



INITIATIVE
LOGOS ET COSMOS

Project title:

**Strategies for Landscape Restoration using Green Anti-Erosion
Systems for Popular (Re)Appropriation.**

Workshop 1: Peri-urbanity and landscape

Facilitator: Johnny NGUNZA

CONTENTS

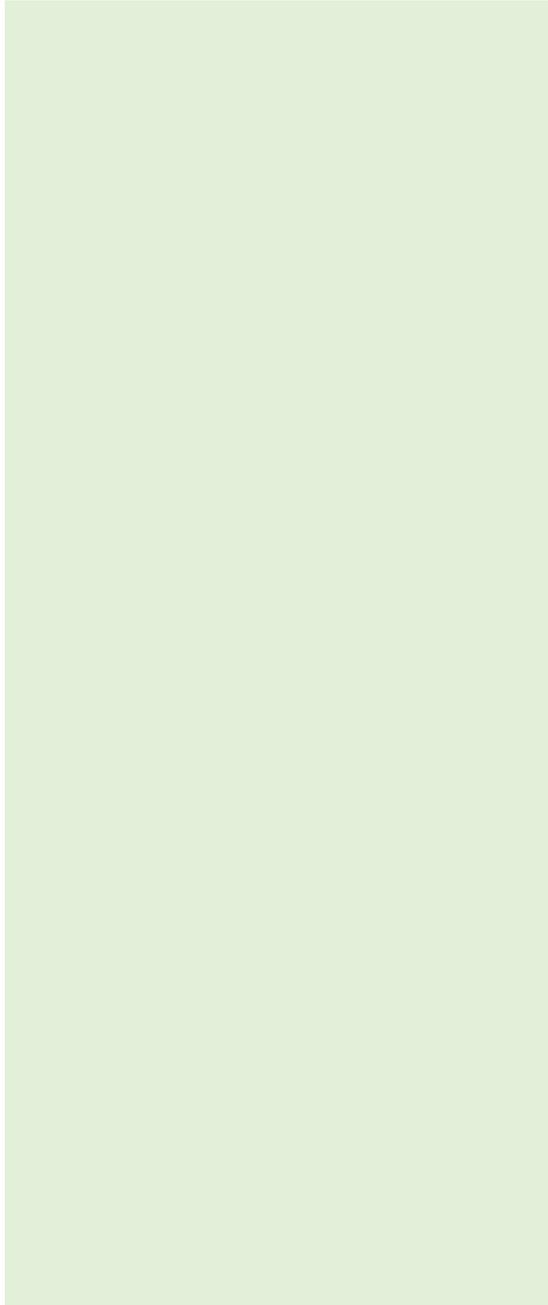


 **PROJECT**

 **LOGOS & COSMOS INITIATIVE**

 **INTRODUCE THE INNOVATION WORKSHOP**





OBJECTIVES OF THE PRESENTATION ?



To enable *IFES-Francophone Africa / BENI* students to :

- ☞ Understand the different aspects of the project;
- ☞ Understand the concept of "peri-urban" and the need for erosion control in the town of Beni;
- ☞ Understand the concept of "landscape" and its relationship with the culture of the people living in the Beni area.



➤ Presentation

Johnny NGUNZA



I'm originally from the Democratic Republic of Congo, and I'm a graduate architect from the École Spéciale d'Architecture in Paris.

I live in the town of Beni (eastern DRC), where I work as a lecturer and researcher at the Université asAf, and I'm interested in the various transformations of African cities, particularly the "Periurban" phenomenon.

For some time now, I've been interested in bioclimatic architecture.



➤ Presentation

➤ Introduction to the project

Description

To install green anti-erosion systems at UasAf and popularize this approach in the neighborhood where this institution is located.

The project will have three components:

1. Preparatory activities ;
2. Training (students and local residents/campus) and management of areas threatened by erosion on campus;
3. Popularization conference.



➤ Presentation

➤ Introduction to the project

Description

This innovative idea combines :

- (i) Bioclimatic architecture ;
- (ii) Anti-erosion construction techniques;
- (iii) Fast-growing vegetation with a strong root system;
- (iv) A landscape argument, inspired by the *Cultural Mandate* (Genesis 2:15).

The aim is to enhance the value of the soil, improve the quality of space and gradually establish a forgotten/neglected landscape culture in the collective consciousness.

It's not just about landscaping, it's about a whole philosophy of life.



➤ Presentation

➤ Introduction to the project

Description

Discussions on the biblical basis of creation care (Cultural Mandate, Eden/garden, The New Jerusalem/garden city...) and questions about God's concern for the living environment of individuals, what it means to inhabit God's earth and bequeath it to our children will be at the heart of our reflections, with a view to creating a real engagement with theology.



Source image : <https://2.bp.blogspot.com/-HcutCcF6-aA/XOZoY4A0YsI/AAAAAAAAAE0Q/xWEUwLXQ0qY2CmdkN5ldK4sJEFAIzhKpgCLcBGAs/s1600/arbres-eden+%281%29.jpg>



- Presentation
- Introduction to the project
- **Peri-urbanity**

Urban or Peri-urban



A neighborhood in MABOYA / BENI TERRITORY / NORD-KIVU / DRC
Photo source: © Johnny NGUNZA 2011



- Presentation
- Introduction to the project
- **Peri-urbanity**

Urban or Peri-urban

Looking at most of the cities in Africa today - particularly in sub-Saharan Africa - one fact catches the eye: the notions of town and country are tending to merge in the new expansions of these conurbations.

Admittedly, on administrative maps, the boundaries between urban and rural areas are clear and precise; but in the field, these boundaries are not always easy to grasp.

Is it the countryside that penetrates the city? Is it the urban world engulfing the rural world? Is it a buffer zone between town and country? Is it the birth of a new form of urbanization? No informed observer can ignore this phenomenon.



- Presentation
- Introduction to the project
- **Peri-urban**

Urban or Peri-urban

These are "fringe" areas because they extend both to the outskirts of the city and to the edge of rural space; these worlds overlap and intermingle, making it difficult to establish where the urban ends and the rural begins (BOGAERT and HALLEUX, 2015).

Urban transition in developing countries is reflected in the emergence of new territorial and social realities where cities and countryside intermingle in hybrid and novel forms (pacodel@ulg.ac.be - www.ulg.ac.be/ri-pacodel, accessed 05/03/2017).



A neighborhood in KYONDO / BENI TERRITORY / NORD-KIVU / DRC
Photo source: © Johnny NGUNZA 2018



- Presentation
- Introduction to the project
- **Peri-urbanity**

In the context of urban transition in Africa, our attention turns to the peri-urban territories of the town of Beni. This territorial reality, where the city merges with the countryside, is a fact we have to accept. It brings its own set of problems, including erosion (anthropogenic and hydric...).

Humankind's anarchic occupation of these territories is having a negative impact on the landscape (natural environment). Soil erosion can be observed in many parts of the city, and erosion control is essential.

This can only be done in the cultural contexts specific to Africa, and in parallel with the divine will that conceived human beings living in perfect harmony with Nature at the time of creation.



- Presentation
- Introduction to the project
- Peri-urbanity



UasAf storefront / BENI / NORD-KIVU / DRC
Photo source: © Johnny NGUNZA 2022



- Presentation
- Introduction to the project
- Peri-urbanity
- **Landscape**



View of the TALIHYA river / BENI TERRITORY / NORD-KIVU / DRC
Photo source: © Johnny NGUNZA 2018



➤ Presentation

➤ Introduction to the project

➤ Peri-urbanity

➤ **Landscape**

Landscape designates a part of a territory as perceived by its inhabitants (FAIRCLOUGH, 2010), and is a concept that is not easy to circumscribe; it is the subject of a great deal of literature and controversy.

The "Landscape - Culture" tandem in research has been well documented and developed over many years. On the one hand, this diversity of information can be explained by the fact that mankind has always lived in and with nature, and this coexistence has forged links that, beyond everyday experience, range from the visual to the felt; on the other hand, this environment gives the impression of a reality that we need to revisit more often.

However, what is reality for us today has not always existed; and the question is to know when the environment began to appear as a landscape (BERQUE, 2013).



➤ Presentation

➤ Introduction to the project

➤ Peri-urbanity

➤ Landscape

The notion of landscape and its perceived reality are indeed an invention (CAUQUELIN, 1989); and it was in China that this notion first appeared in human history around the 4th century AD under the term "SHANSHUI" meaning "mountains and rivers" (BERQUE, 2013). The notion of landscape therefore has a purely artistic origin: our landscapes are cultural (VITTORI, 2017).

Referring to Berque's remarks in *Cinq propositions pour une théorie de paysage*, there are four criteria that can differentiate a landscape civilization from a non-landscape civilization:

- 1) the use of one or more words for "landscape";
- 2) literature (oral or written) describing landscapes or singing of their beauty;
- 3) pictorial representations of landscapes;
- 4) pleasure gardens. Berque, like Alain Roger in his *Court traité du paysage*, grants civilizations that meet at least one of the four conditions the status of "proto-landscapes" (VITTORI, 2017).



➤ Presentation

➤ Introduction to the project

➤ Peri-urbanity

➤ Landscape

Culture

In this precise context of landscape, two words in *Kinande* attract attention: firstly, the word "*ekiháro*" which is defined as an expanse of land to be cultivated or built upon, and the second word is "*esingi*" which is defined as a summit, generally referring to the top of a mountain (KAVUTIRWAKI and NGESSIMO, 2012).

These are ancient words that existed in the vocabulary even before contact with the white man.

When referring to the first word, some elders evoke the "contrée" from the point of view of the observer of that part of the territory or of a person living there, and others even insinuate that it is the approximate synonym of the word "landscape" (Interviews in the CHEFFERRIE DE BASHU/ TERRITOIRE DE BENI, 2017).



