

Being an Earth Keeper

SAFCEI cannot do its work without the support of faith communities and individual Earth Keepers. To be able to tackle big issues like the nuclear deal in South Africa and climate change globally, we need to work together in collective action.

We thank all the passionate and committed Earth Keepers who journeyed with us in 2015. We call on all people of faith to join us, so that we may be able to move towards a just and beautiful world.

- Donating to our eco-justice work
- Staying in touch with SAFCEI's work through our newsletter
- Spreading the word by mouth and on social media (we are on Twitter, Facebook & Instagram)
- Encouraging your place of worship to become an Eco-congregation
- Joining our #NukeVigils
- Joining and supporting eco-events in your area



Eco-Congregations



Recognising the central role played by faith leaders and eco-champions in building a groundswell of Earth Keeper consciousness and action, SAFCEI engaged with eco-champions, faith leaders, as well as youth leaders in 2015 to build the eco-congregation movement. These leaders were empowered to take both small and more substantial actions in bringing eco-justice to their respective communities.

SAFCEI collaborated with Youth With A Mission (YWAM) – Worcester to equip leaders in a new ecological ministry module. Young people from all over the globe participated in an interactive 2-day workshop in Cape Town to learn more about climate change, eco-theology and energy policies, and to formulate first steps in becoming eco-champions at college and in the home.

Two regional eco-congregations' workshops were hosted by SAFCEI in Zambia and Swaziland, in close collaboration with the Zambia Council of Churches and the Council for Swaziland Churches. They were well attended by a diversity of faith representatives. We are consistently amazed by the collaborative learnings that take place in these multi-religious and intercultural spaces. Traditional Healers and Christians are able to grow in understanding and respect for one another and the roles each play in caring for our environment. The devastation of deforestation, for example, is understood even better, when we learn that trees are not only important for eco-systems, but are also sacred entities.

We are excited to see the flowering of interventions, including efficiency measures, at a number of faith communities who

conducted eco-audits. As well as reaching an understanding of how many resources they use, congregations are gaining momentum in implementing changes – from water audits to water-wise gardens, and from changing lightbulbs to rewiring buildings.

We have also witnessed a growing engagement with eco-justice issues on policy level. The development of eco-congregations and the necessity of public witness on environmental justice issues are considered as fundamental theological tasks by a number of mainstream churches. The Anglican, Dutch Reformed, Methodist and Presbyterian Church have all released statements and policies giving primacy to the environment. We are excited to have taken part in the formulation of some of these policies and celebrate every new initiative and commitment to care for Creation.

FLEAT — Faith Leader Environmental Advocacy Training



FLEAT was initiated in 2014 in response to the need for environmental advocacy training of SADC faith leaders in their own contexts. Sixteen participants registered for the initial pilot phase in 2014, and in March 2015, out of over 60 applications from all over the region, SAFCEI selected a further 15 participants for the three-day introduction training.

The two groups merged in June 2015 when they met in Zambia to share their experiences of the environmental challenges they face in their respective communities and countries. The theme for the gathering was 'Climate Change and Energy'. Participants shared the work they had done since the last time they met, including waste management, engaging in awareness raising meetings and panel discussions with other faith leaders, and lobbying government departments.

A third session was held in Zimbabwe in September 2015 with the important theme of 'Water'. Much time was devoted to feedback on

experiences and lessons learned. Peter Morris of Climate Resilient Infrastructure Development Facility (CRIDF) tackled the issue of improving resilience against water related disaster, and Tozie Zokofu, a volunteer from SAFCEI's One Web of Life (OWL) programme, presented on 'Compassionate Living'. Participants shared experiences and challenges about the work in

their own communities, and gained technical information to take back to their own networks and communities. (Link to the FLEAT video).

"[FLEAT] trainings have become a platform for sharing experiences, skills and practical examples about the environmental problems and the effects and how they could be dealt with". Rev. Andrew Gwambe (Malawi).

