

JCAP Sustainability Conference

*A CALL TO DIALOGUE ON THE  
SUSTAINABILITY OF LIFE IN THE  
ASEAN CONTEXT*

August 8-10, 2016.

University of Sanata Dharma,  
Yogyakarta, Indonesia.



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# Acknowledgements

This digital publication of this JCAP E-Book on the Sustainability of life conference has eventually come to fruition with the fraternal encouragement of Mark Raper, SJ, the JCAP President, and Eric Velandria, SJ, JCAP Socius who was delegated to accompany the JCPT Manila (JCAP Conference Planning Team). The JCPT consisted of Ms. Cecille Marie Villena (Jesuit University), Ms. Remedios M. Rivera (Basic Education), Schol. Leslie Bingkasan, SJ and Christian Yudo, SJ (Formation – Arrupe International Residence, Manila), Albert Alejo, SJ and Jojo M. Fung, SJ (JCIM).

Our heartfelt thanks to Dr. Johanes Eka Priyatma, the Rector of the Sanata Dharma University who endorsed this JCAP Sustainability Conference and requested the assistance of the university's Office of Collaboration, headed by Dr. Oda Tena, assisted Ms. Dixta Minevia. Our heartfelt gratitude to Benny Juliawan SJ (JCAP Social Apostolate) and Heru Prakosa SJ (JCAP Secretariat on Islam) who accompanied the Planning Committee members, the volunteers and the Cynema PSI of the University of Sanata Dharma.

Finally our gratitude to the following persons who facilitated the publication of this E-Book:

- Ms. Karen Goh and Ms. Vanessa Gorra of JCAP Communications for uploading the Introductory Papers of the JCAP Sustainability Conference (JSC) on JCAP Website;
- Ms. Meg Villena for designing the JSC Logo and Ms. Cecille Villena for uploading all the information related to the JSC on Google Drive so that the participants have access to all the resources of the JSC (papers, powerpoint presentations...etc);
- Prof. Cyril Veliath, SJ of the Sophia University for the encouragement to put out this E-Book;
- Albert Alejo, SJ, Dr. Ruben Habito and Jojo M Fung, SJ for establishing *Sacred Springs: Dialogue Institute of Spirituality and Sustainability*, with Dr. Edna Zapanta Manlapaz (PhD Literature), Ms. Isabella Hubahib (Masters in Business Management), Marites Guingona Africa (Ph.D Applied Cosmic Anthropology), Carissa Singson-Mabasa, MA) and Alan Cajés, PhD Applied Cosmic Anthropology (Corporate Secretary) as members that continue to offer specific contribution in the areas of spirituality and theology in the discourse on sustainability of life for humankind and the earth community;
- Ms. Ana and members of the Cynema PSI, USD, for the production of the short and long video clips of the JSC;
- Dr. Benny Juliawan, SJ for managing the finance and guiding the post JSC process of institutionalization of JSC in the future (See section on *The Future*, p. 267);



# *Dedication*

*This effort is dedicated  
to all whose hearts  
reverbrate with the cries  
of the poor and the pain  
of Mother Earth.*



# *Introduction*

The conference on sustainability has a rich history of collaboration among JCAP Secretaries. The initiative was inspired by The Idea Goal 3 of JCAP's Outline of an Apostolic Plan 2014-2019. This goal calls for *collaboration in mission*. Two JCAP Secretaries - Buddhism and Islam, and one peer group, Jesuit Companions in Indigenous Ministry [JCIM] - first mooted the idea at the 2013 JCAP Extended Consult. The following year, four additional Secretaries – the Social Apostolate-Migration & Reconciliation with Creation [RWC], Asia Pacific Jesuit Colleges and Universities [AJCU] and FORMATION) - joined in this collaborative effort. In 2015, the secretary for Basic Education joined this collaboration. This initiative thus became a truly Jesuit-led conference of the Asia Pacific region.

The secretaries of the 2014 Extended Consult of JCAP agreed to Joel Tabora, SJ's call to make this a JCAP Conference. At the end of the deliberation, Cyril Veliath, SJ gave a copy of the proposal to Mark Raper, SJ. After the Extended Consult, the JCAP consultants deliberated on the proposal. Upon approval, Eric Velandria, SJ (JCAP Socius) met with Jojo Fung, SJ on 12 January 2015 and furnished the comments of the JCAP Consult regarding the proposal.

At the Oct 23-24, 2015 JCAP Extended Consult, Pedro Walpole, SJ presented the concept paper and received many invaluable insights from the members. The concept paper went through its eighth edition and eventually became the document for organizing the three-day program, from 8-10 August 2016.

The JCAP Conference Planning Team (JCPT) was set up in Manila with 4 Jesuits (Deacon Leslie Bingkasan, Scholastic Christian Yudo, Albert Alejo, and Jojo Fung) and 2 women (Ms. Remy Rivera of the Ateneo Grade School and Ms. Cecille Marie Villena of the Ateneo de Manila University). The local organizing committee (LOC) comprised of Ms. Dixta Minevia and Pak FX Ouda Teda Ena, M.Pd., Ed.D. of the International Office of the Jesuit University of Sanata Dharma in Yogyakarta, assisted by more than 20 volunteers and the advisory presence of Benny Juliawan, SJ and Heru Prakosa, SJ.

The three-day program was designed according to the pastoral spiral. The immersion-engagement on 8 August 2016 was given to 'lived experience.' The participants were able to interact with the personnel of the various peoples' initiatives. This interaction enabled them to deepen their understanding of the multifaceted aspects of the concept 'sustainability of life'. The second day, 9 August, 2016, was devoted to 'critical analysis and reflection.' The learning on sustainability from the immersion was further deepened with the help of presenters of natural and social scientists, as well as representatives of Christianity, Buddhism, Hinduism, Islam, and Traditional Religion. The last day, 10 August 2016, was dedicated to 'envisioning a sustainable future.' The learning on sustainability of life from the last two days now has to be translated into doable strategies at various levels, beginning with



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communities, ministries, institutions and families, and then, moving up to the level of province, and finally, at the level of JCAP.

On the whole, the participants, varying from 140-170 members during the three days, went through a communal, experiential and reflective process. This extended process was punctuated by masses, morning prayers, keynote addresses, small group discussions, plenary sessions, the evening ritual of 100 lights, and the final thanksgiving mass.

All praise and glory to God's Creative Spirit who guided the process and enabled the participants to gain new insights into the sustainability of life. God's Creative Spirit will continue to motivate them in engaging in doable actions integral to the praxis of sustainability of life in our common home.



# Foreword

## “A Call to Dialogue on the Sustainability of Life”

“We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental,” said Pope Francis in his startlingly fresh encyclical, *Laudato si’* in 2015. Already the same year he was present at the United Nations when representatives of more than 150 nations accepted an ambitious set of 17 Sustainable Development Goals (SDG). These SDG are targets and strategies to achieve them over fifteen years. They represent the most comprehensive international effort ever to combat poverty, inequality and climate change.

Following his lead, and that of the United Nations, an enterprising group within the networks of Jesuit Conference of Asia Pacific organised a conference under the title “A Call to Dialogue on the Sustainability of Life” to examine this one complex, current reality of our world and to deepen our understanding, from the perspectives of the major religious and spiritual movements of Asia Pacific, of the meaning of the UN’s call for sustainability. Underlying both the social and environmental crises, we believe there is a deeper crisis with spiritual roots. This arises from the way in which human beings use, and abuse, the peoples and goods of the earth. For this reason we turned to spiritual sources in an attempt to be enriched and informed in our desire to understand this crisis and in order to work with others to implement the Sustainable Development Goals.

The conference, which brought together people from all over Asia Pacific and beyond, began with visits to the field. On the first day we split up to go and meet a great variety of communities around Yogyakarta where the conference was held. The participants met farmers, small business people, teachers, children, women’s groups. All were attempting, with considerable creativity and various levels of success, to find the best ways to live in challenging circumstances. In the course of these excursions we could also get to know one another better and already enter into deep conversations.

Often when we consider overwhelming crises such as inequality, poverty or climate change, our discourse tends to focus on the macro elements of politics or the economy, on human rights, interest rates, share prices, unemployment and inflation. We may consider these things are responsibility of governments or banks or powerful people. The early field visits helped us to focus on the lives and faces of individuals and communities. The challenge, we found, is to go deeper, to analyse the underlying moral, political and spiritual realities, to frankly and openly discern the type of community we strive to be and how its benefits should be distributed. Commencing with the field visits as we did, it became easier to hear the lessons of our various spiritual traditions about what a dignified human existence



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requires, what responsibilities we bear for one another, and what ways may we go forward together. If we agree that every life should be valued and lived with the same dignity as our own, then what are we doing to ensure this happens?

The convening group was motivated by Catholic social teaching, which is forever calling for people, especially the poor, impoverished and excluded, to be valued above all other interests. This teaching asserts that all creation comes as a gift from God. Moreover the conference was generously hosted within Sanata Dharma University, a Catholic university with the motto of producing graduates who value conscience, compassion, and critical thought and action. The joy and energy that emerged in the conference came, not only from the discovery that people of diverse nations and cultures share similar commitments concerning the inherent value and dignity of the human person and concern for the common good. A special energy came on hearing from experts steeped in Christian, Buddhist and Islamic scriptures and traditions and in the wisdoms of indigenous peoples. It became overwhelmingly clear that each have rich traditions of wisdom and care for our planet and its people, and that we have a shared passion for the common good. With this clarity a desire for future dialogue, cooperation and more intense networking was fostered.

We reflected that we may rightly and happily rejoice in the marvels of God's creation, the wonder of human life, the beauty of the stars, the forests and the macro- and the micro systems of our universe. Yet we are increasingly aware of the acute distress of our planet, our "common home", of the damage being done to the air, the earth and oceans, and consequently to us who live in these environments, especially to the poor, pushed by inequality to live in the worst conditions. In this gathering we deepened in appreciation of our moral responsibility to care for this wounded world and its inhabitants. We became aware that informed communities and individuals from various religious traditions are increasingly catalysts for common action, urging changes in behaviour and smart practices.

The Call to Dialogue on the Sustainability of Life conference has led to concrete actions for follow up at levels of community organisations, research projects and collaborative networks. Along with papers presented at the gathering and reports of discussion groups, this little book indicates practical steps that have been taken and that can still be taken by you the reader. We plead with you to ensure that this conference is not simply a conference, but rather helps to the renewal of wisdom, spirit and collaborative action that will enable the sustainability of life. May it contribute to building human dignity in a sustainable world.

Congratulations and thanks to the organisers of this ambitious conference. May you, the reader, take up the challenges identified in the talks and gatherings, be open to spiritual realities, and be empowered to seek out and join with companions and networks who share similar goals and work together for a sustainable world.

Mark Raper SJ  
President,  
Jesuit Conference of Asia Pacific





# Concept Paper

## A Call to Dialogue on the Sustainability of Life in the ASEAN Context

### 1. Background

The conference on sustainability was first mooted in the 2013 JCAP Extended Consult by three JCAP Networks (Buddhism, Islam, & JCIM). The initiative was a response to Goal 3 of JCAP's Outline of an Apostolic Plan 2014-2019 which calls for *collaboration in mission*. A year later in the 2014 JCAP's Extended Consult (Oct 23-24), seven Networks-Secretaries (Buddhism, Islam, JCIM, Social Apostolate-Migration & Reconciliation with Creation (RWC), AJCU and FORMATION) deliberated on organizing this Conference. Fr. Joel Tabora's call to make this a JCAP Conference was accepted. At the 2014 JCAP Extended Conference, Fr. Cyril Veliath, SJ gave a copy of the proposal to Fr. Mark Raper, SJ. The JCAP Consultors deliberated on the proposal and on January 12, 2015, Fr. Eric Villandria (JCAP Socius) met Jojo Fung regarding the comments of the JCAP Consult. At the Oct 23-24, 2015 JCAP Extended Consult, Pedro shared the concept paper and received many invaluable insights. The latest addition of Basic Education to this collaborative effort makes this initiative a truly Jesuit-led conference in the Asia Pacific region.

### 2. Rationale

The recent UN Conference on Sustainable Development Goals (September 25-27, 2015) in New York, through the resulting document *Transforming Our World* (TOW), calls on the member states to translate the "17 Sustainable Development Goals with 169 associated targets which are integrated and indivisible" (TOW 18, 59)<sup>1</sup> in order to ensure the sustainability of life for "planet Earth and its ecosystem in our common home. The UN pledges to "acknowledge the natural and cultural diversity of the world and recognize that *all cultures and civilizations* can contribute to, and are crucial enablers of, sustainable development" (TOW 35). This pledge responds to the call of Kari Oca II to "culture as the fourth pillar of sustainable development."<sup>2</sup> Indeed "the scale and ambition of the new Agenda requires a revitalized Global Partnership to ensure its implementation" especially in "a spirit of global solidarity, in particular solidarity with the poorest and with people in vulnerable situations" (TOW 39).

In lieu of the ASEAN Roadmap 2015, this dialogue on sustainability of life for the marginal communities in the ASEAN region becomes all the more urgent and relevant as we realize the adverse and



even suicidal impact of the current interventionist model of development on their lives. The adverse impact ranges from the lack of good/ethical governance, the faulty current model of development on their lives, and increasing “financialization” of the natural and human resources, to rapid deforestation, desertification, acidification of the ocean, chemical-intensive farming that causes poor health, and the pollution of the air, land, and water. We believe that the building of a truly caring and sharing ASEAN community requires the inclusion of the diverse mystical cosmologies, people-centred movements for change, multileveled and multipronged strategies of advocacy, and participatory processes of achieving sustainability of the local and regional communities.

In the spirit of global partnership and solidarity, inspired by the vision of *Laudato Si'* of the earth as “our common home” “our common origin, and a future to be shared with everyone” “which God has entrusted to us” (LS 202, 232), the Jesuits of the Conference of Asia Pacific wish to respond to “the gravity of the ecological crisis” by looking “to the common good, embarking on a path of dialogue” that encourages the different “religions to dialogue among themselves for the sake of protecting nature, defending the poor, and building networks of respect and fraternity” (LS 201). In the light of the prevalent injustices, ranging from “inequality, corruption, poor governance and illicit financial and arms flows” (TOW 35), this call to dialogue will “integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor” (LS 49). This dialogue aims to motivate the diverse faith communities, institutions, including the “Governments, the private sector, civil society, the United Nations system and other actors and mobilizing all available resources” (TOW 39). The dialogue on the sustainability of life “demands the constant and active involvement of local people from within their proper culture” (LS 144). Only such an inclusion of the people’s culture and participation ensures an “integral ecology” (LS 137-162) that calls for “a greater sense of responsibility, a strong sense of community, a readiness to protect others, a spirit of creativity and a deep love for the land” (LS 179, cf. 146, 180).

The encyclical’s call to a sustained relationship “with God, with our neighbor and with the earth” (LS 66) resonates with the Society of Jesus’s preparatory document of GC 36 entitled *The Call of the Eternal King* “to develop sustainable ecological and social practices both within our Jesuit communities and apostolates that will heal a broken world.”<sup>3</sup> This Jesuit-initiated dialogue attempts to translate the call of the Eternal King in the vision and missions of our institutions and related movements for change to include and incorporate the ancestral wisdom, beliefs and practices that constitute the diverse mystical cosmologies of the Asian religio-cultural communities and enable them to better negotiate the emerging challenges within the ASEAN context.

### 3. Overall Objectives

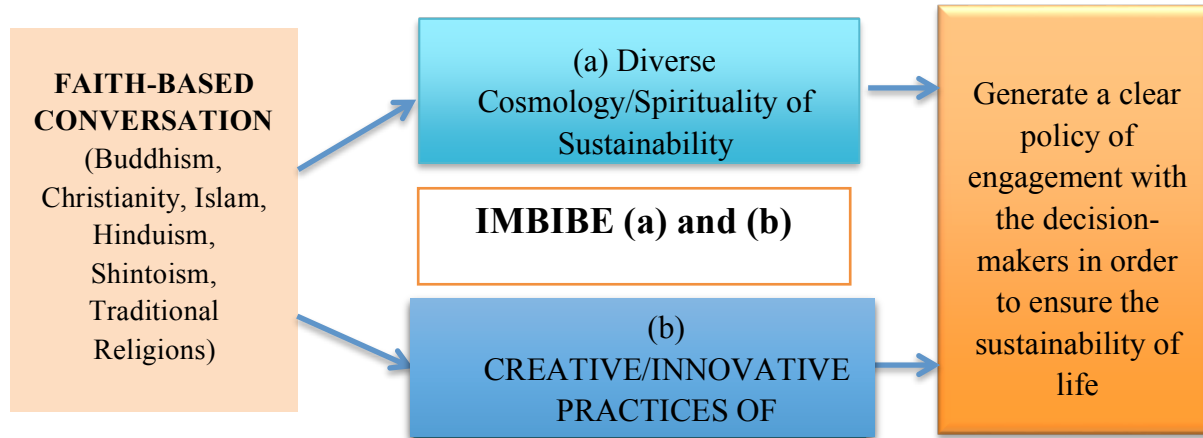
The objectives of the 2016 Conference are:

- a. Include the diverse mystical cosmologies on sustainability of the local communities in the strategic planning of the policies, development studies, and the community-empowerment programs of our institutions;





- b. Commit funds to engage the policy makers of the many agencies (governmental, regional and international) to ensure a more sustainable and equitable livelihood of the majority affected by the current model of development.



#### **Aim of Conference**

Generate a faith-based Discourse that engages the policy makers/planners, institutions, and movements to ensure the Sustainability of life for societies & the environment

#### **4. Take-Away for Scholastics, Collaborators, Presenters & Participants**

- (a) **Scholastics.** Learn about the local beliefs and practices of the religio-cultural marginal communities in their years of formation so as to be transformed in their attitudes and lifestyle, prayer, worship, and relationship in the community and pastoral practices.
- (b) **Participants who are collaborators/presenters.** Prioritize the mystical cosmologies of sustainability in the development programs of our respective institutions/organizations while we engage the policy makers to bring about a more sustainable development of the marginalized.



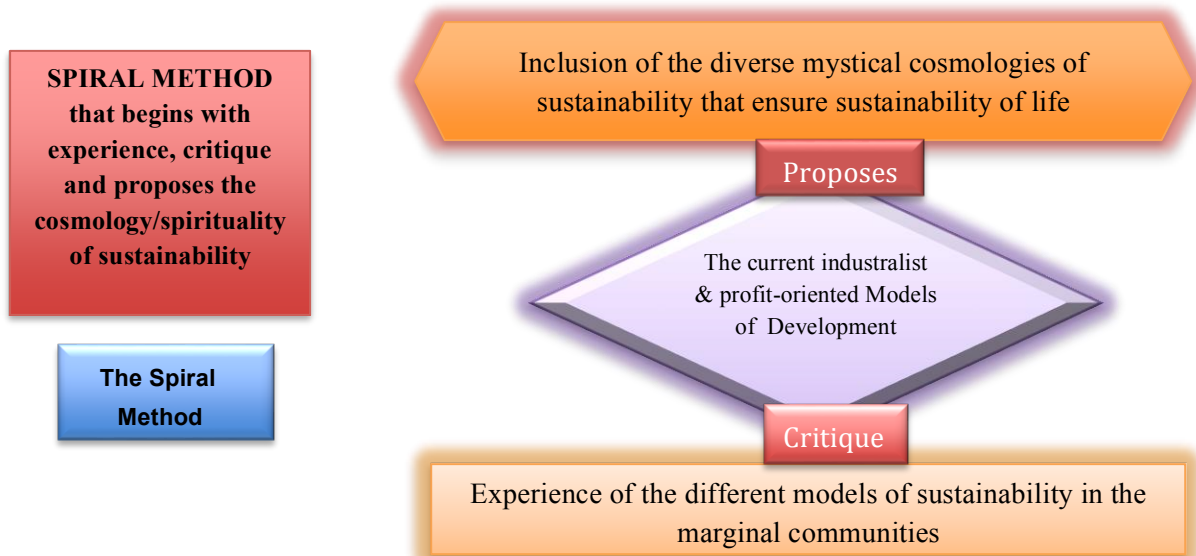
## 5. Outcomes

This conference hopes to:

- (a) Offer thought-leadership to policy makers through a faith-based dialogue on sustainability of life for the marginal communities in the **electronic and published copies** of all the papers presented in the conference;
- (b) Challenge the participants to a conversion that lives with “less more” and motivate them to seek ways to use social media to influence the decision-makers, planners and developers (e.g. politicians, economists, entrepreneurs...etc) to a simple lifestyle that consumes less energy and water, plant more trees, and conserve the forests that make life sustainable.

## 6. Methodology

The conference will engage the spiral process that begins with **experience** through **immersion** that facilitates certain **engagement** with the communities. Through the immersion-engagement on the first day, the participants and the presenters will have a first-hand experience of the adverse impact of the industrialist model of development on the sustainability of life of our vulnerable communities. The participants will engage the communities and learn more about the spiritual and human values that make life sustainable in the marginal religio-cultural communities.





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Furthermore, the conference will honor the experiences embodied by the presenters and participants. The presenters are expected to base their papers on (i) personal/communal experience of engagement of the mystical cosmology of sustainability; (ii) present a critical analysis of the crisis of sustainability of the existing model of development; (iii) offer her/his reflection in the light of the respective wisdom and religious teachings of her/his religio-cultural traditions (Christianity, Buddhism, Islam, Hinduism, traditional religions); and (iv) share the best praxis/practices, especially the innovative strategies of sustainable actions for the marginal communities that calls for engaging the policy makers/planners, institutions, movements, the local-regional communities, and civil society.

### Endnotes

<sup>1</sup> See the UN Document, *Transforming Our World: the 2030 Sustainable Development Goals*,

<https://sustainabledevelopment.un.org/content/documents/7891TRANSFORMING%20OUR%20WORLD.pdf>

<sup>2</sup> See the KARI-OCA II DECLARATION, entitled the “Indigenous Peoples Global Conference on Rio+20 And Mother Earth”, p. 5. The Declaration was accepted by a collection Acclamation that took place at the Kari-Oka Village, at the Sacred Kari-Oka Púku, Rio de Janeiro, Brazil, 17 June 2012.

<sup>3</sup> GC 35, D. 3, *Challenges To Our Mission Today*, no. 32, “Care of the environment affects the quality of our relationship with God, with other human beings, and with Creation itself. It touches the core of our faith in and love for God, “from whom we come and towards whom we are journeying.”



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# Logo

**JCAP**  
LOGO DESIGN  
BY MEG VILLENA (I BFA-ID)

**COLOR SCHEME**

- GREEN
- GOLD
- BLACK

**GREEN**  
life

**GOLD**  
bountiful harvest  
longevity

**RICE**  
staple of  
ASEAN

**STALK**  
connection,  
continuity

**CIRCLE**  
unity,  
wholeness,  
integrity of life

**MOUNTAINS**  
productive land  
with its ecosystem  
and biodiversity

**LOGO**

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>Lorem ipsum dolor sit amet, consectetur adipiscing elit. Donec orci purus, luctus vitae dignissim eu, iaculis sed purus. Vivamus faucibus, ipsum nec aliquet viverra, leo mauris condimentum ligula, sit amet sagittis enim ligula quis arcu. Nam egetas tortor id nisi portitor mattis. In tortor ante, ultrices in suscipit a, tempus non massa Vivamus et auctor mi. Fusce vel massa nulla. Phasellus nec eros mauris, et scelerisque orci.

Donec malesuada orci vitae nulla accumsan porta a id massa. Quisque accumsan iaculis magna sit amet fringilla. Maecenas conseqat magna eget tincidunt semper, odio nibh rutrum mi, id feugiat ante nisl eu risus. Vestibulum nunc orci, rhoncus a placerat in, ultrices nulla at portitor.

Sed id augue vitae urna euismod commodo aliquet a quam. Pellentesque arcu velit, curvus et malesuada ut, consequat et diam. Nullam erat sem, rhoncus id ullamcorper vitae, rhoncus et arcu. In ultrices ultrices nulla, ut rutrum nisi iaculis at. Donec eu magna a metus ornare faucibus. Fusce aliquet faucibus ultrices. Morbi semper, est id tincidunt gravida, sem arcu adipiscing lacus, ac bibendum nulla leo eu purus. Quisque nec diam sed risus consectetur a cursus quis quis nibh. Vestibulum id purus lorem.

Sincerely,



# Programme

## JCAP CONFERENCE ON SUSTAINABILITY OF LIFE

**Day 1 Monday August 8, 2016. Lived Experience**  
**[SEE]**

Time	Events
06.30am	Breakfast in accommodation
7:30-8.30am	Inaugural Eucharist (Main Presider, Archbishop Tony Ledesma, SJ) Co-Presiders: Fr. Mark Raper, SJ, JCAP President and Romo Petrus Hardiyanta Sunu, SJ, Provincial of Indonesia Venue: 2 <sup>nd</sup> Floor, Driyarkara Auditorium.
8.30am	EMCEE: H. Indraswara Angga, SJ. Official Welcome 1. Rektor USD [combined with Video of USD]; 2. Provincial Sunu, SJ (Each one 15 min). Venue: 2 <sup>nd</sup> Floor, Driyarkara Auditorium.
9.00am	Orientation of Event - Fr. Jojo Fung (5 Minutes)  Orientation Benny Juliawan & Heru (LOC) 1. A rough guide – Introduction of each site 2. Questions for personal reflection Sharing: History, involvement with communities, motivations – personal, religious/faith; activities to engage in.
9.15am	Exposure-Immersion Objectives: Enable the participants to be touched/inspired by the stories of personal/communal commitment, passion and struggles in trying to live sustainable lives;



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12.00 noon	Lunch at exposure site
3:00pm	Departure from sites
4.00pm	Arrival at USD, return to accommodations
6.00pm	Dinner at USD  Fr. Jojo to brief <b>Technical Team</b> (Maria Magdalena Eka Astri, Felicia Dian Ravenska, Christina Kheng, Julie Edwards, Fr. Gaby Gonzalez, Ulul Huda)
7.00pm until 9.00pm	Moderators: Cecille Marie Villena & Christian Yudo, SJ  Reflection by mixed groups of 10 (LOC) a. What is striking about the situation of the community? What can I say about the people? Their values? Their action? b. How does this visit personally touch me? What insights do I get about my own situation? My own values? My own work? c. What lessons or insights does this experience offer about sustainability?  Video Clips: Laudato Si  Please end with 2 minutes of silence.