➤ Presentation

➤ Introduction to the project

➤ Peri-urbanity

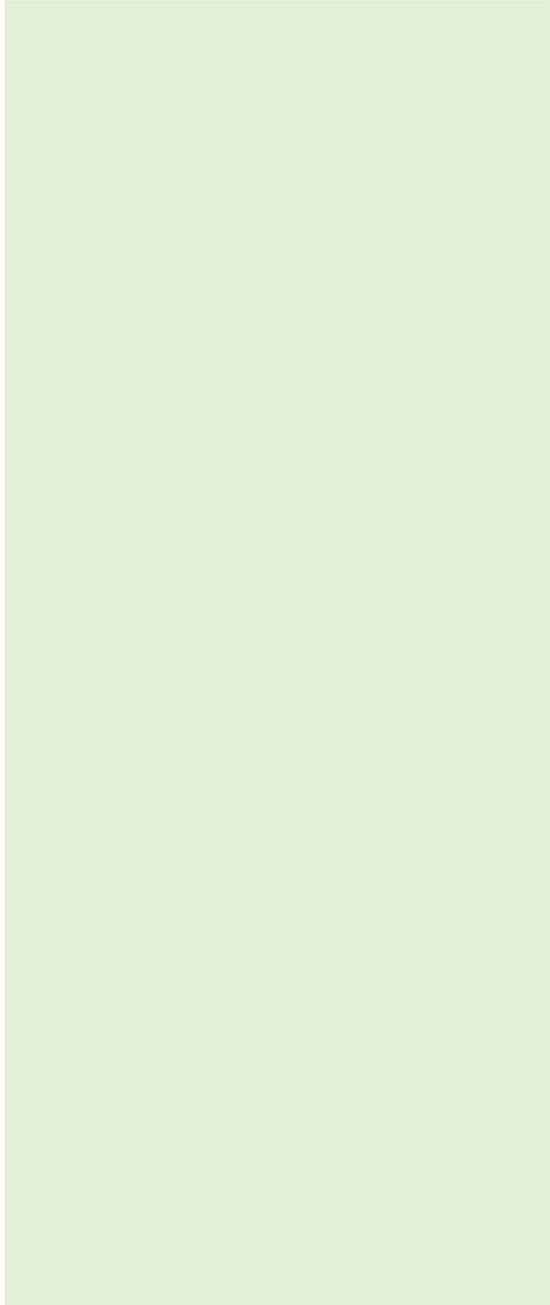
➤ **Landscape**

Concept

The second word can also refer to the following concepts: "aux extrémités" or "aux alentours" (Service de l'environnement de la Chefferie de BASHU/ TERRITOIRE DE BENI, 2017).

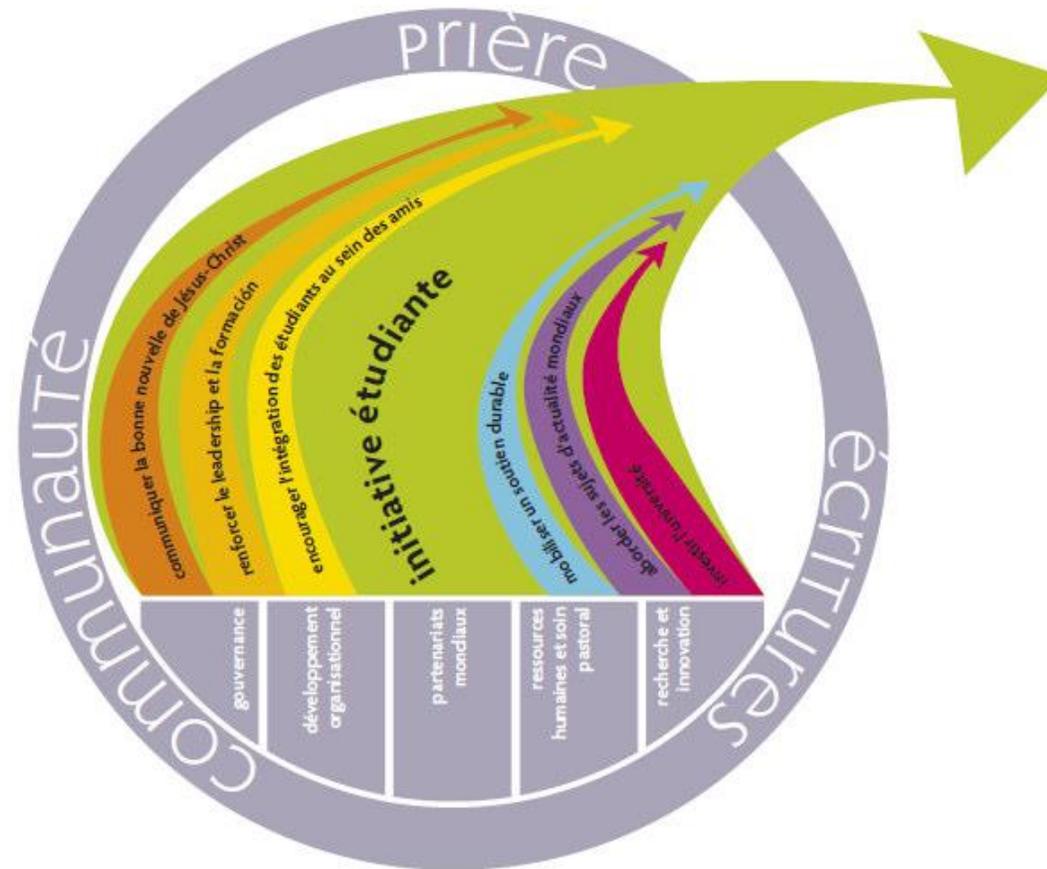
Would the notion of landscape have existed in the past among the *Wanande*? The elders of these lands surely had a *certain* relationship with nature and this should be reflected in their ways of investing space.