As a direct result of the FLEAT programme, SAFCEI has developed a relationship with Hope for Tanzania in the Same District of Tanzania. SAFCEI and Hope for Tanzania now have a MoU which spells out broad areas of cooperation. Through this association, SAFCEI, Green Connection and Hope for Tanzania partnered to deliver a climate change capacity building workshop for faith leaders, journalists and government officials in Same. This was a great success and a video was produced in which faith communities in Tanzania role played

the impact of climate change on their lives. This video was later shown in Paris at COP21 to high acclaim. (Link to video).

In 2016, the FLEAT participants plan to be proactive in community involvement and capacity building on the ground. SAFCEI's main involvement will be to monitor and evaluate their work as we come to the end of the first FLEAT phase, and support FLEAT 'champions' in their own advocacy efforts around climate change adaptation and mitigation, and energy, water, biodiversity and deforestation.



Advocating for Ethical Governance

In October 2015, SAFCEI and Earthlife Africa Johannesburg (ELA) launched a court action, taking the Minister of Energy and the President of South Africa to court. Why was SAFCEI compelled to act in this way?

Although SAFCEI, like many other environmental organisations, has sound reasons as to why nuclear should not be part of the energy mix of South Africa, our primary concern is ethical governance and how decisions are being made in South Africa.

SAFCEI believes, as an institute involving representatives of many faiths, that sound ethics and values must underpin good governance. Good governance means allowing civil society to participate in decision-making processes, and for government to make decisions that are in the public interest. Furthermore, these decisions must be in the interest of generations still to come.

The government, however, has not conducted the procurement process in a transparent nor legal fashion, and our court case has already exposed a lack of accountability and secret decision making.

The publication of the section 34 determination to go ahead with nuclear procurement in December 2015 was supposed to take place according to the law, in a transparent manner and with public participation. However, the document had been kept secret since 2013, therefore failing on the first point, and, according to government meeting minutes, the only person in the room designated as a member of the public was a representative of Eskom, thus failing on the second point.

Additionally, the court case exposed a second crucial inconsistency: the Constitution, section 231.2, dictates that if an international



agreement is not a technical agreement, it must be approved by Parliament. The Russian nuclear agreement which the Minister of Energy signed in September 2014 is non-technical, and has significant economic impact on the South African public. However, Minister Joemat-Pettersson did not table the agreement with Parliament's approval as per the state law advisor's advice.

These discoveries have shown that the government is not operating on principles of good governance - also evidenced in the way it has dragged its heels in responding, missed deadlines, and produced paperwork that seems to fail to justify the nuclear deal.

While we believe we have made substantial gains in forcing transparency, we need your support to continue, to the Constitutional Court if necessary.