### Day 2 August 9, 2016 Critical Analysis & Reflection [JUDGE]

Time	Events
5.45am	Mass at University Chapel [Optional]
6.30am	Breakfast at accommodation
8.00am	Opening prayer [Scholastics from Myanmar - World Indigenous Peoples' Day]



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8.15am	<p>EMCEE: Schol. H. Angga Indraswara, SJ (Kolsani)</p> <p>Keynote address 1 (Dr. Manickam Nadarajah) Chair: Jojo Fung, SJ</p> <ul style="list-style-type: none"> <li>• Critique/Critical Analysis of unsustainability of the global economy in the Asian/ASEAN context</li> <li>• Resilience due to our spirituality of sustainability of life</li> </ul> <p>Objectives:</p> <ol style="list-style-type: none"> <li>a. Give the participants an overview of the development models of our global economy that affects the sustainability of life in the ASEAN context.</li> <li>b. Emphasize the importance of culture/spirituality of the religio-cultural communities in the sustainability of life for our people in Asia.</li> </ol> <p>Introduce: Jojo Fung, SJ</p>
9.00am	<p>Objectives:</p> <ol style="list-style-type: none"> <li>1. Deepen our reflection of <i>Laudato Si'</i> in the light of the Ignatian spirituality in the context of the global economy</li> <li>2. Learn how others build sustainable &amp; inclusive communities.</li> </ol> <p>Keynote address 2 (Patxi Alvarez, SJ) - Introduction by Fr. Benny Juliawan, SJ</p> <ul style="list-style-type: none"> <li>• Building sustainable and inclusive communities in the context of the global economy</li> <li>• Highlighting <i>Laudato Si'</i> and Ignatian spirituality of sustainability – especially the universal human and spiritual values</li> </ul> <p>** Include video clips of sustainability * Personal sharing</p>
9.45am	<p>Questions and Answers, Comments and Open Forum including Keynote 1</p>
10.15am	<p>Health &amp; Wellness Break</p>





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10.45am	<p>MC: Objectives: Critically reflect on what is unsustainable in the lives of marginal communities or various institutions.</p> <p>[7 of 13 groups]</p> <p>Process/Methodology: LOC will have to divide the participants into small groups. Groups must be prepared with color coding. Lists of the different groups must be put up. Questions must be prepared and given to the small groups.</p> <p>Moderator: Benny</p> <p>Group reflections (promote critical reflection)</p> <ul style="list-style-type: none"> <li>• What aspects of sustainability have I learned from the speakers?</li> <li>• What is now my emerging definition of sustainability?</li> <li>• What aspects of life now appear unsustainable?</li> </ul>
11:30	<p>Benny/Heru + LOC Artwork and/or performance by the groups and display on the screen after taking photos/videos</p> <p>[2 Minutes of silence before we end]</p> <p>1 Documenter to go around w/ Fr. Benny to take pictures of artworks</p>
12nn to 1.30pm	Lunch [JCPT- Encourage Networking]

	Slideshow of artworks on aspects of sustainability done by the 15 groups
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1.30-3.45pm	<p><b>Roundtable I Praxis of sustainability</b></p> <p>Moderator: Albert Alejo, SJ ( Dr. Surajit Mukhopdhyay, Archbishop Tony Ledesma, SJ, Pedro Walpole, SJ, Rigobert Minani Bihuzo, SJ (Social Apostolate, JESAM, Ms. Geraldine Clare Westwood). Each to share how s/he is touched and moved to do something and therefore affect a group and community</p> <p>Objective: Learn from the practitioners &amp; scientists (Social &amp; Natural) their passion that drives the praxis of the sustainability of life for the marginal communities.</p> <p><b>Roundtable I</b></p> <ul style="list-style-type: none"> <li>• What led you to this passion in what you do ? [Pesonal sharing: “I am passionate about what I do because..... share how long you have been at it]</li> <li>• Share about your work in sustainability: the plight of the communities you work with?</li> <li>• How do you understand sustainability?</li> <li>• What are the human and spiritual values related to the sustainability of life in the communities?</li> </ul> <p>2 hr 15mins per person = 90 min &amp; 15min of comments and 30 mins from the Floor.</p> <p>[Conclude with 2 minutes of silence]</p>
3.45-4.15pm	Health & Wellness Break
4.15-6.30pm	<p>Moderator: Albertus Bagus, SJ [Fr. Niphot, Dr. Sunthorn, Dr. Apinya Fuengfusaku, Prof. Dicky Sofjan, Ms. Norma Gonos- AGILA, Prof. I Ketut Ardhana)</p> <p><b>Roundtable II Religious Teachings on Sustainability (Buddhism, Christianity, Hinduism, Indigenous Spirituality, Islam)</b></p> <ul style="list-style-type: none"> <li>• What role does your faith play in the sustainability of life?</li> <li>• What are the religious teachings that motivate and influence you to promote sustainability of life in these communities?</li> <li>• What is the relationship between spirituality and the sustainability of life in the communities?</li> </ul> <p>2 Hours 15 min: 6 speakers 15 min = 90min. Comments among presenters 15 min. 30 min for the audience.</p>
6.45pm	Dinner at USD



8.00-9.00pm	<p><b>RITUAL OF 100 LIGHTS</b></p> <p>Moderator: Fr. S. Lazar, SJ [Loyola College, Chennai] &amp; Fr. Jojo Fung Front porch of auditorium</p> <p>Objective: arrive at deeper personal synthesis through symbols and ritual with a resolve to lead a lifestyle of simplicity</p> <p><b>Api Ungun Ritual of 100 Lights</b> in the open ground or garden stimulated by nature.          * Burning of the lamp in the center. We sit around. Somebody just stands up to say how the earth's biodiversity is to be sustained ecologically. For example, "I am the sea. I am the tiger. I like to be sustained by..... [offer examples of how humankind can sustain you]</p> <p>First five to share: Jojo, Remy, Cecille, Angga, Yudo</p>
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**Day 3 August 10, 2016. Envisioning a Sustainable Future  
[ACT]**

Time	Events
6:30am	Breakfast at accomodation
8.00am	Opening prayer [Scholastics from Indonesia] LOC
<b>8.15am</b>	<p>Emcee: Schol. Angga Indraswara, SJ (Kolsani)</p> <p>Plenary Session: Identifying Common Values of Sustainability from Each Faith Tradition</p> <p>Objective: Identify the common values of sustainability from each faith tradition.</p> <p><b>Moderator: Ms. Lucia Wiwid Wijayanti [Translating personal lifestyle of simplicity into communities of shared lifesyle of sustainability in our instituition, ministries, provinces]</b></p> <p>Plenary session: the facilitator to identify common values of sustainability from each faith tradition. A technical team to report on the more universal and unique values of each faith tradition.</p>



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	<p>The team to come up with what are the common values of sustainability for all the participants that will translate into personal and shared lifestyle of simplicity.</p> <ul style="list-style-type: none"> <li>What are the common basic human &amp; spiritual values and how they challenged us to embrace a lifestyle of simplicity ? [Values &amp; Behavior]</li> </ul> <p>Q&amp;A, Open Forum</p> <p>[Conclude with 2 minutes of silence]</p> <p>FACILITATORS &amp; WORKING COMMITTEE:          Maria Magdalena Eka Astri, Felicia Dian Ravenska, Christina Kheng, Julie Edwards, Fr. Gaby Gonzalez, Ulul Huda</p>
9.15am	Health & Wellness break
9.45am	<p><b>Session I: Formulation of Doable Strategies at various sectors, communities, ministries, institutions, families</b></p> <p>Objective: Formulate doable strategies to be implemented in the various sectors/institutions/ communities/families.</p> <p>NOTE: Create powerpoint to project          Moderator: Albert Alejo, SJ</p> <ol style="list-style-type: none"> <li><b>STOP.</b> Given all our current learnings, what unsustainable practices in our institutions need to be changed and challenged?</li> <li><b>START.</b> What changes or innovations should we introduce to our institutions?</li> <li><b>SUSTAIN.</b> What good practices and arrangements are worth continuing, and even celebrating?</li> </ol> <p>Various sustainability strategies: What are the possible actions to realize sustainability where you are?</p> <p>Introduction: In the light of the need for a lifestyle change of simplicity, every participant is asked to kindly go into the following workshops to discuss (a) the possibility of shared lifestyle of simplicity (b) strategies to promote these values of sustainability of life in our institutions and ministries.</p> <p>Template: Sustainability Values &amp; Institutional Lifestyle of Simplicity</p> <ul style="list-style-type: none"> <li>Workshop 1: Houses of Formation - Fr. Albertus Bagus, SJ (20)</li> </ul>



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	<ul style="list-style-type: none"> <li>• Workshop 2: Youth movements - Monica Wibowo <b>(25)</b></li> <li>• Workshop 3: Schools (pre-college) - Br. Triyono &amp; Miss Remy Rivera <b>(14)</b></li> <li>• Workshop 4: Universities - Fr. Joel Tabora, SJ, Dr. Eni Winarti <b>(30)</b></li> <li>• Workshop 5: Social Centres/Ministries - Fr. Fernando Azpiroz, SJ &amp; Miss Kep <b>(20)</b></li> <li>• Workshop 6: Interreligious Dialogue Ministry - Fr. Heru Prakosa, SJ &amp; Fr. Ingun Kang, SJ <b>(10)</b></li> </ul> <p>NOTE: Secretariat to divide participants into 6 workshops, assign documenter &amp; facilitator for each</p>
10:45am	<p><b>Health and Wellness Break</b></p>
11:00am	<p><b>Session II: Formulation of Doable Strategies at various sectors, communities, ministries, institutions, families</b></p> <p><b>Moderator: Albert Alejo, SJ</b></p> <p><b>Objective: Formulate doable strategies to be implemented in the various sectors/institutions/ communities/families.</b></p> <ol style="list-style-type: none"> <li>1. <b>STOP.</b> Given all our current learnings, what unsustainable practices in our institutions need to be changed and challenged?</li> <li>2. <b>START.</b> What changes or innovations should we introduce to our institutions?</li> <li>3. <b>SUSTAIN.</b> What good practices and arrangements are worth continuing, and even celebrating?</li> </ol> <p>Plenary (5 minute presentation)</p> <ul style="list-style-type: none"> <li>• Make and share your <b>plan</b> for your institution that includes details of a shared lifestyle of simplicity and other doable strategies for promoting sustainability of life in the institution and ministries</li> <li>• What help and cooperation (from within your apostolic sector and other sectors) do you need to actualize this plan?</li> </ul> <p>NOTE: Group to fill in template and submit electronic file to be projected during this session</p> <p>Right after reports, ~15 minutes to be allocated for comments on what kind of assistance can be provided</p>



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12noon to 1.30pm	Lunch [JCPT Encourage Networking]
1.30pm	<p><b>Session III: Formulation of Doable Strategies at Province Level Moderator: Eric Velandria, SJ</b></p> <p>Objective: Formulate doable strategies to be implemented in the various Jesuit institutions and provinces [non-Jesuits/non-Catholics]</p> <p>In groups by province, discussing for 1 HOUR:</p> <ul style="list-style-type: none"> <li>• How to collaborate among the Jesuit institutions in the respective country/province ?</li> </ul> <p>[See Template: STOP START SUSTAIN] E.g. (a) Promote the messages of this Conference; (b) document and share and encourage to develop the good practices of sustainability and * In 3 years' time, to come together and share the implementation and evaluation and recommendation.</p> <p>Provinces/Countries:</p> <ul style="list-style-type: none"> <li>• Indonesia (87) - break into 3 groups <ul style="list-style-type: none"> <li>◦ Group 1: Jesuits [Fr. Bambang Sipayung, SJ]</li> <li>◦ Groups 2&amp;3: Lay Collaborators [Dr. Enny Winarti, Petrus Djemadi]</li> </ul> </li> <li>• Philippines (18) [Fr. Gaby Gonzalez, SJ]</li> <li>• Japan, China, Korea, Cambodia (6+1+7+3 = 17) [Fr. Cyril Veliath, SJ]</li> <li>• Myanmar, Thailand, Singapore, Malaysia, Vietnam (4+11+4+2 = 21) [Fr. Colin Tan, SJ]</li> <li>• Australia, Congo, Rome, India (7) [Miss Jennie Hickey]</li> </ul> <p><b>Flow of Session:</b></p> <p>(a) 1 Hour of discussion: <b>For JESUITS:</b> How do we Jesuits of the different ministries collaborate to implement our action-plan with the doable strategies/actions? <b>For the youth and adult collaborators:</b> What expectations and recommendations do you have to the Jesuits in the different ministries to better implement the action-plan with the doable strategies/actions?</p> <p>(b) Each province/country's facilitator to report the result of their discussion.</p> <p>(c) Q &amp; A.</p> <p>[Kindly conclude with 2 minute of silence]</p>
3.30pm	Health & Wellness Break



<p>4.00pm</p>	<p><b>Session IV: Assist JCAP in the Implementation of Doable Strategies as Jesuit Networks and Asia Pacific Conference</b></p> <p><b>Moderator: Riyo Mursanto, SJ</b></p> <p>Objective: (a) Assist JCAP &amp; secretaries/circles in the systematic implementation of the doable strategies in the institutions/ministries/provinces.</p> <p>Plenary Session (project and write): Begin with RWC (Pedro – 10 min + 5 min): this is what we have done in terms of JCAP</p> <ul style="list-style-type: none"> <li>• Within <u>1 year</u>? What one thing can we do together as Jesuit networks? (<i>e.g. develop a module and video on Laudato Si' for the student groups and parishioners</i>)?</li> <li>• Within <u>2 years</u>? A Jesuit caucus on how to do philosophy, theology, exegesis? Interreligious dialogue in the context of our formation in Asia Pacific? How to use Laudato Si' to develop our conscience – spirituality, competence in reflection in the field of philosophy, deepen our compassion in our works/ministries, deepen our commitment and faith in the study of theology</li> <li>* Within <u>3 years</u>? another meeting in a different context: Palau; AGILA (Mindanao); Sacred Springs (LST), reporting on the planned initiatives and further proposals</li> </ul> <p>[Conclude with 2 minute of Silence]</p>
<p>5.30pm</p>	<p>Thanksgiving &amp; Missioning Mass Presider: Mark Raper, SJ; Co-presiders: Priyono Marwan, SJ [Tertian Master]; Pitoyo, SJ [Thai Region]</p>
<p>6.30pm</p>	<p>Music. Balinese and Javanese Dance (same venue as mass). Farewell Dinner (standing in front of seminar room).</p>
<p>7.30pm</p>	<p>Free time</p> <p>For organizing committee + volunteers &amp; documenters: Dinner pt.2 :)</p>



# Documentation

## JCAP Sustainability of Life Conference

Date : 8 August 2016  
 Venue : R. Driyarkara, Auditorium of Sanata Dharma University  
 Theme : *Lived Experience*

07:30 (60 mins)	<b>Archbishop Antonio Ledesma, SJ</b>  <i>Inaugural Eucharist</i>	<p>The homily was delivered by Antonio J Ledesma S.J entitled <i>Of Drug and Fullness of Life</i>, addressed to the clergy, religious, and laity and all men and women of good will. He read John 10:10 which is “I have come that you may have life and have life to the full.” Then he started to preach.</p> <p>The current problem with drugs cannot escape anyone’s attention. In the Philippines’ context, the problem with drugs has reached the level of a calamity and an emergency situation. It is systemic, having its roots in poverty, woundedness, greed, and abuse of power. It has become a plague afflicting the whole society. The drug issue is not only about individual users and pushers but also about families and communities affected by this pervasive problem. It cuts across all strata of society, from the poorest to the wealthiest and most powerful.</p> <p>If there is a positive side to the current war on drugs, it is the fact that thousands have surrendered, and hundreds more arrested and put to jail. The problem with the latter is that our jails have become extremely congested since they were built for a limited number of detainees only. But now the number has been multiplied many times over. This poses a lot of risks and dangers.</p> <p>In Cagayan de Oro alone, there are already at least 4,000 responders who, after presenting themselves to the police station, return to their homes with the promise not to engage in drug use or drug-dealing again. They have yet to be classified according to the extent of their addiction. – i.e, those who need residential rehabilitation or community-based intervention. Many of these responders are baptized Catholics and people from other faiths and religious denominations who may be suffering from all sorts of psychological, moral, spiritual, and financial difficulties.</p> <p><i>As a church</i>, we cannot remain indifferent to this reality. Pastoral charity urges us to concretize the challenge of this extraordinary jubilee of Mercy. Communities of faith are called to become “islands of mercy”</p>
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	<p>and “field hospitals”, in the words of Pope Francis. Thus, we have initiated the coming together of various stakeholders to assess the current situation and look into possible responses to the drug crisis. In as much as the problem is systemic, we want to address it communally and systematically.</p> <p><i>On the part of the Archdiocese</i>, we have declared a Jubilee of Mercy for the drug responders and collaborators. Availing of the season of Grace, we also take this opportunity to launch our program involving activities towards immediate and long-term rehabilitation and intervention. This will take place on Aug 22 at our lady of Mt. Carmel Church in Carmen, Cagayan de Oro city. The activities include: recollection (9am-12pm), penitential service and confessions (1-4pm), Procession to San Agustin, Cathedral entering through the door of Mercy (4:30) and Eucharistic Celebration (5:30)</p> <p>He was asking all pastors in the Archdiocese to open available facilities such as churches and parish halls for community-based recovery programs. He also enjoins all ministries, religious organizations, and lay movements to be actively involved in these collaborative efforts to accompany responders/recoverers, together with government agencies, NGOs, and private institutions.</p> <p>The Church with her charism in moral and spiritual matters can be a safe oasis for silence, prayer, reflection, and sharing through retreats and recollections. For the Catholic responders, the Church possesses the great treasure in the Sacrament of Reconciliation that they can avail of. We are deeply aware that behind the problem of drugs is the inner longing for authentic tranquility which according to St. Augustine can only be found in God: “You have made us for yourself, O Lord, and our heart is restless until it rests in Thee.”</p> <p>We want to be proclaimers of the gospel of Jesus who said, “I have come that you may have life and have life to the full.” Thus, while we commit ourselves positively to these tasks, we uncompromisingly uphold the sanctity and dignity of human life. We are opposed to any form of extrajudicial killings as a means of addressing the issue of drug use. We cannot solve a crime by committing another crime.</p> <p>As St. Paul says, we conquer evil by doing good. This was the path chosen by St. Monica in accompanying her wayward son, Augustine. If not for her relentless faith and compassion, we would not have a St. Augustine today. Our steadfast journeying with and care for the wayward on the road to recovery is the same path that leads all of us to</p>
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		<p>holiness and fullness of life.</p> <p>At the end of his welcome speech, he hoped that the conference could be an effective endeavor for knowledge sharing and experience in responding to our common concern for the survival of our future generation.</p>
<p>08:30 (30 mins)</p>	<p><b>J. Eka Priyatma, Ph.D</b> <i>Rector of USD</i></p>	<p>Schol. Angga Indraswara, SJ, the Master of Ceremony for the Conference, called on the Rector of Sanata Dharma University to give an opening speech.</p> <p>Dr. J. Eka Priyatma, Ph. D honorably welcomed Fr. Patxi Álvarez, SJ, the Director of SJES (Social Justice &amp; Ecology Secretariat, Society of Jesus in Rome), Archbishop Antonio Ledesma SJ, the Vice President of the Catholic Bishops' Conference of the Philippines, Pedro Walpole SJ, the Secretary of JCAP Reconciliation with Creation, and all of the participants in the JCAP Sustainability of Life Conference.</p> <p>On behalf of the Sanata Dharma University, he warmly welcomed all of the participants to Yogyakarta especially in the campus of the Sanata Dharma University. It was such an honor for Sanata Dharma to collaborate with the Jesuit Conference of Asia Pacific (JCAP) in hosting the Conference on Sustainability of Life.</p> <p>Sustainability of life is not only a hot issue for our modern civilization but it is also about the future of our planet and of course those who live on it. It is about the future of humankind. The question is clear: could we survive as human beings in this planet 100 years from now if we do not change the way we produce and consume as well as the way we treat our only planet? The symptoms are very clear - air pollution, poisoned rivers, uncontrolled deforestation, rapid desertification, intensive natural resource exploitation, and unpredictable climate change. At the same time we desperately are witnessing the escalation of injustice meted out to the minority groups, continuous wars in many regions, increasing poverty and killing of innocent citizens in the name of religion.</p> <p>If we look at our surroundings now, it seems that there is nothing to worry about. However, even in this small island of Java, the chaotic weather is currently happening. Normally, we do not have any rain in these last two months but it's been raining heavily almost every day. For some, it is good, for it brings a cooler air and greener trees but those abnormalities destroy tobacco plantations and make the already poor tobacco farmers in Boyolali, Central Java become poorer.</p> <p>Many speakers come from different faiths because we strongly believe</p>



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		that the problem and challenges we face are closely related and rooted to our attitude and our imagination on how we should live together. Therefore, the solution should start from our awareness of our common existence involving human and non-human entities. This awareness should be co-constructed together with many different perspectives coming from different disciplines, cultures, regions, and faiths. It is mostly relevant in the context of Asia that has diverse culture, faith, and race.
09:00 (15 mins)	<b>Benny Hari Juliawan, SJ</b>  <i>Exposure Orientation</i>	Moments after the welcome speech of the university Rector of Sanata Dharma, Fr. Benny Hari Juliawan, SJ conducted the exposure-immersion orientation. The participants were divided into several groups based on the sites. He explained some points for the members of the group to do their reflection. Participants were expected to generate an understanding of the plight of the community and reflect on what they have learnt from the dialogue with the residents. Lastly, they should take the reflection questions on sustainability with them in their trips. The participants are also encouraged to take down some points of the people's notions of sustainability of life. Once orientation finished, participants departed for the sites.
09:15 (360 mins)	<b>Volunteers</b> <i>Exposure</i>	The participants were divided into 10 groups. They visited Credit Union Sandya Swadaya, Credit Union Tyas Manunggal, Dusun Glondhong, Ngireng-Ngireng, Poktan Kalirejo, Poktan Pangkal Sejahtera, PSE Pakem, PSL, Sekolah Alam, and Sahabat Bambu.
16:00 (120 mins)	<b>Participants</b>	The participants arrived in USD and returned to their respective accommodation.
18:00 (60 mins)	<b>Participants</b>	The participants had dinner at USD
19:00 (60 mins)	<b>Participants</b>	The participants were divided into 17 groups and shared their experiences of the exposure-immersion at the different locations.

### *NOTE: REPORT ON EXPOSURE GROUP SHARING*

Questions	What is striking about the situation of the community? What can I say about the people? their values? their action	How does this visit personally touch me? What insights do I get about my own situation? my own values? my own work?	What lessons or insights does this experience offer about the sustainability of life of the people?
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<p>LOCATION: <b>Kelompok Tani Pangkal Sejahtera</b></p>	<p>In 2006, Bapak Tani came to the village. He found that communication is the main issue among the people of the different faiths.</p>	<p>The participants are inspired by the willingness of the leaders to help others of different faiths. It's a kind of Ignatian spirit of seeing God in everyone and everything.</p>	<p>To them sustainability is more about spirituality since they are led by the spirit of Ignatius.</p>
<p>LOCATION: <b>Dusun Glondong</b></p>	<p>This community is concerned with the destruction of the river which is their source of water . The pollution of the river is one of their points of contention as the river is full of trash. This contamination triggers the women to make their voices heard.</p>	<p>The participants are interested in the political overtones of the paintings, symbols, and pictures. The story of Eyang Tani touched them. The way she prayed to God made her a person of deep faith.</p>	<p>To them sustainability is about culture. They teach the children through art on how to protect the environment.</p>
<p>LOCATION: <b>Credit Union Sandya Swadaya</b></p>	<p>The credit union provides financial training for the marginal communities which live on a meagre income of Rp 1000 per month.</p>	<p>The participants are touched by the little amenities the villagers have. They do believe that great things can begin with the little the villagers have in common even though it is a challenge to teach her students about sustainability.</p>	<p>To them sustainability is about finances. If the villagers save their money, the amount will increase with the monthly interest over the years and they can afford to fulfill their needs in the future.</p>
<p>LOCATION: <b>Sekolah Anak Alam</b></p>	<p>A community that focuses on food, health, and environment. The youth can be their own teachers to the younger children. What is striking is the commitment of the teachers.</p>	<p>The participants learned that penalty or disciplinary measures need not be meted out to the children for the mistakes they have committed or misbehavior.</p>	<p>To them sustainability is more like spirituality that calls for simplicity of lifestyle.</p>

<p>LOCATION: <b>Sahabat Bambu</b></p>	<p>Sahabat bamboo has a laboratory for bamboo observation. They clone new bred of bamboos.</p>	<p>The participants learned the various kinds of bamboos and how to nurture the good quality of the bamboos. They gained new understanding on how bamboos are sustainable architectural materials for construction of houses.</p>	<p>To the participants, sustainability is more about the architectural future of the construction industry and how more affordable materials like bamboo can be used. The use of more renewal natural resources like bamboo keep the prices of houses low and affordable enough for the ordinary people. The use of bamboo keeps the houses cool and</p>
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			environmentally friendly.
LOCATION: <b>Centre of Environmental Studies (PSL)</b>	PSL belongs to the Sanata Dharma University so people are free to conduct scientific experiments. In this way, the university is at the service of the community.	This community inspired participants on how to put the needs of the community first before their needs.	To them, sustainability is cultural. The participants believe that the next generation need to given the space and encouragement to be the agents of change.
LOCATION: <b>Kelompok Tani Subur Nggabur, Kalirejo</b>	The community has good farming practices. The different religions are not a problem in making the world a better place.	Participants learned about simplicity, harmony, and continuity from this community.	To them, it is more about agriculture. Since they are running an agricultural business. They combine this with their concern for children's education.
LOCATION: <b>CU Tyas Manunggal</b>	This organization was founded to provide services to the poor. Their aims in upgrading the poor are amazing. They empower people by giving creative work and lending money.	The participants found that donation is unsustainable and tend to dehumanize the poor. Both the leaders in the organization and the poor must be mutually open to collaborate for the common good of the communities.	In this case, participants see the economic dimension of sustainability. The participants believe that the economy can help the people at Ganjuran.
LOCATION: <b>PSE Pakem</b>	Religious harmony is a striking feature of this community. The communities draw water from the natural springs.	The participants were moved by the harmony in diversity in the lives of the villagers.	To them, sustainability is more about the culture of solidarity which enjoines the villagers to collaborate with one another rather than depend on donation.



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SHARING THE FUTURE WITH  
THE EARTH AND THE POOR

<p>LOCATION: <b>Desa Ngirengireng</b></p>	<p>The participants found out that the younger generation is no longer interested in farming.</p>	<p>The indigenous ways instruct the community to honor the land as part of Mother Earth. We need to value the future of generations in exercising reverential stewardship of tilling and caring for the land that nurtures us.</p>	<p>Sustainable is about tilling the land that feeds us and caring for our common home.</p>
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## DIALOGUE ON THE SUSTAINABILITY OF LIFE

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Date : 9 August 2016

Venue : R. Driyarkara, Auditorium of Sanata Dharma University

The second day of JCAP Sustainable of Life Conference began with a prayer led by the scholastics from Myanmar. As the day coincided with the International Indigenous Peoples' Day & Singapore National Day, all of the participants appreciated the scholastics with a round of applause. After the opening session, the second day of the conference continued with sessions based on the Theme *Critical Analysis & Reflection on Sustainability of Life*.

