

Christianity and the Environment: Underneath the Concurrence and Implications on Uganda's Sustainable Development

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ABSTRACT

The paper highlights the linkages between religion and environment in the context of growing ecological and climate change impacts. It focuses on religion with particular reference to Christianity and Uganda. In terms of approach, the paper adopts a hybrid methodology influenced by pragmatism, reflexivity and positionality. It uses publicly available secondary data obtained using internet search engines. The paper positions Christianity as a strong factor in building pathways towards sustainable development. It thus acknowledges a concurrence between Christianity and the environment. It however postulates that amidst this concurrence are salient but largely silent aspects through which the Christian system, particularly in recent years, has continued to expose the environment to degradation and related threats. These include physical occupation, unwise use of wetlands, and pollution, among others. The paper proposes a package of integrated

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G. Muganga, *Christianity and the Environment: Underneath the Concurrence and Implications on Uganda's Sustainable Development*

DOI: <https://doi.org/10.59472/tjt8k251>

Mechanisms for mitigating the effects and paving the way for a sustainable development pathway.

Keywords: *Lived Experiences, Devotion to Prayer, Born-Again, Anglican Christians and Longevity in Marriage.*

INTRODUCTION

Religion refers to a particular system of faith and worship that is bent on specific attitudes, beliefs, and practices. Religion is not a single thing, and from an individual lens, it is a body of behavior unified by failure to find a simple, suitable rational explanation (Dow 2007). It is not necessarily about God or gods, but rather a divine superhuman power regarded as holy, sacred, and absolute (Britanica 2024). Religion is mandated with an important divine environmental protection responsibility. The holy books—the Bible and Quran emphasise the need for protection of the environment. In Genesis 2:15, God places man in the Garden of Eden to work and take care of it, while in Quran 6:165, man/human beings are made vicegerents of God on earth. These divine roles continue to shape religion's impact on the environment and society. Religion is also a socioeconomic and political agent. Karl Max described it as the opium of the poor, helping to console and relieve them from oppression and restoring back their human sense. It has historically been an impetus for social change and helps to cultivate and nurture abilities that are passed outwards into the wider social bloodstream, eventually influencing members beyond the target communities (Jarosz 2023).

Politically, religion mobilises the sensibilities of people in order to get their support and to capture or influence power (Mubarak 2009). It is the bloodstream for many political and governance systems across the globe, including the Vatican, most Arab states, and indirectly most countries. Across time, various political doctrines have been catalysed by religions (Wikipedia 2024). This sociopolitical powerhouse equally affects the use and management of the environment and natural resources. The world is largely religious, given that most people belong to and identify with a given religious group. Estimates indicate that eight out of ten people belong to a religious group, accounting for

around 84% of the global population (Pew Research Center 2012). There are more than 10,000 of these religious groupings, mostly represented through the big four: Christianity, Islam, Hinduism, and Buddhism. Other smaller groupings include Judaism, Folk, Bahai, and Shintoism, all accounting for an estimated 7% (Wasserman 2024).

Christianity is the major religious system of the world, accounting for 30.7% of the population (Pew Research Center 2015). The religion is based on the teachings and life of Jesus Christ. To be a Christian thus means to be like Jesus and follow his footsteps (Compassion International 2024). Just like at the global level, Christianity is also the leading religious system in Uganda and accounts for the majority population. To note, the country's population has been growing at an exponential rate. In 1969, the total population was 9.5 million, compared to the current 45.9 million in 2024.

The population density has also almost tripled from 85 persons in 1991 to 227 persons per square kilometer in 2024 (UBOS 2024). The increase in population has been followed by an increase in religious groups and believers. The 2014 National Population Census estimates close to 99.8% of the population identifying with a religious group and a negligible 0.2% with no religion.

