



**EAST AFRICAN CHRISTIAN COLLEGE  
(EACC)**

**FACULTY OF THEOLOGY AND RELIGION  
DEPARTEMENT OF THEOLOGY**

**BIBLICAL TEACHINGS ON ENVIRONMENT PROTECTION**

*Case study of Shara Anglican Parish in Cyangugu Diocese*

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Honors in Theology

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**DECLARATION**

We, **HARERIMANA Fidele and NDAYISABA Alexis Pacifique**, hereby declare that this study is our original work and has not been submitted for any other degree award to any other University or any other Higher Learning Institution before. We also declare that the intellectual content of this report is the product of our own work. Assistance from others is acknowledged.

Signed.....Date...../...../.....

**APPROVAL**

I, **RUKUNDO Jean Pierre Méthode** confirm that this final project report was carried out by the candidates under my supervision.

Signature .....

Date...../...../.....

## **DEDICATION**

To our beloved families composed by our spouses and children.

To Rt Rev KAREMERA Francis, Anglican Bishop of Cyangugu Diocese.

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HARERIMANA Fidele

NDAYISABA Alexis Pacifique

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## ABSTRACT

The current final project is entitled “Biblical Teachings and Environment Protection”. It has been carried out at Shara Anglican Parish in Cyangugu Diocese. It covered the period between 2019 and 2024. This study has covered two objectives such general objective and specific objective. The general objective of the research was to assess the Biblical teachings about the environment protection in order to help the church members to take care of what God has created, while the specific objective was to illustrate the contribution of environment protection in order to help the church members to take care of what God has created throughout EAR Shara Parish of Cyangugu Diocese. After that, the study answered the two following research questions: What does the Bible teach about the environment protection in order to help the church members to take care of what God has created? And What is the contribution of environment protection on the church members to take care of God’s creation throughout EAR Shara Parish of Cyangugu Diocese? The current study is descriptive and used the quantitative and qualitative approaches, while the questionnaire, the documentation, and interview have been used as research techniques. The convenience sampling has been used for selecting 45 respondents, while purposive sampling has been used for 3 key informants. Additionally, the population-mother of the study was the same as the sample size (45 respondents). The frequencies and percentages were used to analyze data collected. The results revealed that the research objectives have been reached at 97.8% (Love of creatures) and at 95.6% (Subdue creation). Also, the research questions have been answered at 100% (Accommodating Forest and Consolidating Healthy Environment) and at 95.6% (Safe water). Then, the researchers affirm that the research objectives have been reached; and the research questions have been answered. At the end of the study, the researchers formulated the recommendations to the Anglican Bishop of Cyangugu Diocese, to the Pastor of EAR Shara Parish, to the christians of Shara Parish, and to the future researchers.

## LIST OF ACRONYMS, ABBREVIATIONS, AND SYMBOLS

‰: Percentage

CBD: Convention on Biological Diversity

DV: Dependent Variable

EACC: East African Christian College

EAR: Eglise Anglicane du Rwanda

Freq: Frequency

GFCS: Global Framework for Climate Services

GoR: Government of Rwanda.

IV: Independent Variable

KJV: King James Version

n: Sample size

Nº: Number

PhD: Philosophy Doctor (Doctor of Philosophy)

Rev: Reverend

Rt: Right

UNFCCC: United Nations Framework Convention on Climate Change

GGGI: Global Green Growth Insititute

## **CHAPTER ONE**

### **GENERAL INTRODUCTION**

#### **1.1. INTRODUCTION**

This chapter contains information of this Research Proposal. It consists of the background of the study, a problem statement, and general and specific objectives. It also deals with research questions, the significance of the study, and the scope and structure of the study.

#### **1.2. BACKGROUND OF THE STUDY**

Environment is the totality of nature (biosphere, atmosphere, hydrosphere, lithosphere, and manmade features). In these days the environment issues have the big challenges, because of those affect the wellbeing to humanity, biodiversity (mean Flora and fauna), and also miss management of environment cause many effects of climate change which can cause erosion, drought and flood. As Christian who have called to be the light and salt of the world, we have responsibility of putting everything on its place in order to protect and manage the environment and reduce the negative effect of the environmental degradation. In this Research worked on about what the Bible teaching on environment protection. Starting by Genesis 2:15 where God has put Adam in Garden of Eden to take care and protect whatever in it and surrounding. The environment protection is the issues whole world is concerned because of the invention of new technology take the big part in environment degradation such as deforestation, factories spreading the gas in atmosphere, miss land users, buildings and many others. All these challenges they have negative effects such as land scarcity, soil degradation and soil erosion, deforestation, climate change, loss of biodiversity, water pollution and access, natural resource reduction. This happen especially in under development country for example in Asian, sub-Saharan in Africa.

According to a UN report released to coincide with the second session of the UN Environment Assembly (UNEA-2), Environmental degradation and pollution cause almost a quarter of all deaths, up to 234 times as many premature deaths as occur in conflicts annually and the deaths of

more than 25% of all children under the age of five, according to a UN report released to coincide with the second session of the UN Environment Assembly (UNEA-2).

The report finds that in 2012, an estimated 12.6 million deaths were attributable to deteriorating environment conditions, with the highest proportion occurring in Southeast Asia and in the Western Pacific, followed by Sub-Saharan Africa. Deaths related to non-communicable diseases are rising in all regions. In a discussion on what is impacting or driving such trends, the report points to ecosystem disruption, climate change, inequality, unplanned urbanization, unhealthy and wasteful lifestyles, and unsustainable consumption and production patterns. The publication highlights, in particular, that climate change is exacerbating the scale and intensity of environment-related health risks, with the WHO estimating that 250,000 additional deaths could occur annually between 2030 and 2050 from climate-induced malnutrition, malaria, diarrhea and heat stress (GGGI, 2015).

