sensitizations, growing seed nurseries for distribution to congregants.



Restoration Activities



Challenges and Opportunities

- Most places in urban settings don't have any space left as most is used in buildings and concrete walkways.
 - The concept of desalination waste water from washing clothes and utensils though taught has taken root. Women Groups sensitizations important. Ashes are readily available as resource to desalination.
 - Training Religious Leaders in Restoration of degraded land in Asal regions of Kenya require resources. This partnership of financing Regreening among faiths is yet to be realized
 - Nurturing nature and looking at planting trees as an act of worship is an opportunity that the church/faith based institutions can tap into. This is especially true in looking at trees as a peace building mechanism. Conflict in Africa is often due to resources from earth. Tree planting can a restoration of resources and thus providing security and restoring peace.
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Lessons Learned

- Children are fast learners in matters Regreening by starting with tree nurseries.
 - Women's kitchen gardens using desalinated waste water contribute to green vegetable nutritional food security in Asal region. If well kept becoming a revenue source for the family.
 - Women and youth groups adapting to climate change efforts.
 - Clergy beginning to appreciate their role in restoring degraded landscapes.
 - Places of worship, and other related infrastructure, can serve as tree nurseries host training grounds and spaces that promote environmental stewardship.
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Key Messages

- Restored landscape is a heritage for future generations.
 - Climate change necessitate adaptations to use of desalinated, rain harvest and irrigational water to Regreening.
 - Religious leaders need to be sensitive to their God given role in leading their congregations in Restoration of degraded land in ASAL regions of Kenya.
 - An envisioned future where clergy are at the heart of restoration of landscape in the ASAL regions of Kenya.
 - In turn faithfals regenerating and regreening residential spaces.
 - Kind of support required to scale up land restoration; Partnerships in financing capacity building in workshop for religious leaders, seed grants to women/youth groups to grow tree nurseries for distribution
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THANK YOU



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The Faith Based Approach to Restoration

Bishop John Parit Ole Sing'aru
African Director Olive
Branch Mission



Introduction to the Olive Branch Mission

- The Olive Branch Mission is a Faith-Based organization established in 1867.
- The earliest beginning of the Mission focused on helping the masses that had been displaced by the great Chicago fire who were going through difficult time during this time of financial crisis in the US.
- Later on the Mission would extend its programs in Africa focusing on Women empowerment, Community resilience and drought mitigation programs, conservation among others.
- We founded Kimana Sanctuary in partnership with the Kimana Community back in 2013, we have partnered with the Loitokitok forest and other Greening organization to plant thousands of Trees within Loitokitok area, we are involved in Agroforestry initiatives, Water distribution and sanitation initiatives among others.





- Create opportunities for employment. growth, empowerment and development through environmental and conservation initiatives.
 - Improve livelihoods, food security and resilience by restoring ecosystems through Agroforestry, planting of indigenous trees, restoration of community forests, among others.
 - Advocate for Tree planting and nurturing of trees by individuals, communities, Public and private institutions, Government Agencies among other stakeholders.
 - Increase community engagement in Agroforestry through training and capacity building.
 - Utilize available community resources to help them create resilience, employment and restoration of ecosystems
 - Engage initiatives that seek to conserve water catchment areas and ensure sustainable provision of water to the community.
 - Support and collaborate with other organizations into the achievement of the long-term transformational agenda.
 - Promote environmental education and conservation in Educational and Religious institutions.
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Mission and Vision

- Mission: Olive Branch Mission is a Christ-centered strategic ministry committed to and engaged in the life transformation, development and restoration of individuals, families, communities and eco-systems around the world.
- Vision Statement: Olive Branch Mission will seek to inspire hope, life- transformation, sustainability and resilience to individuals, communities through its various climate change initiatives.



