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Land Pollution in Kenya: An Eco-Theological Response

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Abstract

Article 69 (d) of Kenya's Constitution (2010) encourages public participation in the management, protection, and conservation of the environment. In the context of eco-theology, this article seeks to explore the efficacy of the Christian doctrine of creation in curbing the evidential land pollution in Kenya. Basically, air pollution, water pollution, and land pollution are the three major kinds of environmental pollution in the world. The term land pollution means the degradation (destruction) of the earth's surface and soil via human activities. Land pollution is a major problem in Kenya that is caused by various factors such as deforestation and soil erosion, agriculture, industry, mining, landfills, illegal dumping of waste, and construction activities. Some of its devastating effects in Kenya include: water pollution, soil pollution, air pollution, human health problems, decline of tourism, and so forth. Thus, land pollution poses a serious threat to all Kenyans, a phenomenon that serves to justify the necessity of this article. As a doctrinal response, this article endeavours to unveil the Christian doctrine of creation and how it can be utilised to curb the ongoing land pollution in Kenya. In its methodology, this article reviews the appropriate and relevant literature on pollution and eco-theological approach, the exegetical method, the legal-constitutional basis of addressing the subject, and the use of archival resources.

Keywords: Land Pollution in Kenya, Eco-theology, Creation, Image and Likeness of God

Introduction

The Greek word for the earth is γῆ (*gē*) that also means soil, land, or ground (Strong, 2001). The planet earth, which is the third planet from the sun, is the home of humanity and other forms of life. The earth is a special planet that was created in such a way that it is the only planet that is known to have an atmosphere, which contains oxygen, oceans of water on its surface, and myriad forms of life. In reading this article, one will realise that, everywhere on the earth, land is getting polluted by humanity day by day. Usually, when we read about air pollution or water pollution, we find ourselves raising eyebrows because we can overtly experience the devastating effects of such kinds of environmental pollution with ease. However, even though the harmful effects of land pollution may not be quickly and easily noticed, at long last, the said effects occur behind the scenes and negatively impact on human life. In this context, even if the effects of land pollution in Kenya may not be observed with clarity, the said pollution is happening and its damages are incalculable.

Land pollution has devastating effects on the planet earth. Generally, land pollution gives rise to change in climate patterns, soil pollution, groundwater poisoning, drinking-water problems such as waterborne diseases, loss of habitat and natural environment for wildlife, distractions in the sector of tourism, human health problems such as cancers and human respiratory ailments, air pollution, increased temperature, unseasonal weather activity, acid rains, habitat shifting,¹ food insecurity, insufficient water, regular loss of livestock, and so on (Resource Plan, 2016). Strictly, therefore, land pollution is detrimental to the human existence on the earth, to say the least. Accordingly, humanity is morally obligated to find out the causes and solutions to this global problem, which is slowly eroding the quality of human life on the planet earth. Otherwise, humanity will soon or later become subhuman.

Along these lines, systematic theologians have a special role in the church and society. The said theologians are duty-bound to explore the challenges of the contemporary society and make apt doctrinal responses to the said challenges towards enhancing the quality of human life. In that vein, one of the major challenges that the Kenyan society is facing is the ongoing land pollution. Thus, as a doctrinal response, this article seeks to find out how the Christian doctrine of creation can be used to curb the ongoing land pollution in Kenya. To start with, this article will focus on the ongoing land pollution in Kenya, as it seeks to justify its need, and eventually explore some of its leading causes. Then, as a doctrinal response, this article will focus specifically on its key objective, namely, to find out how the Christian doctrine of creation can be used to curb the ongoing land pollution in Kenya.² In the context of eco-theology, it is to the said earth-saving concerns that we now turn.

Land Pollution In Kenya

In essence, land pollution denotes the deterioration of the earth's surfaces, which takes place mainly because of the implicit or explicit effects of human activities. Land pollution is a global problem that calls for urgent responses from all walks of life. In this context, the Government of Kenya acknowledges that land pollution is a serious challenge in Kenya, which causes an estimated annual economic loss of USD 390 Million or 3% of the national GDP (Republic of Kenya, 2013). However, the Kenya Vision 2030 stipulates the need for sustainable land use as part of the proposed land reforms (Resource Plan, 2016). In that vein, Kenyans from different walks of life should strive to solve the problem of land pollution before it becomes unmanageable. To that end, in an attempt to justify the necessity of this article, the following is a terse move that is aimed at unfolding the key causes of land pollution in Kenya. This undertaking is also meant to herald the principal eco-theological objective of this article, to be precise, to find out how the Christian doctrine of creation can be used to curb the ongoing land pollution in Kenya.