Rwanda is a small landlocked country, hilly and mountainous with an altitude ranging between 900 m and 4.500 m above sea level. It has a tropical climate with average annual temperature ranging between 16°C and 20°C, without significant variation. Rainfall is abundant with average rainfall around 1000 mm per year in the higher altitudes. In the eastern and south-eastern lowlands temperatures are higher and can exceed 30°C in February and July-August. In these regions rainfall is less abundant ranging between 700 to 970 mm per year, and are thus more affected by droughts. Despite some irregularities, rainfall is generally well distributed throughout the year. In the northern and western regions rainfall is more abundant and causes erosion, flooding, and landslides. Key environment and climate change challenges include: land scarcity, soil degradation and soil erosion, deforestation, climate change, loss of biodiversity, water pollution and access, urban pollution and natural resources pressures, generation of hazardous and solid waste, natural resource reduction. Coupled with these bio-physical environmental problems are pressures from the growing population; Rwanda. Population growth is currently 2.4% per year. These factors combine to exert pressures on the country's natural resources, most notably on the country's waters, forests, lands and biodiversity. All of these pushing us to work on the Biblical Teachings on environment protection, and to give contribution in diminishing or eliminating the whole causes of environmental degradations <http://www.snv.org/country/rwanda>.

### **1.3. STATEMENT OF THE PROBLEM**

Environment degradation is one of the earth challenges, which cause many negative effects and sometimes the church does not raise their prophetic voice in order to diminish or to eliminate everything or partial causing the environment degradation. This study helped to know very well the church's duty in protection of earth as humans' home.

Nowadays, there are many problems caused by mismanagement of environment and cause environment degradation like deforestation, Soil degradation and soil erosion, Climate change, loss of biodiversity, water pollution and access. These environment poor management cause many disasters such as: drought, floods, landslides, death hunger and many others which can affect the whole life of biodiversity both flora and fauna and people in sides of community.

### **1.4. OBJECTIVES OF THE STUDY**

The current study has been guided by the general and specific objectives.

#### **1.4.1. General objective**

- The major objective of this study is to assess the Biblical teachings about the environment protection in order to help the church members to take care of what God has created.

#### **1.4.2. Specific objective**

The study followed the above specific objectives:

- To illustrate the biblical mandate for environment protection in order to help the church members to take care of God's Creation.
- To demonstrate the causes and negative effects of environmental degradation on Church mission in Cyangugu Diocese
- To suggest strategies for protecting the environment against degradation in Cyangugu Diocese.

## **1.5. RESEARCH QUESTIONS**

The following questions guided the research.

### **1.5.1. General question**

- What does the Bible teach about the environment protection in order to help the church members to take care of God has created?

### **1.5.2. Specific question**

- What are the biblical mandate for environment protection in order to help the church members to take care of God's creation?
- How does environment degradation affect the church mission in EAR Shara Parish of Cyangugu Diocese?
- What strategies church could set in order to protecting the environment against degradation?

## **1.6. PURPOSE OF THE STUDY**

The main purpose of this research was to know the Biblical teachings about the environment protection in order to help Christian to know their role in taking care of environment.

## **1.7. SIGNIFICANCE OF THE STUDY**

This research is important to the researchers, the Churches, the stakeholders, and other specialists who are concerned with the environment management.

- It might help the Government of Rwanda and policy makers to take into consideration what the Bible teaches about the environmental protection while formulating social policies for better environment protection in order to save their wellbeing.
- This study might also contribute to the body of knowledge for researchers regarding to the environmental management.

- The research might help the Christians and church members to improve strategies about protection of environment.

## **1.8. SCOPE OF THE STUDY**

### **1.8.1. Content of Scope**

In terms of content, the study is limited on Biblical teachings and environment protection.

### **1.8.2. Time of Scope**

The dissertation is limited on the period between 2019 and 2024, this for getting enough and fresh information about Biblical teachings on environment protection.

### **1.8.3. Geographical Scope**

The dissertation has been carried out in the limits of EAR Shara Parish, Cyangugu Diocese, Kagano Sector, in Nyamasheke District.

## CHAPTER TWO

### LITURATURE REVIEW

#### 2.1. INTRODUCTION

This chapter mainly focuses on the literature from different authors about biblical teachings, environment degradation, environment protection, and the environment management and its effects. This chapter brings a concrete interpretation and understanding of the research by focusing on the biblical teachings on environment protection.

#### 2.2. Definition of key-concepts

##### 2.2.1. Biblical Teachings

According the oxford languages dictionary (2023), A Bible is the christian scriptures, consisting of the Old and New Testaments. The Bible is a collection, a gathering of texts of a variety of original forms. These texts include instructions and prophecies, and other genres. The collection of materials that are accepted as part of the Bible by a particular religious tradition or community is called a biblical canon. Believers in the Bible generally consider it to be a product of divine inspiration, but the way they understand what that means and interpret the text varies.

Teachings is instructing, informing, communicating to another the knowledge of that of which they were before ignorant. In other hand teaching is delivering any doctrine, art, principles or instruction (KJV dictionary, 2010).

##### 2.2.2. ENVIRONMENT PROTECTION

The term **environment** refers to nature. this comprises of the natural landscape including all its human and non-human features, that together make up its characteristics and processes. It includes the notion of wilderness that has not been altered by human activities. It also implies 'surroundings' which includes all other entities that surround an individual, element, object, or system, with which they interact (Colebatch, 2009).

**Environmental protection** is the practice of protecting the natural environment by taking necessary protection measures to conserve natural resources and the existing natural environment, and to repair damages caused to the environment. This activity is carried out by individuals, organizations, Churches, and governments. Measures for the protection of the environment varies from country to country but the goal stays the same (GoR, 2011).

**Environment degradation** is the deterioration of the environment through depletion of resources such as air, water and soil; the destruction of ecosystems and the extinction of wildlife. It is again defined as any change or disturbance to the environment perceived to be deleterious or undesirable (GFCS, 2018).

**Environment management** is the process that minimize humanity's impact on its surroundings. The main objective is to create and maintain conditions in which society and nature coexist. Since its formal recognition in the 1970s, it has become a mandatory practice for governments and organizations, with individuals earning professional qualification to ensure its successful implementation (UNFCCC, 1992).

### **Ecological safety**

Ecological safety is the state of protection of the environment, human life and public health against a possible harmful impact of economic and other activities, natural and man-made emergencies.

### **2.3. Biblical Teachings on Environment**

According to William (2000), the Bible has a great deal to say about the environment and its conservation from 21 centuries since it was written. Among the most surprised is Bible-toting church goers who may have never heard a sermon related to the "environmental crisis" which has become such a concern to so many around the world. This lack of attention by christians is especially perplexing since many of our environmental problems are rooted in the christian faith, according to some scholars. However, by examining the doctrine of christianity, the basic text of the faith, the Bible contains different messages.