Liziwe McDaid



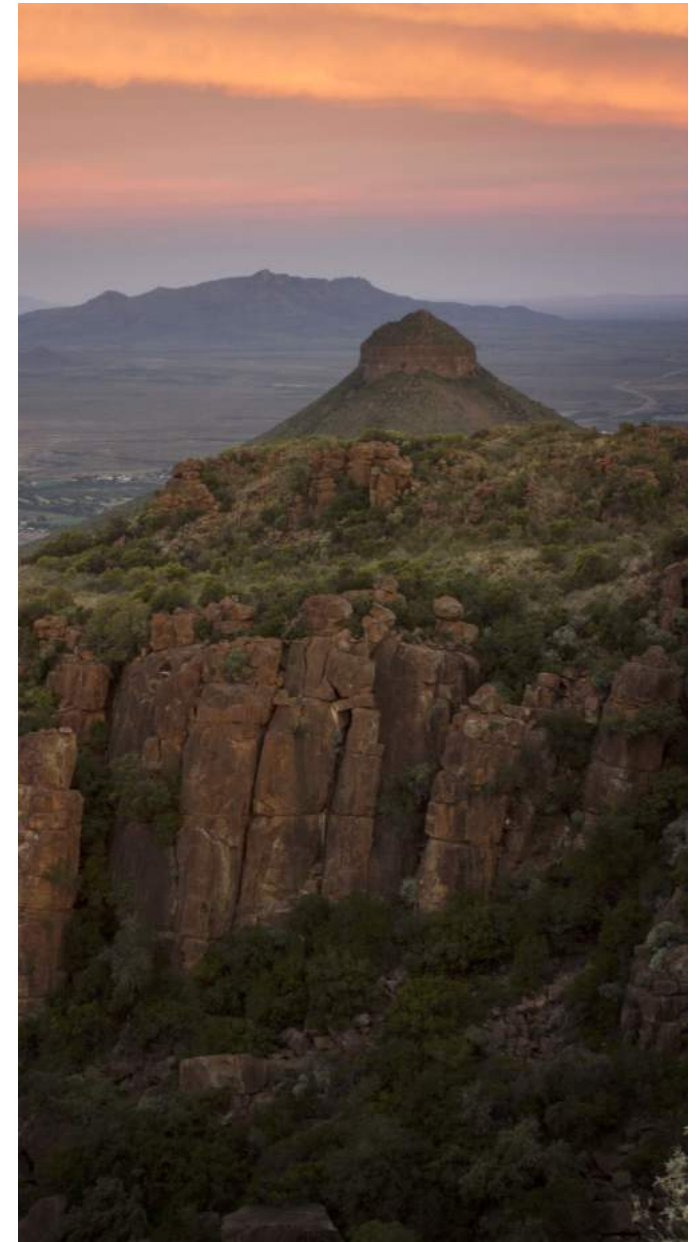
In the Karoo: Fracking, Renewable Energy & Uranium mining

Fracking is not on the cards. SAFCEI's work in the Karoo has seen substantial achievements and changes in the course of 2015. Dr Stefan Cramer and his wife Erika continued to criss-cross the vast expanses of the Karoo with their mission to educate local communities about the dangers of shale gas developments in the Karoo. Cooperating with local groups from commercial and emerging farmers, they effectively spread their message that the Karoo is an unsuitable place for fracking due to its complex geology, lack of water and infrastructure, and the high environmental cost in this unforgiving setting. The low global energy prices did their share to discourage investments. There was therefore big jubilation when Royal Dutch Shell, the main driver behind fracking in the Karoo, announced the withdrawal of its key personnel from the Karoo in March 2015.

How to make Graaff-Reinet 100% renewable. This confirmation opened up opportunities to concentrate on viable alternatives to fossil fuels. In order to promote a radical change in the energy systems of South Africa, we need to harness the renewable energies so prevalent in the Karoo. SAFCEI therefore developed the vision of a small local municipality like Graaff-Reinet becoming *100% Renewable*. Additional funding from *Bread for the World* for this challenging vision helped to draw in all major role players, since local municipalities are not yet active in this field. An Energy Summit for the Camdeboo Municipality encompassing the town of Graaff-Reinet and neighbouring areas was prepared for October 2015 with national and international participation. Yet, the event had to be cancelled, as there was insufficient buy-in by the municipal management, the main beneficiary of this project. Local politics and intense service delivery protests had

changed the setting overnight.

Uranium is the real threat to the Karoo. While busy with the renewable energy theme, SAFCEI almost accidentally uncovered the advanced plans for uranium mining in the Karoo. The Cramers, with a geological and mining background, quickly realised that this would be a more imminent, pressing and damaging threat to the integrity of the Karoo. Unlike fracking, the resource is well known and ready to exploit. More than 750,000 hectares of the Central Karoo have been earmarked for this highly disruptive industry, which threatens the livelihoods of a large section of the Karoo. Yet, the industry had been able to operate under a veil of secrecy: no public debate had ever taken place. An Australian mining company had been able to silently finalise a successful exploration programme with 10,000 boreholes. At the end of the year 2015 they applied for 30 years of mining rights over large sections of the Karoo. It was clear, from our experience with fracking, that a wave of public consultations on uranium mining would suddenly sweep over unsuspecting and unprepared Karoo residents. SAFCEI therefore identified the priority of enabling a meaningful participation, and this meant a new series of trainings and lectures across the vast distances of the Karoo.