<p>08:00 (15 mins) Review on exposure sites</p>	<p><b>Benny H Juliawan, SJ</b></p>	<p>He explained some of the pertinent aspects of sustainability born of the first day of lived experience in the exposure-immersion sites. Insofar as the <i>cultural aspect</i> is concerned, sustainability is nourished by people's cultural resources such as the stories of faith, interreligious cooperation, developing new habits and dreams, enhancing local values, starting small, and self-confidence as farmers. <i>Institutional aspects</i> are also needed to sustain life such as supporting the community, presence of dedicated individuals, especially those with technical skills, opening up space for partnership, recruitment of volunteers, allowing monitoring, evaluation, and stopping unsustainable projects. From the <i>ecological aspect</i>, sustainability is enhanced by taking the environment seriously such as responding to real environmental issues, tapping available natural resources, protecting and enhancing biodiversity, engaging in scientific low-cost experiments, and avoiding toxic wastes and materials.</p>
<p>08:15 (45 mins) Introduction of sustainable futures &amp; Spirituality</p>	<p><b>Dr. Manikam Nadarajah</b> as Director of Global Centre for the study of Sustainable futures &amp; Spirituality</p>	<p>Since Dr. Manikam Nadarajah could not attend the conference, Fr. Jojo Fung, SJ presented Dr. Nadarajah's keynote address with a powerpoint presentation. <b>Note:</b> His study is based on the ASEAN context. The future of our world relies on spirituality. The heart also needs to be sustained as well. Dr. Manikam Nadarajah develops 5 theses on the ASEAN in relation to Sustainable and Spiritually. <b>ASEAN continues to dance to the 'growth' mantra</b> ASEAN is still in the stranglehold of the mindless economic growth paradigm. It requires 6 Earths to maintain such growth. <b>Mainstreaming sustainable developments furthers the 'growth' mantra</b> Sustainable development is really focused on growth-based development that is falsely understood or promoted as sustainable. The overuse of natural resources and the ability to manage waste moves to another level.</p>





		<p><b>ASEAN continues to break planetary ecological limits</b> Member countries of ASEAN adhere to the image of developing ‘consumer-production’ utopias -- megacities. To sustain this level of production and consumption, we need about 6 Earths! While living through this process, they continue to promote massive destruction of their natural ecologies. They think that innovative technological pathways will solve their ecological and social challenges.</p> <p><b>Destruction of ASEAN forest homelands</b> The destruction of land and animal species runs deep. It destroys the futures of our generations. Unfortunately, this destruction is seen as progress and a contribution to the civilizing mission, also civilizing the indigenous peoples. The forests and other resources (above and below the ground) of the indigenous communities are just resources that add to the enlargement of the market.</p> <p><b>Forest, spirituality, and alternative ASEAN pathway</b> There are pathways to sustainable futures embedded in the ways of the indigenous peoples of Asia/ASEAN. Indigenous spirituality offers a check on our utilitarian relation to Nature - in not treating it mechanically as just a resource, and in engaging with it as Sacred. It integrates us with Nature, checks our greed and nurtures our needs. It offers us a way to reorient ourselves to the problems of blind and mindless materialistic growth based on the dominant unnatural economic philosophy. It offers a de-growth philosophy with non-GNP ‘measures’.</p>
<p>09:00 (75 mins)</p>	<p><b>Patxi Alvarez SJ</b> <i>Sustaining Life in the Tradition of Ignatius</i></p>	<p>Today’s generation is better educated than before. We have the capacity but the educated are not capacitated to make the sustainability of life possible for the generation of today and tomorrow in our common home. All we need is to adapt our lifestyle to the carrying capacity of the earth.</p> <p>Laudato Si’ points out that our crisis is only ecological but social and cultural as well. On the ecological crisis, we have challenges such global warming, water pollution and disasters. In terms of social crises, we face poverty, forced migration, and discrimination because of using certain languages. Laudato Si’ alerts us that there are two main causes of the social environmental crisis. There are the techno-scientific paradigm and the throwaway culture. The implementation of programs based on these paradigms affects the poor who suffer most. Our society is not inclusive and sustainable.</p> <p>Ignatian spirituality can help address the challenges in four dynamics:</p>



		<p><b>(1) A profound love for reality</b> When we have gratitude for life, we will show love by taking care of people. As we are taught, the life of Jesus is full of these three words. It is going to be difficult if we do not give thanks to Mother Earth and care for creation. It begins by praising God for the planet. To love is always contemplative. The poor needs to be loved. Their capacity to reciprocate that love of God they receive speaks of the greatness of the poor people. Ignatius teaches us that God is in everyone, everything and everywhere. We have to develop an appreciation of God in others. If we do not appreciate Mother Earth, we will not be in a state to sustain the Earth.</p> <p><b>(2) Contemplate the world of sins</b> To prevent us from temptation, we need to acknowledge how we contribute to our destruction of life. While in protecting life, we need to sensitize others of the sacredness of Mother Earth. Speaking of sins, it damaged people in the planet years ago. Ignatian ways calls us to do the daily examen to bring about conversion.</p> <p><b>(3) Experiencing the cross under the sign of hope</b> According to the strong language of the scientists quoted in Laudato Si', humankind faces a catastrophic doomsday. We can become pessimistic but according to St. Ignatius of Loyola, the final word is hope as he invites us to contemplate the Cross. The Society of Jesus has a history of persecution and suppression. Yet the Cross leads to the resurrection. Resurrection gives us confidence and hope in a future of challenges and insecurity.</p> <p><b>(4) Value of marginalized</b> To the modern generation, whatever is small, or, insignificant, like the poor, is useless. What is useless, like the many species, are made to disappear. But in the Congo Republic of Africa, we do not see the poor as "small" and useless. This arrogant dismissal of the 'small' is related to the reality of sin. Sinful situations challenge the peoples' movements to dialogue with the insignificant ones. In dialogue, humans have the power to create alternatives to build a better future. Alternatives of hope are not about using dialogue as a strategy to win and erase the insignificant ones or species of the earth.</p>
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**Q & A**

*How do you see GC 35 on Ecology, is it in keeping with the Ignatian style?*

It is very hopeful and important that GC35 makes specific mention of Ecology and its relation to the Ignatian style. The Ignatian way of life always motivates us to engage in a mission with the poor who are most affected by the ecological crises.

*According to Laudato Si', do we see technology as co-creators of God?*

Since technology has always had a good and bad side, we need new technology that is more sustainable. Our job is to use it properly and create the balance. We should highlight the linear processes of mineral resource. We mostly consume and throw them away. We can't continue that. We should recycle things and discover new ways of consuming.

*Based on the ecology in the South East, how do we use the Ignatian approach in seeing the suffering of those affected by the ecological and social crises?*

Seeing the works in Korea, the Ignatian groups of Korea study their ecological and social issues in the light of four articles in a given text in order to better respond to the challenges.

*The way we abuse the world today suggests that we have done something wrong in the past. What insight can you draw from spirituality in creating new methods since what we do relate to the past and the present?*

Overconsumption calls for a lifestyle of simplicity. First, we need to enjoy the beauty of what is good in life. We need to optimize the best of us to create rather than just insatiably consume the resources of the world. Second, we have governments that need to exercise more control over the multinational companies and their blatant exploitation of the earth's resources.

*As the Ignatian spirit is a spiritual dialogue, what is your suggestion on how make decisions?*

Spirituality illuminates us. In the Ignatian network, the aim of



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dialogue is to raise the people's voices and send strong messages to the authorities. The poor are the children of God. In Congo, they are revered. Though it is hard to speak to the Government, the Congolese poor make themselves heard through the social centers. They launch activities to change the policies of the Government that control the export of the electronic devices to Uganda, which promotes conflict. The campaign was successful and a new legislation stops the export. Unlike the US, Obama wants to bring changes in the policies but he failed. People's mindset about change needs to change; change takes time and it is a long process.

*On the response from the Muslim Ulama to Laodato Si'. What could be the concrete program and activity from our society to reach out the other faiths in promoting from public fear?*

It depends on the country and the local situations. Basically we need to initiate the dialogue of life with others. In Spain, we have a minority community from Morocco. During Ramahdan, the majority community is invited to break fast with the Muslims. It is heartening to see the majority community reaching out to the minority community and vice versa. We need friends and companions in doing activities together. We need to deepen mutual appreciation and respect. Only we can have a dialogue of mission so that we engage in mission by seeing other perspectives of doing mission.

*In your communities, how do you practice the practices of Laodato Si'?*

On ecological side, we decide to do something in a day during the week by having a vegetarian meal, a practice which began three years ago. We forgo eating meat on Friday. We think it is a good practice. In Rome, the members of the communities have to travel a lot. Those who travel contribute 5 Euros each. The fund goes to the reforestation initiative in Cambodia. This is a small step we have taken two years ago."

*On practical creation of Laodato Si', we see the mentality of people. How does the ignatian spirit deepen the appreciation of ecology in education?*

More about the education sector, many things have been done like special studies on the environment and greening the campus initiatives. We do not want only successful students but students who think about engaging with the Mother Earth.



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10:45 (45 mins)	<b>Benny Hari Juliawan, SJ</b> <i>Group Reflection</i>	Fr. Benny Hari Juliawan introduced the next session where the participants would share their personal reflection on the multiple aspects of sustainability. The aim is to arrive at an emerging definition of sustainability with the multiple aspects of sustainability culled out from two the keynote address.
11:30 (30 mins)	<b>Benny Hari Juliawan, SJ</b> <i>Creative group activity</i>	The participants were requested to express their ideas through creative art or actions. The results can be accessed at <a href="http://bit.ly/jcapsustainabilityphotos">bit.ly/jcapsustainabilityphotos</a>

### NOTE: REPORT ON KEYNOTE SPEAKERS' GROUP REFLECTION

<i>What aspects of sustainability have you learned from speakers</i>	<i>What is now your emerging definition of sustainability?</i>	<i>What aspects of life now appear unsustainable?</i>
<p><i>The participants learned that sustainability is related to:</i></p> <p>awareness of &amp; respect for others</p> <p>Everybody's concern</p> <p>Deeply personal &amp; spiritual and related to each other</p> <p>Recycling</p> <p>Liberal thinking that is open to learning</p> <p>Human right &amp; value can be changed</p> <p>Economic aspects</p> <p>The spirituality to inspire humankind in the future</p> <p>Need of a paradigm shift</p> <p>Dialogue of life</p>	<p><i>To the participants, sustainability means:</i></p> <p>The way of life for sharing</p> <p>Multidimensional processes for humankind</p> <p>A life of quality for future generation</p> <p>Reflection on our lives</p> <p>Helping people</p> <p>Homework and effort for everyone</p> <p>Keep what we have</p> <p>Commitment, idealism &amp; creative actions</p> <p>The creativity to invent eco-sensitive technology</p> <p>Faith, Hope, &amp; Love</p> <p>Harmony in everything</p>	<p><i>The participants expressed the unsustainable aspects of life:</i></p> <p>Water pollution</p> <p>Lack of information</p> <p>Consumerism</p> <p>Deforestation</p> <p>Monetary concern</p> <p>Sense of Entitlement</p> <p>The place becomes the target of tourism</p> <p>The damage of eruption</p> <p>The effect of new building can decrease the originality of Yogyakarta</p> <p>Individualism</p>



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Interconnectedness of all things	Do ecological thing	Egoism
Ecological conversion	Simplicity of Life	The policy making
		Ongoing development of megacity
		Modernization of Chemical

After they finished their artwork, the participants were directed to Beringin Soekarno to take a picture under the big banyan tree. They went back to the Auditorium to have lunch and continued the sessions afterwards.

13:30 (180 mins)	<p><b>ROUNDTABLE I          ON PRACTICE OF          SUSTAINABILITY</b></p> <p><i>Ms. Clare Geraldine          Westwood</i></p>	<p>Ms Clare is <i>passionate about the agricultural sector. She works with the small farmers who encounter bio-safety and climate changes. She also has passion for dancing.</i></p> <p>There are many people poisoned by pesticides each year. Since it was not controlled by the system, the chemical caused dangerous side effects to health and land. To her, <i>what it not sustainable is the industrial food system.</i> It triggered the green revolution as a reaction to large intensive monocultures, high-input seeds, synthetic fertilizers, chemical pesticides, irrigation schemes, and big machinery.</p> <p>Agriculture becomes agri-business when the companies are guilty of violating the right to life. The global institution does not protect the rights to life. Speaking of our future, we do not believe that technology alone will save the world and solves all its crises. We need a more integrated approach, for example, agricultural with social approaches. We need to work with the small farmers, to decide on what and how to grow food, based on agro-ecological approaches. We need to search for the collective rights of people to life in relation to the environmental ecology.</p> <p>In the Philippines, the scientists are concern about farming. The organic farmers help to increase their income in the Philippines. Agro-ecology can feed the world without increasing agricultural land base. Integral ecology mentioned in <i>Laudato Si'</i> also contains the same principles for sustaining local resources in the natural ecology. The Church is called upon to protect the humans from destruction. Our challenge is to trust the power of love for the earth community that sustains life for all.</p>
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	<p><i>Dr. Surajit Chandra Mukhopadhyay</i></p>	<p><i>Dr. Surajit Chandra Mukhopadhyay:</i> I love teaching for a living. I found my passion in the sociology of culture. In this area, we all long to be connected in an age of globalization. In this global world it is hard to understand whether we are living in a lie or a world where hierarchy is re-entrenched. When he was young. He had been told that development only happened in the West Bengal. In 1955, India experienced food deficiency since by then a lot more people engage in agriculture. We criticize the green revolution since we are not able to reverse the trend. It is a wisdom from past that enabled us to be passionate about new alternatives. It is a vision to look at the past to get some knowledge and solve the problems which we have lost. Seeing development is needed to create the village that is rooted in nature which we have being talking about. What we should learned is a wholistic happiness of a sustainable life since we have too long invested our interest solely in economic. We know that a lopsided development is so tricky. We should move the understanding together. Speaking of development in justice, we have to ensure there is no deficit of justice. We are living in justice. We have responsibility to think of developmental justice for the vulnerable and marginalized.</p>
	<p><i>Archbishop Tony Ledesma. SJ</i></p>	<p>Majority of the couples in the Philippines felt the needs for family planning such as the Natural Family Planning (NFP). Even though many adults choose NFP methods with training provided by the church, the poor people do not use family planning method since they are not know about it. Based on Pope Francis’s teachings, there are core values such as responsible parenthood, natural family planning, and morally responsible choices. The church programs and Pope Francis’s orientation are in same direction. The Natural family planning is important because normal intercourse is preserved. NFP is morally acceptable to people of all religions. Modern NFP methods are effective and reliable. They found no inherent health risks in this methods and it’s pro-poor. It is our freedom to choose the effective methods of family planning. They are six steps in the RP-NFP program for Cagayan de Oro Archdiocese such as parish orientation, counselor training, chapel orientation, couple counseling, monitoring meeting, ongoing values formation and updating, and monitoring meeting.</p>



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	<p><i>Pedro Walpole SJ</i></p>	<p>People need second chance or opportunity in everything. The small scale farming using indigenous practices in the uplands of Asia are not very sustainable because a great majority of the youth opts for life outside of agriculture. Look at some many indigenous peoples in the Philippines. There often exists in upland communities a general sense of exclusion or diminishment. One need to survive on the outland. Some communities can be outspoken but that doesn't necessarily result in social inclusion. There has to be an attitudinal change which is the biggest challenge for people.</p> <p>The context is oftentimes unable to offer the youth a second chance to join training programs as they want a second chance in farming or community in socially reskilling. They have no family safety net. The young women prefer to work and marry in a city. They take a risk in a city or join in group and become socially invisible. How to change? They have to see their selves in being socially connected with people. When kids come back, they will fix whatever damages found in homeland.</p> <p>The problem is no one listens to the scientists. In Australia, they got fired. We need someone who has authority to talk to people. Technology is a problem. We need to understand that technology without the heart of determination to serve solves nothing. The last point is <i>interconnectivity</i> to world around us. How we as a species invest money, use science and technology, and legalize trade agreements need far greater accountability, as in this a few people are determining all sustainable relations. The JCAP in Mindanao shows how to link our reaction to relation to the people. We now need to move towards the realization of optimal scenarios. How communities work for sustainability? The process of the communities is to know how to change to build network of solidarity and embody the spirituality in the life of hope.</p>
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	<p><i>Pedro Walpole, SJ</i></p> <p><i>Dr. Surajit Chandra Mukhopadhyay</i></p>	<p><i>Speaking of ecological agriculture and education of children, the profession of farming is not cool to the youth. It caused the decrease in the population of farmer. What do you think about it?</i></p> <p>The youth are living in an instant world. For example, they want cellphones or motorbikes. It is related to what we teach in the curriculum in Manila. In speaking of consumption, how do we get youth to be concerned about sustainability of life on Mother Earth? We should remind them that we live in a world that needs to be sustained. This issue should also be taught by the parents.</p> <p><i>Additional comment</i></p> <p>As a lecturer, I believe that the curriculum that prepares the future teachers needs to include literacy in agro-ecology. In an age when the pedagogy of life is fast becoming marginalized, and the quality of farming life is low, schooling needs to implement the system of rewards to encourage interest in the study of agro-ecology literacy. Literacy in agro-ecology impart skills that enable the students to be enterprising farmers. Otherwise the students prefer working in the factories rather than the farms.</p> <p>Rather than imparting knowledge to the students, education has to focus on the change of students' attitude and character. Instead of seeking for higher salary, the students must be encouraged to be enterprising food producers for the needy as a form of service to society.</p> <p>In Australia, education is about learning and living. The students learn that witnessing of life is far more important than earning a handsome wage.</p> <p><i>When people know how to articulate with the young people, so they perform new education. How do they teach young people?</i></p> <p>The answer is how to bring wisdom to new situations. St. Thomas said that when you know everything but you know nothing about yourself, then you are nothing. This should be taught to young people. Start with gratitude about life and knowledge. We also acknowledge some unsustainable knowledge. The lord is challenging us to change.</p>
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<p>16:15 (120 mins)</p>	<p><b>ROUNDTABLE II ON RELIGIOUS TEACHING OF SUSTAINABILITY</b></p> <p><i>Ms Norma Gonos</i></p>	<p>In our history, the Mandaya were so attached to the land because our religion has a strong spirituality has strong beliefs in the sacredness of the land. These beliefs connect us to the land. We believe in one God, Magbabaya. The belief in the forest or land has connection to our way of life and the indigenous beliefs of the good spirits of nature. In my hometown, the indigenous peoples do not talk about religion anymore. But they talk about the common good of society. We have the loftiest degree of wisdom teachings. We believe that the tree has spirit so that we do not cut it off. We appreciate beauty in everything. Spirituality is intertwined us with everyone, including our future generation. I hope that the leaders will care for the forest and the earth as well.</p>
	<p><i>Fr. Niphot Thienwiharn</i></p>	<p>When it comes to the poor, we need to open our heart, and listen to them. Then we have a conversion, a change of paradigm in our lives. If we take the resources of the earth, we need to take care of the earth. The young are going to the city where modernity has caused them to loose their identity and sense of belonging to the land. They see the land as object rather than subject. We have to return the young to spirituality and lead them to a mystical experience in which they hear the cries of the earth. They need to experience that they are part of nature and the earth.</p>
	<p><i>Dr. Apinya Feungfusakul</i></p>	<p>Things are closely interrelated by causal relations. They exist in a state of flux. There are four sublime states of the humans. They are loving kindness, compassion, sympathetic joy, and equanimity. In every problem, we need to have insight meditation (<i>vipassana</i>). It is very helpful to see how our mind works and how we become imprisoned within. This method helps us to revolutionize the concept of understanding around us. We will be able to hear the deepest cry. It helps people in the process of confrontation. In addition, Mahayana's naikan radically revolutionarizes people's frame of reference.</p> <p>There will be obstacles in the path. They are suspicion, distrust and threats from the government, threats from capitalists, misunderstanding from villagers, and questions about the appropriate roles of monk. In our daily life, we use the art of deep listening and <i>vipassana</i> by attempting to engage villagers and NGOs workers to practice meditation and using <i>vipassana</i> when confronted by violence or threat.</p>
	<p><i>Dr. Dicky Sofjan</i></p>	<p>The main problem that besets sustainability of life is the consumeristic lifestyle of the population. There is a materialistic tendency. Overcoming such lifestyle depends on how the faith of the local community and how they tackle globalization and face</p>



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		<p>modernism. Spirituality is important to sustain life. From an Islamic perspective, the spirit of human is innate. The assumption in modernism is that we have lost our spirituality. In Islam, we believe that one of the functions of ritual is to bring people together. There are a lot of resources in Islam on sustainability. The one God is a basic fundamental idea that Islam uses to respond to sustainability of the human race by uniting humankind under God.</p>
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	<p><i>Prof I Ketut Ardhana</i></p>	<p>In Bali, <b>Tri Hita Karana</b> are based on the local spirituality. <i>Parahyangan</i> is about keeping a harmonious relationship among the farmers who are the <i>Subak</i>'s (a traditional system of irrigation) members that observe the <i>subak</i>'s regulations (<i>awig-awig</i>). Hinduism or the Indian culture has been adopted and transformed into the local Balinese culture. This process called Balinization is significant in the understanding of the contexts of the Balinese culture of sustainability of life. The Balinese culture capacitates the Balinese to live a more sustainable life as they negotiate the impact of the modern changes.</p> <p><i>The Bacau people is also local indigenous. Indonesia considers it a part of the ethnic groups. How do you define the existence of ethnicity &amp; identity?</i></p> <p>In the Philippines, there are hundred of ethnic communities, for instance, the Badjaos of Mindanao. The government categorizes the ethnic communities according to their beliefs. They are also defined as indigenous peoples. The Muslims in Davao chose to be part of the indigenous peoples. Their discourse is about natural cultural ethnicity rather than religion. Ms. Norma Gonos, in her presentation, prefers the term 'spiritual' rather than 'religious'.</p> <p>The concept of sustainability is not monopolized by any religion. In East Bali, there are <i>adat</i> (local customs/customary guidelines) community with strong religious sensibility toward nature. They revere the trees based on the value of <i>palemahan</i> to maintain harmonious relationship with nature.</p> <p>The problem with the local religions (<i>agama lokal</i>) is the lack of universal teachings. I argue for <i>agama nusantara</i> (religion of the archipelago) to describe the more universal indigenous belief-system. In this indigenous system, the understanding of spirit and religion are not contradictory. The spirit is universal in nature while the religion is more local/regional. The concept of sustainability offers a more universal lens on life. This concept</p>
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		<p>therefore articulates well with the universalism of <i>agama nusantara</i>. The universalism of sustainability of life challenges the local religions to adopt a more universal outlook on ecology. This universal perspective on ecology that upholds the common good of the earth community rectifies the degrading tendencies in all religions towards nature.</p>
	<p><i>Fr. Niphot Thienwiharn</i></p>	<p>The young are open to an experience of God because most do not deny the presence of God. We need to help them to have a mystical experience of God by guiding them in a meditation in the forest and listen to nature. After the meditation, we ask them, “what did you hear from the water, the birds, and Mother Earth?” Some of them replied, “the trees tell us not to cut them as they produce oxygen.” One fat boy replied, “Mother Earth told me I am so heavy.” Once I had my retreat in the forest and the rice told me, “you never thank me. I died three times for you.” So let us help the young to have an experience of God in nature. Spirituality is an important source for them to sustain the generation of today and tomorrow.</p> <p>In Buddhism, the young get married for the sake of having security in life. They are so caught up with activities that they have no time to go deeper. I had a friend who refused to go to the temple. He became depressed. After five years, he quitted his medical practice and began the practice of <i>vipasana</i> which is more universal than Buddhism.</p> <p>In Hinduism, <i>agama</i> is the problematic lexicon. Agama has needs in having the prophet nabi, etc. The systems that prevent you from chaotic of life. As long we don’t dictate the agama, we can have a balance.</p> <p>In our review on the subject of sustainability, we have to recognize the role of spirituality in the sustainability of life. The secular fears a return to spirituality. We know the sacred is always in the secular. In this sense, the secular pervaded by sacredness is indispensable of the trend of secularism. The state has to preserve the secular sphere to allow space for religious diversity. Yet the secular sphere facilitates religious inclusiveness that enables the sustainability of human civilization today.</p> <p>Dr. Dicky has underlined what the false assumption is. We have seen that secular states will not be the solution that upholds the sustainability of life. Indonesia is a blend of secular and religious</p>



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	<p><i>Fr. Joel Tabora, SJ</i></p>	<p>state. We believe in God but we do not side with one religion. In principle, we need a state of religious practices that are born of spirituality rather than the organized religions.</p> <p>The secularism we know today is more aggressive and tries destroy religion. It is important that the state maintains secularity so they will not allow religions to be identified with the state. Religion needs to express itself in selfless service instead of exercising an indiscriminate power of domination. The fear is that the State recognizes and protects the different religions but gives preference to one and discriminates the others. We need secularity in the State for religious diversity. But the State must move away from secularism.</p> <p>We have to be concern about the indigenous peoples in Asia. They must be protected in their cultural integrity with the social justice empowerment programs so that they have ownership of the ancestral land. The government's legal protection of the indigenous communities is still crucial.</p> <p>In our emphasis on religiosity, the dialogue between faith and reason is important to keep the harmony and balance. The nation state must be part of this dialogue in its discourse on sustainability.</p> <p>Religion and spirituality are latecomers in the scientific discourse on sustainability. The scientists have already begun this research on the sustainability of life. We need to see what comes out of the conversation between natural-social sciences, the religions and spirituality in relation to the sustainability of life. At the end of the day, the discourse must not succumb to any extreme notion of sustainability. This discourse must uphold the universal moral values that engender a lifestyle that is sustainable for humankind and the earth community. What we are doing here will contribute to the self-analysis on what is humane and sustainable for life in our common home.</p> <p><i>What actually define spirit is bigger than religious?</i></p> <p>There is a mass definition. As humans, we are single souls which make human different from the consumers. Like ethnicity and race, religion is a human constructs. Better still, we are spirit-being. Muslim and Catholic mystics alert us that we come from God and will return to God one day. We are all one. We derive our spirit-being from one reality. We are reflection of the divine reality. In the language of the mystics, we are all one in our way of communion with the Divine and fellow humans. We have been created to emulate the perfect Being. We have the skills to discern and understand the divine reality.</p>
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## DIALOGUE ON THE SUSTAINABILITY OF LIFE

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18:45 ( 60 mins)	<i>Dinner</i>	Participants enjoyed their dinner at the University
20:00 (30 mins)	<b>Lazar Savarimuthu SJ</b> <i>Ritual of 100 lights at the USD hall</i>	Fr Lazar Savarimuthu, SJ conducted the ritual of 100 lights in the hall. Several participants were chosen to light the candles and offered a prayer. After that many participants came forward to offer prayers.



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Date : 10 August 2016  
 Venue : R. Driyarkara, Auditorium of Sanata Dharma University  
 Theme : *Envisioning a sustainable future*

The conference started with an opening prayer by the Indonesian Scholastics. The participants were asked to reflect on the activities of the previous day. The next session focused on generating the common values of sustainability from each of the faith tradition. This session was conducted by Ms. Lucia Wiwid Wijayanti.

### COMMON VALUES OF SUSTAINABILITY FROM EACH FAITH TRADITION

Human Freedom	Discernment	Contemplation
Recovering the sacred within us	Coming from one God and will go back to one God	Social inclusion
Connectedness	Ambiguity of technology	Inter-religious & Inter-cultural openness
Action oriented – pro life	Promoting people’s rights – upholding human dignity, justice	Changing attitude
Simplicity	Inter-generational dialogue	Dialogue between Faith and Reason
Principles of balance	Experience of transgression and sin	Contribution of the youth
Ignatian pedagogy	Hope	Personal sense of guilt
Paradigm changes, Justice, & Community relations	Mentality & Integration	Involvement of the youth
Creativity & innovation	Caring for life	The freedom of nature
Silence & Listening	Consciousness of life	Non-discrimination
Trust	Gratitude & Compassion	Contentment





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After summarizing the list of common values, the participants were given a 30-minute break.