Christians have been relatively quiet about environmental problems, but this is changing (Palmer and Findley, 2003). Christians have actually been addressing environmental issues for several years. Caldecott (1996) refers to the Green Pope and the scriptural basis for environmental conservation and the Catechism includes a section on creation and responsible care for the environment.

The common thread among the different faith groups that have gotten involved with environmental conservation projects is the belief that the God of the Bible cares about the environment and holds people accountable for its sustained management. The Bible serves as the guidebook for christian conduct and, if followed, has a positive impact on the environment. Surprisingly, the human conduct that benefits the environment the most, relates less to direct interaction between people and the world around them and more with how people relate to God and one another. In other words, environmental improvements are a natural consequence when people are rightly related to God and one another. This constitutes an environmental prescription for change as the next millennium dawns (Climate Change II: Plea from the Pulpit 1999).

According to Berry (2005), humans (christians) are directed toward having and understanding of the environment and how they should relate to it, based on observation, study and an ethical approach to decision making and stewardship. Furthermore, christians are called to be earth-keepers, people who ‘tend’ what God has made and entrusted to them. They conclude by portraying a symbiotic relationship between a right understanding of the doctrine of creation and a right attitude toward that creation. In other words, there is a nexus between the attitude of man as expressed in his relationships with fellow humans and ecological wellbeing.

The biblical story of creation (Genesis 1) also portrays humanity as stewards of the earth by giving power and authority to guard and keep the earth, which is seen from the Christian perspective as a command. The above Genesis narrative reveals that God created the heavens and the earth as a dynamic functional entity, with all the creations that dwell in it, including the oceans, soils for plants and trees (Genesis 1:11). The text constitutes the Christian doctrine that governs its perspective of the earth and the need to look after it, thus the interest in environmental protection for the wellbeing of God’s creation. It is on this basis that Pope Francis refers to environmental destruction as a sin against God in his *Laudato Si’* document (2015).

## **2.4. Environment degradation**

### **2.4.1. Soil Degradation:**

Insufficient resilient soil conservation practices, the use of chemical fertilizers and associated agriculture low yields are resulting into over-cultivation and subsequent soil degradation and pollution. The impact has been a vicious cycle of erosion and reduced soil fertility and productive capacity. It is also estimated that half the country's farmland suffers moderate to severe erosion. Increasing intensity of agricultural land use and ongoing gradual agricultural transformation further increase the threat of soil degradation (GoR, 2015).

### **2.4.2. Water Pollution:**

Rwanda's water resources are generally still of relatively good quality, with pH values between 6 and 7.5 (REMA, 2015). However, increasing pollution from agro-inputs, including ammonia, nitrate, phosphate and pesticide residues (through leaching and erosion) is affecting groundwater locally, and the ability of ecosystems to naturally purify water is a concern. There are also localized problems from high sediment loads, toxic and acidifying materials, including heavy metals, from mining, and untreated domestic sources that cause microbiological pollution and threaten human and ecosystem health.

### **2.4.3. Air Pollution:**

Poor air quality is considered the world's 'largest single environmental health risk. In Rwanda, 2,227 deaths were attributed to ambient air pollution in 2012 (REMA, 2018). This has also affected long-term health conditions in the same period where acute respiratory infections were registered as the top cause of morbidity in health centers and the largest cause of death of children under the age of five in Rwanda (REMA, 2018).

### **2.4.4. Deforestation**

Deforestation is the purposeful clearing of forested land. Throughout history and into modern times, forests have been razed to make space for agriculture and animal grazing, and to obtain wood for fuel, manufacturing, and construction. Deforestation has greatly altered landscapes around the world. Rwanda's deforestation is largely due to the cutting down of trees for fuel,

need for additional agricultural lands, or lands for cattle grazing, or new infrastructure. Deforestation in Rwanda has resulted in soil degradation, erosion, landslides, reduced water quality, and loss of biodiversity (Ordway, 2015).

## **2.5. Contribution of Biblical teachings on environment protection**

### **2.5.1. Safe water**

Holy water is one of beautiful gifts and weapons from God to keep us sanctified and holy in humans' daily lives, and to keep the things we regularly use sanctified and holy. Hopefully, if humans stop and think of what a generous gift holy water is for them, they will use it more frequently, kindly, and gratefully. Biblically, where water is scarce in the world it is not surprising that water features significantly in the lives of the people. The Israelites left the Red Sea and came to Marah they found the water there bitter and complained to Moses. God allowed Moses to perform the miracle of making the water sweet and restored the Israelites faith in Him (Exodus 15:22-27). Therefore, Water was also important for purification. The Priests were washed at their consecration (Exodus 29:4); the special ablutions were demanded for priests on the day of penitence (Leviticus 16:4, 24, 26). Water is also symbolic of God's blessing and spiritual refreshment and is used many times in the Bible. Consequently, safe water is connected with the gift of eternal life and then it is also connected with the baptismal cleansing for the forgiveness of sins (Hebrews 10:22).

According to Turner (2013), water is both a necessarily fundamental ecological theme and also a spiritual symbol for Christians. These two perspectives are inseparable. Sharing water justice with wisdom is at the heart of environmental responsibility, and yet water is more than one natural resource among others, it evokes Christ himself who refers to himself as living water and it evokes ways of new life, as in the sacrament of Baptism. However, water is also life, for which human beings' thirst desperately and without which the land cannot bear fruit (Isaiah 55:1, 10-11). By speaking to the Samaritan woman (John 4:7-15), Jesus uses the image of water as crucial to life, and then points to the living water which he offers eternal life.

### **2.5.2. Helpful forest**

Christians are called to an ecological conversion whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Thus, living Christians' vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience.

According to Verschuuren; Wild; Jeffrey & Gonzalo (2010), the most of the main spiritual beliefs traditionally had strong connections with nature, as they were founded in times dependent on nature. The people held nature sacred to varying degrees, especially trees, as the writings of the many religions prove. In our increasingly materially driven world, the separation between

religion, spirituality and our environment widen. And the now people need to reconnect to the natural world.