We Have Faith: Our Road to Paris & Climate Justice



The Conference of the Parties 21st Session (COP 21) to the United Nations Framework Convention on Climate Change (UNFCCC) brought a moment we've long been awaiting: World leaders delivering an ambitious, legally binding climate change agreement on emission reduction targets to keep temperature increases below 1.5°C.

Although COP21 successfully established a new climate agreement (unlike Copenhagen), we still have a long way to go.

The climate justice road to Paris pilgrimage played a significant role in many people's lives, facilitating a bottom-up approach of engaging with climate policy. SAFCEI participated in the global faith pilgrimage to Paris through the 'We Have Faith: Act Now for Climate Justice' campaign (WHF). The role and voice of faith, which enforces environmental stewardship, justice, accountability, morality, peace, urgency, equality and diversity, to name a few, was warmly received ahead of the COP 21 conference and we urge faith communities to continue to take the lead in climate justice debates and actions beyond Paris.

The WHF campaign forged partnerships in the Southern African region, as well as with like-minded networks in the north, making it a global campaign. The campaign involved embarking on a 90 day cycling caravan that included 9 African countries (Mozambique, South Africa, Botswana, Zimbabwe, Zambia, Malawi, Tanzania, Uganda and Kenya), raising awareness on climate change in local communities and elevating Africa's voice within the climate justice discourse. The South African leg of the campaign involved a climate conference entitled 'Building a Spiritual and Moral Foundation for COP21', hosted by the Nan Hua Temple in Bronkhorstspruit and organised by the City of Tshwane, WHF and SAFCEI.

SAFCEI journeyed to Paris and contributed towards the strong message of solidarity among religious groups, calling for peace and climate justice, in the context of the Paris attacks and COP 21 negotiations ahead. The subsequent agreement reached in Paris was encouraging. However, our journey for climate justice clearly did not end in Paris, for the agreement is undermined every time fossil fuels are removed from the ground. A unified voice in promoting eco-justice policy and action is needed more than ever,



Caring for the One Web of Life

SAFCEI's youngest and mainly volunteer-driven One Web of Life (OWL) Programme, through the dedication of its members, has made some significant strides in the last year. OWL works for a world wherein humankind, as part of the wider Earth community, is in a benign and compassionate relationship with all other beings; no animal is subjected to cruel or inhumane conditions or treatment; and all animals are free to engage in natural behaviours and to flourish according to their natures.

As its initial priority, OWL focused on the development of core resource materials. These took the form of a powerful video animation, together with an accompanying 'comic'; informative flyers; banners to use at marches; and a recipe booklet on faith and food.

OWL also wrote a new section for a revised edition of the Anglican Church's Season of Creation 2 booklet, focusing on compassion for animals, in particular farmed animals, as well as contributing to SAFCEI's newsletter, calling on people of faith to recognise our intimate connection to the web of life.

Taking action was also important to OWL, and an OWL representative led sessions on compassion for animals at a FLEAT training workshop in Zimbabwe in September.

To further make visible that people of faith care about the rights, welfare and protection of animals, OWL was part of the *Animals Matter To Africa* march to Parliament in October, talked on the Nancy Richard's national Enviro Show on SAfm, led a group discussion on *Animals & Us from a Christian perspective* at a 'world café' event hosted by the Rondebosch United Church in Cape Town and hosted a public forum in Cape Town to mark World Animal Day.

A network of supportive relationships has been built, including with international organisations Humane Society International (HSI) and the Animal Interfaith Alliance, and local organisations Compassion in World Farming (SA) and United Front 4 Animals.

The heart of OWL's work will now take the form of face-to-face

engagement with faith leaders, congregations, groups and individual persons of faith, as well as involving itself in specific campaigns. In addition, OWL celebrates its partnership with HSI in driving the Green Monday campaign, which is about conscious and sustainable eating, amongst people of faith in South Africa.