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1^{ère} Structural part



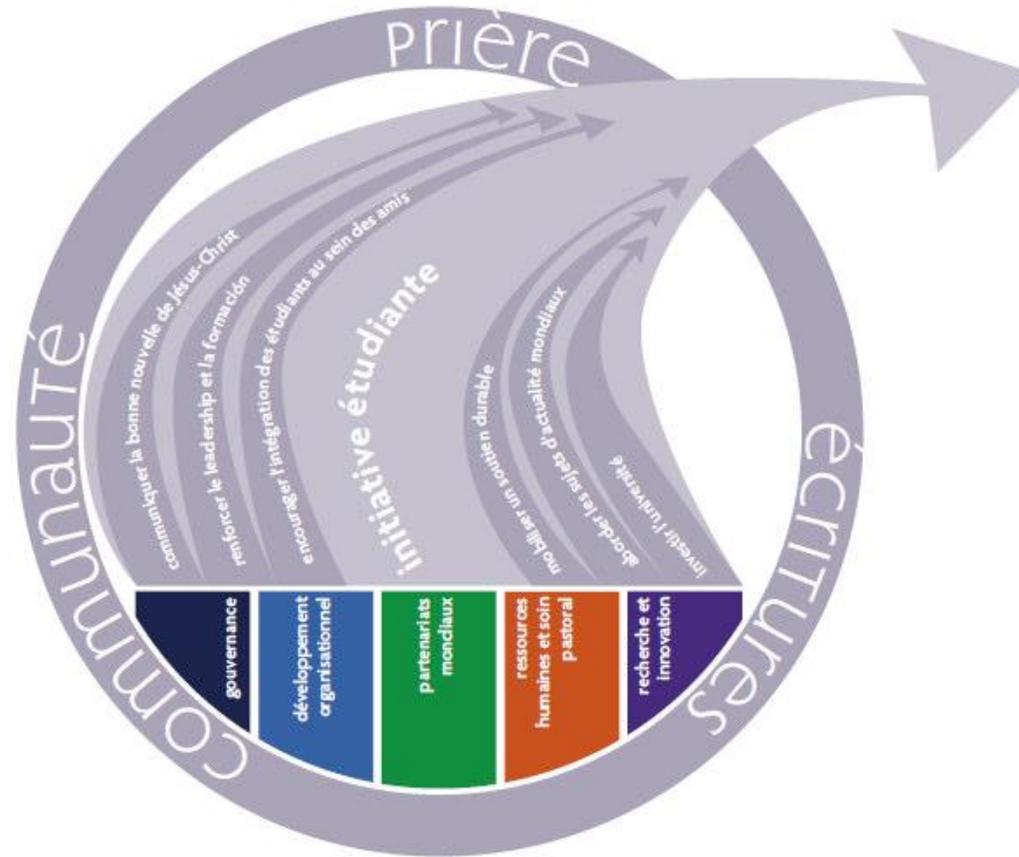
Strategic priorities

Unleashing student initiative



➤ Living stones IFES VISION 2020

2^{ème} Structural part



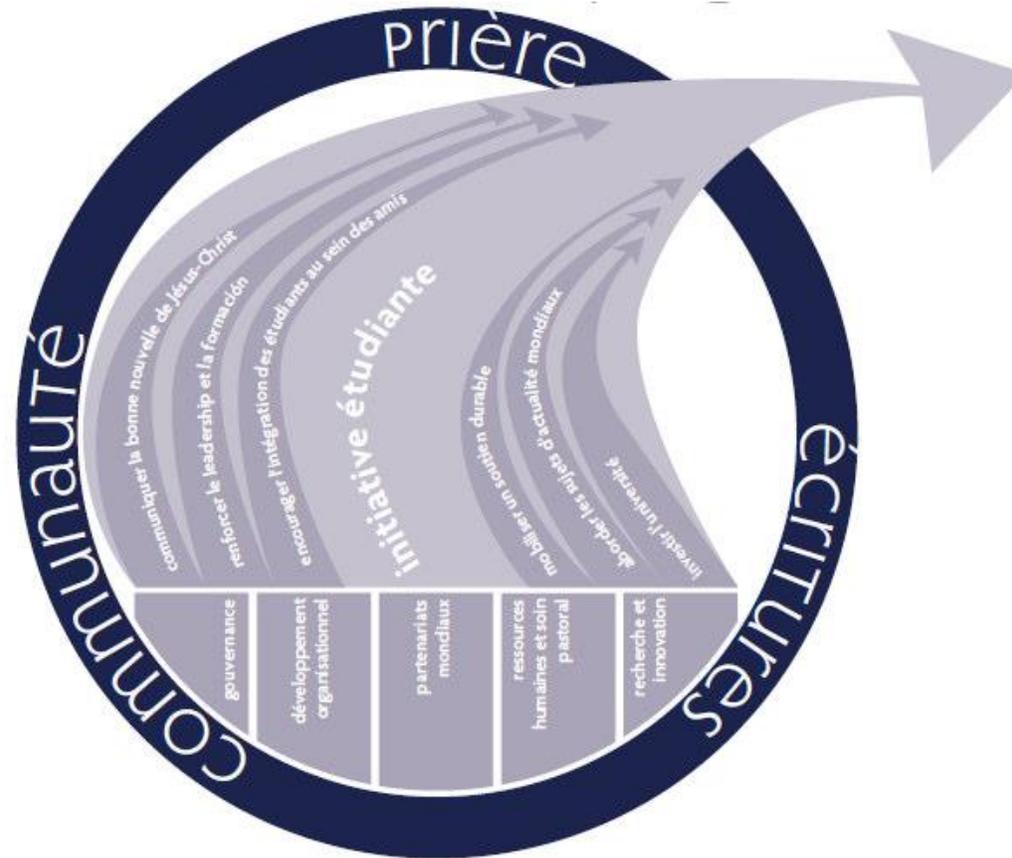
Ministry foundations

Laying solid foundations



➤ Living stones IFES VISION 2020

3^{ème} Structural part



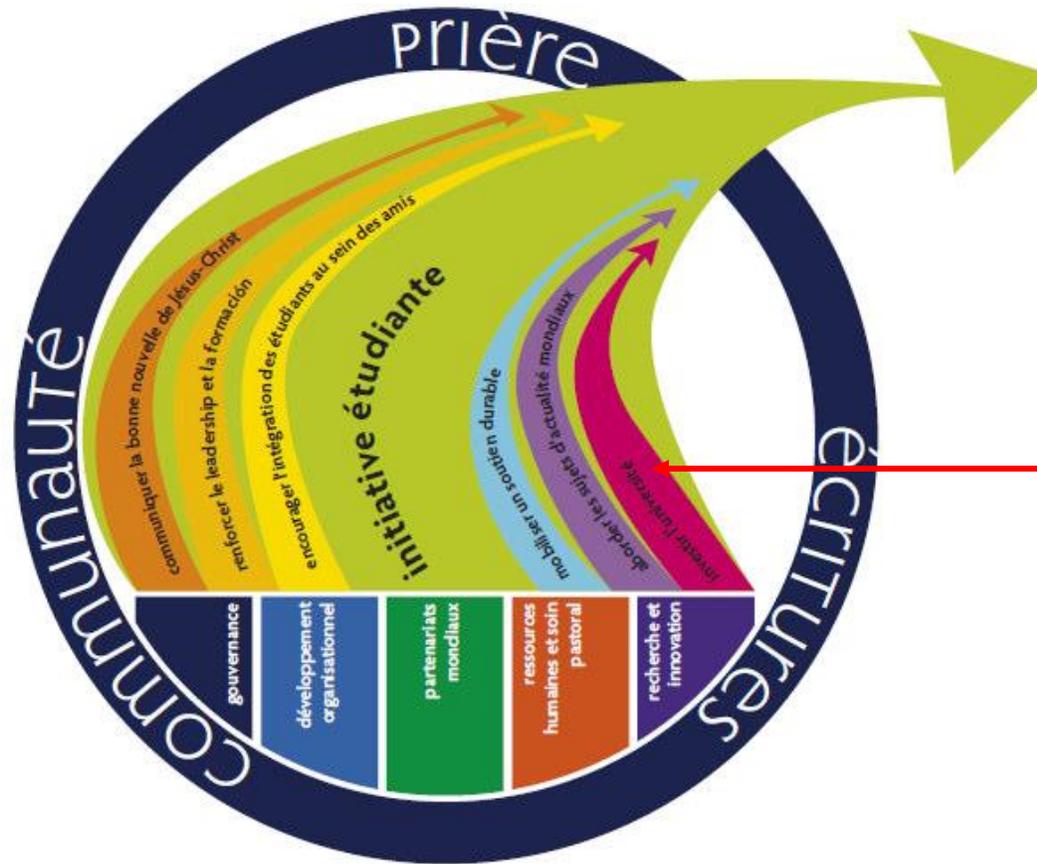
The foundations of our commitment

Distinctive foundations



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INTERACT



ENGAGING THE UNIVERSITY /
INTERACT WITH THE UNIVERSITY



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➤ INVEST /
INTERACT

This is a vision that invites not only students, but also, and above all, teacher-researchers (higher education civil servants who divide their time between teaching and scientific research activities) and Christian university administrators to commit themselves and work to, among other things:

- Promote interaction between science and faith;
- Define a Christian presence among the country's and the world's elites in order to have a positive impact on decision-making;
- Encourage young people to display their faith on campus;
- Motivate each other to work differently in universities and countries to combat the invasion of occult, dishonorable and inhuman practices, which stand against God, by means of science and faith.



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VISION IFES 2020

➤ INVEST /
INTERACT

Interacting with the University

Engaging the University can also be summed up in these words:

- To analyze the ever-changing world that is the university in context and, as the infographic suggests, initiate conversations about the key issues raised therein.
- To make a positive Christian contribution to the Academy and the university community in the various disciplines taught at the university.
- To propose a Christian worldview in relation to the ethical and political issues raised within the university, and the role of the university in society at large (this includes research, teaching and administration).
- To provide a biblical critique of the ideas and ideologies propagated on university campuses.
- To demonstrate a lifestyle characterized by integrity and congruence with a biblical worldview.



➤ Living stones IFES
VISION 2020

➤ INVEST /
INTERACT

➤ **ONLINE COURSES**

<https://ifesworld.org/fr/universite/>

Engaging the university e-course

1: an introduction is a small "foretaste" that you can follow at your own pace because there is no moderator.

2: Biblical and theological foundations, which lasts three weeks;

3: personal dimensions and practical applications, also lasting three weeks.

You can enroll by sending an empty email to engagingtheuni@ifesworld.org



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➤ INVEST /
INTERACT

➤ **ONLINE COURSES**

<https://ifesworld.org/fr/universite/>

Courses 2 and 3 are designed so that you can interact with other participants. A moderator will accompany your group to encourage you along the way and give you feedback on your contributions.

Please allow 2 to 4 hours each week for courses 2 and 3.

Make a positive Christian contribution to the Academy and the university community in the various disciplines taught at the university.



- Living stones IFES VISION 2020
- INVEST / INTERACT
- ONLINE COURSES
- ILC

Promoting interaction between science and faith

The IFES Logos & Cosmos Initiative is founded on the conviction that scientific knowledge is a gift from God, even if, like all human affairs, it is tainted by sin. It enables us to know God and participate in His mission, and is particularly relevant to IFES because of our call to evangelize the university.



Source photo : <https://elearning.ifesworld.org/course/view.php?id=93>



- Living stones IFES VISION 2020
- INVEST / INTERACT
- ONLINE COURSES
- ILC



Promoting interaction between science and faith

The LCI trains leaders to revisit scientific knowledge from a biblical perspective, so that they can promote dialogue and projects that bring together theological and scientific perspectives to advance the mission of IFES.



- Living stones IFES VISION 2020
- INVEST / INTERACT
- ONLINE COURSES
- ILC

Promoting interaction between science and faith

This dialogue and these projects will be initiated at campus level during the five years of the LCI. After this period, it is expected that they will be taken to national, regional and beyond levels.



UasAf Pilot Project / BENI / NORD-KIVU / DRC
Photo source: © Johnny NGUNZA 2022



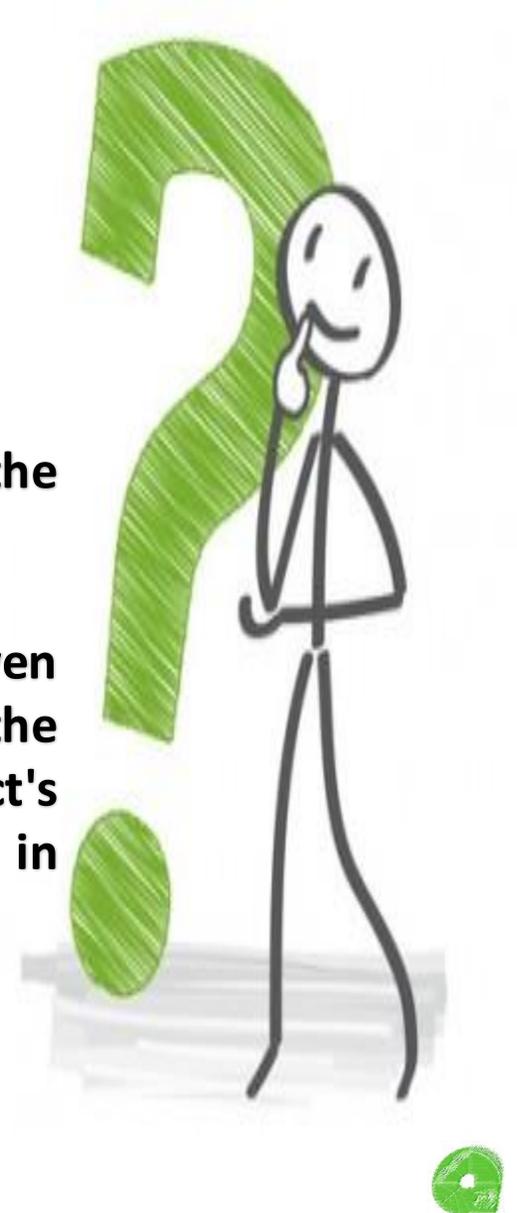


OBJECTIVES?