The sacred trees and grove have the central role for the secular-minded, woods and forests still provide a special place for finding peace, silence, and beauty-precious values increasingly needed to combat the stresses of daily life especially during the prayer.

Additionally, Posey (1999), Palmer & Finlay (2003) pronounced that, the Assisi Declaration calls on the main world religions to commit to the conservation of the environment. At the same time the Convention on Biological Diversity (CBD) and other multi-lateral environment agreements call for improved conservation and community participation. In his declaration, they stressed the terms religion and spirituality to separate formal religious organizations and traditional spiritualities from our spiritual connectivity with God and nature that many people experience.

### **2.5.3. Calm milieu**

According to Ernest, Larkin & Jack (2002), the calm milieu means the wasteland, the great outdoors which includes the barren wastelands like sand verdant gardens, scenic / attractive forests, majestic mountains, and rolling plains. Calm milieu is all the places on this beautiful earth that are still largely untouched by city calm down and offer themselves as a refuge for fatigued people. These lands can be gift for our spirits. They refresh us and challenge us spiritually. They call upon us to come aside and rest awhile, away from the noise and congestion of the city with its polluted air and harried traffic. It is the place to walk a follow, picnic with friends, or just smell the sage and be with one's long thought, and especially it is the place for praying. The people go there for emotional refreshment, and for meditation.

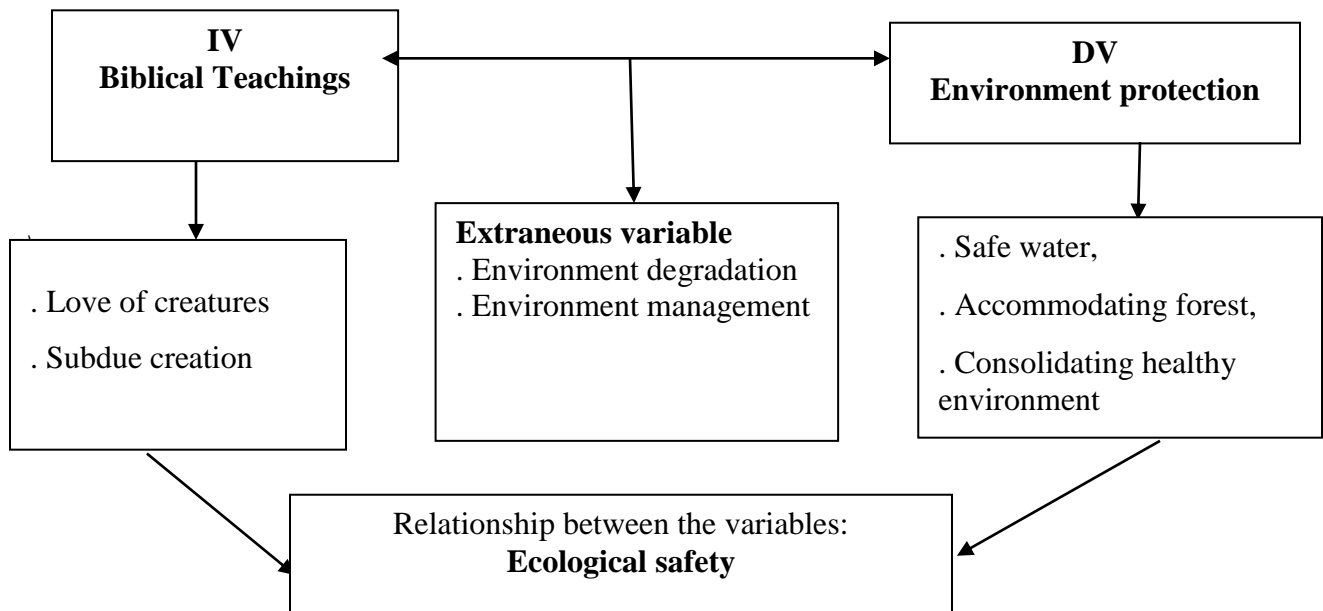
Taking care of the environment means having an attitude of human ecology, that is, humans cannot say that mankind is here and creation, the environment, is there. Ecology is total, it's human. Mankind cannot be separated from the rest; there is a relationship which is reciprocally influential, both the environment on the person, and the person in a way which affects the environment; and the effect bounces back to man when the environment is mistreated.

Some people visit the calm milieu for hope, others to deal with a heart crisis, a limit experience, and a sadness those triumph over them. Perhaps unconsciously, they are looking for an environment that mirrors their troubled soul. Furthermore, Deuteronomy says, "The word is very near to you; it is in your mouth and in your heart for you to observe" (Deuteronomy 30:11–14). The calm milieu facilitates the search. And open spaces, the silence and solitude, reveal God. Silence is the best contact point with God, since God is always present, though beyond speech, images, and concepts. The favorable milieu fosters this silence, this emptiness, the letting goes of everything that is not of God. This built for kenosis, the self-emptying of Jesus, who was perfectly open to God and was therefore exalted with the fullness of the resurrection (Philippians 2:5-11). The favorable milieu is the way of emptiness and fullness. These reflections belong to the first step on the spiritual journey, and the appreciation of creation.

## 2.6. Conceptual framework

The below conceptual framework is a body of fundamental interrelated keywords of a research theme.

**Figure 2.1. Conceptual framework**



Source: *Self design, December 2023*

The above conceptual framework demonstrates the interaction between the independent variable which is biblical teachings and dependent variable which is environment protection. And extraneous variable such environment degradation.

## **2.7. Related literature**

According to Crux Staff (2015), environment protection seeks to restore the various levels of ecological equilibrium, establishing harmony within humans, with nature and other living creatures, and with God. Environment protection might facilitate making the leap towards the transcendent which gives ecological ethics its deepest meaning. Environment protection takes place in a variety of settings: at school, in families, in the media, in catechesis and houses of religious formation.

Delio (2015) invites to know God as love incarnated in the persons, in the world of nature, in those who profess belief in God by different names, and those who do not know God. Francis of Assisi was a “conductive person” who contemplated God in all of creation by seeing God hidden in ordinary reality.