Causes of Land Pollution in Kenya

The Kenyan land has an intrinsic value. The causes of land pollution in Kenya are both natural and human induced. However, human activities pose the greatest threat to the Kenyan land. Examples of the causes of land pollution in Kenya that are related to human activities include destruction of natural vegetation, over-cultivation and its related farming activities, overgrazing,

¹ Deforestation and soil erosion force animals to move from their natural habitat in order to find shelter and food elsewhere. In practice, in some cases, the involved change becomes too traumatic for some animals to an extent of resulting in animal deaths (Peltorinne, 2004).

² Ecotheologically, this article seeks to unearth a doctrinal response (solution) to the ongoing land pollution in Kenya.

garbage, construction activities, poor land husbandry, excessive forest conversion (deforestation), factories, mining, landfills, and so on (Resource Plan, 2016). Here below, let us turn our attention to a few chief causes of land pollution in Kenya, namely, garbage, factories, farming, and mining.

Garbage

Maybe, at different times, we are tossed away rubbish. Throwing rubbish away is a routine part of life in many parts of Kenya. Generally, to some extent, garbage disposal in Kenya is carried out in a haphazard way. Perhaps, what is somewhat lacking in Kenya is an organized proper waste disposal. Proper waste disposal is the process of carrying out a waste segregation towards an organized handling of various kinds of waste. During the said process, the act of dumping all the collected old things and scraps to the available bin(s) should be preceded by the sorting out of those materials that can be re-used and recycled. After the said task, the leftover waste should be sorted into organic waste, inorganic waste, non-recyclable materials, and compost that can be packaged for an agricultural use. Proper garbage disposal is a mere illusion in Kenya.

In Kenya, a lot of garbage is produced by households even though proper disposal is not observed keenly by the national and county governments as well as the Kenyan citizenry. Subsequently, in a number of counties, there are specific sites with swelling humps of stinking garbage. These days, these pathetic scenes are becoming overwhelming. It is significant to appreciate that the said garbage is dumped onto a particular land. Such land is referred to as a landfill. Usually, landfills release toxic gases that are detrimental to human health and the ozone layer (Speth, 1988).

Accordingly, stopping the ongoing careless waste disposal is an essential part of halting land pollution. All in all, the national and county governments of Kenya and the whole Kenyan citizenry are ethically obligated to put a stop to the ongoing inconsiderate waste disposal in Kenya. Towards that end, later on, this article will endeavour to find out how the doctrine of creation can be used to arrest the ongoing land pollution in Kenya. However, at this point, let us focus on factories as another major cause of land pollution in Kenya.

Factories

It is unfortunate that there is an ongoing land pollution in Kenya, which is caused by various factories that are expected to improve the living standards of Kenyans. In that context, one of the dangerous gases that the said factories release into the atmosphere is sulfur dioxide, which is a key ingredient in the formation of acid rain that harms soil (Speth, 1988). Again, these factories release toxic waste products and chemical substances that are damaging to land. Worse still, some of the said factories direct their respective wastes to lands and water bodies. Therefore, in Kenya, the said factories pollute water and land via the creation of acid rain, chemical spills, and disposal of toxic wastes. Sadly, it is alleged that sometimes corruption is used to buy one's permission to commit the crime of land pollution against Kenyans and their land (Nunez, 2019). In response to the factory-based land pollution in Kenya, this article will seek to dig out how the doctrine of creation can be used to arrest the ongoing life-threatening land pollution in Kenya. But, at this juncture, let us pay attention to farming as another key cause of land pollution in Kenya.