Table 1: Religious affiliation in Uganda

Religious Group	2002	2014
Catholics	41.6	39.3
Anglicans	36.7	32.0
Moslems	12.4	13.7
Pentecostals	4.7	11.1
Other	4.5	3.6
Non-religious	0.9	0.2
Total		100

Source: UBOS 2016

Table1 below shows more Catholics in 2002 and 2014, followed by Anglicans and a very smaller number of non-religious people. This pattern has been and remains the same, with Christians accounting for

the majority population—around 85%. Religion is a prime factor for Uganda's vision and strategic development, including environment management. This is summed into the country's motto, "for God and my country," which expresses a Christian-centric belief of the nation. There is no dispute over the active role of Christianity in shaping environmental quality trends in the country. What is discussable is the nature, extent, and manifestations of such. In most cases, unfortunately, Christian linkages with the environment become visible only when positive effects manifest but remain undercover in times of degradation.

Thus underneath Christianity's impactful potential on the environment lies a subtle degradatory lens that is rarely discussed, which is the subject of this paper. The paper highlights the linkages and interactions between Christianity and the environment in the context of growing ecological and climate change impacts. It focuses on Uganda. It explores the state of the country's environment and examines the different religious environmental initiatives, environment degradation hotspots, and possible solutions.

Approach

The paper focuses on Christianity and Uganda as reference points. Christianity is an ideal target as it posts a staggering number and substantial evidence of various restorative but also degradative advances onto the environment. Uganda similarly posts a bigger number of Christian followers and experiences an increasing rate of degradation of the environment. The global Environmental Performance Index (EPI) ranked the country 154th out of 180 countries in 2024 (Yale University 2024). This paper employs the religious environmentalism philosophy. Religious environmentalism is anchored on the principle that humans are expected to play both a divine and moral role in caring and protecting the environment. It is part of a global thinking that seeks to integrate the most creative, humane, and hopeful parts of both secular society and religious tradition (Asif 2024). It focuses on application of principles of religion to achieve environmental sustainability and development (Chukwunonyelum et al 2013, UNEP 2021, Imran 2024). In terms of approach, the paper adopts

a hybrid methodology influenced by pragmatism, reflexivity and positionality. Methodological pragmatism emphasizes experiential learning, use of a diversity of methods and individuals' views and life experiences (Kaushik and Walsh 2019, Mohamed and Mahmoud 2024).

That approach suits the author as the subject under study is limited by scanty formal literature. Scientific data and literature on Christianity and environment particularly ecosystem degradation is very scanty in Uganda yet informal literature (blogs, media posts and anecdotal articles), field observation and individual experience consistently trace this linkage. Pragmatism further avails the author the flexibility to undertake robust research using any method (Foster 2022). Reflexibility on the other hand is a central concept of pragmatism that aims at co-generation of new meanings and knowledge. It highlights positionality, an awareness of the author's role in the study and how this influences research outcomes (Haynes 2012).

Ayton *et al* (2023) classify positionality in the reflective approach which is a rejection of the idea that social research is separate from wider society rather part of the individual researcher's experience. The author and as clarified by Gounder (2025) opted for this approach out of his chosen position and relationship with research in the field of environment. This chosen position is grounded in pre-understanding fieldwork, fieldwork confessions, data collection in natural settings, and practical work among others (Gummesson 1991, Haynes 2012). Holmes (2020) further encourages authors to acknowledge and disclose their selves in their work aiming to highlight their influence on and in the research process (Holmes 2020).

As earlier noted, the author's positionality is shaped by observational, personal and work experiences with environmental agencies and in the field of environment and sustainable development. The option for positionality was motivated by the topical issue that exists in absence of empirical literature. There is undoubtedly scanty data on a number of specific areas of study including location characteristics of specific churches and houses of prayer, nature of religious denominations that impact negatively on the environment and probable causes. Through observation, experience and anecdotal data

however is an emerging pattern that points to key information on such existential but largely undocumented aspects.