Motivation to engage in restoration

- All religions agree that nature is an act of divinity and should be treated as such.
 - Spiritual leaders at all levels are critical to the success of the global solidarity for an ethical, moral and spiritual commitment to protect the environment and God's creation.
 - These leaders can engage in different ways to ensure they are on the forefront of restoration.
 - What is so profound for me, is leading by the front. Walking the talk. Leaders must be the role models in restoration of our environment to ensure they inspire change that can be emulated by those they serve.
 - We are at a stage, the world is grappling with the effects of climate change. Front first hand experience, I have seen both wild and domestic animals die out of the biting drought, thousands of people go hungry over long periods of time, congregants of churches in drought stricken areas fail to access spiritual nourishment.
 - At such times, you realize, there is need for leaders to step up, and provide the much needed HOPE.
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An aerial view of Sompot area, Loitokitok Kajiado County, Kenya- Photo taken in September 2022

Restoration Activities

- In the year 2021, I spearheaded massive tree planting exercise, and planted 120,000 trees in South Kajiado
- Partnerships with Greening Loitokitok, where I am a member, has seen us set up 20 seedbeds in different locations to nurture trees for distribution within our community.
- Reforestation with the KWS in the Loitokitok region.
- Reforestation initiatives with Loitokitok Prison staff Team.
- Restoration of Kimana Sanctuary wetlands.



Drought Mitigation



Restoration Activities

Amboseli Ecosystem Restoration Program

- We are one of the founders of Greening Oloitokitok, Green Village among many CBO's directly involved in Greening initiatives.
 - We have also founded Community Tree Nurseries at Entonet, Kimana and Namelok areas of Kajiado South.
 - We have partnered with Schools and other education institutions to start Greening Clubs which focus on planting and nurturing of trees in those institutions.
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Enhancing food security



Restoration of Rivers and Catchment areas



Challenges

- The biggest challenge is access to sustainable sources of water as most people depend on rain-fed agriculture. Most trees planted during the rainy season often wilt during the months of May to November where there is no rainfall at all.
 - Group Ranches Sub-division. These were originally huge tracks of open lands owned collectively by members of the Maasai Community. The last few years have seen all of them undergoing subdivision to smaller parcels. This has resulted to selling of those parcel to other farming communities who have converted them to agricultural land in the process clearing all the indigenous trees paving way to farmlands and decimations of the indigenous forests.
 - Climate Change and restoration programs are very labour and capital intensive to run. Sustainable funding has been a key challenge in meeting our objectives.
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Communities and Wildlife conflict



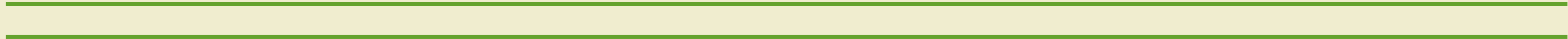
Opportunities

- There is a lot of funding towards climate change initiatives by the County and National Government and also from Non Governmental Organizations
- Planting of Fruit Trees as part of our Restoration activities has opened new income generation opportunities to farmers as they are able to sell their fruits both locally and internationally
- The restoration efforts have opened new opportunities for employment to the locals working in our nurseries, Animal Sanctuaries among others.
- A lot of individuals are embracing planting of trees, fruits and flowers in their homes. There exists a very big opportunities to provide the needed seedlings as demand rises.



Lessons Learned

- There is need to invest in key long term solutions to climate change.
- We must underscore the importance of a multi-sectoral approach in addressing climate change and restoration of our land.
- There is need to create ownership within individuals and the greater communities on the important of conserving their environments and participating in environmental restoration initiatives.
- There is need for sustained advocacy and awareness creation on the impact of climate change and how to build adaptation and resilience.



Key Messages

- When you plant a tree, you plant a HOPE.
- Climate Change is REAL and its happening now!
- We need to put all efforts NOW to save our earth so as to have a better tomorrow.
- The issues around Global warming are being felt now, our earth is burning, we have to DO something now. This includes planting more trees and maintaining our forest cover, reduce carbon emissions by going green, adopting climate change.
- The more the frequency of drought, storms, heat waves, the warming up of Oceans and rising sea levels will directly affect our people, animals and the habitats around us and will have a serious effect on the livelihoods of people and communities around us.



Taking care of Wildlife



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THANK YOU

Do you have any
questions?

