

STATEMENT OF THE AFRICAN FAITH LEADERS' SUMMIT ON POST 2015 DEVELOPMENT AGENDA:

"From Lamentation to Action"

Preamble:

We, the senior religious leaders and special interest groups (women, youth, children, people with disabilities and people living with HIV/AIDS) from all over Africa, have met at the Commonwealth Resort Hotel in Munyonyo, Kampala, from 30th June to 2nd July 2014 to deliberate on the ongoing process of the post 2015 Development Agenda.

We have reflected on the development challenges of our time, particularly poverty, security, co-existence, disease burden, resource harnessing and exploitation; governance, environmental degradation, global warming, maternal and child mortality, socio-economic and political exclusion, denying a life of dignity to God's people and the creation.

We have recognized the efforts of governments and the international community in addressing these challenges and the positive impact these have had, particularly since the launch of the Millennium Development Goals.

We specifically noted the enormous contribution that we, as faith communities, have rendered in providing the moral grounding that has sustained engagement with the development challenges of the last fifteen years, and provision of services that have contributed to the modest achievements of the MDGs;

We commend the African leaders for producing the African position on post-2015 that expresses the aspirations of the African people;

We affirm that the struggle for justice within and amongst countries, is part and parcel of our religious mission;

Our experience of the achievements under the MDGs has demonstrated the potential that exists when communities and leaders at all levels and sectors align their efforts towards a common purpose.

Present Realities:

As we stand at the verge of shaping the new development agenda, we are confronted with fresh challenges that demand a rethinking of approaches that informed the design and implementation

of the MDGs; therefore, in the new development agenda particular attention should be paid to the following realities:

- All people have equal dignity because they are all created by God; therefore, development should be people-centred, inclusive, just and holistic.
- The current socio-cultural, economic and political structures are responsible for the perpetuation of social discrimination, marginalization and deprivation of the human family of the opportunity to realize its full potential and dignity.
- The growing lack of appreciation for diversity and its potential to contribute to peaceful co-existence breeds intolerance, extremism and violence within the human family.
- The youth and children represent the greatest human resource ever endowed on humanity; yet their resourcefulness is not fully harnessed and leveraged for development
- The focus on purely statistical approach to measure our endeavors to improve human wellbeing is insufficient in bringing out the qualitative changes needed in the lives of individuals and communities.
- The current political systems that thrive on adversarial and populist exercise of power other than inclusive, rational and accommodative approaches have led to wastage of available resources, unfulfilled dreams and frustration of alternative voices.
- The lack of integrity and accountability, manifested in endemic corruption and abuse of public office, has compromised the ability of countries and international community to address current and future development needs of Africa and sustainability of achievements
- The unproportional investment in military interventions continues to escalate armed conflicts, leading to extreme human suffering and wanton destruction of infrastructure and environment
- The centrality of the market economy in the management of the environment, often in pursuit of profit and economic growth, has led to poor stewardship of the ecosystem, the depletion of natural resources and the exploitation of men and women.
- We find meaning in the wellbeing of each other; hence, the need for being our neighbors' keeper; thus, the need to strengthen social protection for all groups.
- Lack of appreciation of indigenous knowledge continues to undermine innovation, creativity, and deprive the global community of alternative and sustainable development approaches

Our Commitments:

In light of the above realities, we, religious leaders from across Africa, pledge to;

- do more to promote peace and reconciliation in countries and communities currently facing violence; and call for the prioritization of alternative means of resolving conflicts