Sustaining the Wild Coast



Located in the North-East corner of the Eastern Cape, the Pondo-land Wild Coast is a pristine and beautiful stretch of coast where the amaMpondo people have lived for generations. The community is deeply rooted in the land, which is rich in endemic plant and animal life, species that are found nowhere else in the world.

However, the Amadiba community are finding themselves opposing two major threats to their habitat: titanium mining, pursued by the Australian-based Mineral Commodities Ltd (MRC), and the building of a major toll road. Whilst proponents sell this 'development' as an opportunity to bring infrastructure and jobs to people on the Wild Coast, the affected community knows that only contractors and other interested parties will reap the benefits. Mining would despoil the land, foul the scarce water supply and wreck the estuaries, destroying the long term job creation potential of eco-tourism.

Already the prospect of mining has brought a deep division to the community. Neighbour is pitted against neighbour, family member against family member. The threat of mining has not only destroyed the social fabric of the community, but has brought about the tragic death – by assassination – of the courageous Sikhosiphi “Bazooka” Rhadebe, the Chairman of the Amadiba Crisis Committee that opposes mining activity. Others opposing mining have also been threatened with death.

The Amadiba Crisis Committee and supporting community members, though shaken, are standing strong. Our prayers are with them and the family of Sikhosiphi.

SAFCEI is a partner with Sustaining the Wild Coast (SWC), a small, committed NGO which embodies the people's vision in crafting viable livelihoods that safeguard community land and cultural heritage. If any Earth Keepers would like to provide support for the Amadiba community, we will gladly connect you with SWC.



Staff & Board

In 2015 the staff complement was composed of: Sean Brown, Operations Director (and Acting Director from August 2015 to January 2016); Abigail Matema, Finance Manager; Ingrid Heuvel, Office Administrator and Bookkeeper; Rev Glynis Goyns, Resource Development; Kate Davies, Training and Resources; Juanita Greyvenstein, Eco-congregations' Coordinator, South; Bonus Ndlovu, Eco-congregations' Coordinator, North; Lydia Mogano, Regional Co-ordinator; Zainab Adams, Programmes Assistant; Tsepo Hlasoa, Eco-congregations Liaison Officer; Portia Biggar, Receptionist and Office Administrator; Sarah Dekker, Communications Coordinator, Louisa Feiter, Communications Assistant; Stefan Cramer, Science Advisor; Liz McDaid, Energy and Climate Change Advisor.

In 2016 we welcomed Venerable Ani Tsondrü Sonam as our interim Executive Director and sadly said goodbye to Tsepo Hlasoa, Abigail Matema, and Sarah Dekker (and in part, Ingrid Heuvel and Rev Glynis Goyns, who have reduced their days at SAFCEI).

The One Web of Life (OWL) Programme has a dedicated group of volunteers including Frank Molteno, Sonia Mountford, Tozie Zokofu, Elisa Galgut, Fozea Fryddie and Beulah Thumbadoo. Our Green Bishop and Founding Director, Bishop Geoff Davies, continues to contribute to the work of SAFCEI as our Patron.

As part of the WWF Nedbank Green Trust Project, we collaborated with Rev Rachel Mash of the Green Anglicans and Mariam Baderoon of Muslims for Eco-justice, and the interns of their respective faith communities.