Farming

Farming is a key factor that contributes to Kenya's economic growth, yet an irresponsible farming can be harmful to land and human health. For example, deforestation in the name of creating new farming spaces is a path that leads to land pollution. To take another example, farmers

use toxic fertilizers, dangerous weeding chemicals, and lethal pesticides towards improving their yields. Certainly, the continued use of such chemicals result in land damage (Speth, 1988). These are just a few examples of how land pollution occurs in Kenya via farming. Thus, curbing land pollution in Kenya calls for a responsible farming. For example, farmers should be encouraged to use organic fertilizers and to avoid cutting trees recklessly. But, how can the doctrine of creation be used to halt the ongoing land pollution in Kenya, which is caused by garbage, factories, farming activities, mining, and so on? Hereinafter, this article will seek to unearth this reality.

Mining

In its genuine attempt to raise the economy and the living standards of Kenyans, the government has been able to give mining licenses to numerous firms. Some of the mining beneficiaries in Kenya are Apex Africa Resources Limited, Mayfox Mining Company, Nazareth Explorations Limited, Duma Gold Limited, AQ Kenya Gold Ltd., Chuahshan International Mining Company Ltd., Pacific Industrial Energy Ltd., Saptial Mining Company Ltd., Zhen Hua Company Ltd., East Africa Heavy Machinery Ltd., and so on. The list of such companies is endless and some of these companies have damaging effects on the land of Kenya (Ngugi, 2015).

At this point, it is clear that mining is another human activity that causes land pollution. For example, mining leads to soil erosion, sinkholes, and loss of biodiversity. Also, the chemicals that are emitted from mining processes cause the contamination of soil, groundwater, and surface water. So, even if mining raises the economic growth of Kenya, the national government and its citizenry should reconsider it so as to protect the land of Kenya, which is crying for the bread of natural justice because of the harm that has been inflicted on it via an irresponsible use and abuse of its God-given resources (Romans 8:22). To that end, this article will endeavour to find out how the doctrine of creation can be used to arrest the ongoing land pollution in Kenya.

A Doctrinal Response to Land Pollution in Kenya

The World Vision International (2013), which is a Christian organization, holds that Christians have the Sacred Scripture and Christian doctrines, which should squarely inform their relationship with creation (Hyneman & Shore, 2013). Human beings are tenants on the earth, whilst God is the owner and landlord of the earth. Hence, it is the landlord's right to set the apt rules that should govern the tenants' interactions with His earth. This point implies that God has the ultimate say when it comes to land, because God owns it and knows it in a comprehensive manner. Specifically, God is the originator of the diverse rules that govern the universe and knows the complexities of the said universe better than any renowned physicists, biologists, theologians, and ecologists in the world. So, Christians' relationship with creation should be shaped by the Sacred Scripture and the Sacred Tradition that are part of the sources of systematic theology.³

In this context, systematic theology is not carried out in a vacuum. To be sure, in many instances, systematic theology is permeated with doctrinal responses to the human socio-religious problems. Church history evidences that most of the Christian doctrines were formulated as doctrinal responses to specific socio-religious problems. As a result, in some measure, systematic theology is a contextual disciple, which seeks to scratch the itching parts of the human society towards enhancing the quality of human life. In that vein, the primary objective of this article is to find out how the Christian doctrine of creation can be used to curb the ongoing land pollution in

³ Covertly, what this point means is that systematic theology should shape Christians' relationship with God's creation.

Kenya. Strictly, thus, the involved eco-theological attempt to unearth a doctrinal response to the said problem is the pinnacle of this article to which we now turn.⁴

Creation: Land's Origin and Purpose

In the Christian doctrine of appropriation, God the Father is linked to the work of creation, God the Son is linked to the work of redemption, and God the Holy Spirit is linked to the work of sanctification. In addition, even if each of the three Persons of the Godhead has a specific activity, the said doctrine teaches that the above three activities belong equally to all the three Persons of the Godhead. It is in this context that the Christian doctrine of creation holds that creation is the work of the Triune God, that is, God the Father, God the Son, and God the Holy Spirit (Genesis 1:1-2; John 1:3; Colossians 1:16; Job 26:13). In short, according to the said doctrine, God (Triune God) is the sole Creator and owner of the entire universe (Genesis 1:1; Psalm 24; Deuteronomy 10:14; Leviticus 25:23). This point implies that the entire land was created by God. Because God is the Creator, owner, and ruler of the universe, humanity should take care of its God-given land in line with the divine will and instructions that are found in the Divine Truth. Again, humanity's altruistic protection of land should be seen as an outflow of its love for God who owns creation.