## **2.8. Conclusion**

This chapter has discussed about the key concepts, theoretical framework and the conceptual framework. The chapter has given the theories that explain the contribution of Biblical Teachings and Environment Protection.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1. Introduction**

The current third chapter refers to the research design, research approaches, population study, sample size, sampling procedures, research techniques, validity and reliability of instruments, data collection (primary and secondary data), data analysis, limitation of the study, ethical considerations and the conclusion of the chapter.

#### **3.2. Area of the study**

The study has been carried out in Shara Anglican Church Parish located in Nyamasheke District, Western Province of Rwanda, in Cyangugu Anglican Diocese. Shara Parish is located on the peninsula entering in lake Kivu.

#### **3.3. Research design**

The research design specifies the data collection process, the instruments, development process, and the sampling process (Bhattacharjee, 2012). This study used the descriptive research design following quantitative and qualitative approaches.

#### **3.4. Population and sample size of the study**

According to Bhattacharjee (2012), a population or a target population is all people or items with the characteristics that one wishes to study. For Javeau, (1985), a parent population, population-mother or reference population is the general population that the researcher wants to study and which offers the work sample. The population of this study is composed by 46 people.

According to Kumar (2005), sampling means to choose a limited number of individual objects or events whose observation allows to draw conclusions for the entire population within which the decision was made. The sample size is defined as small group from whom is collected or obtained the required information. Also, the sample size is a representative portion of a whole and must be representative. It must have the same characteristics as the population-mother.

However, when the population mother is vast, the researcher is obliged to take a sample size from this mother population. The researchers decided to work on all the entire population as sample size of 45 respondents who get the questionnaires for responding during investigations. In order to get additional information, the researchers have given the interview to the 3 key-informants of Shara Parish.

### **3.5. Sampling procedures**

According to Bhattacharjee (2012) and Kumar (2005), the sampling is a process of drawing the sample size from the population-mother in order to have the information that one wishes to discuss and draw scientific explanations. For Bhattacharjee (2012), the sampling procedure is grouped into two defined samplings, “probability (random) sampling and non-probability sampling. The non-probability sampling is a procedure in which some units of the population have zero chance where the probability of selection cannot be accurately determined. Then here, it was used to randomly pick 45 people. To identify the key informants the researcher used the purposive by choosing only those who best meet the purpose sampling by choosing and picking only 3key-informants who best meet the purpose of the study in order to gain due information.

### **3.6. Research techniques**

The research techniques of this study were questionnaire, interview, and documentation.

#### **3.6.1. Questionnaire**

According to Bhattacharjee (2012), a questionnaire is a research technique consisting on a set of questions intended to capture responses from respondents in a standardized manner. The questions are designed such that respondents are able to read, understand, and respond to them in a meaningful way.

#### **3.6.2. Interview**

According to Kumar (2005), when doing the interview, the intention is to find out what cannot be observed. In the current study, the technique of interview has been used to collect data from three key-informants. This technique was chosen for the purpose of obtaining rich, detailed and

exhaustively information concerning the study. The questions were previously composed with possibility of inserting some other questions in order to get more and clear information.

### **3.6.3. Documentation**

According to Mugenda (2003), the library research is commonly referred to a data collection based on reading books and other related documents in order to get a background and find out the information from other studies relevant to the topic. This technique has been used for having different theories related to the research and has been helpful in the understanding of the results and discussion.

## **3.7. Validity and reliability of instruments**

Research instruments are always considered in terms of validity and reliability.

### **3.7.1. Validity of instruments**

According to Kumar (2011), validity is the ability of an instrument to measure what it is designed to measure. The judgment that an instrument is measuring what it is supposed to is primarily based upon the logical link between the questions and the objectives of the study.

This study utilized the concept of construct validity by ensuring that the questionnaires have been formulated in a simple and understandable language. The questions have been formulated in English and translated in Kinyarwanda language for clarity and understanding. The clear instructions have been given to facilitate the respondents for answering the questionnaires. All questionnaires were logically linked with the objectives of the study.

### **3.7.2. Reliability of instruments**

According to Kumar (2011), when you collect the same set of information more than once using the same instrument and get the same or similar results under the same or similar conditions, an instrument is considered to be reliable. Furthermore, for Dawson (2009), the reliability is the consistency of the measurement of a study or the degree to which an instrument measures the same way each time it is used under the same conditions with the same subjects. In this study,

reliability has been used hence before data collection; the questionnaires were discussed with supervisor to check if there are problems that needed to be re-examined in order to make the instruments to be clear. In addition, the contact with the respondents has been done in confidentiality so that the results are confident, and reliable.

### **3.8. Research approaches**

This study used quantitative and qualitative approaches.

#### **3.8.1. Quantitative approach**

According to Creswell (2014), the quantitative research is an approach for testing objective theories by examining the relationship among variables. These variables can be measured, typically on instruments, so that numbered data can be analyzed using statistical procedures. In the current study the quantitative approach has been used in data presentation by frequencies, percentages, and data analysis.

#### **3.8.2. Qualitative approach**

For Grawitz (2006), the qualitative approach allows to understand the subject, answers and meaning of the studied phenomena.

Furthermore, it uses words rather than numbers; it concerns subjective assessment of attitudes, opinions and behavior (Creswell, 2014). The qualitative method was used because the researchers need to compare the interpretation of the information gathered by means of interview and questionnaires.

### **3.9. Data collection**

This section comprises the primary and secondary data

#### **3.9.1. Primary data**

The primary data are composed by all the answers collected from 46 people in Shara Parish and three key-informants.

### **3.9.2. Secondary data**

The secondary data were collected from the Bible, Church documents, books, dictionaries, and online documents.

### **3.10. Data analysis**

The use of tables, frequencies, and percentages, referred to quantitative approach, while the discussion of findings and the interview referred to the qualitative approach.

### **3.11. Limitations of the study**

The present study was limited to EAR Shara Parish in Cyangugu Diocese. What is more, the researchers looked only on contribution of ecological education in strengthening environment protection. Then, the results are not totally generalizable to all the national areas of Rwanda, because each particular entity is independent.

Additionally, because of limited time (2019-2024) and fixed objectives, the researchers did not match all opportunities.