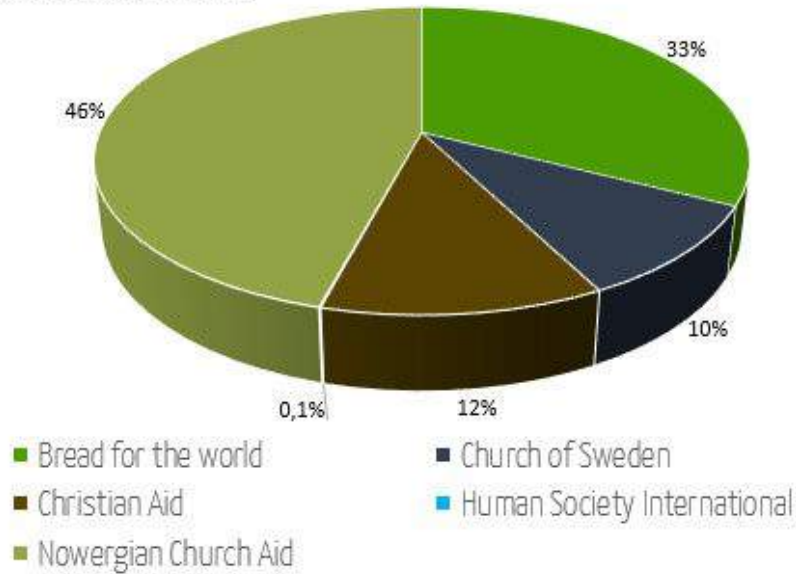
The SAFCEI Board members were as following for 2015: Tahirih Matthee (Chairperson, Baha'i), Ani Tsondrü Sonam (Vice-Chairperson, Buddhist); Moulana Riaz Simjee (Muslim); Gina Flash (Jewish); David Botha (Dutch Reformed); Fiona Maskell (Anglican); Sheikh Dr Ridwaan Galant (Muslim Judicial Council); Dhunluxmi

Desai (SA Hindu Maha Sabha); Baphiwe Nxumalo (Diakonia Council of Churches); Archbishop Seraphim Kykkotis (Greek Orthodox); Liz Palmer (Quaker); Usha Jevan (Brahma Kumaris); Hennie Naidoo (Methodist); Bishop Tsietsi Seleokane (Anglican); and Fatima Ragie (Muslim), co-opted as a youth representative.

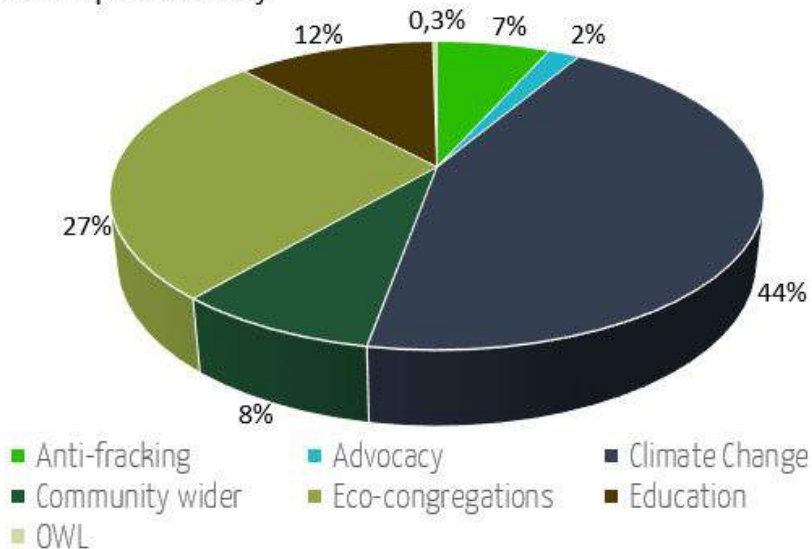


Financial Report

Grants received in 2015



How we spent our money



Income	2015 (ZAR)	2014 (ZAR)
Grants	4 521 180	5 850 742
Donations	51 067	9 608
Administration fees	24 138	26 024
Sale of resources	55 638	4 766
Membership fees	5 600	7 300
Interest	1 880	135 652
TOTAL INCOME	4 659 503	6 034 092

Expenditure	2015 (ZAR)	2014 (ZAR)
Governance	130 131	111 442
General operating costs	1 080 477	1 679 985
Premise and equipment costs	194 479	186 643
Professional services	113 570	214 169
Programme costs	3 300 923	3 786 362
TOTAL EXPENDITURE	4 819 580	5 978 601

The pie charts exclude a contribution received from WWF Nedbank Green Trust for onward submission to the Anglican Church of Southern Africa and a Muslim community represented by the leadership of the Claremont Main Road Mosque. These partners of SAFCEI are implementing a pilot project that builds faith community leadership capacity and develops training resources that focus on environmental eco-justice.