IFES-Francophone Africa students.

- **Why separate training and innovation workshops?**
- **In innovation workshops, learners are given the opportunity to have their say.**
- **It's a setting where they are listened to, and can even have the opportunity to carry out sub-projects within the project, without of course deviating from the project's guidelines: for example, the manufacture of dustbins in the pilot project.**



Reminder and discussion (Form 3 groups)



To *IFES-Francophone Africa* students.

- ➡ How well do you understand the project? Discuss in small groups and write a brief summary.
- ➡ Do you understand the concept of "peri-urban" and the need for erosion control in Beni? Discuss in small groups and write a brief summary.
- ➡ Do you understand the concept of "landscape" and how it relates to the culture of the people who live in the Beni area? Discuss in small groups and write a brief summary.



On-site applications (Form 3 groups)

For students to be able to propose layout models on site.



Photo source: © Johnny NGUNZA 2022



On-site applications (Form 3 groups)

For students to be able to propose layout models on site.



Photo source: © Johnny NGUNZA 2022



On-site applications (Form 3 groups)

For students to be able to propose layout models on site.



Photo source: © Johnny NGUNZA 2022



On-site applications (Form 3 groups)

Report on the first innovation workshop.





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THANK YOU FOR YOUR ATTENTION

Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

1 Corinthians 15:58

<https://www.biblegateway.com/passage/?search=1%20cor%2015&version=NIV>



INITIATIVE
LOGOS ET COSMOS

Project title:

Strategies for landscape recomposition using green anti-erosion systems for popular (re)appropriation.

Workshop 2:

Bioclimatic architecture and erosion control

Facilitator: Johnny NGUNZA

Presentation of the facilitator



Johnny NGUNZA

I'm originally from the Democratic Republic of Congo, and I'm an architect with a diploma from the École Spéciale d'Architecture in Paris.

I live in the town of Beni (eastern DRC), where I work as a lecturer and researcher at the asAf University, and I'm interested in the various transformations of African cities, in particular the "Périurbain" phenomenon.

For some time now, I've been interested in bioclimatic architecture.

Photo source: © Johnny NGUNZA 2020



SUMMARY



☞ **BIOCLIMATIC ARCHITECTURE**

☞ **EROSION CONTROL**

☞ **INTRODUCING INNOVATION WORKSHOP N°2**



OBJECTIVES OF THE PRESENTATION ?



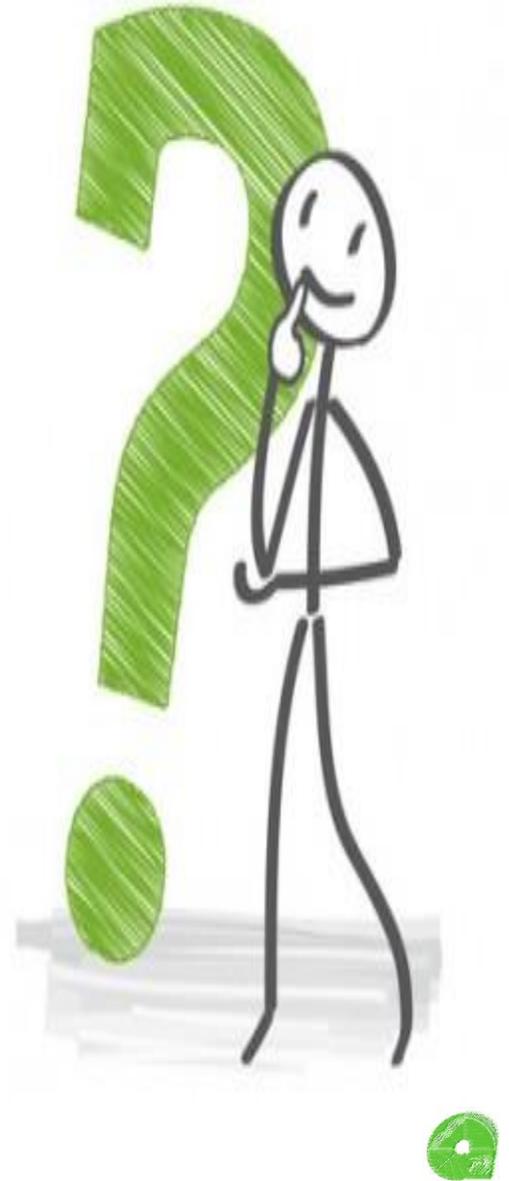
That *IFES Francophone Africa / BENI* students can :

- Understand the "bioclimatic" concept and the need to work in this field in the current global context of climate change;
- Review different erosion control construction techniques, draw inspiration from these models and understand erosion control through fast-growing vegetation with a strong root system;
- Become familiar with the idea of green erosion control systems in the context of the asAf University.





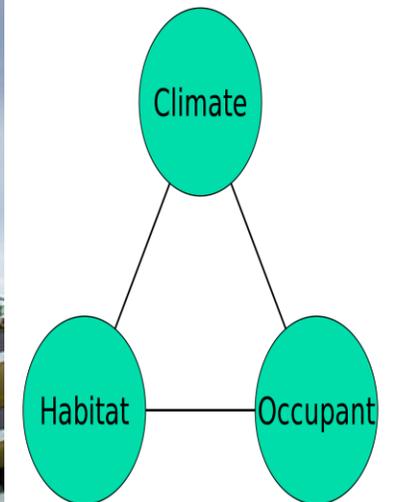
BIOCLIMATIC ARCHITECTURE



➤ About bioclimatic ...

Definition

Bioclimatic architecture is a discipline of architecture whose aim is to take advantage of the conditions of a site and its environment.



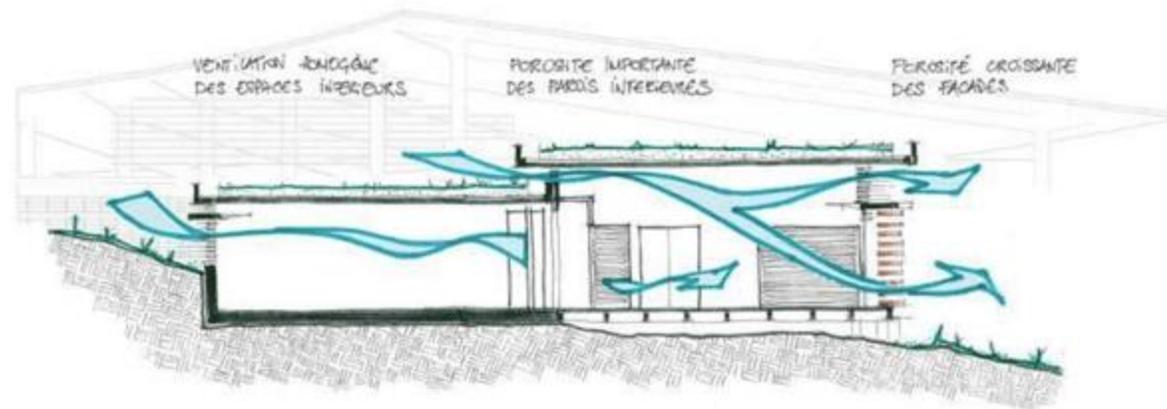
➤ About us ...

Interaction: Indoor - Outdoor

Antoine Perrau, Architect and co-manager of LEU Réunion (urban planning, landscape and QEB design office) lives on Reunion Island:

The specificity of tropical architecture is that, to achieve bio-climatism, i.e. to work with the climate rather than against it, you have to open your windows, literally and figuratively.

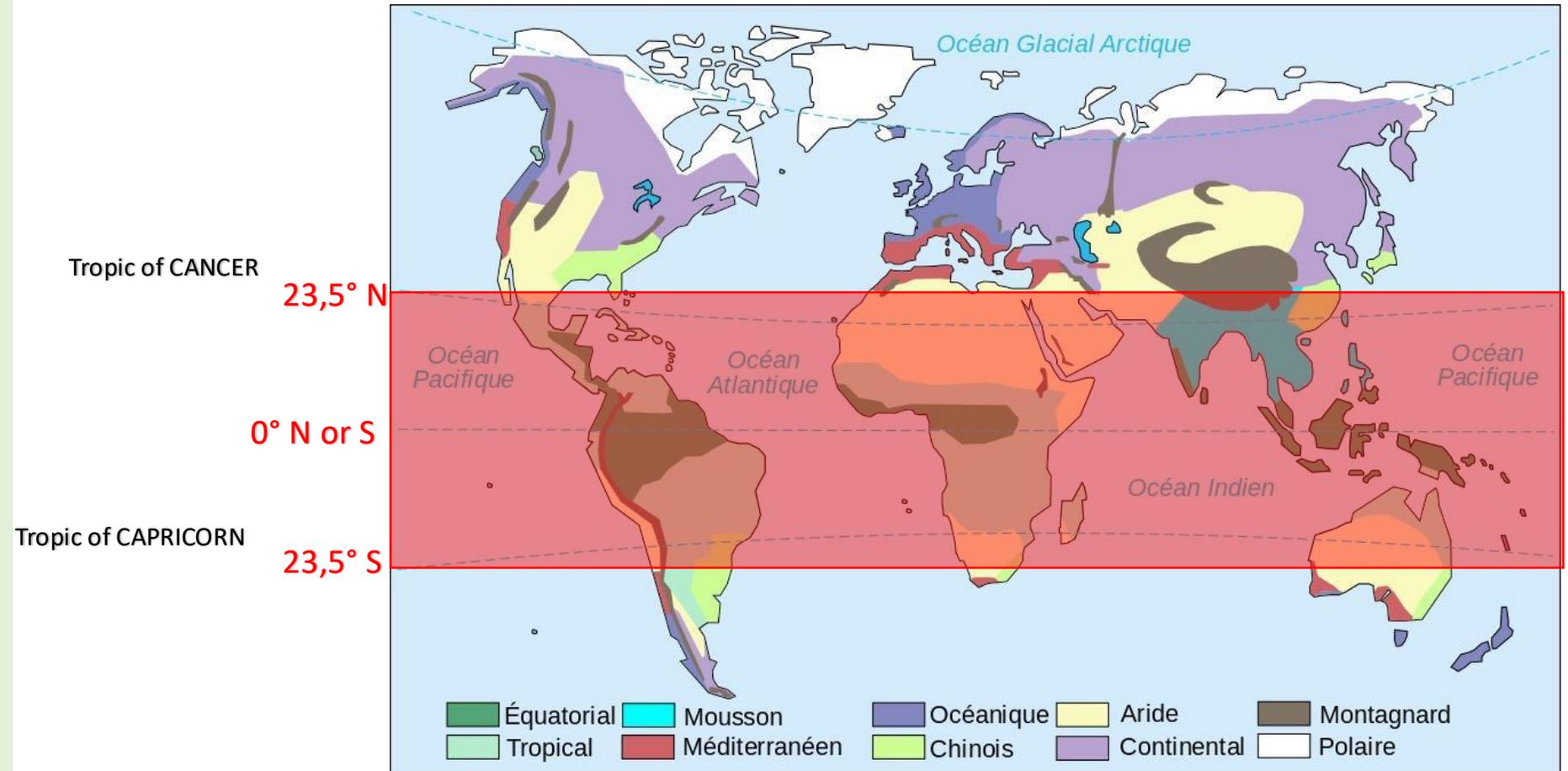
... This requires interaction between the inside of the building and the outside, between the building's peripheral facilities and the building itself, and between the building and the city."