09:45 (210 mins)	Session I <i>Formulation of doable strategies at various sectors, communities, ministries, and families</i>
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### DOABLE STRATEGIES IN SEVERAL SECTORS

<p><b>House of Formation</b> <b>Fr. Agustinus Sugiyo Pitoyo, S.J</b> Email address: <a href="mailto:pitoyosj@gmail.com">pitoyosj@gmail.com</a></p>	<p><b>STOP.</b> The participants realized that they should stop complaining and wasting energy, food, and paper. They would like to stop the use of plastics, unnecessary wastage of electricity, the use of motorbikes and air conditioners and use fans instead.</p> <p><b>START.</b> They should <b>start</b> networking or linking with others by reminding each other, learning from each other's mistakes, and being friendly with the environment. Those in formation need to consider and implement recycling products, making compost, being vegetarian, and planting vegetables.</p> <p><b>SUSTAIN.</b> Those in formation need to sustain a spirituality by deepening their prayer life that enables them to relate to the poor. The simplicity of life through such practices like saving water or any kind of energy, use of digital files instead of hard copies/notes, use of public transportation are crucial to reduce the house budget and learn to be eco-friendly and sensitive.</p>
<p><b>Interreligious Ministry</b></p> <p><b>Fr. Ingun Kang, SJ</b> Email address: <a href="mailto:ingunsj@gmail.com">ingunsj@gmail.com</a></p>	<p><b>STOP.</b> For the interreligious sector, the participants would like to <b>stop</b> the use of plastics and pesticide, the practice of illegal logging, blame other parties, extremely hold truth claim, discriminate other believers, and restrict the movement of the activists.</p> <p><b>START.</b> They choose to start the use of organic fertilizer, do environmental program/activities by planting trees, conduct regular immersion and experience of other religious communities, foster interreligious encounters, promote peace together by using social media, form the future leaders, and build networks.</p> <p><b>SUSTAIN.</b> They pledge to preserve the environment, develop local wisdom, and conduct immersion programs in the communities that would inculcate a sense of collaboration and respect for others and the land.</p>



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<p><b>University</b></p> <p><b>Fr. Joel Tabora SJ Email address:</b> <a href="mailto:jetaborasj@gmail.com">jetaborasj@gmail.com</a></p>	<p><b>STOP.</b> The participants identified three areas that need to be highlighted. First is the pedagogy. They would like to stop teacher-centered practice and stop the practice of against-life researches and dependency-inducing-perpetuating programs.</p> <p><b>START.</b> Promote student-centered outcome-based education and the need for research. Start pro-life collaborative research. They choose to sustain the agriculture sector by resorting to the use of renewable energy through food security researches and start empowering-service programs for the marginal communities.</p> <p><b>SUSTAIN.</b> Sustain the drive for green campuses and continue with the extension work. The ministry will sustain the service learning program to the needy ones.</p>
<p><b>Youth Movement</b></p> <p><b>Miss Felicia Dian Ravenska</b> <b>Email address:</b> <a href="mailto:dianravenska@gmail.com">dianravenska@gmail.com</a></p>	<p><b>STOP.</b> The youth want to stop the lifestyle of being a couch potato, senseless consumerism, an idle lifestyle motivated by hedonism.</p> <p><b>START.</b> The participants call for embracing a simple lifestyle, use eco-friendly items, and grow more plants and trees.</p> <p><b>SUSTAIN.</b> The youth believe that sustainability of life is possible by being a vegan, live a healthy lifestyle, initiate campaigns with massive action to create awareness on the need to respect all creation.</p>
<p><b>Social Centers</b></p> <p><b>Miss Vilaiwan Phokthavi (Ms. Kep)</b> <b>Email address:</b> <a href="mailto:kep.vilaiwan@gmail.com">kep.vilaiwan@gmail.com</a>, <a href="mailto:jfprison@gmail.com">jfprison@gmail.com</a></p>	<p><b>STOP.</b> The participants want to <b>stop</b> participating in the consumerist practices, the use of plastics and chemicals, the practice of creating charity-based services that create dependency and taking bribes from polluters or anti-poor agencies.</p> <p><b>START.</b> They feel the need to start integrating the social and ecology in the programmes such as watershed protection in which there is a need to address the root causes, share best practices and ideas among the social centers, start the use of technology wisely, adopt people-led approaches, become more aware about the campaigns on climate, ecological justice, and community resilience among the youth and general public. They are going to make a draft on ecological policies that can be followed up and discussed conscientiously. They start using Pedro's checklist for ecology, start networking with other organizations in term of sharing information, knowledge, and services. The participants are also encouraging the next generation of social apostolates, resorting to the existing JCAP websites for common platform sharing, and making their properties ecologically friendly yet beautiful.</p> <p><b>SUSTAIN.</b> The participants sustain life by resorting to clean-fuels initiatives in terms of transport, participate in common advocacy initiatives, collecting signatures from campaigns on climate justice, stop war between countries, increase awareness of spirituality in social actions, and support fight for forest initiatives.</p>



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### Indigenous Peoples

Fr. Niphot Thiavihan

**Email address:**

cchumchon@hotmail.com

**STOP.** The participants called for a stop in mining, logging, large scale plantations, and all forms of extreme industries and activities. These activities perceive nature as only a resource for consumption by using all kinds of plastic materials (straw, glass, and bags) and cash crop plantations. They would like to stop the use of multinational chemical farming and non-traditional/nonindigenous farming.

**START.** They will **start** a campaign to stop the use of plastic materials, material use in farming, and extractive activities. They consider inclusion of IPs in decision making on anything that affects their life. Familiarize all IPs in Asia with information of Jesuit Companions on Indigenous Ministry and Ecological Education.

**SUSTAIN.** This community **sustains** their consciousness and awareness of IPs worldviews by looking at nature not as object but as subject. They would like to support the preservation of native or indigenous seeds by training the young farmers, advocating and patronizing chemical-free products, expansion of alternative markets for produce of organic farm. The education sector hopes to heighten the value of becoming young farmers by establishing institutional link between the schools and the IP communities. The schools organize immersion programs for the students to engage the farmers and appreciate the importance of the sustainability of life of the IP communities. The education sector also encourages interaction between concerned groups and the indigenous communities to learn about the culture and spirituality of sustainability of life in the rural areas.

After Sessions I & II have finished, the participants enjoyed their lunch at the Auditorium. An hour later, the participants continued discussing Formulation of Doable strategies at the Province level.



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### FORMULATION OF DOABLE STRATEGIES ON PROVINCE LEVEL

PROVINCE	STOP	START	SUSTAIN
<p><b>Australia, India, Democratic Republic of Congo, and Rome</b></p> <p><b>Facilitator: Fr. Patxi Alvarez S.J</b> Email address: <a href="mailto:sjes-dir@sjcuria.org">sjes-dir@sjcuria.org</a></p>	<p>Invest in fossil fuels at the Province and institutional levels</p>	<p>Help our fellow Jesuit companions to become more ecologically literate by providing awareness-raising resources.</p> <p>Look at each chapter of Laudato Si' and draw some consequences for them.</p> <p>Connect to other civil or religious organizations that have more experience in these areas.</p> <p>Have ecological policies for our institutions and plans for our communities.</p>	<p>Raise awareness about Laudato Si' and the need of church involvement.</p> <p>Retreats based on Ecology</p>
<p><b>INDONESIAN PROVINCE: ADULTS COLLABORATORS</b></p> <p><b>Facilitator: Ms Lucia Wiwid Wijayanti</b> Email address: <a href="mailto:l.wijayanti@yahoo.com">l.wijayanti@yahoo.com</a></p>	<p>Minimize or Reduce the supports from non-ecological companies, e.g., pulp and paper and cigars/cigarette companies.</p>	<p>Collaboration &amp; Curriculum development</p>	<p>Out-of-school activities to introduce/implement ecological education</p>



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INDONESIAN JESUITS	<i>STOP</i>	<i>START</i>	<i>SUSTAIN</i>
<b>Facilitator: Fr. Bambang Sipayung, SJ</b> <b>Email address:</b> <a href="mailto:bambang@jesuits.net">bambang@jesuits.net</a>	<p>Overconsumption of fossil fuels.</p> <p>Waste food and water.</p> <p>Buy things we don't need .</p> <p>Living an unhealthy lifestyle and being lazy.</p>	<p><i>Being mindful</i></p> <p>Minimize use of fossil fuels.</p> <p>Use public transport .</p> <p>Energy-efficient home appliances and motor vehicles.</p> <p>Share good practices and initiatives among individuals and institutions within the Society.</p> <p>Virtual efforts at appreciating and supporting good practices within the Society of Jesus.</p> <p><i>For long-term project, they will</i></p> <p>Maximize the opportunities to transform our Jesuit institutes within the Province into ecological learning centers (PSL, KPTT).</p>	<p><i>Green living</i></p> <p>Reflect, discern and decide to implement good practices.</p> <p>Green environments in Jesuit institutes.</p> <p>Growing of local and rare plants and medicinal herbs.</p> <p>Interest in ecological affairs through province community recollections and retreats.</p> <p>Set up a monitoring system for eco-friendly practices.</p>



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		<p>Initiate ‘Green Parish’ and a ‘Green School’.</p> <p>Province-level commitment on minimizing our carbon footprint.</p> <p>Create a carbon offset fund.</p> <p>Diminish the need of having/accumulating things.</p> <p>Sort through what we have and get rid of the unnecessary things.</p> <p>Switch to digital archives.</p> <p>Use green-monitoring system in our Jesuit institutions (not only ecological, but also economical).</p>	
<p><b>INDONESIA: YOUTH AND COLLABORATORS</b></p> <p>Facilitator: Maria Magdalena Eka Astri <b>Email address:</b> <a href="mailto:meamerry@gmail.com">meamerry@gmail.com</a></p>	<p>Stop the lifestyle of being a couch potato, senseless consumerism, an idle lifestyle motivated by hedonism.</p>	<p>Better teaching of the 3C concept.</p> <p>Understanding of the term “reflection” and its importance for the students of the Univeristy of Sanata Dharma in times of guidance and immersion.</p> <p>Jesuit involvement in PMKRI programs.</p>	



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		<p>Government and the Church collaborate to create eco-friendly regulations and policies.</p> <p>Use biodegradable materials and consume vegetarian meals at Jesuit meetings.</p> <p>Integrate ecological habits and knowledge in the curriculum of every Jesuit education service.</p> <p>Change or build churches, schools, chapel, etc. according to ecofriendly architecture.</p> <p>Build research centers to engage in public study/research.</p> <p>Influence and urge the government to legislate public policies that are eco-friendly.</p> <p>Evaluate the Jesuit pedagogy in education service: Does it create more “nature lovers” or “nature destroyers”?</p> <p>Include Laudato Si’ in giving homilies and implement an eco-friendly lifestyle in the church, e.g. paperless masses, sustainable decorations of altars.</p> <p>Create a movement</p>	
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		<p>between all Catholic youth communities to implement the results of Jesuit research (and we hope the Jesuits will guide this movement).</p>	
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<p><b>INDONESIA: YOUTH AND COLLABORATORS</b></p>	<p><i>Expectations of the Jesuits, Jesuit Schools and Institutions in Indonesia</i></p>	<p>The Jesuit schools SHOULD uphold the distinctive characteristics different from the other schools by supporting/assisting the educators (teachers and lecturers) in the ecological education programs.</p> <p>The Jesuit schools need to negotiate with the Government/Department of Education regarding the curriculum that are imbued with Jesuit values to make it more eco-sensitive vis-à-vis the curriculum of the government.</p> <p>The Jesuits can promote their values through books. For instance, a book entitled “healing earth”.</p> <p><i>Expectations and Recommendations</i></p> <p>The Jesuits need to promote the values and principles of sustainability of life in every subject at schools such as facilitating learning by experiencing the sacredness in nature.</p> <p>The Jesuits need to promote the collaboration among teachers (schools) and parents and thus gaining more control over the implementation of the ecological education of the children that are contextualized and thus sustain the 3-S Scheme.</p> <p>The Jesuits need to motivate and support collaborations of their institutions to work together. The motivation and support, for instance, are in terms of facilitation.</p>
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<p><b>JAPAN, KOREA, CHINA, AND CAMBODIA</b></p> <p><b>Facilitator: Fr. Vicente Bonet SJ</b>  <b>Email address:</b>  <a href="mailto:v-bonet@sophia.ac.jp">v-bonet@sophia.ac.jp</a></p>	<p><i>STOP</i></p> <p>Using plastic straws.</p>	<p><i>START</i></p> <p>For the sake of our youth (and also adults), all of us feel that we need to consider the possibility of organizing a conference similar to this one in Tokyo.</p> <p><i>The Expenses?</i> Here, we need to get the cooperation of JCAP, several Provincials, Universities, Heads of Catholic Churches, and possible funding agencies among the possibilities in Japan. We felt that each community could decide what it can do.</p> <p>We can build up an anti-nuclear network.</p>	<p><b>SUSTAIN</b></p> <p>In Korea and Cambodia, it is possible to include the peace movements to create eco-friendly environments.</p>
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<b>PHILIPPINES</b>	<i>STOP (PRINCIPLES)</i>	<i>START (PRACTICES)</i>	<i>SUSTAIN (PILLARS)</i>
Facilitator: Fr. Gaby Gonzalez, SJ <b>Email address:</b> <a href="mailto:gabygnyc@yahoo.com">gabygnyc@yahoo.com</a>	<p><i>by a SILOS</i></p> <p><i>Mentality:</i> Work alone mode (Intra or Inter).</p> <p>Teacher-centered learning, Research advocating against Life or Ignatian values.</p> <p>Dole out mentalities &amp; Throwaway mentality.</p> <p><i>STOP a MACRO Paralysis Attitude</i> which leads to stop doing everything without coordination, integration and cooperation.</p> <p>Too much analyzing or interpreting without responsible Actions.</p>	<p><i>Integrating Spirituality, Ecology and Social Dimension:</i> Advocacies against pollution &amp; mining.</p> <p>Simple lifestyle, Ecoconversion spirituality, Self-evaluation processes</p> <p>Institutional environmental audit.</p> <p>Addressing environmental issues publicly.</p> <p><i>START Collaboration and</i> sharing teaching and research, extension services among various institutions.</p> <p>Working with youth, church, government.</p> <p>Levelling off among Jesuits or BOT of Schools or Universities, Faculty or Staff.</p>	<p><i>Existing Structures:</i> Ignatian Spirituality &amp; Formation Programs.</p> <p>Following up on the previous conferences (Mindanao Conversations, IP Summit).</p> <p><i>SUSTAIN Strategies</i> Prioritize or focus on province road map strategies.</p> <p>Working with Government &amp; PPPs.</p> <p>Anticipating relevant issues (population &amp; working with Present Government).</p>



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<p><b>THAILAND, VIETNAM, MYANMAR, MALAYSIA, &amp; SINGAPORE</b></p> <p><b>Facilitator: Fr. Colin Tan, SJ Email address: <a href="mailto:c.tansj@gmail.com">c.tansj@gmail.com</a></b></p>	<p><i>STOP</i></p> <p>Wasting food.</p> <p>Way of thinking of separating ecology and social issues.</p> <p>Participating in consumerist practices.</p> <p>Using commercial products.</p> <p>Mining, civil wars, drug issue, wasting food/water</p> <p>Trans-border haze problems (result of burning forest).</p>	<p><i>START</i></p> <p>Making compost fertilizer.</p> <p>Flight fees deduction for forest replanting.</p> <p>Integrated solutions for ecological issues.</p> <p>Initiate gardens at the Novitiate, Candidates' house</p> <p>Eco-friendly buildings.</p> <p>Use charcoal as alternative fuel</p> <p>Two institutes to give Eco-awareness to students.</p> <p>Laudato Si' integrated into retreat giving. Cycling in the school, community and network with business.</p>	<p><i>SUSTAIN</i></p> <p>Students camp; giving awareness programs for youth.</p> <p>Collaboration with laypersons and Jesuits.</p> <p>Interreligious dialogue with Buddhists, Hindus, Traditional Religions and Muslims.</p> <p>Farming loans, collaboration with other religious congregations and dioceses, involving education of the young learners and teaching trainers through our schools.</p>
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<p>16:00 (90 mins)</p>	<p><i>Assist JCAP in the implementation of Doable strategies as Jesuit networks and Asia Pacific Conference</i></p>	<ol style="list-style-type: none"> <li>1. Initiate peace and anti-nuclear disarmament movements (Korea, Japan, Philippines to be undertaken by JCAP Social Apostolate)</li> <li>2. Homes for the notion of SUSTAINABILITY OF LIFE, to be undertaken by AJCU so that it has an institutional base in with Mindanawaon and AGILA at ADDU, PSL at USD &amp; ESSC and SS at ADMU.</li> <li>3. JRS AP to look into the Indonesian migrants/refugees</li> <li>4. Sacred Springs: Dialogue Institute of Spirituality &amp; Sustainability will undertake to email out to the Youth, Houses of formation, Universities, Pre-Schools, Provincial curia and publish the proceeds into an E-Book and hard copies.</li> <li>5. Proposed that SJES organize an Inter-Jesuit Conferences Gathering on the Common Good related to the sustainability of life of the marginal communities and Mother Earth.</li> </ol>
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<p>17:30 (60 mins)</p>	<p><b>Fr. Mark Raper SJ</b> <i>Thanksgiving &amp; Missioning Mass</i></p>	<p>JCAP Sustainability of Life Conference closed with a mass. It was presided by Fr. Mark Raper SJ, accompanied by Colin Tan, SJ (MAS), and Agustinus Sugiyo Pitoyo, SJ (THAILAND) After the mass, Fr. Mark Raper offered souvenirs in appreciation of the volunteers appreciation on behalf of the Jesuit Planning Team.</p>
<p>18:30 (60 mins)</p>	<p><b>Student community</b> <i>Balinese and Javanese Dance, Farewell</i></p>	<p>The participants enjoyed the cutlural dance performance by the student community of USD.  With that the MC closed the JCAP Conference on the Sustainability of life in ASEAN/ASIAN context.</p>



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*Introductory Papers*  
**OF THE JCAP ORGANIZING SECRETARIES**

**PUBLISHED IN JCAP E-NEWSLETTER**



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PAPERS BEFORE CONFERENCE





## **FIRST COLLABORATION IN MISSION**

Jojo M. Fung, SJ

The Conference entitled *A CALL TO DIALOGUE ON SUSTAINABILITY OF LIFE IN THE ASEAN CONTEXT* represents the first collaboration in mission as indicated in JCAP's Outline of an Apostolic Plan 2014-2019. This collaboration began as an idea at the 2013 JCAP Extended Consult Meeting and it took 3 JCAP Extended Consults to arrive at the title and concept paper of this conference initiated by the Jesuits of the Conference of Asia Pacific.

This collaboration in mission has brought together eight Secretaries-peer groups – Buddhism (Cyril Veliath, SJ), Islam (Heru Prakosa, SJ), JCIM (Jojo M. Fung, SJ), Social Apostolate-Migration (Benny Juliawan, SJ) & Reconciliation with Creation (Pedro Walpole, SJ), AJCU (Joel Tabora, SJ), Basic Education (Chris Gleeson, SJ) and FORMATION (Norris Seenivasan, SJ). The eight Jesuits act as consultants to this conference. The actual planning will be done by a Conference Planning Team (CPT) based in Ateneo de Manila University Campus, Manila. The CPT will be supported by the University Logistical Team (ULT).

The Conference will be held in the University of Sanata Dharma, Yogyakarta, from August 7, 8, 9, 10, 2015. The program will begin with the welcome and cultural night on August 7. The methodology of the Conference will be the pastoral spiral. The first step in the spiral is immersion that enables the participants to experience first hand the best practices that ensure the sustainability of life in the marginal communities within the ASEAN context. On the second day, the participants will engage in a process of critical analysis and discerning theological reflection, leading to a final session of 'envisioning the future' that challenges the assembly of participants and each of the interest-groups to come up with a plan of doable strategies for the next 5 years.

On this first JCAP *collaboration in mission*, Francesco Javier Álvarez de los Mozos, SJ, the director of the Social Justice and Ecology Secretariat in the Curia in Rome remarks, "I believe this is an important initiative. I hope you can develop it well. The meeting looks interesting to me because of the methodology, getting people immersed first in marginal communities. I hope you can also achieve both outcomes of personal conversion and guidelines for advocacy. I wish you all the best in this initiative. At the End , we



can also see how we can make the final documents available for other people” (Email communication, November 3 & 4, 2015).

The main envisioned outcomes of this Conference are

- (a) That the various Jesuit-led institutions and movements translate the concept of sustainability of life into the policies and program of studies and activities by incorporating the values inherent in the mystical cosmologies of the marginal communities.
- (b) That our Jesuit Scholastics, nuns, and seminarians take up courses that enable them to imbibe the mystical cosmologies of our marginal communities of ASEAN and transform their personal prayer, communal worship and understanding of the context-specific theologies of Asia.
- (c) That each participant experiences a conversion to a lifestyle in which “less is more” (LS, no. 222) with each one less addicted to unbridled consumption and more grounded in the spirituality of sustainability in which “the Spirit of life dwells in every living creature” (LS, nos. 80, 88) and that “the universe unfolds in God, who fills it completely” (LS, no. 233), so that “all things are God” (LS no. 234) with a teleology that “creation is projected towards divinization” and the ultimate “unification with the Creator” (LS, no. 236).
- (d) That each participant begins to exercise an “ecological citizenship” for “environmental responsibility” (LS, no. 211) with doable practices such as from “avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices” (LS, no. 211).



## **Living on borrowed prosperity**

*Benny H. Juliawan, SJ*

Asia Pacific has been dubbed the world's engine of growth, but at what and whose cost?

China has been hailed by the world as an economic success story. Three decades of uninterrupted growth has lifted more than 600 million people out of poverty, and although there are still roughly 150 million people living in poverty in the country, China's economic success is the envy of the developing world.

Lifting people out of poverty is the holy grail of development the world over. Asia Pacific already had several role models in South Korea, Taiwan, Hong Kong, and Singapore before China's success. These Asian tigers successfully followed the recipe of industrialisation for the global market pioneered in the region by Japan. In three decades, they became newly industrialised countries and joined the ranks of advanced nations in the West, which took nearly 200 years to be where they are now. Another batch of aspiring tigers – the Philippines, Indonesia, Malaysia, and Thailand – fared differently and struggle to cope with their challenges.

The successes of the Asian tigers have been built on the back of a development strategy that focuses on establishing labour-intensive industries producing for international markets. This strategy relies on being able to provide foreign companies investing in the country with the cheap and docile labour they need in order to maximise their profits. As competition increases with globalisation, more countries have adopted measures to make production more efficient and cheaper. This is often done at the expense of social protections, and people working on the production line end up shouldering the cost of this strategy in the form of job insecurity and worsening working conditions. When personal tragedy strikes or there are shocks in the global economy, they have no cushion to fall back on.

The East Asian economic crisis of 1997 brought the so-called "Asian Miracles" to their knees, bringing into question the sustainability of the development model that had been lauded by the World Bank. Almost overnight, the crisis wiped out the relative prosperity that had been achieved over the past three decades. Then, as the affected nations were returning to



the pre-crisis level, another economic crisis took place in 2008, this time originating in the established West. The interconnectedness of the world's economy makes national economies prone to shocks that take place somewhere else. Even when there are no economic crises, the hard-earned well-being is constantly under threat from the frequent natural disasters that take place in Asia Pacific. Volcanic eruptions, earthquakes, forest fires, floods, and typhoons occur regularly and some of them have become more violent as our climate changes. Some would argue that the devastation caused by most natural disasters is the result of our own short-sightedness and poor planning. This is a question of development that is rarely addressed when the overriding obsession is with growth. The lesson from this brief history of prosperity in Asia Pacific is clear. It is not sustainable. The cycle of boom and bust brings fortune as well as calamities. Those fortunate enough to amass wealth leave behind many more who cannot go anywhere but under. At this point, perhaps it is better to remind ourselves of the purpose of economic development. "We judge economic system by what it does for and to people and by how it permits all to participate in it. The economy should serve the people, not the other way around ... We have many partial ways to measure and debate the health of our economy: Gross National Product, per capita income, stock market prices, and so forth. The Christian vision of economic life looks beyond them all and asks, does economic life enhance or threaten our life together as a community?" (*Economic Justice for All*, 1986)



## **Jesuits in Buddhist-Christian Dialog and the Sustainability of Life** **Sophia University, Tokyo, Francis Britto, SJ**

*Sustainability* is a hot word today among scientists, economists, politicians, religious leaders, and others especially concerned with humanitarian values. It is like a sponge soaked in a solution of semantics from which one can squeeze out streams of diverse meanings. It has been linked to economics, ecology, social welfare, social justice, gender equality, financial security, conserving energy, eradicating poverty, and, of course, finding meaning in life. The 1987 World Commission on Environment and Development (WCED) Report gave one of the most succinct definitions of *sustainable development* as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” As is implied by this definition, *sustainability* concerns everyone as all of us consume or exploit the limited natural resources—food, fuel, water, air, etc.—and have to be responsible to leave these resources for future generations. Since all natural resources are finite and subject to waste and contamination, we have to invent ways of replenishing the disappearing reservoirs and make efforts not to be wasteful.

With the advent of prosperity after the two World Wars, people, especially in economically advanced countries, tended to be super consumers without worrying about the consequences. Perhaps the earliest alarm against such consumerism was sounded by the conservationist Rachel Carson, who in her book *Silent Spring* (1960) eloquently portrayed the environmental destruction caused by industrial waste and pesticides. As a lone voice those days, she warned the world of the possible extinction of natural resources and even of humanity due to man-made causes, much like the cosmologist Stephen Hawking, who in January 2016 warned, at the BBC Reith Lectures at London's Royal Institution, that “as new technologies are developed, the number of threats to the human race will increase until some kind of global cataclysm is virtually inevitable.”

Even before Pope Francis's *Laudato Si* (2015) stirred up Catholics and other listeners worldwide to become aware of sustainability, others, especially economists, educators, and environmentalists, had concerned themselves with related issues, at least from the 1960s, partly stimulated by the work of Carson. Albert Bartlett, a Professor of Physics at the University of Colorado, traces the origins of sustainability concerns to the book *Limits to Growth* (1972), which predicted, based on research on the global economy between 1900



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to 1970, that the mid-21<sup>st</sup> century will be calamitous for humanity unless radical steps are taken to maintain and sustain natural resources. The United Nations too has come up with several documents and conferences on the importance of sustainability. The Stockholm conference in 1972 on the Human Environment, the publication of the World Conservation Strategy by the International Union for Conservation of Natural Resources in 1980, the creation of the WCED in 1984 and WCED's report *Our Common Future* in 1987, the first UN Conference on Environment and Development (UNCED) in Rio de Janeiro in 1992, and the World Summit on Sustainable Development (WSSD) convened in Johannesburg in 2002 are some significant steps taken by the UN. Coming at an appropriate and critical time, *Laudato Si* alerted all humanity to the dangers of consumerism and stimulated many discussions, research, and activities towards achieving sustainability. The pope's encyclical inspired many educational institutions, especially Jesuit universities and colleges, to offer courses on sustainability and encourage students to go green.