Moreover, it is worth knowing that the first five days of creation in Genesis display the phrase "And God saw that it was good" four times (Genesis 1:10, 12, 18, 25). Then, at the end of the sixth day, God finished His work of creation and looked back at everything He had made. Ultimately, Genesis 1:31 describes God's evaluative words as follows: "God saw all that He had made, and it was very good." In view of this, the universe was originally very good and it was primarily meant to bring glory to God (Whelchel, 2015). In essence, God created the universe in order to manifest the glory of His everlasting power, wisdom, and goodness. However, because of the ongoing land pollution in the world, the universe displays the said glory in a marred way. In response to this anomaly, as part of humanity, Kenyans should strive to stop land pollution and, therein, restore the disappearing glory of God on their land.

Precisely, as shown above, it is crystal clear that land was originally without any pollution. In addition, God created land with the intention of glorifying Himself. Generally, the entire creation was meant to glorify God in the goodness and splendour of its very being and order (Psalm 65:9-13; 96:10-13). In that vein, the following words of Psalm 19:1-4 evidence this reality:

The heavens declare the glory of God; the skies proclaim the work of His hands. Day after day they pour forth speech; night after night they reveal knowledge. They have no speech; they use no words; no sound is heard from them. Yet their voice goes out into all the earth, their words to the ends of the world.

What this implies is that, as part of creation, the Kenyan land was created by God and it was meant to be the theatre of His glory. Specifically, the said land was created to display the glory of God's everlasting power, wisdom, and goodness. Strictly, the purpose of the entire creation is theocentric. Accordingly, as mentioned above, Kenyans from all walks of life should strive towards halting the

⁴ The aforementioned doctrinal response to land pollution in Kenya is in line with the spirit of Kenya's Constitution regarding land use and protection. It is important to note that the need for sustainable land management is enshrined in Kenya's Constitution (2010). For example, Article 60 on Land and the Environment points out that - (1) Land in Kenya shall be held, used, and managed in a manner that is equitable, efficient, productive, and sustainable (Resource Plan, 2016). In addition, Article 69 (d) of Kenya's Constitution (2010) invites the public, especially Kenyans, to participate in the management, protection, and conservation of the environment for the benefit of the present and future generations.

ongoing land pollution in their country in order to let their land glorify God in the goodness and splendour of its very being and order (Psalm 65:9–13; 96:10–13; Revelation 4:11).

Another purpose of creation is to reveal God who is its Origin. Gradually, God reveals His attributes to humanity through creation (Romans 1:20). Undeniably, the communicable and incommunicable attributes of God can be observed in the diverse contents of God's creation. For that reason, humanity can know God and establish its salvific relationship with God through creation. However, something is wrong in Kenya. The Kenyan land is painfully bleeding and it is silently crying for the bread of natural justice because of its ongoing pollution that disables its ability to meet its original purpose, that is, to display the glory of God's everlasting power, wisdom, and goodness; and to salvifically reveal God. Typically, thus, all Kenyans should make a response towards halting the ongoing land pollution on their land for the living and unborn generations.

All in all, the above-mentioned land pollution in Kenya makes the Kenyan land to display God's glory in a blurred way. Besides, the land pollution thwarts the Kenyan land's ability to reveal God towards giving Kenyans the salvific knowledge of God. In response to this problem, the national and county governments of Kenya and the Kenyan citizenry are supposed to recognize the original purpose of the creation of their land and, therein, seek to restore its disappearing divine glory by halting the extant land pollution.⁵ In the spirit of Article 69 (a) of Kenya's Constitution (2010), the national and county governments, in cooperation with the Kenyan citizenry, should focus on utilising their land so as to better the quality of human life for the present and the future generations.

Creation in God's Image: Representative and Steward

In the Christian doctrine of creation, humanity is seen as the capstone of the work of creation. According to the book of Genesis (Genesis 1-2), humanity is the precise goal, which God worked towards for six days.⁶ Herein, God's creation that took place for five days was God's preparatory work for the creation of humanity on the sixth day. It is in this context that the present generation should responsibly use its God-given earth to enhance its human life and preserve the same earth for the future generations, which will require it for the same purpose. In that vein, thus, Kenyans, especially the Kenyan Christians, should be guided by the doctrine of creation to responsibly use their God-given land to enhance the quality of their lives and take care of the said land for their future generations that will need the same land for the same purposes.⁷ In short, all people should regard themselves as the stewards of God's creation who should gainfully use and protect it towards glorifying God (Matthew 25:14-30; Calvin, 1963).