- About us ...
- Current and future context ...

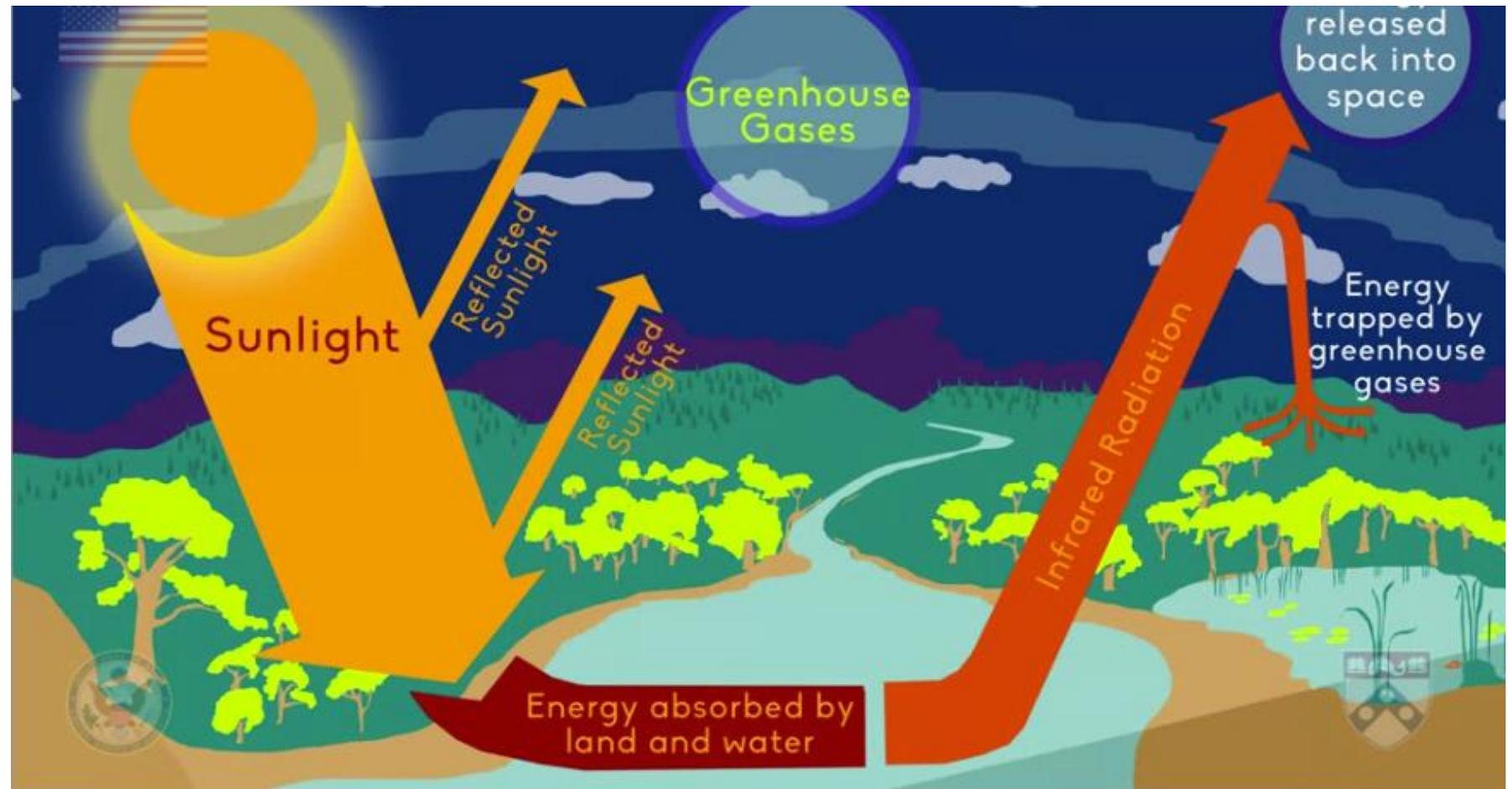
Climate change: towards bioclimatic thinking?

The proportion of the population living in warmer regions is set to increase, and this area will suffer the combined effects of climate change, in particular: rising temperatures.



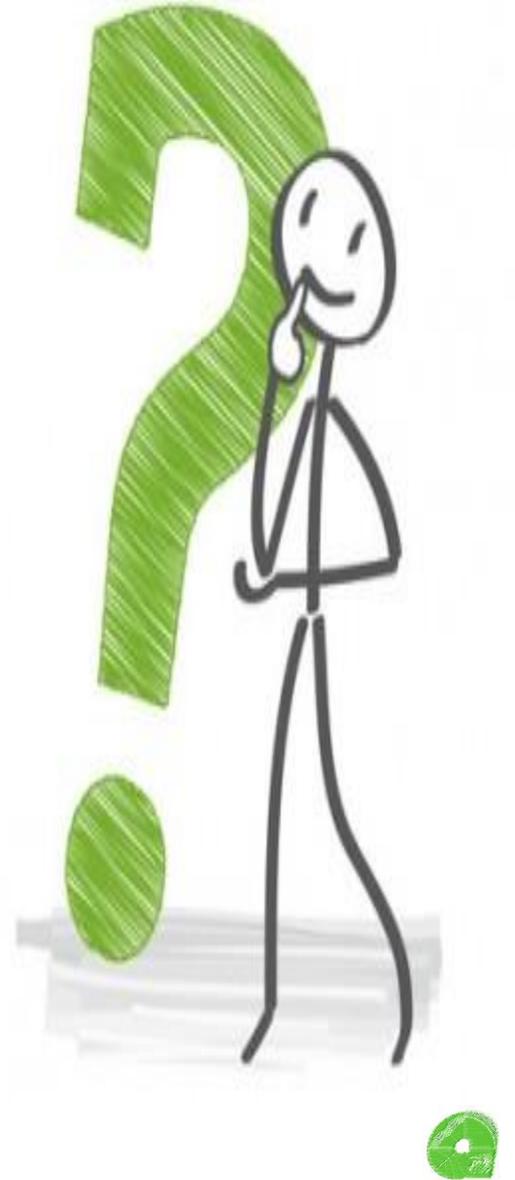
- About us ...
- Current and future context ...

Greenhouse gases and rising temperatures





EROSION CONTROL



➤ About us ...

Town of BENI

Several types of buildings. These human settlements (roads, buildings, etc.) have modified and transformed the natural environment.



BENI, Boulevard NYAMWISI
Photo source: © MBUHIRAYI & NGUNZA 2016



➤ A propos ...

Town of BENI

The absence of vegetation cover on the ground means that the soil is torn up when water runs off: hydric erosion (causing the soil to move from upstream to downstream).



Human interventions on the land are also factors responsible for erosion: Anthropogenic erosion.



➤ By the way ...

Town of BENI

As a result of these erosions, there are significant level differences between the roads and the plots.



BENI, Old colonial house
Photo source: © MBUHIRAYI & NGUNZA 2016



- About us ...
- **Erosions & Living space planning**

Inventory of fixtures ?

These erosions are the main causes of soil degradation in the town of Beni; they deteriorate the quality of space and pose problems of sustainability in the spatial organization and planning of urban spaces.



BENI, "Four Sides" house
Photo source: © MBUHIRAYI & NGUNZA 2016



➤ About us ...

➤ Erosions &
Landscaping

What are the solutions?

Which systems are sustainable?

- Resolving these erosive phenomena;
- **Enable appropriation or reappropriation of the landscape culture.**

Plant species ?