- **promote interfaith dialogue and cooperation as a means of eradicating radicalization of religion by elements within our faith communities;**
- **advocate for creation of mechanisms that ensure women, children, youth, people with disabilities and people living with HIV/AIDS are part and parcel of efforts meant to find solutions to Africa's development challenges;**
- **recognize and promote the resourcefulness of Africa as opposed to its poverty and misery, and oppose approaches and behavior that perpetuates dependency and seeks to make hunger, disease and conflict a normal experience among our people;**
- **accelerate our efforts towards poverty eradication through home-grown faith based approaches that put creation at the centre of development;**
- **advocate for education that supports value addition and processing of raw materials into final products within our countries as a means of maximizing benefits to our people;**
- **advocate and act individually through our mosques, temples and churches, and collectively through associations and partnerships, to reverse environmental degradation and global warming;**
- **create avenues for empowering the youth with hope and practical skills that enable them to contribute more effectively to their own wellbeing and that of their society;**
- **document our experiences and practices in order to contribute to the current discourse on development models that are working in enhancing life in the continents;**
- **promote healthy interaction between indigenous and conventional knowledge and practices to ensure rootedness of our people and sustainability of development efforts;**
- **engage with strategic institutions and personalities at local and global levels to bring our values and vision to bear on the ongoing process of shaping the Post 2015 Development Agenda;**
- **undertake continuous self-reflection on our role in perpetuating the status quo in regard to spiritualizing poverty, women subjugation, child-related violence and unjust political structures;**
- **exercise our moral responsibility, and provide leadership and guidance in laying a fresh foundation for building a stable, inclusive, caring, prosperous and just world; and**
- **ensure the wellbeing and sustainability of the family is the main focus of our mission and development process.**

Our Recommendations:

- **The International community and other stakeholders recognize the vital role that the family institution plays in inculcating morals and values necessary for economic and social development, as well as the peaceful coexistence of peoples, progress and prosperity of individuals, communities and nations. In light of this, the international**

community must work towards the strengthening and protecting the family institution as a matter of priority.

- **The international community recognizes the indispensable role of faith groups in the formulation and implementation of the Post 2015 development agenda.**
- **The principles of inclusivity, participation, equality and partnership should ensure engagement on the needs of the family; faith communities; and marginalized groups, including youth, children, people with disabilities and persons living with HIV/AIDS.**
- **Our shared vulnerability as a global community must sustain our commitment to building a safe and just world.**
- **The international community takes practical steps to eliminate all obstacles to equal and sustainable development, particularly in the areas of trade, governance and social security, for developing countries.**
- **Corruption must be dealt with as a global phenomenon with accountability and transparency mechanisms put in place.**
- **The heavy expenditure on the military infrastructure is incompatible with the aspirations of the post-2015 development agenda.**

In conclusion, we, leaders of religious communities, resolve to involve our various constituencies in setting up a post-2015 collective mechanism to ensure the full implementation of the goals.

Issued on 2nd day of July 2014.

Endorsed by:

- 1. African Council of Religious Leaders (ACRL)**
- 2. All Africa Council of Churches (AACC)**
- 3. Arigatou International – IIECP/GNRC**
- 4. Association of Evangelicals in Africa (AEA)**
- 5. Bible Society of Uganda**
- 6. Council of Anglican Provinces of Africa (CAPA)**
- 7. Ecumenical Disability Advocacy Network (EDAN)**
- 8. Faith to Action Network**
- 9. Fellowship of Christian Councils and Churches in the Great Lakes and the Horn of Africa (FECCLAHA)**
- 10. Hindu Council of Kenya (HCK)**
- 11. Inter-Religious Council of Ethiopia (IRCE)**
- 12. Inter-Religious Council of Kenya**
- 13. Inter-Religious Council of Uganda (IRCU) and constituent members**
- 14. Nigerian Supreme Council for Islamic Affairs (NSCIA)**

15. Organization of Africa Instituted Churches (OAIC)
16. Programme for Christian Muslim Relations in Africa (PROCMURA)
17. Religions for Peace International (R/P)
18. Southern African Catholic Bishop Conference (SACBA)
19. Supreme Council of Kenya Muslims (SCKM)
20. Symposium of Episcopal Conferences of Africa and Madagascar (SECAM)
21. The Baha'i Communities in Africa
22. Union of Muslim Council for East, Central and Southern Africa.

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