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John Parit Ole
Sing'aru



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RECLAIMING OUR GREEN



Mr. Antony Blaize, Program Officer,IRCK

IRCK

The Inter-Religious Council of Kenya (IRCK), a coalition of all major faith communities in Kenya, works to deepen interfaith dialogue and collaboration among the members for a common endeavor to mobilize the unique moral and social resources of religious people and address shared concerns.

IRCK is made up of the Supreme Council of Kenyan Muslims (SUPKEM), Seventh Day Adventist Church (SDA), National Muslim Leaders Forum (NAMLEF), Kenya Conference of Catholic Bishops (KCCB), Hindu Council of Kenya (HCK), Organization of African Instituted Churches (OAIK), Evangelical Alliance of Kenya (EAK), Shia Ithnasharia Muslim Association and National Council of Churches of Kenya (NCCK).



Motivation to engage in restoration

Living in harmony with nature is a common ethical behavior advocated in the teachings and scriptures of all the world's faith traditions. This is particularly pertinent today at a time when all of humanity is faced with the global climate crisis that will negatively impact everybody, everywhere, regardless of their religious beliefs or non-affiliation.

- *Around 84% of the population is affiliated to one or more of the estimated 4,300 religious and spiritual communities in existence today.*
 - *FBOs own 8% of habitable land surface giving them immense leverage to contribute to the SDGs and particularly SDG 15 by ensuring the lands they control are managed sustainably.*
 - *FBOs run approximately 60% of the schools (SDG 4). The SDGs and scientific environmental knowledge should become embedded in school curricula helping to ensure that children become climate activists from a young age*
 - *FBOs are able to equip and deploy their many adherents to volunteer for a good cause at a grass-roots level, which can have reverberating results within communities*
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Reclaiming Our Green

Tree Growing & Land Restoration

Is a faith led initiative that strives to prevent, halt and restore degraded landscapes at the congregational level.

The main goal of this pillar of Reclaiming Our Green Initiative is to promote environmental conservation and food security at places of worship.

Established demonstration sites, planted trees, developed information packs and toolkits on tree growing.



The Process

- Mobilize and coordinate faith-based communities to take part in the conservation, restoration and sustainable utilization of terrestrial ecosystems and their services especially ecosystem based adaptation initiatives that will provide nutritious food, fruits, medicine, and improve their livelihoods.
- Build capacity of religious leader to take urgent action to reduce the degradation of natural habitats and halt the loss of biodiversity through tree growing at places worship.
- undertake tree growing at places of worship.
- Improve visibility of faith-led forest and landscape restoration interventions through a faith forests digital communication strategy.

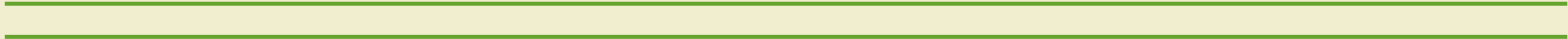






Challenges

- The lack of adequate rainfall in the past three years running and efficient watering mechanisms
- Limited awareness across faith communities of the considerable negative effects that ecosystem degradation is having on the well being and livelihoods of communities; costs of this degradation.
- Pressure of influential faith leaders for faith communities to invest in long term ecosystem restoration initiatives is relatively small compared to pressure to invest in other sectors as health care, education etc.
- Limited technical knowledge and capacity of places of worship to design and implement restoration initiatives
- Inadequate financial support to restoration initiatives.



Opportunities

- Environmental ethics are ***sets of norms describing how humans should behave towards nature and its resources***. These norms reflect a moral attitude concerning ***what is viewed as good to do/right or bad to do/wrong***.
- The religions ***transmit ecological, ethical and justice perspectives in their scriptures, rituals, and contemplative practices***.
- These perspectives now ***must be brought to the forefront given that for many spiritual beliefs are intertwined with cultural values, social inclusion, political engagement, economic prosperity and daily activity***
- New regime enhanced focused in tree growing and ecosystem restoration.