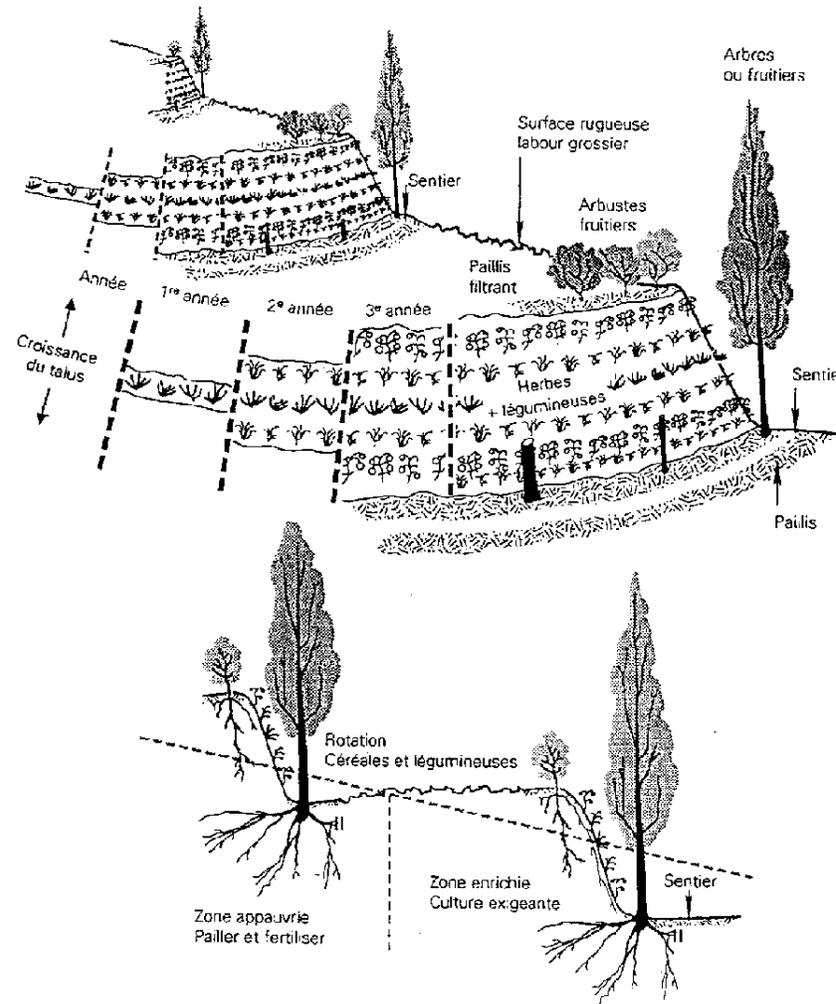
- Soil enhancement ;
- Improving the quality of space.



- About us ...
- Erosions & Landscaping
- Techniques & Models

In general ...

Classic erosion control: erosion control structures and cultivation techniques.



Source image : <https://books.openedition.org/irdeditions/docannexe/image/12893/img-5.jpg>

Source image : <https://www.fao.org/3/T1765F/t1765flw.gif>



- About us ...
- Erosions & Designing living spaces
- **Techniques & Models**



Other models: COURTAUD & LELO NZUZI

Reinventing erosion control methods: the idea is to combine the construction techniques of the various infrastructures known to date with fast-growing vegetation and a strong root system.



- About us ...
- Erosions & Landscaping
- Techniques & Models

Other models

Lelo Nzuzi (2008) provides an inventory of erosion control techniques, highlighting in particular the use of simple techniques (dikes, drains, planting, etc.) based on the use of inexpensive or salvaged materials (sandbags, drums, tires, carcasses, garbage, etc.).



- About us ...
- Erosions & Landscaping
- Techniques & Models
- **What to do?**

Raising public awareness

To minimize or simply avoid the formation and development of gullies, and to minimize the degradation of natural vegetation cover: **Prevention.**

Each to his own plot:

- Sow grass to create a homogeneous, dense surface to protect against the impact of raindrops;
- Dig a 1 m hole³ to retain water within the plot and prevent run-off;
- Raise a thin strip of soil around the plot to accommodate vetiver grass, a fast-growing Asian native with a strong root system that can grow up to three meters deep. It is currently being tested at a number of erosion sites, particularly along the infrastructures responsible for conveying rainwater to the bottom of watersheds.



- About us ...
- Erosions & Landscaping
- Techniques & Models
- **What to do?**



VETIVER ?

We've got it here.

A neighborhood in MABOYA / BENI TERRITORY / NORD-KIVU / DRC
Photo source: © Johnny NGUNZA 2011



- About us ...
- Erosions & Landscaping
- Techniques & Models
- What to do?
- **Green erosion control systems at UasAf**

Model 1: Technical dimensions of erosion control construction



Photo source: © Johnny NGUNZA 2017



- About us ...
- Erosions & Designing living spaces
- Techniques & Models
- What to do?
- **Green erosion control systems at UasAf**

Model 2: Food safety dimension



Photo source: © Johnny NGUNZA 2017



- About us ...
- Erosions & Designing living spaces
- Techniques & Models
- What to do?
- **Green erosion control systems at UasAf**

Model 3: Entrepreneurial dimension



Photo source: © Johnny NGUNZA 2022



INTRODUCTION TO THE INNOVATION WORKSHOP



OBJECTIVES?



IFES-Francophone Africa students.

- **Why separate training and innovation workshops?**
- **In innovation workshops, learners are given the opportunity to have their say.**
- **It's a setting where they are listened to, and can even have the opportunity to carry out sub-projects within the project, without of course deviating from the project's guidelines: for example, the manufacture of dustbins in the pilot project.**

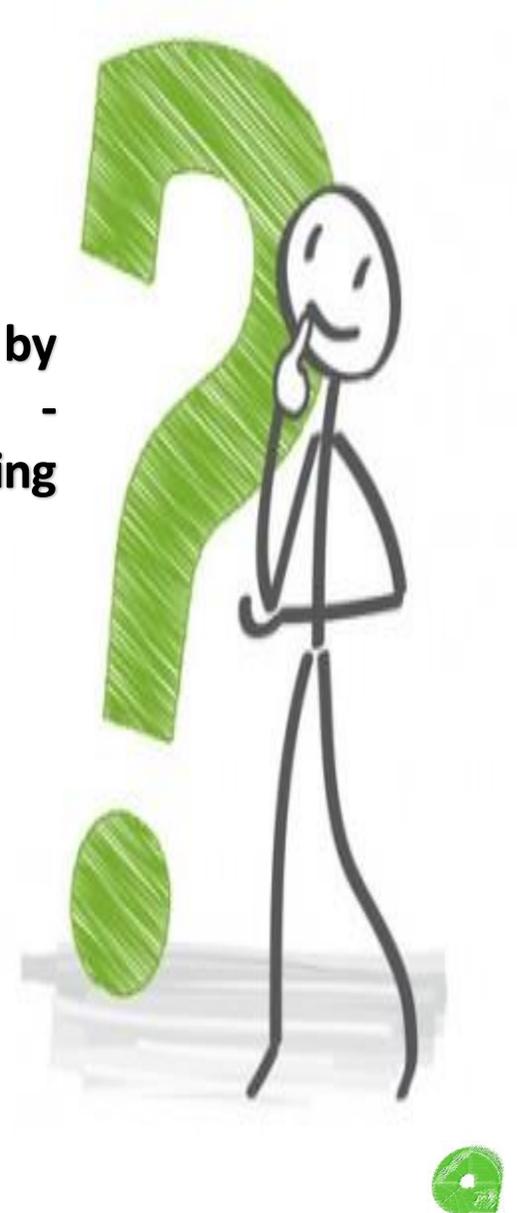


Reminder and discussion (Form 3 groups)



To *IFES-Francophone Africa* students.

- ➔ **Reflections:** imagine green systems characterized by "Nature - Construction Techniques or Nature - Architecture" with a "Sustainable Culture" underpinning them.

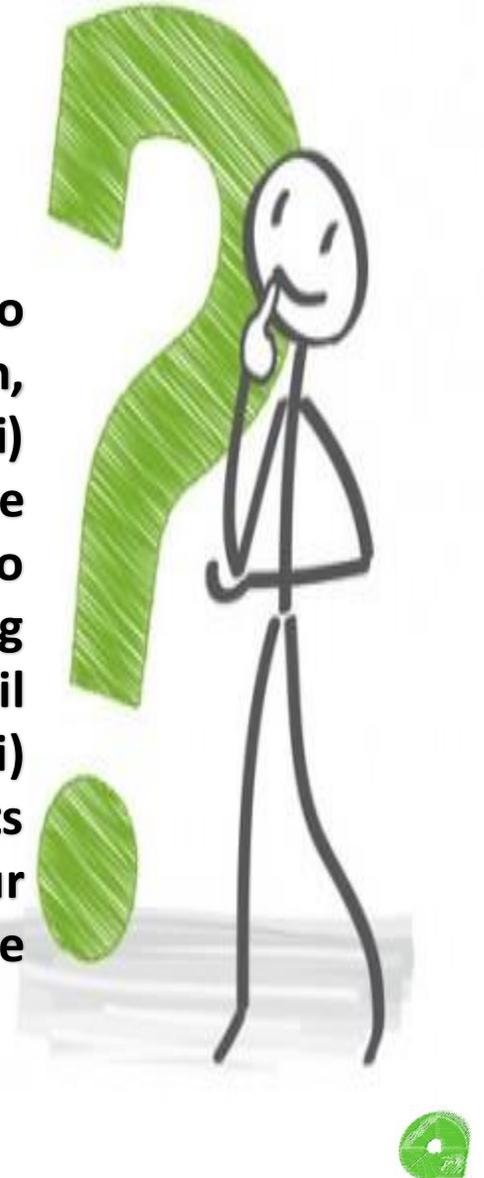


Reminder and discussion (Form 3 groups)



To *IFES-Francophone Africa* students.

- ➔ These sets of elements will interact with each other to combat erosion and, in their design and implementation, will take into account: (i) local materials; (ii) sustainability and environmental protection; (iii) the association of (local) plant species, which would also include the dimensions of food security and increasing people's incomes (entrepreneurship) ; (iv) soil enhancement; (v) improvement of spatial quality; (vi) cost, which must be within the reach of the inhabitants of the town of Beni, which is very important in our context; (vii) participation and ownership by the population concerned.



Reminder and discussion (Form 3 groups)



To *IFES-Francophone Africa* students.

- Once implemented, these systems could reflect the new landscape identity of the town of Beni.
- Their importance would be obvious, especially as by combating erosion, they would enhance the soil and improve the quality of the town's landscape.