Buddhism, among all major religions, may claim to be the most concerned with sustainability, ever since its origin. The Buddhist philosophy of *karma* ties together every existent being in every conceivable world, and the consequences of everyone's action are believed to impact everyone else. Even the Buddhas, Bodhisattvas, gods, and demons are not exempt from the law of *karma*. The interconnectedness that pervades the universe forces everyone to reflect responsibly on the effects of one's actions. The Buddhist concern for the universe is best expressed in the following extract from the *Karaniya Metta Sutta* (translated as 'The Hymn of Universal Love,' 'Discourse on Loving-kindness,' etc.) dated to 400 B.C.:

Let no one deceive another or despise anyone anywhere, or  
through anger or resistance wish for another to suffer.  
As a mother would risk her life to protect her child, her only child, even so  
should one cultivate a limitless heart with regard to all beings.  
With good will for the entire cosmos, cultivate a limitless heart:  
Above, below, and all around, unobstructed, without hostility or hate.  
Whether standing, walking, sitting, or lying down, as long as one is alert,  
one should be resolved on this mindfulness.

While even major religions concerned themselves with only their own 'faithful' and extended their compassion only to humans, the Buddhist counsel to "cultivate a limitless heart" "with good will for the entire cosmos," extending the sphere of compassion to all beings, is truly remarkable.





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Despite such extraordinary roots, however, Buddhism had been quite reticent and even negligent in expressing universal love and in sponsoring sustainability causes. As recently as 1998, the Dalai Lama acknowledged that Buddhists had been slow to act effectively in solving social and political problems and that they had much to learn from the Christians (cf. <http://www.emptybell.org/articles/engaged-buddhism.html>). Buddhist reluctance to get involved in activism may have been due to a questionable interpretation of *karma*, which held that even helping others was objectionable since such an act might hinder the others' chances of fulfilling their karmic obligations and bettering their rebirth options. In the 1970s, however, Thich Nhat Hanh, a Vietnamese monk and popular exponent of Buddhism in the West, put forward *Engaged Buddhism*, which re-focused Buddhism on sustainability concerns, advocating, among other goals, energy conservation, simpler life, and social justice. *Engaged Buddhism* got even a more powerful boost that led to significant activism after the *International Network of Engaged Buddhists* was founded in 1989 by eminent Buddhist leaders like the Dalai Lama, the Thai social activist Sulak Sivaraksa, Thich Nhat Hanh, and the Cambodian monk Maha Ghosananda.

Jesuits engaged in dialog with Buddhists, too, are sincerely concerned with sustainability. They are aware of their obligations not only to implement effective practices of sustainability but also to share with and learn from Buddhists ways and means of sustaining life. At least once a year, they take part in a Buddhist-Christian workshop, in which they allot several sessions to deal with sustainability. In their recent meetings, they have had presentations about Sulak Sivaraksa's contributions to social **Francis**

welfare, Buddhist social activism in contemporary societies, Bhutan's Buddhist quest for sustainable development, Buddhist-Christian collaboration in the Philippines, and similar topics of relevance to sustainability. In their forthcoming workshop, to be held in Bodhgaya in March 2016, several Jesuits will be presenting papers and offering suggestions on how to contribute to sustainable living.

Presenting and discussing sustainability-related topics is easier than actually performing actions conducive to sustainability. Given the vast scope of problems, solutions have to be found at different levels of governance, administration, and execution. Clearly here the role of scientists, economists, environmentalists, politicians, and educators is highly important, so much so that ordinary civilians may feel that they have little to contribute or that their contribution will be merely a pencil stroke on a large canvas. What Pope Francis and Buddhist leaders like the Dalai Lama and Thich Nhat Hanh remind us of is that, whatever little it may be, each of us must contribute to sustainability. In *Laudato Si*, for instance, the Pope





tells us, “Only by cultivating sound virtues will people be able to make a selfless ecological commitment. A person who could afford to spend and consume more but regularly uses less heating and wears warmer clothes shows the kind of convictions and attitudes that help to protect the environment.” Putting the Pope’s guidelines into practice can take various forms, such as turning off unnecessary lights; shutting down personal computers, monitors, and TV if unused for longer than 30 minutes; recycling whatever we can (e.g., books, electric and electronic gadgets, clothes, and paper), opening windows and letting in fresh air instead of turning on air-conditioners, using more energy-efficient light bulbs, and making do with fewer electric appliances. Inventive persons can come up with many more ways to conserve energy, and they can also encourage others to do the same.

Unfortunately, some of us look down upon those who meticulously switch off lights or are economical in their life-style, criticizing them for being stingy or scrupulous. The urgency of the global situation and contemporary scientific evidence, however, dictate that we overcome such snobbish attitudes and remember that concerns of sustainability are not only about saving money, but also about saving the natural resources and saving ourselves.

In the wake of the 2011 Tohoku (East Japan) earthquake in Japan, there was panic in Tokyo for a few weeks. Within a couple of days after the quake, even ordinary batteries had run out of stock in stores, and everyone was encouraged to cut down on energy consumption. The Jesuit Community at Sophia University decided, on the suggestion of an administrator, to bring down electricity consumption by at least 5%, by turning off unnecessary lights and fans, and using electric devices more efficiently. The 50 or so Jesuits cooperated, and after about a month, the administrator was amazed at finding that the energy consumption fell not simply by 5% but by about 15%! Apparently, this lower energy consumption still continues after five years, thanks to the spontaneous efforts taken then and continued subsequently. The lesson is simple: if only we put our hearts into reducing waste and living a simpler life, we can contribute substantially to the sustainability of life.



## Sustainability and Environment: Islamic Principles and Applications

JB. Heru Prakosa, SJ

The environmental problems we face today are very complex. From the Islamic perspective, we can find some main principles of environmental ethics to deal with nature and creation. Those principles are: *tawhîd* (God's unity), *âyat* (sign of God's presence), *mîzân* (balance), *khalifat* (God's vicegerent), *amânat* (trust).<sup>1</sup>

*Tawhîd*: it is the primary basis of the implementation of the religion of Islam. It is related to all basic things in human life, including environmental ethics. God's unity also means oneness in the sense that the universe with all its contents come from one source in a way that they are related to one another (cf. Q. 4:126).

*Âyat*: it means a sign referring to meaning. Everything found in the universe plays an important role as an indication that will lead human beings to come to the awareness of God the creator. The things found in the universe are not just the objects that have no use except for meeting human needs; they are in fact all equal signs of God, all are equally important, valuable and worthy of preservation (cf. Q. 51: 20).

*Mîzân*: the universe with all its contents were created by God for the same purpose. It means that everything found in the universe plays an important role in maintaining the measure and the balance in such a manner that human beings will finally come to the acknowledgement of the majesty of God the creator. The perfection of the harmony of the universe can be seen, for example, from the solar system. Although a

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<sup>1</sup> See for example the interview done by Eren Güvercin with Dr. Sigrid Nökel on "Islam, Environment and Sustainability: The Environmental Crisis Is also A Spiritual Crisis," in <https://en.qantara.de/content/islamenvironment-and-sustainability-the-environmental-crisis-is-also-a-spiritual-crisis>

<sup>2</sup> Bron R. Taylor (ed.), *The Encyclopedian of Religion and Nature*, Vol. I: A-J, London: Continuum, 2005, p. 883.

<sup>3</sup> On this point, we may recall what Pope Francis says in his *Laudato Si* concerning the argument of a Muslim Sufi, 'Alî al-Khawass, that 'one needs not to put too much distance between the creatures of the world and the interior experience of God': "There is a subtle mystery in each of the movements and sounds of this world. The initiate will capture what is being said when the wind blows, the trees sway, water flows, flies buzz, doors creak, birds sing, or in the sound of strings or flutes, the sighs of the



large number of plants and animals die every day, generally they still managed to survive, which shows us that the universe has an ability to restore herself and to keep the state of well-ordered creation (cf. Q. 55: 6-7).

*Khalifat*: it can be interpreted as envoy, representative or guardian. In the Qur'an, it is said that God gave authority for human beings to become His vicegerents on earth, referring to the role of human beings as the trustees of creation, as well as *God's* co-creators. From the Islamic perspective, the role of human beings on earth is to keep a responsibility as His deputy for maintaining and protecting all of God's creations (cf. Q. 2: 30).

*Amânat*: As God's vicegerents, guardians and deputies, human beings have been *given* a special authority or mandate to manage, preserve and protect the universe and its contents. It implies that human beings must consider all of what is under heaven *as created by and belonging to God*. Human beings cannot allow themselves to *exploit* the earth howsoever they please. Instead, they should play the role of environmental *stewardship*, namely to use carefully the natural resources found on earth (cf. Q. 45: 12).

Those principles have been applied in the light of Islamic environmental jurisprudence at three levels: (1) to be aware of the role of human beings as God's servants and God's vicegerents (*ta'abbud*), (2) to understand what becomes their responsibility in a rational manner (*ta'aqqul*), and (3) to *take care or to steward* the universe and its contents in such a manner that it becomes the habitual practice of virtue and morality (*takhalluq*).

How is it put into practice then? One should keep in mind that there are already regulations known from the Islamic regions from former times that serve an important role as instruments for nature and wildlife conservation. Two of the most institutions are called the *himâ* and the *harîm*. According to Fazlun M. Khalid,<sup>2</sup> the former lends itself to the setting up of a whole range of conservation zones, which may be established by a community or the state for the purpose of protecting land or species of flora and fauna. The latter permits the establishment of inviolable zones not always but usual for the protection of water courses. They include the idea, for example, that some meadow or forest areas were built for people in such a manner that they could go there at certain times only, when dry periods occurred for a long period.

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<sup>2</sup> Bron R. Taylor (ed.), *The Encyclopedian of Religion and Nature*, Vol. I: A-J, London: Continuum, 2005, p. 883.



For some Muslims, the environmental crisis *that* negatively affects the quality of the human condition must be tackled as a spiritual crisis.<sup>3</sup> At the practical level, *the attention for environment and sustainability, as well as* the implementation of green policies, have been also developed through education in the Islamic boarding school (*pesantren*). In Garut, West Java, Indonesia, for example, the al-Thariq *Pesantren* have tried to build up a learning process that is based on ‘agro ecology’ through which the students are expected to deal with farming. It is also in this *pesantren* that the immersion for the participants of Asia Pacific Theological Encounter Program (APTEP - 2016) will take place.

The students of the al-Thariq *Pesantren* are invited to take care of the ecosystem by paying attention to the surrounding environment. Established in 2009, the *pesantren* itself was designed with the concept of family. It is put into operation, first of all, by processing various types of food to meet the needs of all people living in the *pesantren* and their entire families, in relation to nutrition, vitamins, carbohydrates and vegetables. The land area of the *pesantren* – about 7500 m<sup>2</sup> – is harnessed into several zones, like the area of rice fields, orchards, livestock and food crops. The members of the *pesantren* and their families consume food crops in accordance with what are available; so they cannot just rely on one type of food. Only when the crops are plentiful, then one could think to sell them to the public.

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<sup>3</sup> On this point, we may recall what Pope Francis says in his *Laudato Si* concerning the argument of a Muslim Sufi, ‘Alî al-Khawaṣṣ, that ‘one needs not to put too much distance between the creatures of the world and the interior experience of God’: “There is a subtle mystery in each of the movements and sounds of this world. The initiate will capture what is being said when the wind blows, the trees sway, water flows, flies buzz, doors creak, birds sing, or in the sound of strings or flutes, the sighs of the sick, the groans of the afflicted...” Quoted from the endnote, No. 159 of Chapter Six, in Pope Francis, *Encyclical on Climate Change & Inequality*, New York: Melville House Publishing, 2015.



## **Sustainability as a Way of Life**

### **B. Christian Triyudo P SJ and Leslie J. Bingkasan SJ**

When we talk about “sustainability,” what immediately comes to mind is the increasing global environmental devastation: contamination of air and soil, accumulation of toxic residues, cataclysmic natural disasters, extinction of species, and extreme climatic phenomena (floods, hurricanes, droughts, etc). This is not wrong but it is not the whole picture. Sustainability is about everything (literally). The recent horrible refugee phenomenon in Europe reminded us of the extent of the challenges in front of us.

The many challenges are a bitter reminder for us to be stewards of God’s creation (Genesis 2:15) to live a sustainable life for “planet earth and its ecosystem in our common home.” Pope Francis echoes that courageous challenge, “Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life.” (*Laudato Si’* 207)

At the heart of *Laudato Si*, we are asked about the kind of world we want those who come after us to inherit. This question basically touched on the basic meaning of life, the values by which we live, and the purpose of our existence in this world. There is an intricate intertwining of problems and issues for us to ponder and reflect, and hopefully able to shed light upon so that the world we hand on to our “successors” will still be a world that can sustain lives in general.

The Conference, *A CALL TO DIALOGUE ON SUSTAINABILITY OF LIFE IN THE ASEAN CONTEXT* which will be held in the University of Sanata Dharma, Yogyakarta (August 8-10, 2016) wants to reflect and respond to this challenge. To face the challenges, we have to admit that a network of collaborations is the best way forward.

Sustainability should become our way of life. This is because Christ came not only to save the world and us but, “to create for himself a people eager to do good (Titus 2:14).” Here is one essential area where we must



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exhibit our fidelity to God and God’s calling on our lives. Pope Francis in *Laudato Si* (211) reminds us that “little daily actions” can transform the world.

Concretely, what can we do? In a little way, we in Arrupe International Residence (AIR) try to respond in our humble way: turning off unnecessary lights or electricity, separating refuse, using scratch papers for printings, making a fertilizer from leaves, etc. These are very small steps but if we can promote or encourage others to do the same, the result can be good and this is precisely what Pope Francis said, “to live a prophetic and contemplative lifestyle” of “less is more” (*Laudato Si*’ 222).

There are many other ways we can explore so that we can contribute to the sustainability of life. However small they are, it is still very meaningful. Yes, our daily lives of doing “little daily actions” in our home can be the first step to develop a sustainable life.



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# *Papers*

OF

KEYNOTE SPEAKERS AND RESOURCE PERSONS



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## **Five Theses on ASEAN, Spirituality and Sustainability**

M. Nadarajah

Global Centre for the Study of Sustainable Futures and Spirituality ([www.gcssf.org](http://www.gcssf.org))

### **In Lieu of an Introduction**

ASEAN is still in the stranglehold of the mindless growth paradigm, completely seduced by the recycled futures of the so-called developed world. We need about *6 Earths* to maintain this direction. All the talk of ASEAN sustainable development is still done within the growth paradigm...Even considering how to turn the sustainable development effort into a huge economic, for-profit endeavour!!! The most unfortunate thing in all these is the rate of destruction of forests, and changes in land-use, in ASEAN, and in Asia in general -- it is pretty serious, with about 92,000 hectares of forest disappearing every year. We are all under a serious delusion that this is progress and that we are bringing "civilisation" to all people, including the indigenous people. This delusion is destructive...a destructive ripple that will move through generations to come, tearing their futures. With TPPA round the corner, ASEAN will only accelerate this destruction. The ecological homes of the communities that have the solutions to our modernity/progress madness and the ways to reach them are being mindlessly destroyed. Our foremost action should be to join the indigenous people movements to ensure we struggle against the destruction of their forest homelands. From there, we need a whole new pedagogy to learn from these forest universities, so that we may find our way back to simplicity, spirituality, and sustainable futures.

### *The Vision of ASEAN*





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### Five Theses

#### 1. ASEAN Continues to Dance to the Growth Mantra

ASEAN is animated by a spiritual worldview that nurtures a belief that the only way forward for its members is through economic growth. Progress means more and more material growth. ASEAN countries are deeply entrenched in this blind material growth paradigm. GNP assumes the role of a sacred religious icon. All other possible measures of happiness or well-being are marginalised, excluded, or demonised. Economically, TPPA is an extension of this desire to grow economically anyhow, seeking larger and larger markets through horizontal and vertical deepening of the alienating commodification process. That mantra still animates the language of development and progress in the ASEAN region.

*The Final Implication of the Present Growth Mantra that Focuses on the US as the Global Model*

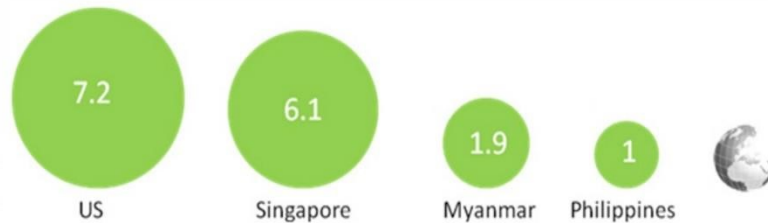


Figure 4 If all people would live like people in this country, per year one would need as many planets as stated by the number. Source: Happy Planet Index 2.0.

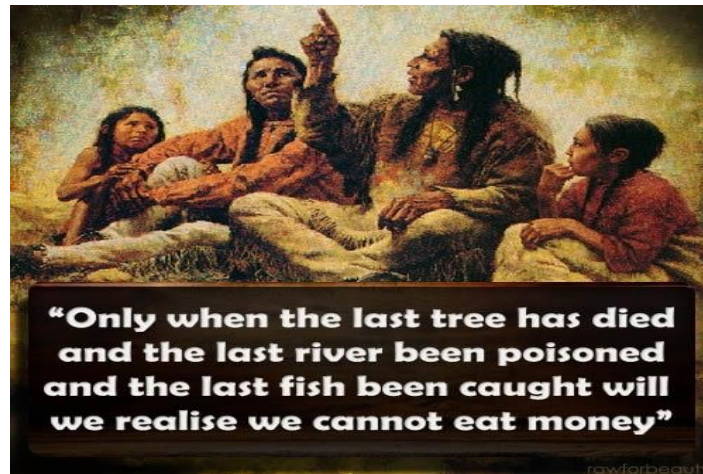
#### FORECAST CHANGE IN NUMBER OF FACTORIES IN FIVE YEARS



*More Factories, More Growth?  
More Destruction?  
Any Other Way of Being on Earth?*



*A Message*



*2. Mainstream Sustainable Development Furthers the Growth Mantra*

The efforts to incorporate sustainable development in the activities of ASEAN are seen within the growth paradigm. So, sustainable development is really focused on growth-based development that is falsely understood or promoted as sustainable. The overuse of natural resources, and the inability to manage waste, moves to another level. It is really not about letting go of the ‘*material growth mentality*’ and scaling down production and consumption and improving our sense of *Being*. It is really about the expansion of the empire of possessiveness and *Having*. It is about developing more efficient production technology, widening distribution network, and up-scaling consumption. Technology-based solutions are integral to this approach. And, in addition to technology, we are also home to many slave-like working environments that bring in foreign investments, improves investment profile/portfolio, and increases GNP. We are given a pat on our back as our leaders sell our people as slave labour so that the world gets more cheap products.



*Sustainable ASEAN?*

**SLAVERY  
IN THE REGION**

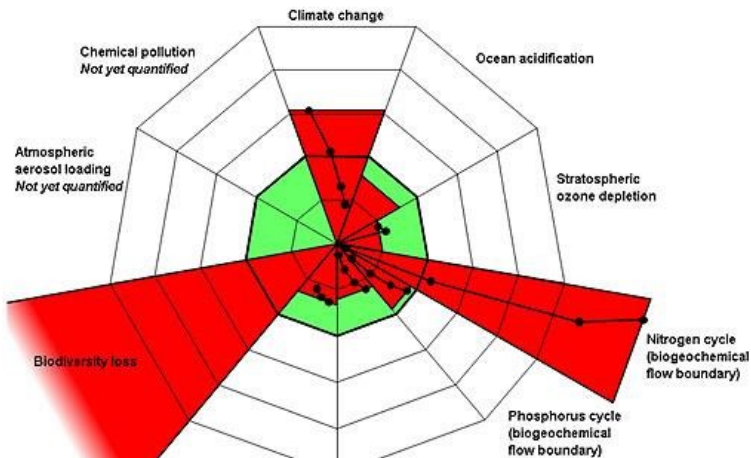


SOURCE: GLOBAL SLAVERY INDEX 2016

Rank	Country	Estimated percent of population in modern slavery	Estimated number in modern slavery
1	CAMBODIA	1.648%	256 800
2	MYANMAR	0.956%	515 100
3	BRUNEI	0.805%	3 400
4	THAILAND	0.626%	425 500
5	MALAYSIA	0.425%	128 000
6	PHILIPPINES	0.398%	401 000
7	LAOS	0.295%	20 000
8	INDONESIA	0.286%	736 100
	TIMOR-LESTE	0.286%	3 500
9	SINGAPORE	0.165%	9 200

3. ASEAN Continues to Break Planetary Ecological Limits

Member countries hold the image of developing ‘consumer-production’ utopias -- megacities. In pursuing this dream, they continue to take the path of aggressive urbanisation even as they recycle the futures of developed countries. To sustain this level of production and consumption, we need about 6 Earths! While living through this process, they continue to promote massive destruction of their natural ecologies. They think that innovative technological pathways will solve their ecological and social challenges. They have not really, and they will not in a finite world. Increasing populations aside, ASEAN



ecological footprint in relation to the use of resources is way beyond its means. The present generations in ASEAN countries are mindlessly and shamelessly living off the resources that belong to future generations. ASEAN is contributing, and will continue, to put pressure on the nine

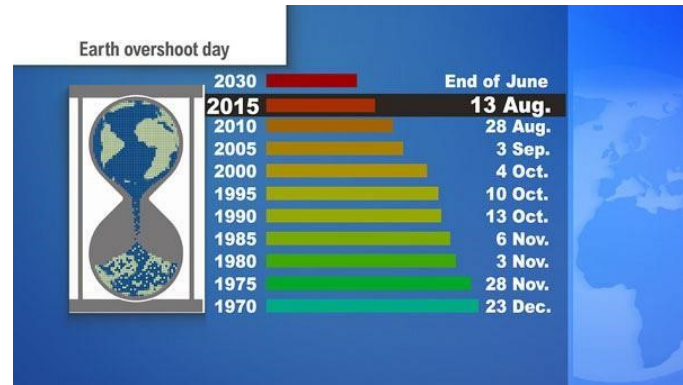




planetary limits. We are not at all doing great on the climate change or biodiversity fronts as well as other planetary limits. We see more and more destruction. With TPPA, we will see even more destruction in ASEAN while our leaders will continue to sing in chorus the benefits of economic growth. Earth Overshoot day will be earlier and earlier. Our sense of urgency to the grave planetary dangers is miserably inadequate. Hardly does ASEAN see that it is growth and our inability to *9 Planetary Boundaries* handle it wisely that is the basis of all the planetary problems, from individual to the social to the ecological. It is also for the same reason why we want to solve the problem of poverty but not address a ‘cure’ for affluence.

***Earth Overshoot Day (Global)***

***(How quickly we are using annually budgeted Earth’s resources)***



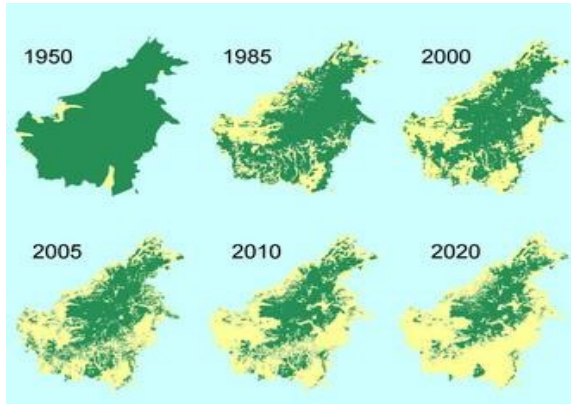
***4. Destruction of ASEAN Forest Homelands***

Among the ecological challenges posed is the accelerated destruction of forests in the ASEAN region. This is bad news for the indigenous people of the region. This destruction involves the habitats of plant and animal species as well as the many homelands of indigenous peoples of Asia/ASEAN. The destruction is deep. It covers the lost futures of the younger generation, traditional knowledge, a way of life that relates to the Sacred Spirit and closeness to Nature, and many practices that offer solutions to the modern destructive approach. Unfortunately, this destruction is seen as progress and a contribution to the civilizing mission, also civilizing the indigenous people. The forests are just resources to be used and the

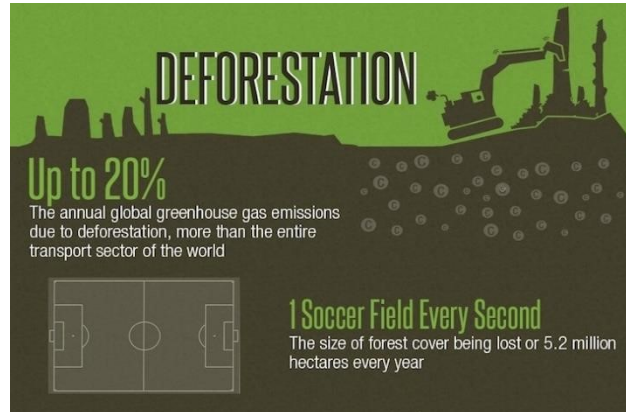


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indigenous communities just add to the enlargement of the market. And, all of us sing a song of development even as the world around us slowly crumbles. We just do not see it. Or refuse to.



***Disappearing Forest in Indonesia,  
Malaysia and Brunei***



***Global Deforestation***

### *5. Forest, Spirituality and Alternative ASEAN Pathways*

There are pathways to sustainable futures embedded in the ways of the indigenous people of Asia, of ASEAN. Indigenous spirituality offers a check on our orientation to Nature, in not treating it mechanically as just a resource, and in engaging with it as Sacred. It integrates us with Nature, checks our greed, and nurtures our needs. It offers us a way to reorient ourselves to the problems of blind and mindless materialistic growth based on the dominant un-natural economic philosophy. It offers a de-growth philosophy with non-GNP ‘measures’. Our future is not in building an urban civilization but in saving the forest, in saving our forest homelands. We need ‘mega-forests,’ not mega cities. We need to redesign cities with forests. We need to listen to the voices of the indigenous peoples who listen to the forests. In that listening lie our spiritually inspired sustainable futures. That listening, and learning, needs new pedagogical methods, new sociopolitical orientations, new language, new institutions, and a New ASEAN.



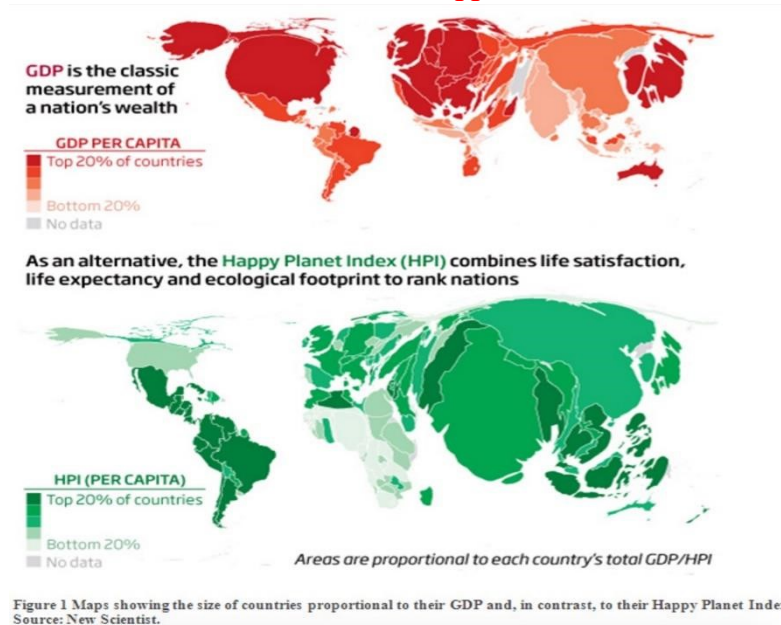
# DIALOGUE ON THE SUSTAINABILITY OF LIFE

Initiative of the Jesuit Conference of Asia Pacific

*sustaining life*

SHARING THE FUTURE WITH  
THE EARTH AND THE POOR

## *GNP and Happiness Index*



## *Land/Forest is Sacred*



The land is sacred;

it belongs to the countless numbers who are dead, the few who are living, and the multitudes of those yet to be born.