The paper used publicly available secondary data mainly obtained using the Google and DuckDuckGo search engines. This key information and secondary data reinforced by authors experience provides data for the paper. The use of secondary data provides a rich grounding and is meant to counter check the possible biases that may arise of positionality and sole reliance on authors experience potentially generating a balanced body of knowledge for grounded theory. Importantly, there is increasing interest in reuse of existing secondary rather than generation of new data due to cost, effectiveness and environmental benefits (Wickham 2019, Cheong *et al* 2023). The secondary data management followed a three step process that started with setting research questions, identification of data and evaluation of data (Doolan& Froelicher 2009, Wickham 2019, Cheong *et al* 2023).

The research questions were derived from the focus of the paper that interrogated the contribution of Christianity to Uganda's environment. Three research questions were; how has Christianity contributed to Uganda's environmental sustainability agenda, how has Christianity affected Uganda's environment and how can the country's-Christianity-demographic dividend enhance the integrity and functionality of the environment and related resources.

The process of secondary data analysis involved in depth review of formal and informal past and current literature. A total of 41 secondary data resources were reviewed. These included 15 academic resources that included books and journal articles, 5 published reports and 20 non-academic resources that included Newspaper articles and website articles, letters and other non-academic sources. Out of the 15 academic resources, 3 directly related to Christianity and environment in Uganda while most of the academic resources directly focused on the topic and country pointing to scanty academic literature on the subject.

The bigger methodological equation for this paper is to determine what Christianity has or has not done to the environment, given that it is an abstract. To note, people, either as individuals or as institutions may or may not be religious or Christians for that matter but can affect the environment in many ways and for different reasons.

The reverse is also true. How then do we draw the dividing line between people as individuals and institutions as entities different from when they are Christian? When is environmental degradation Christian? Would a priest who encroaches on a wetland as an individual family member, for instance, mean Christianity or religious encroachment? What about a church that owns a natural forest and replaces it with sugar cane growing or a seminary that runs an old textile industry that is a noise and air pollution source for the neighboring community?

These questions are intriguing, as it may not be clear when apportioning liability. To answer these, we revert to the meaning of religion, which is a pursuit that is followed with devotion and ultimately a pursuit and system of action shared by groups of people (UBOS 2016). Christianity has a theological mandate to care for creation (Kimanje 2025) and further emphasises teaching and emulating the life of Jesus Christ.

In all the above scenarios cited, the common denominator is a Christian actor who, either as an individual or as institution must uphold related beliefs and values. Thus, a priest who encroaches on a wetland does not do it as a private individual, family member or simply a citizen but as a Christian/priest. If it were not the case, priests would, after performing Christian religious rituals, change their robes and perform non-religious counterparts. Both the societal expectation and the person's individual or institutional role point actions and responsibility to Christian liability.

The same applies to the church, the textile industry, and the followers though such followers are skimpier and have always put on a double face in apportioning blame. While Christians mostly attribute religious liability only to their leaders and institutions in times of public scrutiny, they are equally liable as long as they confess to being Christians. All Christians, leaders or not, are bound by the same related doctrines and teachings.

Christianity's contribution to Uganda's environmental sustainability agenda

Uganda is a religious country and protection of the environment and natural resources is not only a religious mandate but also a legal requirement. The country's religious stance is cemented in its motto "For God and my country". This stance equally extends to protection of the environment among others. Chapter XIII of the Constitution provides that the state shall protect important natural resources, including land, water, wetlands, minerals, oil, fauna, and flora, on behalf of the people of Uganda. Section 4.1 of the 2019 National Environment Act further stipulates that nature has a right to exist and function.

In addition, environment management in the country is a shared responsibility, and every person has a duty to create, maintain, and enhance the environment (Republic of Uganda 2019). Christians, just like other groups, are expected to promote Uganda's sustainable development agenda. To understand the contribution of Christianity to the country's environment and sustainable development agenda, two interlinked questions were set. How has Christianity contributed towards preservation and environmental restoration and towards policy and advocacy for sustainable development.