Lessons Learned

- *Faith is a powerful motivator of environmental stewardship, which makes it important to combine science and faith based approaches to land restoration.*
- *We are all interconnected to Nature and can only thrive if it thrives.*
- *Faith leaders and institutions has the influence and resources to create the much needed awareness and inspire behavior change with great ease.*
- *Faith leaders play vital role of stewards of peace through land restoration. Reclaiming Our Green Initiative where faith leaders in the Kerio Valley Belt and Kajiado Region during CDRGs planting trees during peace initiatives which help restore land and security along the belt.*



Key Messages

- ***The natural world has value*** in itself and does not exist solely to serve human needs.
 - Human beings are obliged to ***be aware and responsible in living in balance and harmony with the natural world***, and should follow the specific practices for this prescribed by their traditions.
 - There are legitimate and illegitimate uses of nature. ***Greed and destructiveness are condemned. Restraint and protection are commended.***
 - Moral norms such as ***justice, compassion and reciprocity*** apply (in appropriate ways) both to human beings and to non-human beings. The well-being of humans and the well-being of non-human beings are inseparably connected.
 - ***The dependence of human life on the natural world can and should be acknowledged in ritual and other expressions of appreciation and gratitude.***
 - ***Non-human living beings are morally significant***, in the eyes of God and/or in the cosmic order. They have their own unique relations to God, and their own places in the cosmic order.
 - ***There is a significant continuity of being between human and non-human living beings***, even though humans do have a distinctive role. This continuity can be felt and experienced.
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Power of Faith-Based Approaches for Landscape Restoration in Kenya

David Odembo, Green Anglicans
Champion and ACK Diocese of Mumias



Introduction to the organization

- **Mission:** To strive to safe guard the integrity of creation and sustain and renew the Earth
- **Vision:** Preserving God creation for future generation



Objectives

- To promote productive and responsible management of the environment.
 - To champion recycling of waste products
 - To plant trees and encourage afforestation and good forest and farm management.
 - To engage all Anglicans in productive, responsible and beneficial interaction with the environment.
 - To promote adoption and use of clean, affordable and renewable energy
 - Promote climate justice in Kenya and the World.
 - To conserve God's Creation
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Motivation to engage in restoration

- The Church is God's people and God's people are passionate about taking care of the environment.
- This has been demonstrated through different approaches used to cater for the environment such as farming God's way and organic farming among others.
- Unfortunately, some human activities have contributed to unsustainable utilization of resources resulting to destruction mother nature with numerous adverse effects.
- The ACK has developed a strategy for mainstreaming Climate Change and Disaster Risk Reduction and has launched the Green Anglican Movement in Kenya with the Diocesan Bishops leading the process as Green Ambassadors.

Restoration Activities

- i) Tree nurturing/growing
- ii) Collection and recycling
- iii) Promotion of Green energy
- iv) Green garden for seedlings
- v) Climate smart enterprises
- vi) Entertainment center for sports and games
- vii) Open restaurants



Challenges and Opportunities

- High cost of indigenous seeds and seedlings
- Job creation
- Labor intensive
- Slow adaptation and replication
- Slow growth rate
- Engaging the children, teens and youth
- Wholistic ecological transformation



Lessons Learned

When the Church begins to actively engage in the green of the environment, these will be some of the benefits: -

- i) Fresh air and unpolluted rivers, lakes and seas.
 - ii) Plentiful rainfall leading to good crop production and robust harvests.
 - iii) Unpolluted soil leading to healthy food.
 - iv) Good and healthy forest cover to remove greenhouse effects.
 - v) Income generation activities leading to employment for the youth.
 - vi) Availability of water resources and grass thus reducing human and animal conflict over food.
 - vii) Food security which is a human right.
 - viii) This will ultimately make the Church to give “wholesome ministry for the wholesome Nation”.
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Key Messages

- We look forward to all the departments engaging in the process of greening of the earth.
- The benefits will be great.
- The repercussions of not trying are catastrophic.
- The Anglican Church of Kenya' Decade theme on '*Wholesome Ecology*' is an important integral part of "*The wholesome ministry for the Wholesome Nation.*"



Restoration Activities



NOVEMBER 9-2022

THANK YOU

Do you have any questions?