Along these lines, it is worth mentioning that humanity was purposefully created in the image of God (Genesis 1:26). In short, the creation of humanity in the image of God (*Imago Dei*) means that, like the Supreme Being, human beings are, *inter alia*, rational, volitional, relational, and

⁵ In fact, it is against the above backdrop of the ongoing land pollution in Kenya that this article seeks to find out how the said land pollution in Kenya can be stopped by dint of the Christian doctrine of creation.

⁶ In support of this claim, it is good to note that, of each created thing, God said, "...it is good," (Genesis 1:10, 12, 18, 25) but when He made humanity, He made an evaluative summary statement about His whole work, that is, "...very good" (Genesis 1:31). In the two biblical creation accounts, humanity is depicted as the crown of God's creation that was meant to be God's representative on the earth and the steward of the same earth (Genesis 1-2).

⁷ Strictly, as guided by the Christian doctrine of creation, all Christians in Kenya are doctrinally obligated to be at the forefront in the fight against the ongoing land pollution in Kenya towards bettering the lives of the living and unborn Kenyans. Also, they should advocate for the establishment of additional laws, which can be used to precisely stop the continuing land pollution in Kenya. Again, they should advocate for the corruption-free enforcement of the set land laws and the Kenyans' firm adherence to the same.

emotional. Human beings, thus, have a unique dignity as creatures that are made in God's image. For that reason, in some measure, humanity can behave like God in whose image it was made. At this point, it worthy of mention that, owing to the Fall, the image of God in humanity is marred, yet it still exists in it in a blurred state. As shown in this article, humanity, like God, is still able to reason out and make choices, and to relate with the others - God as well as creation. In short, it is worth noting that God created humanity in God's image as a way of equipping it for the purpose of representing the God-head on the earth and steward creation appropriately.

As God's representative on the earth, humanity has a divine mission of taking care of creation, which involves caring for its God-given land. To be precise, the creation of humanity in God's image should enable it to reason out and make rational choices towards a responsible use of its God-given land. In this context, volitional and relational Kenyans are able to decidedly choose to halt the extant land pollution in their beloved motherland.

In other words, humanity has been capacitated to profitably use God's creation and protect it from any kind of pollution towards preserving it for the future generations. In that vein, thus, all Kenyans, especially the Kenyan Christians, should seek to profitably use their God-given land and, therein, strive to halt the continuing land pollution in Kenya. In support of that, the World Vision International (2013) observes that God created humanity and equipped it with God's image so as to make it His representative on the earth and the steward of His creation (Hyneman & Shore, 2013).

Moreover, one of the few reasons why humanity was created in God's image is to enable it to "have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth" (Genesis 1:25-26). Principally, this point means that God created humanity in God's image in order to enable it to exercise royal dominion over creation as the representatives.

Humanity, therefore, is a divinely appointed king over creation and it is answerable to God who is its ultimate king.⁸ As the said king over creation, humanity should be God's representative on the earth and the steward of the said creation (Hart, 1995). Considering that land pollution is a sin against its Creator, the self-absorbed people who maliciously mistreat the earth for their selfish gains and the goody-goody religious people who remain silent about the ongoing environmental abuses deserve God's punishment. In truth, everyone on the earth is supposed to manage, improve, and take care of God's creation. In that vein, it is morally wrong for humanity to egotistically use the earth without feeling concerned about its continuing land pollution. The above points serve as a gospel message to all Kenyans who respect the following words of the Kenya National Anthem:

O God of all creation, bless this our land...justice be our shield and defender...plenty be found within our borders...and our homeland of Kenya, heritage of splendour, firm may we stand to defend...let all with one accord...build this our nation together...and the glory of Kenya...fill every heart with thanksgiving (see also Gathogo 2015: 92-110).