Preservation and environmental restoration

Review and analysis conducted indicates that Christianity has been at the center of Uganda's historical and current political, socioeconomic, and environmental development. This is mainly linked to the religion's ownership and control of key natural resources particularly land. Religious institutions in the country, especially the traditional Christian denominations own more land in comparison with more recent or other religious denominations. The actual extent of some of the landholdings of particularly old missionary-established churches in Uganda is unknown, even to the churches themselves (Alava & Shroff 2019). Importantly, one notable contribution by these churches has been their resolve in maintaining such resources intact, despite the pressure from within and outside.

While Uganda experiences serious degradation, most of the natural resources owned by Christian institutions are relatively in a better state compared to those under other arrangements. The traditional Christian churches known to occupy strategic hilltops have fairly kept these places intact. Key among these include Rubaga, Namirembe, the smallest church in Africa at Biku in Nebbi, and related hills to which the author postulates would have been worse if owned and occupied by other entities.

In addition to places of worship, several restoration interventions are visible across the country. A number of Christians and related institutions also manage other critical environment and natural resources other than land, including forests, some wetlands, and minerals, among others. With increasing degradation, these have launched several restoration efforts. A number of mainline churches have setup several initiatives in water and forestry, and some have developed policies and plans (Omona 2022). The Catholic Church has, for instance, committed 600 acres of land for the restoration of the Nandere Natural Forest Reserve in Kasana Luwero. The Church of Uganda similarly offered land to the National Oil Company to address climate change effects. Similar initiatives are ongoing in most churches through several partnerships with the public and private sectors.

In addition, Christian-related institutions, including schools, hospitals, banks, and affiliated civil society organisations are leading key restoration efforts. By December 2023, Centenary Bank had implemented 30 sustainability initiatives, including planting 14689 trees in the three cities of Kasese, Masaka, and Mbale (Centenary Bank 2024). Under the Restore Africa Project, Catholic Relief Services is restoring 560,000 hectares of degraded landscapes in 34 districts by 2027 (The Cooperator News 2024).

Adventist Development and Relief Agency has been leading environment and climate change initiatives in Uganda with the most recent US\$4.8 million STRENGTH project. The project promotes climate smart agriculture and aims to develop climate resilience practices in Karamoja, Acholi, and South Sudan (Tous droits réservés, 2025). Other organisations include Caritas International, A Rocha Uganda, Ndeje, Bishop Stuart, and Uganda Pentecostal Universities,

among others. These have been involved in several initiatives, including waste management, water harvesting, and energy efficiency, among others.

Policy and advocacy

A number of Christian-based faith institutions, including churches and companies, have developed policies and strategies. A study in 2021 reported that the Anglican Church of Uganda had managed to develop an environmental policy; Pentecostals had a draft, while the Catholic Church already had such a policy in Central and Southern Uganda (Mucunguzi 2021). Bunyoro Kitara Diocese has a policy for every one of its parishes to plant a wood lot of pines with every candidate for confirmation and baptism planting a pine tree. Other institutions have, through such policies, been able to implement corporate social responsibility and outreach programs for sustainability.

Environmental education, particularly through preaching and sermons, is also a vibrant tool for environmental protection. Pope Francis' encyclical *Laudato Si* remains a key guidance framework for all Christians and not only Catholics. In the Anglican Church, pastoral letters and synod resolutions increasingly raise the need to combat degradation through deforestation, water pollution, and climate change among others (Church of Uganda 2015). A 2022 pastoral letter from Uganda Joint Christian Council for instance called on everyone to protect the environment through better and friendly environmental practices (UJCC 2022). The letter further discouraged encroachment on wetlands, lake shores and river banks. Pentecostal churches have equally raised this call in and outside church sessions through biblical stewardship principles and community environmental action-oriented engagements.