Penan, Sarawak, Malaysia





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SHARING THE FUTURE WITH  
THE EARTH AND THE POOR

*Last Word...*





## **Sustaining Life in the Tradition of Ignatius**

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The recent encyclical, *Laudato Si'* (LS), has strongly affirmed the view that environmental deterioration and social exclusion are two phenomena that mutually reinforce one another. As Pope Francis says clearly, our present age is one characterized by unsustainability and exclusion: “We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental” (LS 139). And this is so because “the human environment and the natural environment deteriorate together” (LS 48).

We are speaking of two major problems that humankind must confront today. On the one hand, there is the ecological crisis, which manifests itself in various ways, including global warming, decreased biodiversity, increased stress on water resources, contamination of soil and water, and toxic wastes. On the other, there is social marginalization, which manifests itself in poverty, ethnic and racial discrimination, and increasing inequality. Ever greater numbers of persons are leaving their countries of origin and seeking ways to make a living in other nations. As a result, our societies are becoming more diverse, and social relations become more complicated. Moreover, inequality has been growing within most countries since the mid-1980s, and governments are faced with serious difficulties in attempting to achieve a better distribution of income. The apostolic exhortation *Evangelii Gaudium* (EG) reminds us that “inequality is the root of social ills” (EG 202), and it insists on the need to confront the structural causes of inequality.

Many aspects of environmental deterioration affect the poorest people most harshly. It is the poor who suffer worst from the degradation of nature since their situation of vulnerability makes it difficult for them to adapt to the resulting changes. Moreover, they generally depend more directly on natural resources to make a living.

According to the analysis of *Laudato Si'*, the same causes are responsible for both social and environmental deterioration: 1) the technocratic paradigm that allows those who hold economic power to exercise dominion by means of technology, and 2) the throwaway culture that encourages the discarding of whatever has no exchange value. These economic and cultural forces make both the natural world and marginalized persons appear to be simply superfluous (EG 53).



Consequently, the urgent task before us today is to build societies that are sustainable and inclusive. We need human communities in which each and every person has a secure place to live, equality of rights, and a sustainable environment in which nature is protected and cared for.

Yogyakarta, Aug 8

The year 2015 saw the updating of the development objectives that were established by the international community in 2000, at the turn of the new century. Called “Sustainable Development Goals (SDGs),” these objectives address the twofold challenge of social inclusion and environmental sustainability. It is clear, then, that the international civil community and the Catholic community coincide in their diagnosis: we are presently creating societies that are increasingly unequal and unsustainable.

The Society of Jesus needs to identify in its own Ignatian tradition the resources that will allow us to address these questions with our own charism. In the present article we will review some of the dynamics of Ignatian spirituality that will help us to work more effectively on behalf of inclusion and sustainability. We single out four features of this spirituality: love for reality, contemplation of a world marked by sin, experience of the cross under the sign of hope, and the value of the margins in long processes. Later on, we will mention four characteristics of the Ignatian style that can help us in our labors on behalf of inclusion and sustainability: working as a body, dialogue, aspiring toward great goals, and innovation or creation.

## **1. Ignatian dynamics on behalf of inclusion and sustainability**

In this section we will review four Ignatian dynamics that will help us to address our commitment to inclusion of the poor and to working for the preservation of nature. These dynamics will allow us to reinforce our own identity even as we respond to these pressing issues.

In each of the dynamics presented here, 1) we will allude to a central subject matter of the twofold social/environmental challenge; 2) we will point out an important Ignatian theme that helps to orient us in the face of that challenge; 3) we will recall some historical experience exemplifying that Ignatian theme; and 4) we will offer a short conclusion.

### **1.1 A profound love for reality**

- a) When something has not taken hold of our heart or affected us deeply, we can easily ignore it. It is very difficult to defend what is not loved. When the hungry multitude surrounded Jesus late in the day, the



disciples approached the Master and said, “Dismiss them so that they can go to the nearby villages and buy something to eat” (Mark 6,36). The disciples did not feel deep affection for those persons; they wanted only to get rid of them. Jesus, on the contrary, felt compassion for the people and so responded by offering everything that his group of followers had on hand: five loaves and two fishes. The crowds were able to eat until they were satisfied, and still there was food left over. Jesus loved those persons; that’s why he took care of them.

In similar fashion, the encyclical *Laudato Si’* shows us that we must appreciate nature and love her in order to be able to defend her. We Christians can do this in the belief that nature is an expression of the love that the Father of all has for each and every one of us.

Creation is a precious gift, and that is why our hearts can spontaneously leap with joy and cry out, “Praised be you!”: *Laudato Si’!* (LS 87).

The same idea runs through *Evangelii Gaudium*, which reminds us that the defense of the poorest people cannot be reduced to a simple moral obligation but should rather capture our imagination and incite our passion. We must “appreciate the poor in their goodness, in their experience of life, in their culture, and in their ways of living the faith. True love is always contemplative, and permits us to serve the other not out of necessity or vanity, but rather because he or she is beautiful above and beyond mere appearances” (EG 199).

We protect and care for that which we love: the world of nature that is threatened and the poor people who are discarded. If we do not truly love them and if our hearts are not pained by their misfortune, we will find it very hard to defend them. Our true apostolic response should be an expression of tenderness and mercy, reflecting the heart of the Father. It should not be a heavy ethical burden but a joyful manifestation of affection that bursts forth from deep within us.

- b) Ignatian spirituality promotes a profound love for reality. Saint Ignatius underwent a great transformation during his stay in Manresa. One afternoon, as he was walking along the small river that runs through the region, he saw “all things as new” (*Autobiography* 30). This experience of Ignatius is known as his “enlightenment” by the Cardoner River. Commentators say that Ignatius was granted the grace of seeing all things as permeated with the love of God and as manifesting God’s affection for each one of us. He saw God as dwelling in all things and as working and toiling in all things. He saw the whole of creation, all living beings and all persons, as temples of God’s presence and instruments of God’s work. This vision of Ignatius has been captured in the Contemplation to Attain Love, at the end of the Spiritual Exercises. After the exercitant has had a whole month of spiritual experiences, Ignatius invites him to behold all creation as a manifestation of God’s love and to respond to that vision with gratitude.



- c) For this reason, Ignatian spirituality is firmly and dynamically incarnated in the reality of the world. It is a spirituality that has great love and affection for that reality. Since the founding of the Society of Jesus, Jesuits have felt strongly attracted to the concrete aspects of nature and human existence, and they find in that reality the ideal place for engaging in dialogue with the Creator. Jesuits have sought to be respectful of the cultures to which they were sent. They studied the diverse customs of human communities, they learned their languages, they valued their cultures, and they preserved them. They realized that God had had been in those foreign lands long before they arrived. In the human reality of those nonWestern, non-Christian lands, they discovered the presence of the God whom they longed to encounter. They knew how to appreciate native beauty and worth. Enamored of Christ, they became enamored of the new reality they came to know, and it was for them a precious place for encountering Christ.
- d) That basic attitude of amazed admiration and compassionate affection for the reality makes us work for its protection and preservation. Upon receiving great love, we respond with love. The reality of nature and humanity becomes the privileged forum for the dialogue of tenderness between humanity and the Creator. As we engage more deeply in that dialogue of love, we will be led to sustain life in all its forms.

## **1.2 Contemplation of a world marked by sin**

- a) The present ecological crisis is making us aware that the environment is being destroyed by our current form of economic development and our ordinary lifestyle. Never before have we been so conscious of the effect we have on the environment. Today we are capable of recognizing the damage we are doing, and we see the need to change our way of life. All of us are producing ecological damage to a greater or lesser extent. “We are called to acknowledge our contribution, smaller or greater, to the disfigurement and destruction of creation” (LS 8).

In recent decades, we have seen many changes oriented toward greater protection of nature; they are motivated by the conviction that we are causing severe damage to the environment. We recognize that we are responsible and that we must change our attitudes and our actions. Without this conviction, any transformation will be very difficult.

- b) The Exercises of Saint Ignatius begin with the Principle and Foundation, which helps us to experience God’s love, but then they direct us toward the world of personal and social sin. We feel pain at the harm caused by sin and, moved by gratitude for having our sins forgiven, we resolve to change our lives.

Since the Lord in his great mercy offers us his pardon, can we not prescind from this consideration of sin, which seems to us so harsh and disturbing? The answer is a simple “no.” Sin is too serious, and it produces too much evil for us not to examine it closely. Thus, a large space is dedicated to it in the



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Exercises: we contemplate the suffering it causes, we enter into the disorder it produces, we experience the distortion and degradation it introduces into reality. Ignatius also asks us to delve deeply into the motivations that underlie sin; he urges us to look within ourselves to discover what it is that makes us act the way we do; he wants us to see our relation to sin clearly and not be naïve about it, lest sin take control of us.

- c) The Society has always cultivated this spirit of lucidity in our relationship to sin by asking us to make the Exercises annually, to frequent the sacrament of reconciliation, and to make the daily examen that Ignatius required of all Jesuits. For Ignatius the examen was the key moment of prayer each day; it consists of recognizing God's passage through our life as a concrete gesture of God's tender regard for us, and in acknowledging our own response, which sometimes accepts God's love but at other times is ungrateful, ungenerous, or simply contrary to that love. The examen is also a moment when we can take account of the times and places when the Lord seems to be absent (SpEx 196).

Acknowledging sin and taking account of it humanizes us because it allows us to take stock, to be more humble, and to adjust our attitude. It is a vaccine against arrogance. We become more capable of understanding the failings of others and being more merciful toward them. Experiencing the love of the God who forgives us puts us on the path toward gratitude and restores the energy we need to respond generously and creatively to the love God offers us. We grow interiorly less frigid and more vigorous; we become more capable of embracing and forgiving others, and at the same time we become more responsible.

- d) We need to recognize all the harm we are causing the natural world. We must look at the problem straight on. We cannot avoid the pain of confronting the evil we have caused. Such recognition should be spirited, for it demands study and attentive listening. Sometimes, out of simple ignorance, we fail to see the harm we have done to the environment. That is no excuse. We are responsible for knowing about the damage we are inflicting on the natural world. Only when we are to some extent conscious of the suffering we are causing will we be able to take stock and begin to dedicate ourselves to defending nature—just as God does by nourishing God's creatures, infusing them with life, and promoting their growth and their well-being.

### **1.3 Experiencing the cross under the sign of hope**

- a) Many scientists have predicted drastic changes in the environment if we continue with our present-day way of life. They describe the dreadful damage to the planet that will result from global warming, the loss of biodiversity, the shortage of water, and the increase in pollution and waste products. Many of these processes are already underway and cannot be stopped. Once they get out of control, there is no way to restrain them. All we can do now is work hard to attenuate their effects.





We are ignorant of the future scenarios that these dynamic forces will bring about. Some of them could well be catastrophic: “Doomsday predictions can no longer be met with irony or disdain. ... our contemporary lifestyle, unsustainable as it is, can only precipitate catastrophes, such as those which even now periodically occur in different areas of the world” (LS 161). It is not the Pope himself who is making these predictions; it is the scientists, who are often astonished at the speed of the deterioration and the way it is fueled by newly unleashed phenomena.

What does the future hold in store for us? We do not know. Human beings have never known what the future holds in store. Our only hope is the hope that derives from our faith and our confidence in God.

- b) After his conversion, the life of Saint Ignatius was full of difficulties. He was persecuted time and again by the Inquisition. He was repeatedly accused of unorthodoxy, from soon after leaving Manresa until his final days in Rome. His first apostolic efforts, in Alcalá and Salamanca, bore no fruit. Many years passed before he was able to form a solid group of companions in Paris, men who came together in the vocation of following the poor and lowly Jesus of the Gospel.

Some of the first companions involved Ignatius in numerous conflicts; such was the case with Rodrigues and Bobadilla. While Ignatius was still alive, Cardinal Caraffa, a declared opponent of Ignatius, was elected pope and served as Paul IV. Ignatius said that he could feel all his bones cracking when he learned of the election of Paul IV, who indeed caused numerous difficulties for the Society.

Nevertheless, Ignatius always maintained a hopeful spirit. He trusted in the Lord and surrendered himself to him every day. He felt the Lord’s presence and love constantly, and he never lost confidence that the Lord would open a way forward.

- c) The life of the Society was foreshadowed in what happened to Ignatius at La Storta. When Ignatius was on his way to Rome and about to enter the city, he had a vision. The Father placed him with the Son, who was carrying his cross. The Father told Ignatius, “I will be favorable to you in Rome,” and “I want you to serve us.” At that moment Ignatius could not help asking Faber and Laínez, who were with him, whether God wanted them to be crucified or tortured. In any case, he felt intensely that the Father was placing them with his Son. That vision was understood by Ignatius as intended for the whole Society. It is surprising that whenever people asked Ignatius about that episode, he always told them to consult with Laínez, who narrated it better though he had not directly experienced it.

The Society of Jesus was founded under the sign of the cross. The moments of glory that the Society has known in its history have almost always been accompanied by moments of suffering, when “divinity hid itself.” Such moments occur both in the life of Jesuits and in the life of the Society as a whole. Many of our companions have experienced reprobation and marginalization. Some are saints who have been raised to the altars, like Peter Claver, but there are many others who have not, like





Teilhard de Chardin. Likewise, the Society itself has suffered persecution, suppression, and decades of constant suspicion about its fidelity to the Church. Cross and glory are two sides of the same coin; they define themselves mutually; they are inseparable in the life of the Society.

- d) The final contemplation of the Exercises, the Contemplation to Attain Love, concludes with the prayer, “Take, Lord, and receive...,” whose final words are: “Give me your love and your grace, for they are enough for me.” In the midst of the difficulties of life, the Lord stays close to us, and his nearness suffices.

In our own day as well we need to nourish this faith and confidence, but that doesn’t mean that we should stand around doing nothing. We must do what is necessary in these times characterized by exclusion and unsustainability. We must keep hope alive no matter what difficulties arise. God will keep opening the way forward; God’s grace will accompany us always. “The divinity, which seemed hidden during the Passion, now appears and manifests itself so miraculously in his holy Resurrection, through its true and most holy effects” (Sp Ex 223). And so it will always be.

#### 1.4 The value of the marginalized in the long transformative processes

- a) In this world dominated by great powers, which have used globalization to expand their influence, whatever is small seems useless and disposable. Pope Francis has repeatedly spoken of the tragedy of a world in which so many living creatures, including human beings, are simply discarded.

We will not be able to defend an abused and degraded natural world, nor will we be able to embrace all the persons now excluded from the mainstream, unless we develop an ecology that protects the small creatures of earth and values their great beauty and worth. Every being has its own goodness and perfection. The universe is impoverished by the degradation of any reality or its decomposition into less complex components. There is nothing superfluous. The Gospel says it beautifully in that language so characteristic of Jesus:

“Aren’t five sparrows sold for two pennies? Even so, not one of them is forgotten before God” (Luke 12,6). Every reality possesses dignity and has its significance and function in the cosmos.

All human beings have their unique beauty and worth, each and every one of them: “True love is always contemplative, and permits us to serve the other not out of necessity or vanity, but rather because he or she is beautiful above and beyond mere appearances. ... The poor person, when loved, is esteemed as of great value, and this is what makes the authentic option for the poor different from any other ideology” (EG 199).

The problem is that the attitudes prevailing in our times are those of a throwaway culture whose predatory style uses and abuses realities. Whatever is small is viewed with arrogance and contempt and is considered insignificant.



- b) In the Contemplation on the Incarnation in the Exercises, it is remarkable how the salvation decreed by the Trinity begins with the birth of a helpless child in a cave. The child is born on the fringes, among animals, without clamor or excitement, but loved beyond measure by his parents. Ignatius invites us to contemplate that child “born in the greatest poverty, so that after so many hardships of hunger, thirst, heat, cold, injuries, and insults, he might die on the cross!” (Sp Ex 116). God placed his salvation in the hands of one who was excluded and who would die under the seal of failure. Salvation is a long process in which the marginalized—starting with Mary, Jesus, and the disciples—play a key role. Salvation is not the fruit of power; it is the effect of the leaven in the dough.
- c) This conviction that salvation happens first among the least and last is profoundly rooted in the scriptures. We could say that it is the most remarkable conviction of the Bible, one that runs through both the Old and the New Testaments.

It is also a conviction that has nourished the Society throughout its history. In fact, many fruitful and significant experiences have arisen out of this conviction, such as the workerpriest movement and the insertion communities. The Jesuits who embraced these experiences sought to immerse themselves in the world of suffering and to accompany those who live on the margins. They became lowly along with the lowly. They believed in the people’s worth, in their capacity for struggle, in their ability to produce solutions. They did not go out ahead of the people. They believed that the Spirit of Jesus was working among the people and giving them courage. They believed in the value of smallness.

Pope Francis adopted this same line of thought when he spoke to the congress of people’s movements in Santa Cruz, Bolivia.<sup>4</sup> He acknowledged that it was important for the excluded to get organized: “The people’s movements have an essential role, not only in making demands, but more basically in creating alternatives. You are social poets: you are creators of labor, builders of houses, producers of foods, especially for the people discarded by the global market.”

- d) Today we must continue to believe in the value of the little ones and of things that appear insignificant. The serious problems facing humankind today are not going to be solved by the grand plans of the politicians, the economists, or the wielders of power. They will be solved by the energy, the creativity, and the dedication of the little ones. We must continue to stake our future on defending the least and the last, on protecting our vulnerable natural world, and on believing in the long transformative processes that are born of the Spirit of God.

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<sup>4</sup> Pope Francis, *Second World Encounter of People’s Movements*, Santa Cruz, Bolivia, 9 July 2015.



## 2. The particular style of our Ignatian tradition

As we saw in the first section of this essay, there are dynamics within Ignatian spirituality that can help us in our search for inclusion and sustainability. In what follows we will describe four particular features of our Ignatian tradition that will help us in this task: working as a body, dialogue, aspiring toward great goals, and innovation or creation.

### 2.1 Working as a body

The problems of sustainability and inclusion are complex, far exceeding the responsive capacity of any of us as individuals. We need to respond to the problems in a well articulated, coordinated way so that our actions will have the greatest possible impact. Whether we are lay persons or religious, our shared vocation summons us to unite together in the mission.

Ignatius was always seeking companions to share the experience he had in Manresa. He wanted to involve others in a communal following of Jesus. During the “deliberation of the first fathers” of 1539, this desire was confirmed by means of a vote, which led the first companions to found a new religious order, which was not their original intention at all. The vow of obedience to one of their number united them in their mission. From that point on they would respond to their mission collectively instead of as individuals.

Right up to the present day, this corporative apostolic response to the mission of Christ continues to be a challenge for all of us. We meet resistance because of our cultural differences and our protracted ways of proceeding, but we need to make progress in this regard in order to be more effective.

Greater sensitivity and flexibility will also help us in our collaboration with other religious and secular institutions that are working for sustainability and inclusion. There is a need to link together many minds and wills in order to respond to the challenges before us.

### 2.2 Dialogue

Dialogue is necessary because these problems affect everyone. We all share in responsibility for them, and we all have perspectives and proposals that can help to resolve them. Dialogue is the most responsible way of acting in our interconnected world. No one person has all the solutions; we need to seek them together. Dialogue is an authentic form of encounter (EG 239) among different interests, based on the sincere belief that each party has something important to contribute to meeting the challenges that face us. As Pope Francis says, “dialogue is not negotiating ... but seeking the common



good of all.”<sup>5</sup> Dialogue is, in fact, an important task for the Church; by seeking consensus and agreement, dialogue contributes to a “just, responsive, and inclusive society” (EG 239).

Dialogue was very characteristic of Ignatius. He was a man who was capable of listening to others; he was especially gifted in “reconciling the estranged.” The first companions specialized in listening carefully to those who were in conflict. This confidence in the power of dialogue comes from an awareness that the Spirit speaks to each and every human being. It is necessary to listen to people if we want to receive the word of the Spirit that has been deposited in them. In the *Exercises* Ignatius states that “it should be presupposed that every good Christian should be more eager to put a good interpretation on a neighbor’s statement than to condemn it” (SpEx 22). He is convinced that it is necessary to believe in the honesty of the interlocutor and to make an effort to understand him.

Dialogue allows us to understand other people better and to enjoy their company more, since dialogue is true encounter. Finally, dialogue helps us to achieve syntheses that are more elegant and more fruitful.

### 2.3 Aspiring toward great goals

The challenges we want to confront appear impossible to us: saving the environment and protecting the poor. Many people consider these goals simply unattainable and so make no effort to reach them. But how will we ever be able to get even close to them if we don’t make an effort?

Ignatius was a man of great ideals. He was ambitious before his conversion, and he was courageous and bold after it. Ignatius let himself be seduced by the desires of a God who is always greater, a God who works untiringly for God’s creatures. If Ignatius responded enthusiastically to the call of a temporal king, how much more eagerly would he follow the call of the eternal King? (SpEx 95-97). He would send his companions to the most far-flung corners of the earth to announce the message of salvation. Francis Xavier represents this ideal of someone who is not stopped by any difficulty and who is always seeking farther horizons.

In the *Constitutions* Ignatius described the Superior General as one who has “magnanimity and fortitude of soul ... so that he may initiate great undertakings in the service of God our Lord, and persevere in them with the needed constancy, without losing courage in the face of contradictions” (*Constitutions* 728).

This aspiration to achieve great goals should also be ours, both personally and corporately. In fact, if we do not have great aspirations our motivations can dry up. We are left then only with the

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<sup>5</sup> Pope Francis, *Discourse to the Fifth Synod of the Italian Church*, 10 November 2015.



search for our personal welfare, seeking meaning in the small things in life. While those things are important, our vocation asks us to go further.

### 2.4 Creating scenarios of sustainability and inclusion

We have yet to produce a desirable scenario for the future of our world. It does not exist, nor can we even imagine what it will be like. It needs to be created. God is constantly creating and recreating the world, but God needs our help in the human dimension. We are called to be co-creators with God of the newness that happens every day; we are called to join with God in the great creative leaps that happen in the world.

When in the *Exercises* Ignatius invites us to contemplate God's acting upon the world (SpEx 236), he proposes that we contemplate not only God's presence but also God's activity and God's labor (John 5, 7). Our response to God's love, which is expressed in action, should likewise take the form of action. We are called to collaborate with the God of creation and to be cocreators with God.

The challenges before us are valuable, therefore, because they keep us from yielding before the problems we encounter, and they invite us to see the problems as opportunities to work as hard as we can to create new scenarios of life for one and all. We are invited to create sustainable, inclusive societies that appeal to all and that give us a glimpse of the future that is dawning.

If we dialogue, work in community, aspire to greater goals, and create scenarios of sustainability and inclusion, then we will be able to draw on our Ignatian tradition to give the world a better apostolic response.



## FOOD SOVEREIGNTY NOW!

### *No Sustainability Without Justice For The Small Farmer*

G. Clare Westwood

#### 1.0 Plight of Farming Communities in Asia<sup>6</sup>

There are 795 million people hungry<sup>7</sup> and two billion micro-nutrient deficient in the world.<sup>8</sup> It is ironic that although 70% of the food consumed around the world comes from smallholder agriculture in developing countries<sup>9</sup>, half the world's hungry are farming families.<sup>1011</sup> Poverty is the principal cause of hunger while hunger is also a cause of poverty.<sup>6</sup> Majority of Asia is rural, and 526 million (66%) out of the 795 million hungry live in Asia.

Small farming communities in Asia face a multitude of challenges and rights violations on a daily basis. They are hungry; a violation of their right to food and right to life. Chemical pesticides poison them and their air, soil, and water: a violation of their rights to life, health, and a safe environment. Persistent organic pollutant pesticides infringe upon their inter-generational rights, affecting the health of their descendants for generations. Synthetic fertilizers deplete the soil making it harder for their crops to yield. In many countries, small farmers have lost their right to seeds with seed laws restricting the saving and use of seeds. The global neo-liberalist economic model and corporate control of agriculture have pushed the costs of production up and market prices down, eroding the farmers' right to earn decent livelihoods. Children are

<sup>6</sup> Much of this section reproduces text from two articles I wrote for Third World Network: (1) Westwood, C. 2015. Driving Agriculture into the Ground. *Third World Resurgence*. No. 295. March. pp 14-17; and (2) Westwood, C. 2015. Agribusiness Rules the Food Chain. *Third World Resurgence* No. 295. March. pp 18-22.

<sup>7</sup> Investing in the future: A united call to action on vitamin and mineral deficiencies. Global Report 2009 p. 1 in <http://www.cdc.gov/impact/micronutrients/>

<sup>8</sup> Know your world: Facts about hunger and poverty. The Hunger Project. <http://www.thp.org/knowledge-center/knowyour-world-facts-about-hunger-poverty/>

<sup>9</sup> ETC Group. 2014. With climate chaos, who will feed us? The industrial food chain or the peasant food web? [http://www.etcgroup.org/sites/www.etcgroup.org/files/web\\_who\\_will\\_feed\\_us\\_with\\_notes\\_0.pdf](http://www.etcgroup.org/sites/www.etcgroup.org/files/web_who_will_feed_us_with_notes_0.pdf)

<sup>10</sup> ICRISAT, 2015. Diversification [WWW Document]. URL <http://exploreit.icrisat.org/page/diversification/917/551> in IPESFood. 2016. From uniformity to diversity: a paradigm shift from industrial agriculture to diversified agroecological systems. International Panel of Experts on Sustainable Food systems.

[http://www.ipesfood.org/images/Reports/UniformityToDiversity\\_FullReport.pdf](http://www.ipesfood.org/images/Reports/UniformityToDiversity_FullReport.pdf)

<sup>11</sup> World hunger and poverty facts and statistics. World Hunger Education Service.

<http://www.worldhunger.org/articles/Learn/world%20hunger%20facts%202002.htm>





being forced to work in the fields, exposed to harmful pesticides, often given barely sufficient food and water, earning as little as USD 0.50 a day. Women are 'invisible' in corporate agriculture, bearing triple burden usually underpaid or not paid at all. Women are also more susceptible to pesticides.<sup>12</sup> Poor rural women typically eat last and least; 60% of the world's hungry are women<sup>13</sup>. The grabbing of land by governments or corporations violates the people's right to land, turning them into landless tenants at the mercy of elite landlords who oppress and abuse them.

What is life like for a typical small farmer in Asia, or anywhere else in the world for that matter? A report from the Philippines<sup>14</sup> describes it aptly: "For farming families,...poverty is a daily reality. Farmers work with very few resources and are vulnerable to indebtedness and landlessness. Most have very little capital, poor access to markets, and very limited access to credit except at the highly inflated interest rates of informal money lenders. In the face of these challenges, farmers must create different mechanisms to survive and even improve their lives. Often this involves diversifying income sources, involving all family members in working long and hard hours, cutting back on all but the very basics of food, medicine and educational costs, or sending a family member overseas to send back money in the form of remittances. Sometimes, there is not even enough to cover the basics and families go hungry, illness goes untreated and education is sacrificed." To understand the plight of small farming communities in Asia and how they have come to be in the situation they are in, one must go back to where it all started; the "Green Revolution", which drove Asian agriculture and its small farmers into the ground.