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GreenAnglicansKenya





SESSION 2. Plenary: the way forward with promoting and integrating a faith based approach to Restoration in Kenya





Panelists

Sheikh Ibrahim Lethome
Madam Sujata Kotamraju
Dr. Alan Channer
Ms. Mieke Bourne Ochieng

Sheikh Ibrahim Lithome

Sheikh Ibrahim Lethome, Secretary General of Centre for Sustainable Conflict Resolution(CSCR), Legal Adviser to the Supreme Council of Kenya (SUPKEM), Member of JamiaMosque Nairobi, and Chair of the BRAVE (Building Resilience Against Violence Extremism) Reference Committee. Sheikh Lethome holds a Master's degree in Law and Islamic Shariah from Pakistan and a Postgraduate Diploma from Kenya School of Law. He is an advocate of the High Court of Kenya, Consultant on Islam and FGM/C, is Involved in Interfaith Dialogue and is a member of the Arigatou International Advisory Group. In 2015 he co-founded BRAVE a Muslim Intra-faith movement to counter religious narratives used to radicalize youth into violent extremism. As a member of IRCK he serves in the sub-committee and participated in various for a addressing climate change from a religious perspective. From 2021, a Board Member of Green Faith movement, an International faith based organization that uses religion to advocate for protection of our environment. Passionate about using religion to address challenges affecting humanity.



Madam Sujata Kotamraju

- a. 10 Years taught Education in Human Values at Sathya Sai Center, Nairobi,
 - b. Ladies and Service Coordinator at Sathya Sai Center, Nairobi
 - c. Held positions as Vice Chairman of South Indian Cultural Society (SICS) in 2014
 - d. General Secretary for TELCA 2012-2014
 - e. Vice President of Sri Sathya Sai Center Nairobi an International Organization (SSIO)
 - f. National General Secretary 2018 to till date for Hindu Council of Kenya
 - g. TREASURER at KENERELA an NGO current position
 - h. Executive member with IRCK, and Chairlady of Environment and Climate Change commission
 - i. Appointed by the President of Kenya as a Member to INTERFAITH COUNCIL to address the REOPENING OF THE WORSHIP PLACES during COVID 19 Pandemic representing Hindu Council of Kenya.
 - j. Member of Technical Working Group, National Positive Parenting Group, Ministry of Labor and Social Protection
 - k. Member of Steering Committee of Mkenya Diama.
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Dr. Alan Channer

Project director, course director, documentary film producer, researcher and writer on environment, climate, conflict and peace. Designer and facilitator of programmes, workshops and dialogues on conflict transformation, sustainable land management and climate change adaptation and mitigation. Runner-up for the 2019 Bremen International Peace Prize; producer of the award-winning 'The Imam and the Pastor' film launched at the UN in New York; speaker at the 2015 Nobel Peace Prize Forum; consultant on Oprah Winfrey's 'Belief' series; co-author of the 'pastoralist-farmer conflict transformation' programme in Nigeria which won UNAOC/BMW 'Intercultural Innovation Award'; Co-Director of the 'Summer Academy on Climate, Land and Security' (a collaboration between the Geneva Centre for Security Policy and Initiatives of Change, Switzerland); Senior Fellow of the Global EverGreening Alliance, Melbourne; Community and Ecology Advisor, Earthbanc, Stockholm; Senior Advisor, OikoDiplomatique, Nairobi.



Ms. Mieke Bourne Ochieng

Mieke Bourne leads Regreening Africa, an ambitious five-year programme, which is regenerating land in eight sub-Saharan African countries from Ethiopia to Senegal. She co-developed the Stakeholder Approach to Risk-informed and Evidence-based Decision-making (SHARED), a demand-driven, tailored, interactive engagement for co-negotiation of decisions for mutually agreed upon outcomes. Mieke has 15 years' experience in natural resource management, eleven in global tropics with a focus on Africa and four in Australia on catchment management and Landcare.





VOTE OF THANKS AND CLOSING REMARKS

Dr. Alan Channer and Rev.
Jane Jilani