In a nutshell, the earth belongs to God and, as a part of God's king over creation, the Kenyan society should use the said earth for its own benefit, improve, and preserve it for the future generations towards glorifying its owner, namely, God. Certainly, thus, as a result of their creation in God's image, Kenyans' dominion over creation should begin with their faithful representation of

⁸ Because God is the Creator, owner, and ruler of the entire creation, He holds humanity, His representative on the earth, accountable. In practice, the involved accountability extends to people's treatment of the whole creation that includes land (Hyneman & Shore, 2013).

the Origin of creation, which should be characterized by, *inter alia*, their efforts to halt the ongoing land pollution in their motherland.

All in all, creation of humanity in God's image with the aim of empowering it for having dominion over creation was not intended to bring about its domineering over creation. Instead, the involved kingship over creation was intended to make humanity God's representative, steward, and servant for a responsible use and preservation of the said creation. This position is against the ongoing land pollution in Kenya. Hence, Kenyans should seek to stop the ongoing land pollution in order to be what they were created to be and for God's glory. Indeed, in their fight against the ongoing land pollution in their motherland, Kenyans should be motivated by the fact that after the creation of the earth, God honoured humanity by placing it on the land and delegated to the same humanity the responsibility of caring for the said land (White, 2006).

Having Dominion over Creation and Subduing the Earth

The book of Genesis marks the beginning of the work of exercising dominion over the earth, which is tilling the ground. Along these lines, Genesis 2:5 has the following words: "Now, no shrub of the field had yet appeared on the earth, nor had any plant of the field sprouted; for the LORD God had not yet sent rain upon the earth, and there was no man to cultivate the ground."

In this case, the guiding phrase is as follows: "...and there was no man to cultivate the ground." Precisely, God could not finish the work of creating the universe without the creation of humanity, which was meant to work with and under God as the owner of creation. Humanity's creation in God's image, therefore, was a move towards equipping it for this noble mission.

Hence, after its creation, humanity was given its first work of exercising dominion, namely, tilling the ground. Consequently, when God used the words dominion and subdue, God never gave humanity permission to abuse any part of God's creation. It is significant to appreciate that the term subdue is derived from a Hebrew word *kavash* that means cultivation (farming), domestication (shepherding), and mining that means making use of all the economic and cultural potential that is linked to the concept of land (Chisolm, 1998). As a result, the ongoing land pollution in Kenya is a sin against God. In their attempt to show true repentance, Kenyans should profitably use their God-given land and take care of it for their future generations. In support of this point, Article 42 of the Constitution of Kenya (2010) states as follows: "Every person has the right to a clean and healthy environment." In practice, the said right includes the right to have the environment protected for the benefit of the present and future generations via legislative and other related measures (Resource Plan, 2016).

It is in the above context that Kenyans, especially the Christians, should understand that subduing the earth includes harnessing its God-given resources and protecting them for the future generations and for the glory of God. Again, Kenyans ought to note that having dominion over all living creatures is not a legal license to abuse them, but a divine contract to care for them. So, for Kenyans, stopping the ongoing land pollution should be seen as a divine call to serve God's creation, which must be adhered to. All in all, having dominion over creation and subduing the earth do not amount to an authority to work against God's creation. In point of fact, having the said dominion over creation is tantamount to the humanity's ability to gainfully use and protect the said creation for the present and future generations.

Creation in God's Likeness: Relational Holiness and Justice

The Divine Truth teaches that God created Adam and Eve in God's likeness; in God's likeness, God created them in original holiness and justice. They, therefore, possessed sanctifying

grace, which means that God indwelt them. Owing to their original holiness and justice, Adam and Eve had an intimate relationship with God and lived in harmony with themselves and with the entire creation that was around them. Indeed, before the fall of humanity, there was no land pollution.

Tragically, because of their original sin, Adam and Eve lost their original holiness and justice for themselves and their descendants. Herein, God, who is holy, ceased to dwell in their souls; in reality, this made their said souls dead. Accordingly, the first parents of humanity and their descendants ceased to live in harmony with God, themselves, and the whole creation. However, because of God's constant immanence, perpetual love, and mercy, God planned to redeem human beings towards turning them into God's children again. In that vein, justification is the process through which, moved by grace, human beings turn towards God and away from sin; herein, human beings accept God's forgiveness and righteousness. Simply put, justification is the process via which human beings are put right with God; indeed, via the said divine process, human beings are reconciled with God, others, and creation that includes land. Justification, therefore, should enable humanity to make an effort of restoring its lost relationship with creation for the glory of God.