Budget (student volunteers)



N	Description	Amount	Amount spent	Variance	Period	Management
1	Logistics and fittings	USD 800.00	USD 267.00	USD 533.00	August 2022 to January 2023	Staff & Students
2	Innovation workshops	USD 630.00	USD 0.00	USD 630.00	September 2022 to January 2023	Staff & Students
3	Visibility elements	USD 350.00	USD 0.00	USD 350.00	January 2023	Students
4	Field sensitization	USD 200.00	USD 0.00	USD 200.00	January to February 2023	Staff & Students
5	Target group / Residents	USD 50.00	USD 0.00	USD 50.00	January 2023	Staff & Students
6	Radio advertising	USD 55.00	USD 0.00	USD 55.00	February 2023	Staff & Students
TOTAL		USD 2085.00	USD 267.00	USD 1818.00		

Total USD 2085 or 70% of total project amount



On-site applications (Form 3 groups)

Report on the second innovation workshop.

APPENDIX (See Osée)



- Presentation from Workshop N°2
- AGRIDAPE, Revue sur l'agriculture durable à faible apport externe, March 2015 - Volume 31 - n°1
- Article: Thomas Wouters and Eléonore Wolff, "Contribution à l'analyse de l'érosion intra-urbaine à Kinshasa (R.D.C.)", *Belgeo* [Online], 3 | 2010, online December 15, 2012, accessed December 21, 2020. URL: <http://journals.openedition.org/belgeo/6477>; DOI: <https://doi.org/10.4000/belgeo.6477>





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LOGOS ET COSMOS

THANK YOU FOR YOUR ATTENTION

Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

1 Corinthians 15:58

<https://www.biblegateway.com/passage/?search=1%20cor%2015&version=NIV>



INITIATIVE
LOGOS ET COSMOS

Project title:

Strategies for landscape recomposition through green anti-erosion systems for popular (re)appropriation.

Workshop No. 3:

**Green anti-erosion systems at UasAf and theological commitment:
Dialogue between Science and Faith**

Facilitator: Johnny NGUNZA

Presentation of the facilitator



Johnny NGUNZA

I'm originally from the Democratic Republic of Congo, and I'm an architect with a diploma from the École Spéciale d'Architecture in Paris.

I live in the town of Beni (eastern DRC), where I work as a lecturer and researcher at the asAf University, and I'm interested in the various transformations of African cities, in particular the "Périurbain" phenomenon.

For some time now, I've been interested in bioclimatic architecture.

Photo source: © Johnny NGUNZA 2020



CONTENTS



👉 **Example of a dialogue between science and faith**
FAITH & ARCHITECTURE: Inhabiting the Earth in God's Way

👉 **INTRODUCING INNOVATION WORKSHOP 3**
Bible study on Genesis chapter 2



OBJECTIVES OF THE PRESENTATION ?



That *IFES-Francophone Africa / BENI* students may:

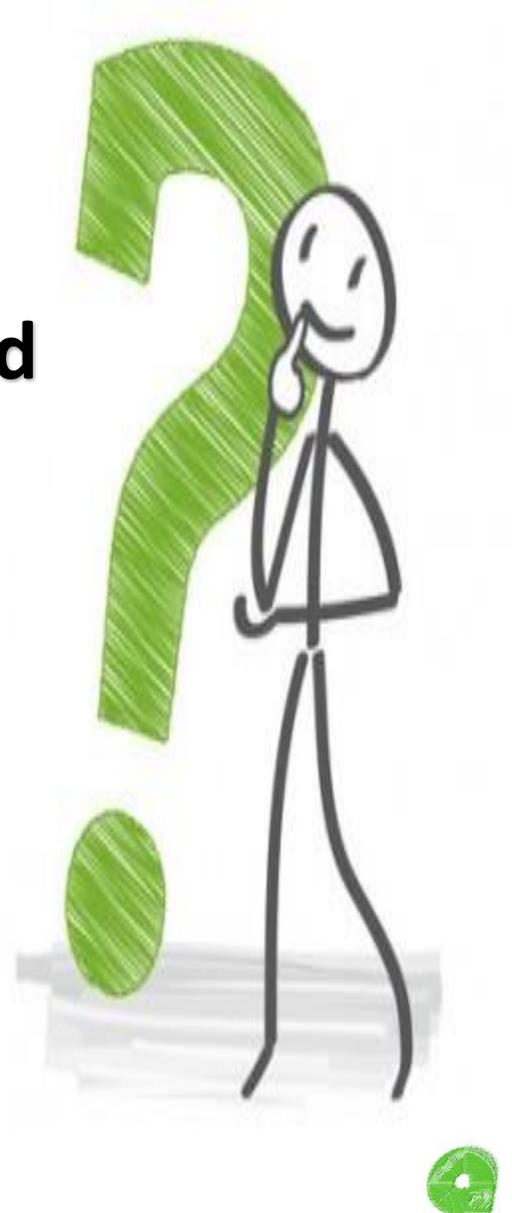
- Understand that dialogue between science and faith can help them witness to Christ on campus;
- Encourage students to reflect on the dialogue between faith and their respective disciplines;
- Understand the Creator's will in relation to man and his environment;
- Discuss the following questions: Does God care about man's living environment? What does it mean to inhabit God's earth and bequeath it to future generations? Is the Bible silent on spatial planning?





Example of a dialogue **FAITH & ARCHITECTURE :** **Inhabiting the Earth according to God**

Bringing biblical truths back to my scientific discipline



➤ About us

Science & Faith: What relationship?

Several paradigms to describe the relationship between Science & Christian Faith or Bible or Theology.



Denis ALEXANDER, Director Emeritus of the Faraday Institute for Science and Religion in Cambridge, suggests the following models:

1. Conflict: science and theology are in complete opposition.
2. Independence: science and theology are two separate, unrelated fields.
3. Fusion, is the opposite of the independence model. It asserts that science and theology are more or less the same thing.
4. Complementarity, science and theology are different and complement each other.



- About us
- **Project background**

What do we want to do?

To install green anti-erosion systems on my campus and popularize this approach in the neighborhood where this institution is located.



Photo source: © UasAf 2022



➤ About us ...

➤ Project reminder

Steps ?

1. Preparatory activities ;
2. Training (students and local residents/campus) and management of areas threatened by erosion on campus ;
3. Popularizing conference.



➤ About us ...

➤ **Project overview**

Innovative idea?

This innovative idea combines :

- (i) Bioclimatic architecture ;
- (ii) Anti-erosion construction techniques;
- (iii) Fast-growing vegetation with a strong root system;
- (iv) And a landscape argument, inspired by the cultural mandate (Genesis 2:15).

The aim is to enhance the value of soil, improve the quality of space and gradually establish a forgotten/neglected landscape culture in the collective consciousness.

It's not just about landscaping, it's about a whole philosophy of life.



- About us
- **Project background**

Questions of faith ?

Discussions about the biblical basis for the care of creation (Cultural Mandate, Eden/a garden, The New Jerusalem/garden city...) and questions about God's concern for the living environment of individuals, what it means to inhabit God's earth and to bequeath it to our children, should be at the heart of our reflections, with a view to creating a real engagement with theology.



➤ About us

➤ Project overview

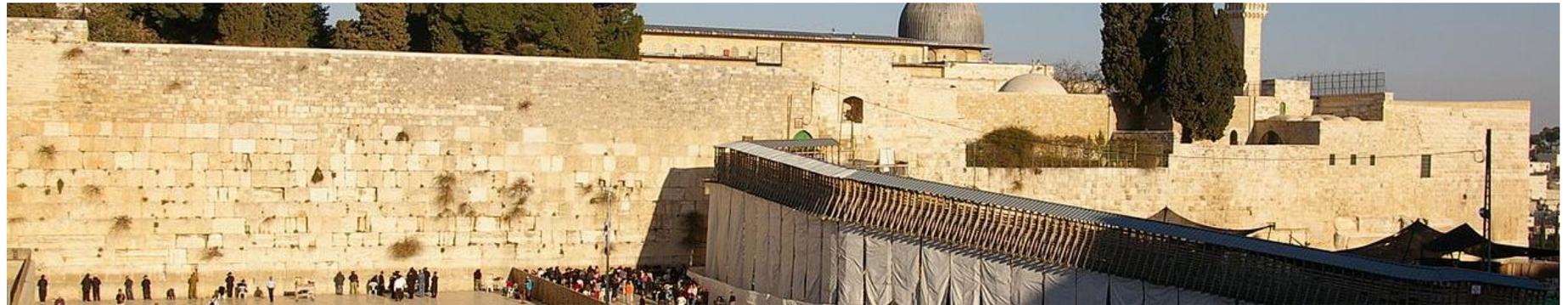
➤ My example :

FAITH & ARCHITECTURE

Architecture: the source of our faith?

We find architecture in biblical texts. These writings describe various kinds of buildings, some of which have a bearing on the Human-Divine relationship:

- Terrestrial (Remains: Wailing Wall in Jerusalem, *see photo below*)
- Celestial or Extra-terrestrial or Neo-terrestrial? The New Jerusalem, of which God is said to be the architect (Revelation 21, Hebrews 11, John 14) and on which a Christian belief is partly based: We're going to live with God in His city (the city He made for us) for all eternity. Architecture plays an important role, for us Christians, in our relationship with God, although we're not always aware of it. Even for other faiths, architecture is a source of faith: the notion of Temples.