### **3.12. Ethical considerations**

Along the current study, a scientific honesty has been a very important ethical responsibility. The field work required not only expertise but also honesty and integrity. In the current study, the secrecy and confidentiality of respondents have been well observed as promised. Before conducting the research study on the field, the researchers obtained a research authorization from the Faculty of Theology and Religion on behalf of EACC authority. The respondents and the key informants have been informed about the topic, the procedures to be used to collect data, and have been ensured that there will be no eventual risks on their participation to the research.

### **3.13. Conclusion**

The third chapter intended to clarify the used methodology of the study. Then, it has presented the research design, population study, sample size, sampling procedures and research techniques,

validity and reliability of instruments, research approaches, data (primary and secondary data), data analysis, limitations of the study, and ethical considerations.

## **CHAPTER FOUR: RESULTS AND DISCUSSION**

### **4.1. Introduction**

The current chapter contains the data collected from the field and the discovered results, by means of questionnaire and interview. This means that the questionnaires have been given to 45 participants. The analysis and presentation of data is in the form of tables indicating frequencies and percentages of respondents. Along the development of this chapter, the data and discussion of results are presented.

### **4.2. Data presentation**

Within the data presentation, the collected information from the field research is reported. It includes the profile and themes.

#### **4.2.1. Profile information of respondents**

On next page, the profile presents the information about identification of parish, age group, marital status, and level of education.

**Table.4.1: Profile of the respondents**

Identification of respondents	Respondents' categories	Gender of respondents (n = 45)					
		Male		Female		Total	
		Freq	%	Freq	%	Freq	%
Age group	20-30	5	11.1	7	15.6	12	26.7
	30-40	2	4.4	1	2.2	3	6.6
	40-50	2	4.4	11	24.4	13	28.8
	50-60	4	8.9	9	20	13	28.9
	60 above	0	0	4	8.9	4	8.9
	Total	13	28.9	32	71.1	45	100
Marital status	Single	7	15.6	7	15.6	14	31.2
	Married	2	4.4	16	35.6	18	40
	Widow (er)	4	8.9	9	20.0	13	28.9
	Total	13	28.9	32	71.1	45	100
Level of education	None	2	4.4	3	6.7	3	11.1
	Primary school	2	4.4	0	0	2	4.4
	Secondary school	2	4.4	15	33.3	17	37.7
	HLIs-University	7	15.6	14	31.1	21	46.7
	Religious schools	0	0	0	0	0	0
	Total	13	28.9	32	71.1	45	100

*Source: Field data, January 2024*

The table 4.1 concerns the profile information of the respondents, it is noted that female has dominated in all statements which are: identification of age group, marital status and level of education with 71.1% while male has 28.9%.

About the age of respondents, range 50-60 years old has 28.9%, this followed by the range 40-50 years old with 28.8%, the third is the range 20-30 years old reported on 26.7%, the fourth range is 60 above years old with 8.9 %, and the last one is 30-40 years old which covers the lower percentage of 6.6%. On marital status of the respondents married reports 40 % while single has 31.2%, and widow(er) occupies 28.9%.

Regarding to level of education, the HLIs-University schools has the higher percentage of 46.7%, this followed by secondary school that recover 37.7%, none has 11.1%, primary school occupies 4.4%, while religious school has 0%.

#### 4.2.2. Biblical teachings related to the environment protection

Below are the results linked to the biblical teachings about the environment protection.

**Table 4.2 Results related to biblical teachings about the environment protection**

Themes	Respondents' answers	Respondents' answers statistics (n = 45)					
		Male		Female		Total	
		Freq	%	Freq	%	Freq	%
Love of creatures	Yes	12	26.7	32	71.1	44	97.8
	No	1	2.2	0	0	1	2.2
	Total	13	28.9	32	71.1	45	100
Subdue creation	Yes	12	26.7	31	68.9	43	95.6
	No	1	2.2	1	2.2	2	4.4
	Total	13	28.9	32	71.1	45	100

*Source: Field data, January 2024*

About the general objective and general question about the biblical teachings related to the environment protection, the love of creatures recovers 97.8% and this is followed by the statements of subdue creation which are recorded on 95.6%. Those all contribute in consolidating healthy environment of the respondents.

For the other answers given by respondents are: to be humble and give a place to Lord, to be disciples of love and peace, favorable milieu for prayer and spiritual life, helpful forest, and vital milieu.

### 4.3. Results on the contribution of environment protection on the church members

Below are the results about the specific research objective and specific research question about contribution of environment protection on the church members to take care of God's creation throughout EAR Shara Parish of Cyangugu Diocese.

**Table 4.3 Results on the contribution of environment protection**

Themes	Respondents' answers	Respondents' answers statistics (n = 45)					
		Male		Female		Total	
		Freq	%	Freq	%	Freq	%
Safe water	Yes	12	26.7	31	68.9	43	95.6
	No	1	2.2	1	2.2	2	4.4
	Total	13	28.9	32	71.1	45	100
Accommodating forest	Yes	13	28.9	32	71.1	45	100
	No	0	0	0	0	0	0
	Total	13	28.9	32	71.1	45	100
Consolidating healthy environment	Yes	13	28.9	32	71.1	45	100
	No	0	0	0	0	0	0
	Total	13	28.9	32	71.1	45	100

*Source: Field data, January 2024*

From the Table 4.3 on the contribution of environment protection on the church members to take care of God's creation throughout EAR Shara Parish of Cyangugu Diocese, Accommodating Forest and Consolidating healthy environment have been reported with 100% respectively, while the Safe water has been reported by 95.6% of participants.

The other answers given by the respondents are: being near from God, meal of body, being in quietly area, and getting safe oxygen.

#### 4.2.4. Results from key informants

From interview, the question on biblical teachings has been answered by the key informants as for continuing the creation by God, for understanding others and love them as recommended

God within the ten commandments, personal prayer, and living a real brotherhood with all creatures like St Francis of Assisi.

For the protection of environment, the responses from the key informants confirmed that environment plays a great role on two sides: profane side and the sacred side. They confirmed that environment includes many elements such the nature, gardens, forests, water, domestic animals, savage animals and people. These all have a great role in giving harmonization between nature itself and people. It also gives the oxygen that gives spiritual air and physical air for people. The domestic animals raised by people and other harvests play a great role on the life of human beings, even spiritual health and physical health. Environment helps people to contemplate and praise the Creator, and it helps people to approach God in their daily life.