Financial Report

Balance sheet	2015 (ZAR)	2014 (ZAR)
Non-current assets	69 491	84 460
Current assets	875 663	2 168 027
Total assets	945 154	2 252 487

Reserves and liabilities	2015 (ZAR)	2014 (ZAR)
Capital and reserves	427 176	638 608
Current liabilities	517 978	1 613 879
Total reserves and liabilities	945 154	2 252 487

WWF Nedbank Green Trust - Funds held in Trust	2015 (ZAR)	2014 (ZAR)
Balance at the beginning of the year	119 679	309 721
Income received	732 448	405 238
Amount distributed	804 350	595 280
Balance at year end	47 777	119 679

Statement of changes in reserves	Accumulated Funds (ZAR)	Equipment Fund	Total
Balance at 31 december 2014	554 148	84 460	638 608
Net surplus for the year	-160 077	-	-160 077
Transfer to equipment fund	-36 386	36 386	-
Assets acquired during the year	-36 386	36 386	-
Depreciation during the year	-	-51 355	-51 355
Balance at 31 december 2015	357 685	69 491	427 176

Partners

SAFCEI expresses warm thanks to our major funding partners:

- Brot für die Welt (Bread for the World)
- Christian Aid
- Church of Sweden
- Humane Society International
- Norwegian Church Aid
- WWF Nedbank Green Trust

SAFCEI acknowledges with appreciation our collaborative partnerships:

- 350.org
- Adrian Pole Attorneys
- African Climate & Development Initiative (ACDI-UCT)
- Alternative Information & Development Centre (AIDC)
- Alliance of Religions and Conservation (ARC)
- Anglican Church of Southern Africa Environment Network (ACSA-EN)
- A Rocha South Africa
- Cathy Masters Development Services (CMDS)
- Centre for Environmental Rights
- Diakonia Council of Churches
- *Douglas & Velich Chartered Accountants (SA)*
- Earthlife Africa JHB (ELA)
- Electricity Governance Initiative (EGI-SA)
- Fossil Free SA
- Green Anglicans
- (The) Green Connection
- Green Deen (Muslim Students Association – South Africa)
- Heinrich Böll Stiftung (HBS) Southern Africa
- International Union for the Conservation of Nature (IUCN)
- Islamic Relief South Africa
- Johannesburg Anglican Environment Initiative (JAEI)
- KwaZulu-Natal Inter-Religious Council (KZNIRC)
- Legal Resources Centre
- Ministry for Poverty and Compassion of the DRC & URC Church in the Western Cape (BADISA)
- Muslim Judicial Council (MJC)
- Muslims 4 Eco-Justice

- Oikotree Global Faith Forum under the aegis of the World Council of Churches (WCC), World Council for Mission (CWM) and World Communion of Reformed Churches (WCRC)
- *(The) Open Society Foundation* for South Africa (OSF-SA)
- Project 90 by 2030
- South African Jewish Board of Deputies (SAJBD)
- Southern African Catholic Bishops Conference (SACBC) – Justice and Peace
- Sustaining the Wild Coast (SWC)
- Tshwane Leadership Foundation / Yeast City Housing
- Wallace Global Fund
- Western Cape Religious Leaders' Forum (WCRLF)
- Wildlife and Environment Society of South Africa (WESSA)
- World Wildlife Fund South Africa (WWF-SA)

And the We Have Faith (WHF)/ACT Alliance campaign partners:

- Economic Justice Network (EJN)
- Indigenous People of Africa Coordinating Committee (IPACC)
- The Councils of Churches of the following countries: Angola (ACCC); Botswana (BCC); Lesotho (CCL); Malawi (MCC); Mozambique (CCM); Namibia (CCN); South Africa (SACC); Swaziland (CSC); Tanzania (CCT); Zambia (CCZ); Zimbabwe (ZCC)