In the process of justification, God forgives sin and, all at once, imparts sanctifying grace into the souls of the justified. Sanctifying grace makes its recipients holy and pleasing to God. An individual who is able to relate well with the others, God, and creation pleases God. To be sure, justification is intertwined with sanctification. Justification is not only the forgiveness of sins, but also the sanctification and renewal of the interior man, wherein man becomes just instead of unjust, a friend instead of an enemy, and an inheritor of God's kingdom. This inner transformation of a person is caused by God via the merits of Christ and given to people in faith and baptism. In that context, a forgiven person who is also internally transformed is really prepared to relate well with the others, God, and creation. Such a person should be able to stop any human activity that leads to land pollution. Hence, Kenyan Christians have no excuse because they have the potential to stop the ongoing land pollution in Kenya and call the others to join them in their land-saving efforts.

In a nutshell, thus, justification and sanctification go together. Definitely, sins are removed by justification; by means of baptism, all sins are deleted. But, this is only the beginning because justification and sanctification are inseparable; the remission of sins, wherein human beings receive sanctifying grace, is accompanied by sanctification and renovation of the interior person. Through baptism, a person is transformed in Christ and, therein, made God's adopted child and heir of heaven if he or she perseveres to the end of his or her life. This transformation is caused by God's grace, namely, God's life in a person. God, who is holy, dwells in a person's soul and makes him or her holy; this process is called sanctification, that is, an actual internal renewal of a person, which is a real transformation in Christ. In short, sanctification is the process of being made holy.

Overall, therefore, justified persons undergo a process of sanctification, wherein God's grace penetrates their souls and transforms them in Christ. Sanctifying grace restores the holiness and justice, which were lost by the first parents of humanity and their descendants. So, the said sanctifying grace makes people holy and just as were Adam and Eve before their fall from God's grace. As a result, the holy and just Christians of Kenya should be at the forefront in the fight against land pollution in Kenya because they have been made able to relate well with the others, God, and creation. All in all, in the spirit of a participatory environmental conservation and preservation in Kenya, Kenyans, especially Kenyan Christians, are divinely obligated to conserve and preserve their God-given land of Kenya and urge their visitors to do the same for God's glory.

Conclusion

In its preamble, the Constitution of Kenya acknowledges the supremacy of the Almighty God of all creation (Constitution of Kenya, 2010). This acknowledgement evidences that Kenyans recognize God as the Creator of the universe, which includes their motherland. Again, Article 69 (d) of Kenya's Constitution (2010) invites the public to participate in the conservation and preservation of the environment. In response to this constitutional invitation, this article seeks to eco-theologically find out how the Christian doctrine of creation can be used to stop the ongoing land pollution in Kenya.

Towards justifying its necessity, this article has endeavoured to point out that some of the main human causes of the ongoing land pollution in Kenya are garbage, factories, farming activities, mining, and so forth. Furthermore, in its findings, this article shows that the earth was created by God with an intention of glorifying and revealing God's nature in preservation and creativity. It also depicts that humanity was created in God's image and likeness so as to make it God's representative on the earth and the steward of creation. Besides, this article demonstrates that, via its creation in God's image and likeness, humanity was empowered to have dominion over creation and to subdue the earth. As a result, through the Christian doctrine of creation, this article shows that humanity has a God-given obligation and capacity to conserve and preserve the earth that houses it for the glory of God.

Overall, this article unfolds that, at the beginning of the universe, humanity was empowered and morally obligated to conserve and preserve God's creation, which includes land. In that vein, as its primary objective, this article shows that Kenyans, especially the Kenyan Christians, are divinely capacitated and morally obligated to be at the forefront in the fight against the ongoing land pollution in Kenya. All in all, under the guidance of the Christian doctrine of creation, the national and county governments of Kenya and their citizenry are duty-bound to stop the ongoing land pollution in Kenya and eventually secure a better world for the departed, the living, and the unborn – all of whom form the African family of God. Certainly, Christianity will benefit more by drawing from the African indigenous resources (Gathogo, 2013).

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