In addition to preaching and sermons, Christians have also influenced advocacy for environment actively participating in related events. Tree planting remains a key message, followed by direct, active engagement. In 2020, the Uganda Joint Christian Council (UJCC) condemned the decision to convert Bugoma forest for sugar cane growing. Several other Christians have called for the banning of the use

of plastics, climate action, and halt of oil and gas development activities, among others. In 2022, the Roman Catholic Church joined the call to halt oil development activities if they were to displace communities and endanger wildlife (Publicist 2022). In 2023, more than 35 Ugandan religious leaders issued a joint statement opposing the East African crude oil pipeline, citing cases of unfair compensation (Ezaruku 2023). These, among others, confirm Christianity's positive mark on Uganda's sustainable environment management agenda.

Environmental degradation in Uganda through Christianity's lens

How has Christianity affected Uganda's environment? Amidst the strong religious quest and stable religious and Christian numbers is a steady and increasing rate of environmental degradation. The theoretical underpinning would be that the big religious and Christian numbers in the country would translate into better environmental indicators due to strong spiritual and moral values. Table 2 shows a consistent poor environmental record for the country particularly the period 1990 onwards.

Table 2: Selected environment parameters for Uganda between 1990 and 2024

Indicator	Base	Current	Source
Wetland Cover	1994 (37,575 sq. Km)	2021 (20,940 sq. Km)	Ministry of Water and Environment - Uganda
Forest Cover	1990 (24%)	2019 (13%)	National Forestry Authority-Uganda
Environmental Performance index	2002 (48.7)	2024 (35.80)	Yale/Columbia University

As shown in Table 2 above, almost all of the country's environmental parameters have been on decline, and 41% of the country's total land area is degraded (CIAT et al. 2017). The 1990s are the start of most of

the degradation, followed by sustained periods of degradation. The table shows wetland coverage declining from 37575 km² in 1994 to 20,940 km² in 2021. Forest cover follows a similar trend, from 4.9 million hectares in 1990 to 1.8 million hectares in 2018. All other statistics can be found in the country's Environmental Performance Index, which reduced from 48.7 in 2002 to 35.8 in 2024. The Environmental Performance Index ranked Uganda 125 out of 181 with respect to tree cover loss in 2022 and 154 in 2024 (Yale University 2024). Are these statistics linked to Christianity? Christianity's footprint on degradation can be examined from many angles. Demographically, the country's 99% religious population, and particularly the majority 85% Christians, have something to do with degradation.

The major economic mainstay for most Ugandans is agriculture, and 65% of the population is engaged in agriculture, forestry, and fishing (UBOS 2018, World Bank 2018). There is no doubt that agriculture employs and sustains many of the Christians in the country. These are largely smallholder subsistence farmers that rely on traditional methods, most times environmentally unfriendly. The increasing Christian population adds more demand and pressure on the environment and natural resources for agricultural inputs and production, including land, wood fuel, and water for irrigation, among others. As more land is opened up for agriculture, buffer zones between human settlement and protected areas are lost (NEMA 2016 in Cooper 2018). Importantly, the manner in which trees are indiscriminately cut in the era of Christianity is unprecedented and has never been experienced (Kimanje 2024).

In principle, the large Christian numbers in the country compared to other religious groups contribute to degradation following the population agricultural lens. Historically, the colonial legacy preceded by the European missionary settlement in Uganda biased ownership and use of natural resources towards Christianity. This was particularly through the allocation of huge chunks of land to the church, government, and selected individuals. The governance system at the time, both at the center and within kingdoms, was Christian, resulting in an emergency of more prominent and powerful Christian landowners versus other groups.

Before colonisation, Islam had a strong presence, particularly in Buganda; it would later be overtaken by Christianity and relegated to an underprivileged minority (Ward 1991). In 1900 Buganda Agreement for instance, the Kabaka was allocated 906 sq km of Buganda's land, with the remaining community land being allocated to the predominantly Christian kingdom's traditional chiefs (Vicky 2011). Similar land's allocation systems followed suit across the country. Lands allocated contained environment and natural resources, and with increasing population coupled with urbanization and industrialisation these have come under human encroachment from all religious groups, with more Christians being given a larger share on account of their being the majority of the country's 45 million people.