### **4.3. Discussion of findings**

This section presents the discussion of findings discussed based on profile of the respondents, biblical teachings, environment protection, verification of research objectives and questions, and conclusion.

#### **4.3.1. Profile of the respondents**

From the table 4.1 on the profile information of the respondents, it is noted that female dominate in all statements such as age group, marital status and level of education with higher percentage of 71.1% while male has lower percentage of 28.9%.

This is because the females are emotionally and they like to show their commitment in biblical teachings and environment due to their feelings. Normally, the women like to observe than the men. The low percentage of male is because most of time, the men are too busy by seeking for the job, the development of the families, and varied business matters.

About the age group of respondents, the range between 50-60 years old has the higher percentage of 28.9%. These results are normal and logic because the old people are not interested in seeking properties based on their experience and the search of health and safe life. However, this range of 50-60 years old has been followed by the range 40-50 years old with 28.8%. These people in this range are also active and experienced in several things.

The range of 20-30 years old is represented by 26.7%. This range represents young people and they need more experience. Another range of over 60 years old is recorded with 8.9%. They are few and this is normal and logic. They are more experienced and more spiritually mature despite of their short percentage.

Lastly, the range 30-40 years old was reported with the lowest percentage of 6.6%. By their age, it is understandable hence the people in this period are most of time too busy with their projects and seeking jobs.

About marital status, the first group is composed by married people that correspond to 40%. This is very important due to their stability and experience which may be the good way to help them in strengthening their environment protection.

The second group is composed by single that correspond to 31.2%. This is very hopeful because they have physical forces of working for the Church and they are able to change and offer the world. For this reason, most of them travel in isolated and calm milieu for contemplating God through the silent prayer. The third group is composed by the widowed people that has 28.9%. This shows that the widows / widowers are not lasted in biblical teachings.

Regarding to level of education, the HLIs-Universities schools have the higher percentage of 46.7% of the respondents. It is understandable that they are encouraged by having high intellectual capacity. This means that they are opened to participate in biblical teachings and religious activities. The followed one is secondary school level which corresponds to 37.7%. This shows that the people who have just finished the secondary school are opened in following the religious activities in which they strengthen their faith. None level of education has the percentage of 11.1%, this means that, the respondents are not only concern the educated people but also the all categories including the uneducated people who need to strengthen their life. The last one is the primary schools that occupy 4.4%. This means that perhaps they are not informed or interested and on biblical teachings and environment protection.

### **4.3.2. Biblical teachings**

From the table 4.2 presents the results linked to the Love of creatures, a large number of the respondents recorded with 97.8%. This means that with love of creatures is a way of strengthening the protection of environment. Indeed, it is followed by the statement of Subdue creation which is recorded with 95.6%. This underlines the great role love of creatures and of Subdue creation in improving environment protection. The researchers affirm that the responses are linked to the research objective and the research question, and they are also linked to the literature review.

### **4.3.3. Environment protection**

The table 4.3 presents the results linked to the specific research objective and to the specific research question about specific research question. The statements of Accommodating Forest were reported with 100%. This higher rate shows how the Accommodating Forest plays a great importance in strengthening the environment. Also, the statement Consolidating healthy environment reported at 100% of respondents reveal the consideration of environment by the respondents. The safe water also is seemed important as it is reported by 95.6%.

### **4.4. Verification of the research objectives and questions**

The verification of the research objectives and questions has been made to verify if the research objectives have been reached and if the research questions have been answered.

For this, the research objectives have been reached at 97.8% (Love of creatures) and at 95.6% (Subdue creation). Also, the research questions have been answered at 100% (Accommodating Forest and Consolidating Healthy Environment) and at 95.6% (Safe water).

Following the above observations, the researchers affirm that the research objectives have been reached; and the research questions have been answered.

### **4.5. Conclusion**

The chapter four dealt on the presentation of the results collected from the field and the discussion of those results. Along this chapter, it has been analyzed the link between the results

from the field and the literature review, and the analysis of the results showed that they are linked. Also, the contribution of the key informants to the study has been reported, and discussed. In short, throughout the chapter four, the research objectives have been reached and while the research questions have been answered.

## **CHAPTER FIVE: GENERAL CONCLUSION AND RECOMMENDATIONS**

### **5.1. Introduction**

The current chapter is composed by the general conclusion and the recommendations. The general conclusion gives a summary of the study, while the recommendations are given to the Anglican Bishop of Cyangugu Diocese, to the Pastor in Charge of EAR Shara Parish, to the Christians of Shara Parish, and to the future researchers.

### **5.2. General conclusion**

The current study was entitled “Biblical Teachings and Environment Protection”. The study has been carried out at EAR Shara Parish, in Cyangugu Diocese, Kagano Sector, Nyamasheke District. The study covered the period between 2019 and 2024.

Generally, the study confirmed how Biblical Teachings play a great role in protecting environment and it showed also that environment protection is the vital means health and safety for ecosystem. The current research linked the objectives and the questions regarding the contribution of Biblical teachings in protecting environment in Rwanda, especially in EAR Shara Parish of Cyangugu Diocese. Additionally, this research answered the general and specific questions in relationship with Biblical Teachings and Environment Protection.

This study was descriptive where quantitative and qualitative approaches were used. The techniques used were the questionnaire and interview. For the above observation, the researchers confirmed that all the research objectives have been achieved and the research questions were answered.

### **5.3. Recommendations**

After discussions about the Biblical Teachings and Environment Protection, the researchers formulated the below recommendations:

### **5.3.1. To the Anglican Bishop of Cyangugu Diocese**

- The Anglican Bishop of Cyangugu Diocese should recall the Christians about the importance of environment because it is one of creation which leads to the harmonization of the world. This would help them to be able to stand for their human safe health and their spiritual state.

### **5.3.2. To the Pastor in charge of EAR Shara Parish**

- The Pastor in charge of EAR Shara Parish should encourage the Christians to empower and protect all activities related to the environment that help the people to meet God and relax their body and their mind.

### **5.3.3. To the Christians of EAR Shara**

- They should understand well that Environment contributes in strengthening their integral life including spiritual life.
- They should protect very well the environment in EAR Shara Parish because it is important for the life of those who live and who frequent the area.