### *1.1. The Green Revolution and the Destruction of Agri-Culture*

Agriculture traditionally consists of small biodiverse farms which provide families and communities with different varieties of their staple food (rice, corn, potatoes etc.), vegetables, legumes, nuts, fish, crabs, birds, poultry, eggs, milk, meat, fruits, medicines, herbs, wild edibles, flowers, fodder, fuel, housing material and even material to make clothing (e.g., cotton). Organic materials are used to fertilise the soil and pests are managed by eco-friendly traditional methods. For generations, this was the face of agri-culture, which was the bedrock of world food production by small farming communities especially in the Global South.

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<sup>12</sup> Watts, M. 2007. Pesticides & breast cancer – A wake up call. Pesticide Action Network Asia and the Pacific. Penang, Malaysia.

<sup>13</sup> Know your world: Facts about hunger and poverty. The Hunger Project. <http://www.thp.org/knowledge-center/knownyour-world-facts-about-hunger-poverty/>

<sup>14</sup> Bachmann, L., E. Cruzada, and S. Wright. 2009, Food security and farmer empowerment: A study of the impacts of farmer-led sustainable agriculture in the Philippines. MASIPAG. Los Banos. Philippines. <http://masipag.org/wpcontent/uploads/2013/05/Chapter-1-Introduction.pdf>



With the Industrial Revolution and the discovery of oil, the face of development and the world's political economy changed drastically. Neo-liberal globalisation widened the divide between the rich and technologically superior countries and the poor ones, against the backdrop of a sharply rising global population. In the 1950s, the so-called Green Revolution was launched, spearheaded primarily by the United States. It focused on the world's leading staple crops: wheat, corn and rice. In Asia, the US established the International Rice Research Institute (IRRI) in the Philippines in 1960, funded by the Ford and Rockefeller Foundations. The publicly declared objectives were to eradicate hunger and poverty to rural Asia, which had a large population of small-scale rice farmers. The hidden motives, however, were to open up markets for the US agrochemical industry and to establish US control over Asia through its food production.<sup>15</sup>

The Green Revolution came with a 'package' of what were called 'high-yielding varieties' (HYVs), mechanised irrigation, mechanisation, and synthetic fertilisers and pesticides manufactured by foreign agro-chemical companies. Monocultures of these HYVs became the face of farming. Governments were urged to encourage their farmers to adopt high-input technologies with free or subsidised start-up supplies of HYVs and synthetic chemicals. This was the birth of industrial agriculture or rather 'agri-business', since the culture of small-scale farming was no longer the order of the day.

The HYVs were heavily dependent on chemical fertilisers and pesticides and irrigation to produce the desired yields. By the 1990s, an estimated 40% of farmers in the Global South, led by Asia, were using Green Revolution seeds.<sup>16</sup> The Green Revolution dealt the single most destructive blow to agri-culture and is responsible for the widespread destruction of the traditional farming culture, community wisdom and the rich biodiversity of small rice farms which had sustained the people for centuries before the Green Revolution. Biodiversity gave way to monocropping. Thousands of traditional local crop varieties have been lost in the last five decades of the Green Revolution, sometimes up to 95% as in Andhra Pradesh, India,<sup>12</sup> replaced by a small number of HYVs. From over 100,000 traditional rice varieties prior to the Green Revolution, 30 years later, only five HYVs accounted for 90% of rice fields in Malaysia and Pakistan, nearly 50% of the rice acreage in Thailand and Myanmar, and about 25% of rice farms in China and Indonesia.<sup>17</sup> One IRRI variety accounts for 84% of Cambodia's dry season crop.<sup>18</sup>

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<sup>15</sup> Pesticide Action Network Asia and the Pacific (PANAP). 2007. The great rice robbery - A handbook on the impact of IRRI in Asia. PANAP. Penang, Malaysia.

<sup>16</sup> Keressen, T. 2009. Alliance for the Green Revolution in Africa (AGRA). Fact Sheet. Food First, Institute for Food and Development Policy. <https://www.globalonenessproject.org/sites/default/files/downloads/AGRA%20Fact%20Sheet.pdf> <sup>12</sup>  
Kothari, A. 2004. Reviving diversity in India's agriculture. Seedling. October. GRAIN.

<sup>17</sup> Pesticide Action Network Asia and the Pacific (PANAP). 2007. The Great Rice Robbery - A handbook on the impact of IRRI in Asia. PANAP. Penang, Malaysia.

<sup>18</sup> Ibid. <sup>15</sup> Ibid.



From 1970 to the 1990s, the land area in Asia under HYVs rose from 30% to 70%.<sup>15</sup>

In effect, the Green Revolution reduced total farm productivity and biodiversity in the field and diminished nutrition on the table, leading to an increase in micronutrient deficiency. While HYVs initially led to increased yields, the persistent use of chemical pesticides and fertilisers gradually caused land/soil degradation, which led to yields levelling off and then falling.<sup>19</sup> Annual rice growth rates in Asia dropped from an average of 3.4% in 1977 to 1.5% in 1997<sup>20</sup>, trailing off to an average of 0.8% by 2004<sup>21</sup>. The constant use of chemical pesticides increased pest resistance and the HYVs became susceptible to more pest outbreaks. In 1975, Indonesian rice farmers lost half a million acres of rice to the brown plant hopper while the Philippines lost almost its whole rice harvest in 1973-74 to tungro, a virus carried by the rice hopper.<sup>22</sup> Most HYVs in India have been reported to be vulnerable to major pest attacks resulting in crop losses of 30-100%, requiring new varieties to be introduced every three years.<sup>23</sup>

The Green Revolution was both capital- and fossil-fuel-intensive. IRRI's HYVs required vast amounts of chemical pesticides and fertilisers, pushing farm costs of production up and reducing farmers' net incomes to the point of debt, bankruptcy and even suicide in some places like India.<sup>24</sup> Fertiliser use in Asia increased almost threefold from 52 kg/ha in 1979 to 138 kg/ha in 1999.<sup>25</sup>

## *1.2 What An Unsustainable Food and Agricultural System Looks Like*

Since the introduction of chemical pesticides, farming communities all over the world have suffered from acute and chronic pesticide poisoning. In 2004, the World Health Organisation (WHO) estimated that one to five million people a year suffered from acute pesticide poisoning, resulting in 20,000

<sup>19</sup> Paul, H. and R. Steinbrecher. 2003. *Hungry corporations - Transnational biotech companies colonise the food chain*. Zed Books. London.

<sup>20</sup> International Fund for Agricultural Development. 2001. declining agricultural productivity: The role of biotechnology, organic and regenerative agriculture. in regional assessment of rural poverty in Asia and the Pacific (Chapter V). [http://www.ifad.org/poverty/region/pi/PI\\_part2.pdf](http://www.ifad.org/poverty/region/pi/PI_part2.pdf)

<sup>21</sup> FAO Regional Office for Asia and the Pacific. 2005. Selected indicators in food and agriculture development in Asia Pacific region 1994-2004.

[http://s3.amazonaws.com/zanran\\_storage/www.faoapapcas.org/ContentPages/16800657.pdf#page=52](http://s3.amazonaws.com/zanran_storage/www.faoapapcas.org/ContentPages/16800657.pdf#page=52)

<sup>22</sup> Addison, K. 1983. 'Nutrient starved soils lead to nutrient starved people'. *Asian Business*.

[http://journeytoforever.org/keith\\_phsoil.html](http://journeytoforever.org/keith_phsoil.html)

<sup>23</sup> Shiva, V. 2001. *The violence of the Green Revolution*. Zed Books. In *Pesticide Action Network Asia and the Pacific (PANAP)*. 2007. *The Great Rice Robbery - A Handbook on the Impact of IRRI in Asia*. PANAP. Penang, Malaysia.

<sup>24</sup> BBC News. 2011. Report sought on india farm suicides. 21 December 2011. <http://www.bbc.co.uk/news/world-asiaindia-16281063>

<sup>25</sup> Fertilizer Advisory, Development and Information Network for Asia and the Pacific. 2000. Fertilizer consumption per arable and permanently cropped land, kg/ha. [http://www.fadinap.org/statistics/fertilizer\\_use\\_per\\_ha.htm](http://www.fadinap.org/statistics/fertilizer_use_per_ha.htm)



fatalities among agricultural workers.<sup>26</sup> The World Bank cited 355,000 deaths annually due to unintentional poisoning, with about half occurring in agriculture<sup>27</sup> with 41 million people suffering from health effects<sup>28</sup>. Hoffman et al., however, put the number of cases of pesticide poisoning at around 25 million a year.<sup>29</sup> Since the introduction of chemical pesticides, farming communities all over the world have suffered from acute and chronic pesticide poisoning. In 2004, the World Health Organisation (WHO) estimated that one to five million people a year suffered from acute pesticide poisoning, resulting in 20,000 fatalities among agricultural workers.<sup>30</sup> The World Bank cited 355,000 deaths annually due to unintentional poisoning, with about half occurring in agriculture<sup>31</sup> with 41 million people suffering from health effects<sup>32</sup>. Hoffman et al., however, put the number of cases of pesticide poisoning at around 25 million a year.<sup>33</sup>

Bayer, one of the top pesticide companies in the world, manufactured the infamous endosulfan, which has been linked to birth defects, cancers and mental retardation among other diseases,<sup>34</sup> and neonicotinoids, which have been linked to the death of bees in Europe.<sup>35</sup> In March 2015, the International Agency for Research on Cancer (IARC), the specialized cancer agency of the World Health Organization (WHO), classified glyphosate (commonly sold as Roundup by Monsanto) as “probably carcinogenic to humans”.<sup>36</sup> Glyphosate is extensively used worldwide, including in

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<sup>26</sup> United Nations Environment Programme (UNEP). 2004. Childhood pesticide poisoning: Information for advocacy and action. <http://www.who.int/ceh/publications/pestpoisoning.pdf>.

<sup>27</sup> World Bank. 2008. Agriculture for Development. [http://siteresources.worldbank.org/INTWDR2008/Resources/WDR\\_00\\_book.pdf](http://siteresources.worldbank.org/INTWDR2008/Resources/WDR_00_book.pdf).

<sup>28</sup> PAN International. 2007. A position of synthetic pesticide elimination. PAN International Position Paper-Working Group 1.

<sup>29</sup> Hoffman, R.S., N.A. Lewin, L.R. Goldfrank, M.A. Howland and N.E. Flomenbaum. 2007. Goldfrank's Manual of Toxicologic Emergencies. McGraw-Hill Professional.

<sup>30</sup> United Nations Environment Programme (UNEP). 2004. Childhood pesticide poisoning: Information for advocacy and action. <http://www.who.int/ceh/publications/pestpoisoning.pdf>.

<sup>31</sup> World Bank. 2008. Agriculture for Development. [http://siteresources.worldbank.org/INTWDR2008/Resources/WDR\\_00\\_book.pdf](http://siteresources.worldbank.org/INTWDR2008/Resources/WDR_00_book.pdf).

<sup>32</sup> PAN International. 2007. A position of synthetic pesticide elimination. PAN International Position Paper-Working Group 1.

<sup>33</sup> Hoffman, R.S., N.A. Lewin, L.R. Goldfrank, M.A. Howland and N.E. Flomenbaum. 2007. Goldfrank's Manual of Toxicologic Emergencies. McGraw-Hill Professional.

<sup>34</sup> Quijano, R. and S. Adapon. 2007. Pesticides and the plight of former IRRI workers. In Pesticide Action Network Asia and the Pacific (PANAP). 2007. The Great Rice Robbery - A Handbook on the Impact of IRRI in Asia. PANAP. Penang, Malaysia.

<sup>35</sup> Ibid.

<sup>36</sup> WHO International Agency for Research on Cancer. March 2015. IARC Monographs Volume 112: Evaluation of five organophosphate insecticides and herbicides.

<http://www.iarc.fr/en/mediacentre/iarcnews/pdf/MonographVolume112.pdf>. Also

<http://www.thelancet.com/journals/lanonc/article/PIIS14702045%2815%2970134-8/abstract>.



conjunction with herbicide-resistant GM crops. Numerous studies have shown significant linkage between glyphosate and health impacts such as non-Hodgkin lymphoma in humans and unusual tumours in animals.<sup>37</sup> Meanwhile, mitochondria in human placental cells and aromatase, an enzyme that affects sexual development at levels the co-formulants used in glyphosate-based formulations was found to affect the function of both the far below the concentrations used in commercially available products.<sup>38</sup>

In 2008, FAO itself admitted that the Green Revolution 'has not necessarily translated into benefits for the lower strata of the rural poor in terms of greater food security or greater economic opportunity and well-being'.<sup>39</sup> In the same year, over 400 experts from around the globe submitted the findings of four years of research on the state of agriculture in the world. Entitled 'Agriculture at a Crossroads', the report of the International Assessment of Agricultural Knowledge, Science and Technology for Development (IAASTD)<sup>40</sup> declared that "business as usual is not an option",<sup>34</sup> With reference to the current toxic corporate model of agriculture introduced by the Green Revolution and citing compelling evidence of its ill effects on human health and the environment, the report cited, for instance, that 1.9 billion hectares (involving 2.6 billion people) had been affected by land degradation, the abuse of fertilisers had led to the formation of large dead zones, and the abuse of (chemical) pesticides had led to groundwater pollution and loss of biodiversity.<sup>41,42</sup> Their main conclusions were that the emphasis on increasing yields and productivity had had negative consequences on environmental sustainability, the paradigm of industrial energy-intensive and pesticide-dependent agriculture was an outdated concept, and small-scale farmers and agroecological methods provided the way forward.<sup>43</sup>

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<sup>37</sup> Ibid.

<sup>38</sup> Lerne, S. 2016. The Intercept. <https://theintercept.com/2016/05/17/new-evidence-about-the-dangers-of-monsantosroundup/>

<sup>39</sup> FAO. Undated. Women and the Green Revolution. <http://www.fao.org/docrep/x0171e/x0171e04.htm>

<sup>40</sup> The IAASTD was a study initiated by the World Bank and launched as an intergovernmental process under the cosponsorship of FAO, GEF, UNDP, UNEP, UNESCO, the World Bank and WHO. More than 400 scientists, from all continents and a broad spectrum of disciplines, worked together for four years to assess agricultural knowledge, science and technology for development in relation to meeting development and sustainability goals of reducing hunger and poverty; improving nutrition, health and rural livelihoods; and facilitating social and environmental sustainability.<sup>34</sup> Arendal, G. 2005 (15 April). IAASTD report sets agenda for global food production.

<http://www.grida.no/news/default/1462.aspx>

<sup>41</sup> International Assessment of Agricultural Knowledge, Science and Technology for Development (IAASTD). 2008. Agriculture at a crossroads. Synthesis report. <http://apps.unep.org/publications/pmtdocuments/Agriculture%20at%20a%20crossroads%20-%20Synthesis%20report->

<sup>42</sup> Agriculture\_at\_Crossroads\_Synthesis\_Report.pdf

<sup>43</sup> Ibid.





A consolidated report by ETC Group in 2014 declared that the industrial food system provides only 30% of all food consumed but uses 70-80% of the world's arable land to grow 3040% of crop-derived food; accounts for more than 80% of fossil fuel and 70% of water used in agriculture; is responsible for 44-57% of greenhouse gases emitted annually; deforests 13 million hectares; destroys 75 billion tonnes of topsoil every year; and dominates the USD 7 trillion commercial grocery market, while leaving almost 3.4 billion either undernourished or overweight.<sup>44</sup> In sharp contrast, the peasant food web supplies 70% of the world's food with only 30% of its agricultural resources, using only 20% of the fossil fuel, and 30% of the water in agriculture<sup>45</sup> on only 25% of global farmland.<sup>46</sup> Environmental harm caused by industrial agriculture costs the world three trillion USD each year, according to the United Nations Food and agriculture costs the world three trillion USD each year, according to the United Nations Food and Agriculture Organization.<sup>47</sup>

The 2008-2009 food crisis was a structural collapse that showed the world just how perverse and fundamentally flawed the industrialised global food production and distribution system truly was and pinpointed the root cause: the corporatisation of the food chain. Nevertheless, corporations, together with international institutions like IRRI, are pushing ahead with the 'Second Green Revolution', with genetically engineered seeds taking centre stage in what is simply a 'more of the same' formula as the first fiasco.

### ***1.3 Agribusiness Aggression***

Genetically engineered (GE) crops first entered the agriculture scene in the 1990s, starting in the US. Today, around 16 million farmers across the world grow GE crops over some 160 million hectares in vast monocultures, with the highest acreage in the US, Argentina, Brazil, Canada and India.<sup>48</sup>

Bt cotton is grown extensively in India and China. Monsanto controls over 95% of the Indian cotton seed market. After 10 years of Bt cotton cultivation in the country, the Indian Parliamentary Standing

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<sup>44</sup> ETC Group. 2014. With climate chaos, who will feed us? The industrial food chain or the peasant food web?' [http://www.etcgroup.org/sites/www.etcgroup.org/files/web\\_who\\_will\\_feed\\_us\\_with\\_notes\\_0.pdf](http://www.etcgroup.org/sites/www.etcgroup.org/files/web_who_will_feed_us_with_notes_0.pdf)

<sup>45</sup> Ibid.

<sup>46</sup> GRAIN. 2014. <https://www.grain.org/article/entries/4929-hungry-for-land-small-farmers-feed-the-world-with-less-than-a-quarter-of-all-farmland>

<sup>47</sup> Cook, C. D., K. Hamerschlag, and K. Klein. 2016. Farming for the future - Organic and agroecological solutions to feed the world. Executive summary. Friends of the Earth. [http://www.db.zs-intern.de/uploads/1466577019FOE\\_AgroecologyReportExecSumm\\_9.pdf](http://www.db.zs-intern.de/uploads/1466577019FOE_AgroecologyReportExecSumm_9.pdf)

<sup>48</sup> James, C. 2011. Global status of commercialized biotech/GM crops: 2011. ISAAA Brief No. 43. ISAAA, Ithaca, NY. <sup>42</sup> Indian Parliamentary Standing Committee. 2012. Cultivation of genetically modified food crops - Prospects and effects. 164.100.47.134/lsscommittee/Agriculture/GM\_Report.pdf





Committee on Agriculture released a report in August 2012 stating that "there have been no significant socio-economic benefits to the farmers because of the introduction of Bt cotton. On the contrary, being a capital-intensive agricultural practice, investments of the farmers have increased manifold, thus exposing them to far greater risks due to massive indebtedness, which a vast majority of them can ill afford".<sup>42</sup> In China, seven years after the commercialisation of (the more expensive) Bt cotton seeds, farmers' expenditure on pesticides was more or less the same as for non-GE growers mainly due to the emergence of secondary pests.<sup>49</sup>

Corporate control over agriculture is an indisputable fact, evidenced by the nongovernmental ETC Group's report in 2013 showing that four companies controlled 58.2% of the seed market; 61.9% of agrochemicals; 24.3% of fertilisers; 53.4% of animal pharmaceuticals; and for livestock genetics; 97% of poultry and 67% of swine and cattle research.<sup>50</sup> Ten companies control 52% of the global animal feed market.<sup>51</sup> In 2011, the size of the global pesticide market was estimated at USD 44 billion, with the top 11 companies controlling an almost 98% market share.<sup>52</sup> Six transnational corporations (TNCs)—Syngenta, Bayer CropScience, BASF, Dow AgroSciences, Monsanto and DuPont—control 76% of global agrochemical sales, 60% of the commercial seed market, and 75% of all private sector plant breeding research.<sup>53</sup>

The extension of patents to cover living organisms from 1980, as a result of historic judicial decisions in the US, has enabled the biotech industry to construct systems of exclusive monopoly control over genetic resources via intellectual property rights (IPRs).<sup>54</sup> TNCs have patented more than 900 rice genes.<sup>55</sup>

The neoliberal global economy has created an enabling environment for agri-TNCs to thrive. International financial institutions such as the World Bank, International Monetary Fund (IMF) and

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<sup>49</sup> Wang, S., D.R. Just and P. Pinstrup-Andersen. 2006. Tarnishing silver bullets: Bt technology adoption, bounded rationality and the outbreak of secondary pest infestations in China. Paper prepared for presentation at the American Agricultural Economics Association Annual Meeting, Long Beach, CA.

<sup>50</sup> ETC Group. 2013. Putting the cartel before the horse...and farm, seeds, soil, peasants, etc: Who will control agricultural inputs? [http://www.etcgroup.org/putting\\_the\\_cartel\\_before\\_the\\_horse\\_2013](http://www.etcgroup.org/putting_the_cartel_before_the_horse_2013)

<sup>51</sup> ETC Group. 2011. Who will control the green economy?' [http://www.keine-gentechnik.de/fileadmin/files/Infodienst/Dokumente/11\\_11\\_etcgroup\\_control\\_greenecomony.pdf](http://www.keine-gentechnik.de/fileadmin/files/Infodienst/Dokumente/11_11_etcgroup_control_greenecomony.pdf)

<sup>52</sup> ETC Group. 2013. Putting the cartel before the horse...and farm, seeds, soil, peasants, etc: Who will control agricultural inputs? [http://www.etcgroup.org/putting\\_the\\_cartel\\_before\\_the\\_horse\\_2013](http://www.etcgroup.org/putting_the_cartel_before_the_horse_2013)

<sup>53</sup> Ibid.

<sup>54</sup> Paul, H. and R. Steinbrecher. 2003. Hungry corporations - Transnational biotech companies colonise the food chain. Zed Books. London.

<sup>55</sup> Choudry, A. 2007. Intellectual property rights and rice'. Rice Sheets. PAN AP. Penang, Malaysia.



World Trade Organisation (WTO) have imposed their trade liberalisation policies on developing countries. International laws and conventions like the WTO's Agreement on Trade Related Aspects of Intellectual Property Rights (TRIPS) have served to create a global IPR regime of bio-colonialism that benefits TNCs at the expense of farmers. Bilateral and multilateral trade agreements on food and agriculture push IPR protection even beyond TRIPS requirements, increasing corporate autonomy and protection at the expense of poor farmers.

In the process of gaining control over the global food and agricultural system, TNCs have violated and continue to violate human rights with impunity. In 2011, the Permanent People's Tribunal<sup>56</sup> against Agrochemical TNCs found Syngenta, Bayer CropScience, BASF, Dow AgroSciences, Monsanto and DuPont "prima facie responsible for gross, widespread and systematic violations of the right to health and life, economic, social and cultural rights, as well as of civil and political rights, and women and children's rights".<sup>57</sup> The Tribunal jury further found that the six companies' "systematic acts of corporate governance have caused avoidable catastrophic risks, increasing the prospects of extinction of biodiversity, including species whose continued existence is necessary for reproduction of human life".<sup>58</sup>

Currently, there is no platform to administer international human rights law with respect to violations committed by TNCs for actions brought directly by individual victims or groups of victims of such violations. Agribusiness has proven to be not just untenable but dangerous as well. Not only has it failed to deliver on its many lofty promises, it has also ruined the lives and livelihoods of millions of rural communities, poisoned people and the environment, and exacerbated hunger and poverty, all with impunity.

## **2.0 Tenements of Truly Sustainable and Resilient Communities**

Sustainability must serve as the benchmark for food systems reform, and to do so, it must be defined at the appropriate scales, according to a 2016 report by the International Panel of Experts on Sustainable Food Systems (IPES) calling for a paradigm shift from industrial agriculture to diversified

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<sup>56</sup> The Permanent People's Tribunal (PPT) is an international opinion tribunal founded in 1979 in Italy based on the 'Universal Declaration of the Rights of Peoples'. It looks into complaints of human rights abuses submitted by communities facing abuses and uses the rigorous conventional court format. The PPT issues indictments, names relevant laws and documents findings. While its verdicts are not legally binding, they can set precedents for future legal actions against the defendants.

<sup>57</sup> Pesticide Action Network International. 2011. 'Verdict - Permanent People's Tribunal Session on Agrochemical Transnational Corporations (Bangalore, 3-6 December 2011).

<http://www.agricorporateaccountability.net/en/Page/Ppt/167>

<sup>58</sup> Ibid.



agroecological systems.<sup>59</sup> It states, "What is required is a fundamentally different model of agriculture based on diversifying farms and farming landscapes, replacing chemical inputs, optimizing biodiversity and stimulating interactions between different species, as part of holistic strategies to build long-term fertility, healthy agro-ecosystems and secure livelihoods, i.e. diversified agroecological systems". This echoes the conclusions of the IAASTD.

The Asian Development Bank cites that the greatest threat to food insecurity is climate change, especially to vulnerable human populations.<sup>60</sup> At below 1<sup>0</sup>C increase in global surface temperature (which is now), smallholders, subsistence farmers, and fishers are already suffering losses. For rice, wheat, and maize, grain yields are likely to decline by 10% for every one degree Celsius increase over 30<sup>0</sup>C.<sup>61</sup> In China alone, researchers estimate that the yield potentials of rice, wheat, and maize could drop by 15–25% by 2050 relative to the 2000 baseline.<sup>62</sup>

Renowned agroecologist Dr. Miguel Alteiri et al. state, "The transformation and democratization of the world's food system is the best way to adapt to climate change while simultaneously eradicating hunger and poverty as the root causes of inequality and environmental degradation are confronted head-on".<sup>63</sup>

## 2.1 Agroecology

All over the world, people are recognising that the best way forward for a sustainable food system is through agroecology, which has been defined as an approach that embraces complexity and change, where farmers and researchers work together to develop farming practices that enhance soil fertility, recycle nutrients, optimize the use of energy and water, increase the beneficial interactions of organisms with and within their ecosystems, provides the farm with ecological resilience, and reduces

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<sup>59</sup> IPES-Food. 2016. From uniformity to diversity: a paradigm shift from industrial agriculture to diversified agroecological systems. International Panel of Experts on Sustainable Food Systems.

[http://www.ipesfood.org/images/Reports/UniformityToDiversity\\_FullReport.pdf](http://www.ipesfood.org/images/Reports/UniformityToDiversity_FullReport.pdf)

<sup>60</sup> Asian Development Bank (ADB). 2012. Food security and poverty in Asia and the Pacific: Key challenges and policy issues. ADB. Mandaluyong City. Philippines. <http://www.adb.org/sites/default/files/publication/29724/food-securitypoverty.pdf>

<sup>61</sup> Mortejo, A.A.. 2014. Global warming disastrous to agriculture, too! The Edge.

[http://www.edgedavao.net/index.php?option=com\\_content&view=article&id=16831:global-warming-disastrous-toagriculture-too](http://www.edgedavao.net/index.php?option=com_content&view=article&id=16831:global-warming-disastrous-toagriculture-too)

<sup>62</sup> Piao, S., et al. 2010. The impacts of climate change on water resources and agriculture in [the People's Republic of] China. *Nature* 467(7311): 43–51. In Asian Development Bank (ADB). 2012. Food security and poverty in Asia and the Pacific: Key challenges and policy issues. ADB. Mandaluyong City. Philippines.

<sup>63</sup> Altieri, M.A., C. I. Nicholls, A. Henao and M.A. Lana. Agroecology and the design of climate change-resilient farming systems. *Agronomy for Sustainable Development*. DOI 10.1007/s13593-015-0285-2.