The British Christian colonialists further promoted degradation of some key natural resources. For instance, wetlands were classified as wastelands; their resources were not considered valuable and remained nobody's property (Ntambirweki 1998). Naturally, increasing Christian populations would find these wastelands as alternatives for settlement and livelihood. Incoming governments further embraced this colonial legacy.

In the 1970's, existing governments resorted to managing land pressure by encouraging wetland reclamation (ALTER 2014). Overpopulated regions in the country reclaimed existing wetlands for farming and settlement. Southwestern Uganda, which benefited most from this programme, was and is largely Christian. Until now, in a district like Kabale, around 99% of the population is Christian and only 0.8% is affiliated to Islam (UBOs 2017). It obvious that most of the ``degraders`` are Christians. Christianity's observable mark on natural resources is further evidenced through the uptake and use of wetlands as places of worship. There is still scanty data about the number of such places of worship amidst natural resource hotspots. The author postulates that the Greater Kampala Metropolitan Area incorporating Kampala, Mukono and Wakiso hosts the biggest number of these churches. Anecdotal data already shows staggering numbers, and these have been increasing.

A 2006 crude estimate by a government official in New Vision newspaper report put the number of churches located in wetlands at over 100 within Kampala and the neighbouring districts. This is currently an underestimate given the time factor. There is, however, something unique about churches in wetlands. Most of them appear relatively newer mainly from the year 2000 onwards. A number of these are also semi-permanent and individual rather than communal owned. Such churches have been reported widely and a number demolished, the most recent being Blood of Jesus Church in Mukono Municipality (Nile Post 2024).

A blog by John Semakula (January 2025) notes numerous Pentecostal churches situated in wetlands in the country. Christians are also said to predominate in the destruction of the environment (Afunaduula 2023 in Muwado 2025). While these may be more informal and personal view points, they appear consistent, wildly held and undisputed. Several reasons, including lower initial investment costs and impunity, followed by relaxed regulatory enforcement and lack of ecological intelligence (Mategyero 2024) offer most probable explanation. Christians, including their leaders, have orchestrated several other instances, including illegal sand mining, rice growing, and the building and construction of other structures in wetlands.

In addition to encroachment on wetlands, Christians have greatly contributed to worsening the soundscape of host areas and communities. Enhanced by advances in sound technology, most of the churches today have sound equipment that emit noise reaching far beyond their boundaries. There is increasing noise pollution from churches particularly those with longer services and the changing patterns of worship from weekly to daily and almost on a 24-hour basis, which used not to be the case.

The churches and Christians concerned continue to insist that they have a right to ``worship and emit noise for Jesus`` and a number of these have petitioned for exercising this right. In July 2022, a group of church leaders in Uganda petitioned the country's president and NEMA-the environmental agency, requesting to be allowed to exercise their right to worship. This is amidst noise pollution complaints from church neighbors. Table 3 below shows how between October 2020 and

March 2021, as many as 25 noise pollution complaints against churches were received from community members via phone calls compared to only 14 against bars. There are no publicly available statistics on the number of noise pollution complaints filed in Uganda about churches but city authorities acknowledge that most of the citizen complaints are on midnight churches and entertainment centers.

Table 3: Hotline and phone call noise pollution complaints to Kampala Capital City Authority

Type of complaints	Type of premise	Months						Total
		2020			2021			
		Oct	Nov	Dec	Jan	Feb	Mar	
Hotline /phone calls	Bars	5	5	3	0	1	0	14
	Churches	11	6	3	1	2	2	25
	Others	20	12	8	1	5	5	51
Grand Total		36	23	14	2	8	7	90

Source: KCCA 2021

That churches emit noise is a new pattern given that previously entertainment places used to emit most of the noise. There is a high possibility that churches could pollute more than bars, which has not been the case. This is further plausible given that most times, sound systems and speakers are projected outward instead of inside the places of worship. There are also instances where two-three people inside some churches use sound systems to amplify sounds that mimic multitudes of people. In order to realise sustainable development, this change in pattern and techniques calls for a detailed investigation on the possible motivations and effects on society.