### **5.3.4. To future researchers**

- The future researchers may work about the role of ecological education in strengthening Anglicans' life and spirituality in deeper way and time.

## **5.4. Conclusion**

The study dealt with first chapter which as general introduction, second one as literature review, the third as research methodology, and the fourth one as results and discussion while the last gave the general ideas of the entire study.

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## APPENDICES

## APPENDIX TWO

### Motivation letter

East African Christian College (EACC)  
Faculty of Theology and Religion  
Department of Theology

Re: Research questionnaire

Dear Respondents,

Our names are HARERIMANA Fidèle and NDAYISABA Alexis Pacifique. We are students at East African Christian College, Faculty of Theology and Religion, Department of Theology. We are currently conducting research on Biblical Teachings and Environment Protection in Rwanda, Case study of EAR Shara Parish, Cyangugu Diocese (2019-2024). In this regard, we would be grateful if you could answer to the following questions. We ensure you that the given information will be treated confidentially and will only be used for the current research.

**Ibaruwa igenewe abasubiza ibibazo by'ubushakashatsi mu buryo bwanditse**

*Nshuti, mugiyeye gusubiza ibibazo bikurikira,*

*Amazina yacu ni HARERIMANA Fidèle na NDAYISABA Alexis Pacifique. Turi abanyeshuri biga muri Ishuri Rikuru rya East African Christian College (EACC). Turimo gukora ubushakashatsi ku ruhare rw'Inyigisho za Bibiliya mu Ibungabunga ry'Ibidukikije mu Rwanda, by'umwihariko muri Paruwasi Anglikani ya Shara muri Diyosezi ya Cyangugu (2019-2024). Twishimiye uburyo mwakiriye ibi bibazo n'uburyo muza kubisubiza. Ntimugire icyo mwishisha kubisubizo mutanga kuko ni ibanga ry'ubushakashatsi.*

Thank you for your participation / *Murakoze ku bufatanye bwanyu.*

HARERIMANA Fidèle  
NDAYISABA Alexis Pacifique

**APPENDIX THREE**  
**QUESTIONNAIRE**

**a) INSTRUCTIONS / AMABWIRIZA**

- Please do not mention your names on the questionnaire /*Ntimwandike amazina yanyu.*
- Read the instructions and answer the questions as possible/*Soma amabwiriza yatanzwe usubize neza ibibazo.*
- Answer in the language you do understand well, Kinyarwanda, or English. /*Subiza mu rurimi wumva neza: ikinyarwanda, cyangwa icyongereza.*
- Put the sign “√” in the corresponding box to your response / *Mushyire ikimenyetso “√” ku gisubizo cyanyu.*

**b) Respondents' Identification / *Umwirondorow'Abafatanyabikorwa***

**1. Age-group / *Igika cy'imyaka***

- 20- 30 years old
- 30- 40 years old
- 40- 50 years old
- 50 -60 years old
- 60 years old above / *hejuru y'imyaka 60*

**2. Gender / *Igitsina***

- Male / *Gabo*
- Female / *Gore*

**3. Marital status / *Iranga mimerere***

- Single / *Ingaragu*
- Married / *Ndubatse*
- Widow (er)/ *Narapfakaye*
- Divorced/ *Naratandukanye*

**4. Level of Education / *Amashuri nize***

- None/ *Ntayo*
- Primary school /*Amashuri abanza*
- Secondary school /*Amashuri yisumbuye*
- HLIs-University/ *Amashuri Makuru na Kaminuza*
- Religious Schools /*Amashuri yerekeranye n'Iyobokamana*

c) **Questions for respondents/ Ibibazo Bigenewe Abafatanyabikorwa**

**Question 1 About Biblical Teachings / Ikibazocya 1 ku bijyanye n'Inyigisho za Bibiliya**

- a) Which biblical teachings are related to the environment protection? / *Ni izihe nyigisho za Bibiliya zerekeranye no kurinda ibidukikije?*

<b>Proposed answers / Ibisubizo bishoboka</b>	<b>Yes/ Yego</b>	<b>No/Oya</b>
Like the Word of God / <i>Gukunda Ijambo ry'Imana</i>		
Prayer / <i>Gusenga</i>		
Subdue the creation/ <i>Kugira isi nziza</i>		

- b) Mention any other biblical teaching related to the environment protection / *Tanga indi nyigisho imwe gusa ya Bibiliya yerekeranye no kurinda ibidukikije.*
- .....

**Question 2 about the contribution of biblical teachings on environment protection / Ikibazo cya 2 cyerekeranye n'uruhare rw'inyigisho za Bibiliya mu kurinda ibidukikije**

- a) What is the contribution of biblical teachings on environment protection in EAR Shara Parish? *Ni uruhe ruhare rw'inyigisho za Bibiliya mu kurinda ibidukikije muri EAR Paruwasi ya Shara?*

<b>Proposed answers / Ibisubizo bishoboka</b>	<b>Yes/ Yego</b>	<b>No/Oya</b>
Safe water / <i>Amazi meza</i>		
Healthy forest / <i>Ishyamba rifite kandi ritanga ubuzima</i>		
Inspiring spiritual life/ <i>Kunganira ubuzima bw'Umwuka</i>		

- b) Give another contribution of biblical teachings on environment protection Tanga urundi ruhare rw'inyigisho za bibiliya mu kurinda ibidukikije muri EAR Paruwasi ya Shara .....

c) **Interview-Guide Reserved to The Key Informants /**

*Ikiganiro ku ruhare rw'Inyigisho za Bibiliya mu kurinda ibidukikije*

1. Which biblical teachings are related to the environment protection?

*Ni izihe nyigisho za Bibiliya zerekeranye no kurinda ibidukikije?*

2. What is the contribution of biblical teachings on environment protection in EAR Shara Parish?

*Ni uruhe ruhare rw'inyigisho za Bibiliya mu kurinda ibidukikije muri EAR Paruwasi ya Shara?*

**APPENDIX FOUR**  
**EAR SHARA PARISH CHURCH**



**Source:** *Taken by researchers, January 2024*

## APPENDIX FIVE

### KAGANO SECTOR LOCALIZATION

Shara Parish located in Kagano Sector, Mubumbano Cell, it covers Mubumbano and Shara Cells.



Source: Updated by researchers, March, 2024