Source image : https://fr.wikipedia.org/wiki/Mur_des_Lamentations



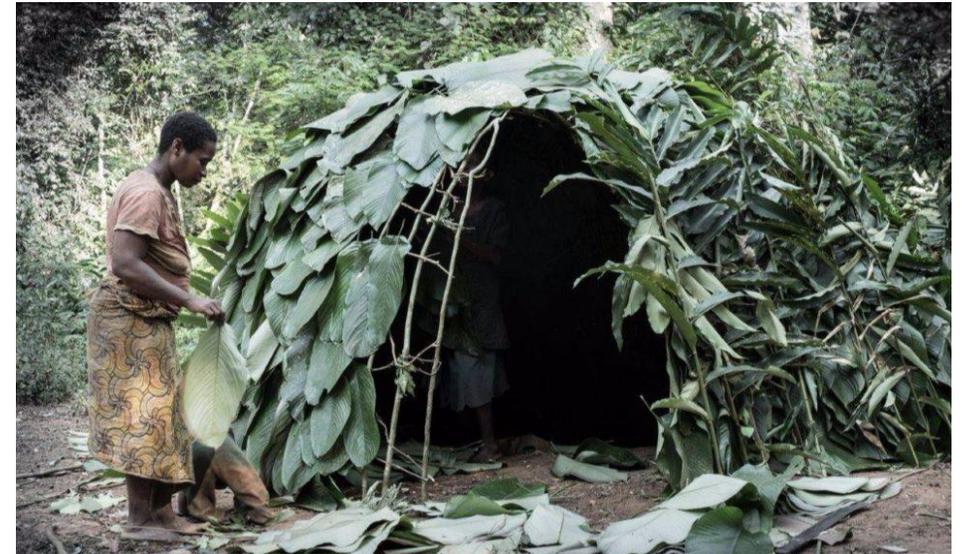
- About us ...
- Reminder of the project
- My example :
**FAITH &
ARCHITECTURE**

The cultural mandate: Inhabiting the earth according to God?

This leads us to ask the following question: What would it be like to live on earth according to God?

We find the beginnings of an answer in Genesis 2:15: *The Lord God took the man and put him in the Garden of Eden to work it and take care of it.* (NIV)

These days, there are lots of theories about the sustainable development of our planet the earth. When we read the scriptures, we come across this notion of Sustainability. Could the Creator have foreseen this way of life at the beginning of creation: living in harmony with Nature?



➤ About us ...

➤ Project reminder

➤ My example :
**FAITH &
ARCHITECTURE**

Our collective imagination

Our daily lives are full of examples: **children's film ANDY'S SAFARI ADVENTURE**



Image source: <https://iview.abc.net.au/show/andy-s-safari-adventures/series/0/video/ZW1924A010S00>



➤ About us ...

➤ Project reminder

➤ My example :
**FAITH &
ARCHITECTURE**

Our collective imagination

Our daily lives are full of examples: **The kingdom of WAKANDA**



Source image : <https://www.tomsguide.fr/marvel-developpe-une-serie-disney-sur-le-royaume-du-wakanda/>

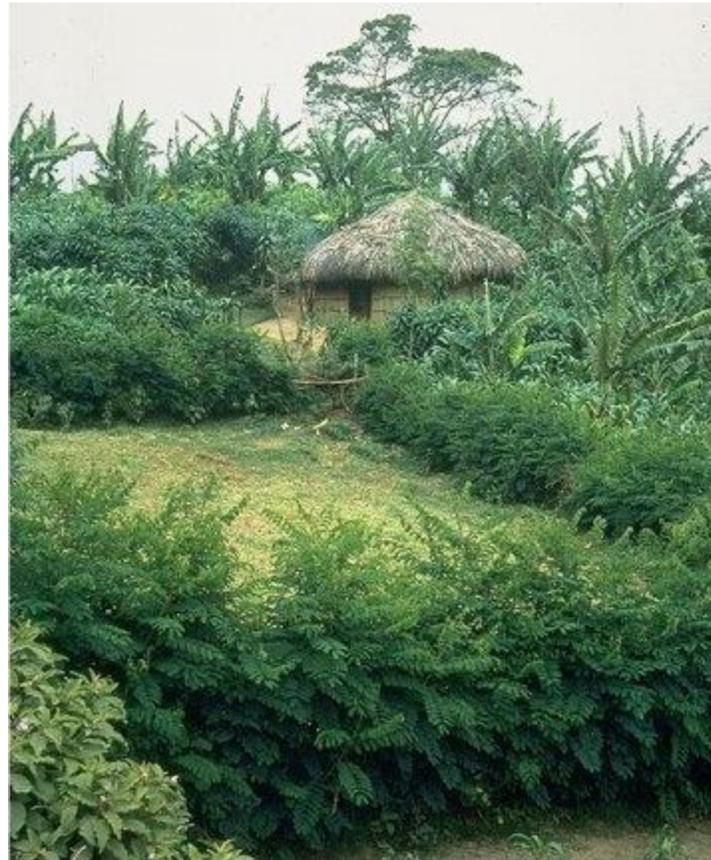


- About us ...
- Reminder of the project
- My example :
**FAITH &
ARCHITECTURE**

Our traditional companies in Africa

Living alongside plants.

For example. Living hedges: **Protection, Spirituality, Medicines, Security for livestock, ...**



Source image : <https://lavierebelle.org/eloges-des-haies-vives?lang=en>



- About us
- Reminder of the project
- My example :
**FAITH &
ARCHITECTURE**

The "diffuse urban" and Western societies

Augustin BERQUE (French geographer and philosopher): **The creation of suburbs in the Western world.**

It's interesting to note that, from a general point of view, it's landscape thinking that has shaped the urban.

According to Augustin Berque's research, it's man's quest for nature that has defined our territories and, at the same time, is killing nature; speaking of the genealogical process of the spatial growth of cities, from the extension of suburbs in Western Europe and the USA in the 19th century, to urban sprawl, to the diffuse urban.



Image source: <http://ecoumene.blogspot.com/2015/03/mythologie-de-lurbain-diffus-augustin.html>



- About us
- Reminder of the project
- My example :
FAITH &
ARCHITECTURE

Living in Nature: Utopia or another possibility?

Living in harmony with nature: in a way, it's a reality we all know, it's part of our collective way of thinking.

But where do conflicts with this concept come from?

This concept seems like wishful thinking, an ideal to be achieved, ...



➤ About us ...

➤ Project overview

➤ My example :

**FAITH &
ARCHITECTURE**

Industrial revolution and urbanization

Urbanization, as we know it today, is the product of the Industrial Revolution. End of 18th century in Western Europe, mainly England: transition from an essentially agrarian economy to large-scale production of manufactured goods.

Consequences:

- The all-concrete theory,
- Pollution,
- Unrestrained race for profit,
- Overexploitation of resources,
- Consumerism,
- ...



➤ About us ...

➤ Project reminder

➤ My example :

**FAITH &
ARCHITECTURE**

Philosophies and currents of thought

- An extension of the divine in Nature. Paul refutes some of these theories in his letter to the Christians living in Rome at the time (Romans 1:18-25).
- Two opposing schools of architecture in the Bible: Bezalel, son of Uri, known for building the Tabernacle (Exodus 31:1-11) and Hiram, from Tyre, who took part in the construction of Solomon's Temple (1 Kings:713-14). The origin of the former's method is known and is divine; on the other hand, the Bible is silent on the origins of the latter's method. It is curious to note that several esoteric movements claim Hiram as their father, and that certain philosophical currents associate architecture with Hiram. Why this preference for the unknown and the development of concepts around it? Is it a rejection of anything related to God? Hiram's oath?
- Green Business: Generally speaking, it's about doing business on the back of ecology.
- ...

Beyond all that, what can be the way to inhabit the earth according to God?

What can "architecture" be according to God?



➤ About us ...

➤ Project overview

➤ My example :

**FAITH &
ARCHITECTURE**

Bioclimatic architecture: one of the ways?

Architecture, in a nutshell, is the art of designing spaces and building structures. Some biblical accounts present God as the architect of creation, and more specifically of a celestial city.

How can we live on earth according to God? Genesis 2:15): tending and cultivating our garden, the EARTH.

In the past, traditional housing was in harmony with its surroundings. Nowadays, the question no longer even arises. Most so-called "modernBioclimatic architecture could take us back to the fundamentals of the Cultural Mandate (" buildings are not adapted to their surroundings. Modern housing has created a real gulf between man and his environment, and is even contributing to the destruction of the latter.

Today, certain currents of thought, such as bioclimatic architecture, aim to reconcile man, his habitat and his environment, for greater comfort in the built environment.

What Habitat in Heaven? I think it will be close to Bioclimatic.



➤ About us ...

➤ Project overview

➤ My example :

FAITH &
ARCHITECTURE

Bioclimatic architecture: one of the ways?

"In dozens of projects, there are still so many large empty spaces... Nobody, or almost nobody, talks about the environment. Architects have remained stuck on the social, cultural, symbolic, visual and intellectual dimensions. But if we don't succeed in reconciling construction and nature, with the architect able to contribute his added value, nothing will work. We're a thousand leagues away from what we should be doing.

Jérôme CHENAL, Swiss architect

<https://www.illustre.ch/magazine/jerome-chenal-les-architectes-ne-reflechissent-pas-a-lenvironnement-522343>

"Rediscover our common sense.

*In many areas, we've lost our common sense. In food, for example, we consume products boosted by fossil fuels, whose timing and choice of planting do not correspond to the seasons, climatic conditions or the particularities of each region. **It's the same with buildings.** There was a time when architects and town planners thought about how to build their towns and villages so that, depending on the climate, they would benefit from natural warmth or coolness."*

<https://blog.romande-energie.ch/fr/comprendre-l-energie/129-l-architecture-bioclimatique-le-retour-au-bon-sens>





OBJECTIVES?



IFES-Francophone Africa students.

- **Why separate training and innovation workshops?**
- **In innovation workshops, learners are given the floor.**
- **It's a setting where they are listened to, and can even have the opportunity to carry out sub-projects within the project, without of course deviating from the project's guidelines: for example, the manufacture of dustbins in the pilot project.**



Reminder and discussion (Form 3 groups)



To *IFES-Francophone Africa* students.

- 👉 Bible study on Genesis chapter 2
- 👉 Discuss the following questions: Does God care about man's living environment? What does it mean to inhabit God's land and leave it to future generations? Is the Bible silent on spatial planning?



On-site applications (Form 3 groups)

Report on the third innovation workshop.





INITIATIVE
LOGOS ET COSMOS

THANK YOU FOR YOUR ATTENTION

Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

1 Corinthians 15:58

<https://www.biblegateway.com/passage/?search=1%20cor%2015&version=NIV>