Environmental Sustainability

The population of Christians in Uganda will continue increasing, and so will the institutions. By 2022, for instance, Full Gospel churches were over 16000 (Full Gospel Churches of Uganda 2022) while over 25000 Anglican local churches had been established across the country (Church of Uganda 2024). As the numbers of followers increase, so will the churches, but this will also impact the environment. It is thus important that deliberate effort is made to tap into this Christian demographic dividend to enhance the integrity and functionality of the environment and related resources. An integrated package of measures is proposed for environmental sustainability and includes five focus areas of Educating, Influencing, Integrating, Implementing and embracing Technology, summed up as EIIIT.

Education as noted by the Holy Father, Pope Francis, the misuse of creation begins when we no longer recognize any higher instance than ourselves, when we see nothing else but ourselves. To make Christians recognise the environment as integral to their survival, it is important that awareness, sensitisation, and education are stepped up. There is already ongoing momentum in this area, but more needs to be done. Environment education and training need to be augmented by sustainability and climate education. Key focus areas of values, mindset change, sustainable lifestyles, and climate action should be integrated into all areas of learning, starting with early childhood education. It is important that Christian leaders spearhead this shift of reorienting learning. Formal education is good, but only when it is reinforced by informal and lifelong learning. Informal educators, particularly the home, church, and community, need to be engaged in for this to be effective.

Christians have been vocal in influencing Uganda's key development outcomes, including good governance, women's rights, and peace, among others. Few have, however, led initiatives to engage top policymakers to influence action towards a better environment. There are, for instance, hardly any meetings of Christians and their leaders engaging Parliament or the President on issues of environment and climate change. More dialogue with environmental stewards is

needed, and focus needs to change from petitioning for more freedom to worship and prayer to sustainable prayer sessions and harmony with nature and community. The mass and numbers of Christians are a good engagement basis and impact. It is important that Christians require that existing environmental safeguard policies work and impunity is openly condemned and halted.

Environmental sustainability should be integrated into the Christian-individual and institutional life cycle. Many Christian institutions have not developed sustainability strategies and action plans. Very few have environment management systems. These should mirror national aspirations. There are already effective environmental sustainability initiatives in the country, including the ban on plastic carrier bags, littering and waste management, and energy efficient schemes, among others. These need to be adopted and integrated into key operational and guidance frameworks.

Environmental action goes beyond policy and integration to involvement and execution of tasks on the ground. The vast amount of natural resources within the control of Christians provides an opportune moment for regenerative and restorative efforts. The existing empty and underutilised land spaces can be used to offset the environmental deficit when effectively utilized. There is a need to tap into available innovative mechanisms, including green financing, carbon credit, and trading mechanisms, among others, to enhance the value and sustainability potential of currently owned resources.

Technology needs to be integral to every action, particularly for environmental gain. There are positive developments, including real time monitoring of the environment, virtual church services, and low-carbon emission advances, that Christians need to embrace. Church services should, for instance, be communicated over technology forums and bulletins, smart sound level measurement tools installed, church property mapped and demarcated, and social media used for massive awareness, sensitisation, and education, among others.

CONCLUSION

It is clear from the interrogation that Christianity and its followers have contributed enormously to sustainable environment management in Uganda. The big numbers and ownership of vast amounts of natural resources, particularly land, puts Christianity in an advantaged position to promote better environment management. These resources have, however, not been effectively deployed for better environment and climate change proofing. The reverse instead holds with Christians, including their leaders and institutions, perpetuating further degradation. This calls for a deliberate effort to restore the environment by streamlining existing mechanisms and arrangements. Key among these include the need for enhanced education, engagements, integration and adoption of technology among others summed into the EEIT integrated package for Christian-environmental sustainability.

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