<http://link.springer.com/article/10.1007%2Fs13593-015-0285-2#page-1>



dependence on costly and harmful conventional inputs.<sup>64</sup> Agroecological farming practices include intercropping, cover cropping, crop rotation, conservation tillage, composting, managed livestock grazing and combined animal and plant production.<sup>65</sup> Agroecology is seen as “the key to yield and sustainability” through the building of biodiversity-rich and resilient food ecosystems better equipped to cope with climate change.<sup>66</sup>

A review of literature on industrial methods of farming versus agroecological farming models found that the former fail to meet sustainability criteria while the latter offers sound social, scientific, and rural development solutions.<sup>61</sup> A life-cycle analysis of conventional agriculture found that central features of the model failed to meet key sustainability criteria, including its dependency on high fossil-fuels inputs, a trend towards food industry consolidation, adverse human health impacts, a loss of agrobiodiversity, soil degradation, and exacerbating the anthropogenic causes of climate change. The review puts forward organic farming and agroecology models as a sound social, scientific, and rural development strategy. The key features of such an agroecological approach include: the decentralization of the production and marketing process, a holistic and integrated participatory approach, minimizing erosion and enhancing soil quality, the conservation of natural resources, the promotion of agrobiodiversity and of ecosystem services both at the farm and landscape or watershed level, and the need to fully integrate socioeconomic, social and gender equity considerations in all phases of the agricultural research, extension, and developmental process.

Another good description of agroecology in its holistic perspective is given in a report by Greenpeace International<sup>67</sup> which provides a vision for an ecological food system that protects, sustains and restores the diversity of life on Earth. It puts forward seven principles for a proper ecological farming system: (1) food sovereignty where people, not the corporations, are empowered to be in control of the food they grow and eat; (2) benefitting farmers and rural communities in allowing them to thrive; (3) smarter food production and yields through ecological means to produce enough food where it is most needed;

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<sup>64</sup> Montenegro, M. 2015. Agroecology can help fix our broken food system. Here’s how. <http://ensia.com/voices/agroecology-can-help-fix-our-broken-food-system-heres-how/>

<sup>65</sup> Cook, C.D., K. Hamerschlag, and K. Klein. 2016. Farming for the future - Organic and agroecological solutions to feed the world. Friends of the Earth. [http://www.db.zs-intern.de/uploads/1466576808-FOE\\_Farming\\_for\\_the\\_Future\\_Final.pdf](http://www.db.zs-intern.de/uploads/1466576808-FOE_Farming_for_the_Future_Final.pdf)

<sup>66</sup> Gimenez, E.H. 2015. Agroecology and the disappearing yield gap. The Huffington Post. [http://www.huffingtonpost.com/eric-holt-gimenez/agroecology-and-the-disappearing-yield-gap\\_b\\_6290982.html](http://www.huffingtonpost.com/eric-holt-gimenez/agroecology-and-the-disappearing-yield-gap_b_6290982.html) <sup>61</sup> Valenzuela, H.2016. Agroecology: A global paradigm to challenge mainstream industrial agriculture. MDPI. <http://www.mdpi.com/2311-7524/2/1/2>

<sup>67</sup> Greenpeace International Netherlands. 2015.

Ecological farming: The seven principles of a food system that has people at its heart. [www.greenpeace.org/ecofarmingvision](http://www.greenpeace.org/ecofarmingvision).



(4) providing biodiversity from seed to plate; (5) sustainable soil health and cleaner water; (6) ecological pest protection without chemical products; and (7) climate-resilient food systems resilient to changing climatic conditions and unstable economies.

One of the best agroecological systems in practice is permaculture is an approach to designing human settlements and perennial agricultural systems that mimics the relationships found in natural ecologies.<sup>68</sup> Permaculture ethics, principles and practices have transformed countless communities to become self-sustaining and thriving farms and villages, even towns and countries<sup>69</sup>.

*But does agroecology work?* Four decades of scientific evidence show that agroecological farming, which includes diversified organic agriculture, is the most effective agricultural response to the environmental challenges that threaten our future food security, such as climate change, soil erosion, water scarcity and loss of biodiversity.<sup>65</sup>

A study in 2001 found that for 89 projects, sustainable farming practices resulted in yield increases of 50-150% for rainfed crops and average food production per household rose by 1.7 tonnes per year (an increase of 73%) for 4.42 million small farmers growing cereals and roots on 3.6 million hectares.<sup>70</sup> This study led to a meta-analysis of 286 projects in 57 countries that found how 'resource-conserving' or sustainable agricultural practices increased agricultural productivity by 79%.<sup>71</sup> Another study by the University of Michigan examined a dataset of 293 samples and found that organic farms produced 80% more than their conventional counterparts on average in developing countries.<sup>7273</sup>

A meta-analysis by the University of California, Berkeley, in 2014 found that when organic farms employed agroecological practices like inter-cropping and crop rotations, the organicconventional yield

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<sup>68</sup> <https://permacultureprinciples.com/principles/>

<sup>69</sup> See 'The Power of Community - How Cuba Survived Peak Oil' at <https://www.youtube.com/watch?v=Vs6xoKmnYq8>.<sup>65</sup> Cook, C.D., K. Hamerschlag, and K. Klein. 2016. Farming for the future - Organic and agroecological solutions to feed the world. Executive Summary. Friends of the Earth. [http://www.db.zs-intern.de/uploads/1466577019FOE\\_AgroecologyReportExecSumm\\_9.pdf](http://www.db.zs-intern.de/uploads/1466577019FOE_AgroecologyReportExecSumm_9.pdf)

<sup>70</sup> Pretty J.N. and R.E. Hine. 2001. Reducing food poverty with sustainable agriculture: A summary of new evidence. University of Essex Centre for Environment and Society. UK.

<sup>71</sup> Pretty J.N., A.D. Noble, D. Bossio, J. Dixon, R.R. Hine, F.W.T Penning de Vries; and J.I.L. Morison. 2006. Resourceconserving agriculture increases yields in developing countries. *Environmental Science and Technology (Policy Analysis)*, 40(4):1114-1119.

<sup>72</sup> Badgley C., J. Moghtader, E. Quintero, E. Zakem, M. Jahi Chappell, K. Aviles-Vazquez, A. Samulon A, and I. Perfecto.

<sup>73</sup> . Organic agriculture and the global food supply. *Renewable Agriculture and Food Systems*. 22:86-108. doi:10.1017/S1742170507001640.





gap reduced to a mere 8-9%.<sup>74</sup> For legumes, there was no yield difference at all.<sup>75</sup> This is the largest meta-analysis done to date, using a new analytical framework and comprising 1,071 organic versus conventional yield comparisons from 115 studies (three times that of earlier meta-analyses) from 38 countries and 52 crop species over a span of 35 years.

Resilience to climate disasters has been observed to be closely linked to farms with increased levels of biodiversity.<sup>76</sup> Field studies show that agroecosystems are more resilient when inserted into a complex landscape matrix, featuring adapted local germplasm deployed in diversified cropping systems managed with organic matter-rich soils and water conservation-harvesting techniques.<sup>77</sup>

Important to note is that agroecology in the sense it is being advocated by people's movements is far more than just a technology or a way of agriculture; in order to work, it has to be rooted in people-centered principles and driven by the people themselves through a rights-based approach. Agroecology is not a toolbox with one-size-fits-all solutions but rather an alternative set of values and approaches to govern food and farming systems that can be locally adapted and regionally applied.<sup>78</sup> It can deliver major benefits in terms of sustaining, stabilizing and improving yields; preserving the environment; resource efficiency and greenhouse gas savings; providing decent employment and secure livelihoods; and delivering diverse, nutrient-rich foods in the places where they are needed the most.<sup>79</sup>

The largest international coalition of peasant farmers, La Via Campesina, representing some 300 million small-scale farmers, has formally recognized and adopted agroecology as its preferred paradigm for rural development.<sup>80</sup> Other farmer movements and environmental groups have advocated the same.

Altieri et al. put forward steps on how to build climate change -resilient farming communities and systems.<sup>81</sup> Understanding the agroecological features that underlie the resilience of traditional

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<sup>74</sup> Ponisio, L.C. et al. 2014. Diversification Practices reduce organic to conventional yield gap. Proceedings of the Royal Society of London B. <http://rspb.royalsocietypublishing.org/content/282/1799/20141396>

<sup>75</sup> Ibid.

<sup>76</sup> Altieri, M.A., C. I. Nicholls, A. Henao and M.A. Lana. Agroecology and the design of climate change-resilient farming systems. *Agronomy for Sustainable Development*. DOI 10.1007/s13593-015-0285-2.

<http://link.springer.com/article/10.1007%2Fs13593-015-0285-2#page-1>

<sup>77</sup> Ibid.

<sup>78</sup> De Schutter. O. and S. Gliessman. 2015. Agroecology is working – but we need examples to inspire others.

<http://foodtank.com/news/2015/09/agroecology-is-working-but-we-need-examples-to-inspire-others>

<sup>79</sup> Ibid.

<sup>80</sup> Montenegro, M. 2015. Agroecology can help fix our broken food system. Here's how.

<http://ensia.com/voices/agroecology-can-help-fix-our-broken-food-system-heres-how/>





agroecosystems is the first step in designing adaptive agricultural systems. The second step is to disseminate, with greater urgency, derived resiliency principles and practices used by successful farmers as well as scientific evidence of the effectiveness of agroecological practices in enhancing agroecosystem resilience. The ability of communities to adapt in the face of external social, political, or environmental stresses must go hand in hand with ecological resilience. The third step is therefore to reduce the social vulnerability of communities through the extension and consolidation of social networks, both locally and regionally.

## ***2.2 Women: The Backbone of Agriculture***

The role of women in agriculture is critical. A report commissioned by the Hunger Alliance in 2013<sup>82</sup> identified empowering women farmers as the No. 1 way to improve food security and nutrition.<sup>83</sup> The FAO has estimated that closing the gender gap in agriculture could reduce the number of hungry people in the world by 12% to 17%, or by 100 to 150 million people.<sup>84</sup> Gamechangers in improving nutritional outcomes include improving women's access to and control of land, water, firewood and other productive resources; and their access to credit, micro-insurance, secondary education and rural extension services. Also, allowing women to make decisions regarding the household budget, and protecting women from pressure to renounce optimal breastfeeding practices are imperative.<sup>85</sup>

## ***2.3 MASIPAG: A Living Heritage of Sustainability through Farmer Empowerment***

One of the best examples of sustainable farming communities is MASIPAG (FarmerScientist Partnership for Development) which is a 30-year-old network of about 635 farmer organizations involving over 35,000 farmers in the Philippines and around 70 rice farmer-breeders who have

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<sup>81</sup> Altieri, M.A., C. I. Nicholls, A. Henao and M.A. Lana. Agroecology and the design of climate change-resilient farming systems. *Agronomy for Sustainable Development*. DOI 10.1007/s13593-015-0285-2.

<http://link.springer.com/article/10.1007%2Fs13593-015-0285-2#page-1>

<sup>82</sup> Wiggins, S. and S. Keats. 2013. *Smallholder agriculture's contribution to better nutrition*. Overseas Development Institute. London. United Kingdom.

<sup>83</sup> UK Hunger Alliance. 2013. *Small Scale - Big Impact: Smallholder agriculture's contribution to better nutrition*. A briefing paper by the UK Hunger Alliance.

[http://www.actionagainsthunger.org/sites/default/files/publications/Executive\\_Summary\\_Big\\_Impact\\_Smallholders\\_agricultures\\_contribution\\_to\\_better\\_nutrition\\_04.2013.pdf](http://www.actionagainsthunger.org/sites/default/files/publications/Executive_Summary_Big_Impact_Smallholders_agricultures_contribution_to_better_nutrition_04.2013.pdf)

<sup>84</sup> FAO. 2011. *The state of food and agriculture, 2010-2011: Women in agriculture: Closing the gender gap for development*. FAO. Rome.

<sup>85</sup> ActionAid et al. 2012. *What works for women*. ActionAid. London. In UK Hunger Alliance. 2013. *Small Scale - Big Impact: Smallholder agriculture's contribution to better nutrition*. A briefing paper by the UK Hunger Alliance.

[http://www.actionagainsthunger.org/sites/default/files/publications/Executive\\_Summary\\_Big\\_Impact\\_Smallholders\\_agricultures\\_contribution\\_to\\_better\\_nutrition\\_04.2013.pdf](http://www.actionagainsthunger.org/sites/default/files/publications/Executive_Summary_Big_Impact_Smallholders_agricultures_contribution_to_better_nutrition_04.2013.pdf)



developed some 1,800 of their own varieties.<sup>86</sup> MASIPAG's cornerstone and strength is its farmer empowerment or its farmer-led approach. Women play important leadership roles in the network.

MASIPAG farmers all set up or join a People's Organization (PO) with its own trial farm where members of the PO will experiment growing at least 50 rice varieties.<sup>87</sup> The PO is a strategy for consolidating and coordinating farmers' collective interest and knowledge, with the local leaders acting as facilitators of technological development. Through their organizations, farmers are able to articulate, process and implement development approaches and solutions appropriate to their specific situations and conditions.<sup>88</sup>

A study<sup>89</sup> compared 280 full organic farmers, 280 farmers in conversion to organic agriculture and 280 conventional farmers (as the reference group). This was one of the largest studies ever undertaken on organic sustainable agriculture in Asia. The first two groups comprised MASIPAG farmers. The study found that the full organic farmers had a considerably higher onfarm diversity, growing on average 50% more crops than conventional farmers, better soil fertility, less soil erosion, increased tolerance of crops to pests and diseases, and better farm management skills. The group also had, on average, higher net incomes that had increased since 2000 in contrast to stagnant or declining incomes for the reference group of conventional farmers. Per hectare net incomes of the full organic farmers were 1.5 times higher than those of conventional farmers. On average, they had a positive annual household cash balance of almost Php 5,000 compared to conventional farmers who had deficits for the same. The organic farmers had 2 - 3.7 times more diverse diet (more vegetables, fruits, meat and protein sources) than the conventional farmers. Organic yields were on par with conventional; conventional farmers experienced decreased yields over time while organic yields remained steady.

Involvement in farmer-led sustainable agriculture was seen to facilitate empowerment. Fully organic participants were more involved in their communities, and more positive about and in greater control of their lives than the conventional farmers interviewed.

In terms of adaptive capacity to climate change, the study found that fully organic MASIPAG farms had better climate change outcomes such as increased diversity, enhanced crop tolerance, better soil fertility, an active breeding program and strong social mechanisms, which combine to make MASIPAG

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<sup>86</sup> [www.masipag.org](http://www.masipag.org)

<sup>87</sup> Medina, CP. 2009. Empowering small rice farmers: The MASIPAG approach. Pesticide Action Network Asia and the Pacific and MASIPAG. <http://www.panap.net/en/r/post/rice/204>

<sup>88</sup> Ibid.

<sup>89</sup> Bachmann, L., E. Cruzada, and S. Wright, 2009, Food Security and Farmer Empowerment: A study of the impacts of farmer-led sustainable agriculture in the Philippines. MASIPAG. Los Banos. Philippines.



farmers more able to respond to climate stresses.<sup>90</sup> It found that the diverse, productive and resilient systems promoted by the network maximised the adaptive capacity of farmers and farming communities.

### 3.0 Fundamental Values/Principles of Sustainability

#### A. Food Sovereignty

The human spirit is tenacious. Everywhere around the world, the poor have started fighting back against the system that oppresses and impoverishes them. Stories of small communities not just overcoming the challenges but also thriving amidst them abound across the globe. The food sovereignty movement of more than 300 million small-scale food producers and agri-food workers, as well as consumers, environmentalists and human rights groups,<sup>91</sup> spans the Americas, Africa, Europe and Asia.

The Declaration of Nyéléni (2007)<sup>92</sup> defines food sovereignty as follows: "Food sovereignty is the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems. It offers a strategy to resist and dismantle the current corporate trade and food regime, and directions for food, farming, pastoral and fisheries systems determined by local producers and users. Food sovereignty prioritizes local and national economies and markets and empowers peasant and family farmer-driven agriculture, artisanal-fishing, pastoralist-led grazing, and food production, distribution and consumption based on environmental, social and economic sustainability. It ensures that the rights to use and manage lands, territories, waters, seeds, livestock and biodiversity are in the hands of those who produce food. Food sovereignty implies new social relations free of oppression and inequality between men and women, peoples, racial groups, social and economic classes and generations."

The non-negotiables of a sustainable food system are enshrined in the principles of food sovereignty, justice and people empowerment, with special recognition and respect for the role and rights of women in food production and their representation in all decision-making bodies and processes. People and human rights are at the centre. "World hunger is not a problem of supply, but rather of poverty, lack of

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<sup>90</sup> Bachmann, L., E. Cruzada, and S. Wright, 2009, Food Security and Farmer Empowerment: A study of the impacts of farmer-led sustainable agriculture in the Philippines. MASIPAG. Los Banos. Philippines.  
<http://masipag.org/wpcontent/uploads/2013/05/Chapter-8-Outlook-on-climate-change.pdf>

<sup>91</sup> Cook, C.D., K. Hamerschlag, and K. Klein. 2016. Farming for the future - Organic and agroecological solutions to feed the world. Friends of the Earth. [http://www.db.zs-intern.de/uploads/1466576808FOE\\_Farming\\_for\\_the\\_Future\\_Final.pdf](http://www.db.zs-intern.de/uploads/1466576808FOE_Farming_for_the_Future_Final.pdf)

<sup>92</sup> Declaration of the Forum for Food Sovereignty, Nyéléni 2007. <http://nyeleni.org/spip.php?article290>



democracy and unequal access to land, water and other resources."<sup>93</sup> Against this backdrop, "**There is no other credible way forward than to rebuild from the bottom up.** That means inverting the power structure: small farmers, still responsible for most food produced, should be the ones setting agricultural policy, rather than the WTO, the IMF, the World Bank or governments."<sup>94</sup>

### ***B. The Laudato Si'<sup>95</sup>: A Call to Love***

The Laudato Si'<sup>96</sup> (LS) laments global inequity and the suffering of the poor (LS 48, 49) and condemns their exploitation and abuse (LS 51, 123). Pope Francis goes to lengths to describe the gross extent to which Mother Earth is being destroyed, polluted, plundered, abused and depleted (LS 2, 20, 21, 33, 34, 35, 39, 40, 51) and how global warming/climate change with its devastating impacts have resulted from all this (LS 23, 24, 25). As discussed in Section 1, industrial agriculture is one of the biggest contributors to climate change.

The Laudato Si' rightly identifies the global neo-liberalist economic model (LS 56) and its technocratic paradigm (LS 106, 108), which puts profit above all, as the structural causes of global inequity and the current multitude of crises, bringing us to "breaking point" (LS 61). This is exactly what the food crisis of 2008 symbolised: a collapse of the global (industrial) food system. The Pope highlights the human causes driving this economic and technocratic model of development as excessive anthropocentrism (LS 108), practical relativism (LS 201, 122) and obstructionist attitudes (LS 14). He also pinpoints the role of developed countries and corporate power (multinationals) in the global economy, controlling politics and development for their own gain to the detriment of developing and least developed countries (LS 51, 52). His conclusion is that "the present world system is certainly unsustainable" (LS 61).

The Laudato Si' calls for an ecological conversion (LS 5, 217, 219) and puts forward the vision of integral ecology (LS 137) that encompasses environmental ecology (LS 138), economic ecology (LS 141), social ecology (LS 142), cultural ecology (LS 143), the ecology of daily life (LS 147) and, I would add, technological ecology (112). This is to be based on a strong ecological spirituality (LS 216)

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<sup>93</sup> Cook, C.D., K. Hamerschlag, and K. Klein. 2016. Farming for the future - Organic and agroecological solutions to feed the world. Friends of the Earth. [http://www.db.zs-intern.de/uploads/1466576808-FOE\\_Farming\\_for\\_the\\_Future\\_Final.pdf](http://www.db.zs-intern.de/uploads/1466576808-FOE_Farming_for_the_Future_Final.pdf)

<sup>94</sup> GRAIN. 2008. Getting out of the food crisis. Seedling. July. <https://www.grain.org/es/article/entries/664-getting-out-of-the-food-crisis>

<sup>95</sup> "LAUDATO SI', mi' Signore" – "Praise be to you, my Lord"

<sup>96</sup> Encyclical Letter Laudato Si' of the Holy Father Francis on Care for Our Common Home. 2015.

[http://w2.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudatosi\\_en.pdf](http://w2.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_enciclica-laudatosi_en.pdf)



and ecological ethics (LS 210) such as the practice of the Principle of Common Good (LS 157, 158) and the Precautionary Principle (in regard to the use of technology) (LS 186). All this is perfectly in tandem with the concepts and principles of food sovereignty and the people-centred agroecological systems discussed above.

This vision of radical transformation can only come about from, first of all, seeing and embracing the hard truth that "business as usual is not an option", acknowledging responsibility to remedy the situation, and allowing that truth to set us free to make new, wiser and more loving choices. "Many things have to change course, but it is we human beings above all who need to change" (LS 202). It is time we claimed back the power and the world we have abdicated to corporations and marched alongside the poor as they rise up and do the same. It is time we confronted the powers that be and called them to accountability. Living the truth and the vision requires humility; commitment; courage; universal solidarity; universal fraternity; hope in the goodness of the human person; faith in a God that liberates, saves and renews; and most of all, a deep abiding love and reverence for all creation. "The world cannot be changed by love to become just unless we are changed by love to become whole, but we cannot be made whole without engaging in the work of making the world whole."<sup>97</sup>

The challenge and urgency of the climate crisis demands a new beginning that Pope Francis calls for (LS 202, 207). This requires a deconstruction of the destructive global technocratic neo-liberalist model of development and a redefining of our notion of progress to become people-centered rather than profit-centered (LS 194). The path to transformation must necessarily encompass the building of community and Earth resilience and the advancement of justice in all spheres: climate, environmental, social, gender, inter-generational, economic, cultural, and technology. The only way to rebuild our world is from inside out. By *being* transformed, we *can* make our present—and, therefore, our future—bigger than our past and our learning bigger than our mistakes. Now, *that* would be true sustainability.

***"A true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the Earth and the cry of the poor." Laudato Si' (49)***

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<sup>97</sup> Jack Jezreel (Founder of JustFaith). To love without exception. Perfection," Oneing. Vol. 4 No. 1. Center for Action and Contemplation. 2016. 52.





## **All-NFP and SDM in a Local Church: Secret for Sharing**

Antonio J. Ledesma, SJ, Archbishop of Cagayan de Oro, Mindanao, Philippines.

In June 2016, the Archdiocese of Cagayan de Oro celebrated the tenth anniversary of its Responsible Parenthood and All-Natural Family Planning (RP-ANFP) Program. About 1,500 NFP and Family Life workers joined the celebration, which was also graced by the presence and inspirational talk of Bishop Gilbert Garcera, Chair of the Episcopal Commission on Family and Life.

Yet, despite this landmark anniversary in a local church, Natural Family Planning has been called the second best-kept secret of the Church (next only to her social teaching). Although everyone talks about the values of responsible parenthood and natural family planning, the modern methods of NFP are not too well known, much less adopted.

Today, there are simplified methods of NFP that can easily be taught and adopted. In particular, the Standard Days Method, developed by Georgetown University in the late 1990s, has accelerated the acceptance of NFP among rural and urban-poor couples. It has also increased the acceptance of the other NFP methods.

In 2003, the Prelature of Ipil pioneered the inclusion of SDM, a simplified calendar method, together with the earlier-known methods of NFP based on daily observations of cervical mucus or body temperature. In 2006, when I was transferred to Cagayan de Oro Archdiocese, we adopted the same All-NFP program that taught all the six current scientific methods of NFP.

These are: Basal Body Temperature (BBT) method, Billings Ovulation Method (BOM), Sympto-thermal Method (STM), Lactational Amenorrhea Method (LAM), Standard Days Method (SDM), and TwoDay Method (TDM). Lately our NFP counselors have added a variation of SDM with Mucus Observation, akin to the earlier combination of body temperature and cervical mucus in STM.

We call our pastoral program All-NFP because of its four connotations: (1) we include *all* the modern scientific methods of NFP; (2) we reach out to *all* parishes and chapel communities; (3) we promote NFP *all* the way, without mixing it with contraceptives; and (4) we engage *all* family-oriented organizations, including government agencies, to promote NFP.





## I. Scope and Pastoral Guidelines

Our area of coverage includes our 67 parishes and sub-parishes in the city of Cagayan de Oro, the provinces of Misamis Oriental and Camiguin, and one municipality in Bukidnon. We have also started pilot programs with Protestant, Muslim, and Higaonon households. All three faith-based communities have been receptive to the program. Muslim and Higaonon women have remarked that NFP is more acceptable in their traditions than is the use of contraceptives.

In the archdiocese, we have collaborators with Maria Reyna-Xavier University Hospital and the Department of Education Division of Camiguin. The local government units of Misamis Oriental, Camiguin and Cagayan de Oro have at one time or another set aside budgets for NFP promotion. The regional offices of the Department of Health and Population Commission have provided support for several training seminars. In this engagement with government agencies, we make it clear that we are promoting *only* NFP with our four pastoral guidelines.

These are: (1) We are *Pro-Life*, from the moment of conception to natural death. (2) Our goal is *Responsible Parenthood* (not population control). Planning one's family in order to adequately care for every child that is born is the right and responsibility of Christian parents. (3) The means we promote is *Natural Family Planning* – i.e., achieving, spacing or limiting pregnancies according to the natural fertility cycle of the human body. (4) We strive to enable couples to make an *informed and morally responsible choice*. This entails values formation, knowledge of all NFP methods, and the formation of a right conscience. Pope Francis himself has touched upon these four core values in his Apostolic Exhortation on "Love in the Family" (*Amoris Laetitia*, no. 222).

With the assistance of Catholic Relief Services, we have produced a manual in English for NFP Counselors and Trainors. This has been subsequently translated into Cebuano, Hiligaynon, and Tagalog. We have also produced other educational materials such as posters, flip charts and the SDM vertical beads.

## II. Program Implementation

After a period of trial and error, our NFP workers have arrived at a six-step approach for a systematic and more extensive implementation of the program throughout the archdiocese. The first step is a Parish Orientation for all leaders, including the parish priest, council officers, chapel leaders, etc. After this leveling off, the parish and chapel communities choose participants for step two, which is a two-day Counselors' Training on our pastoral guidelines, fertility awareness, and the six NFP methods. For step



## DIALOGUE ON THE SUSTAINABILITY OF LIFE

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THE EARTH AND THE POOR

three, the trained counselors return to their local communities to give a similar orientation on NFP to couples at the *kapilya* or *barangay* level.

After this, the counselors are available for step four, which is the counseling of individual couples at the household level. The counselors can also make follow-up visits and keep written records of each couple-acceptor. Step five takes place when monitoring meetings with updated reports are periodically held by counselors with their coordinators at the parish, vicariate, and archdiocesan levels. Step six is the ongoing spiritual formation for NFP counselors and couple-acceptors. This is offered by our Christian Family and Life Apostolate (CFLA) on marriage encounter, effective parenting, etc. Couple-acceptors are also encouraged to be active in their Basic Ecclesial Community.

After a decade of program implementation, as of May 2016, our All-NFP teams have trained more than 4,000 counselors and have reached more than 15,000 couple-users. Of these, 41% adopt SDM, 34% LAM, and 19% BOM. BBT and TDM have 3% each. STM has less than 1%.

Going beyond the archdiocese, we have partnered with the Catholic Women's League and Hapag-Asa integrated feeding program of Assisi Foundation to conduct counselors' training seminars for participants coming from more than 70 Catholic dioceses. About 17 dioceses have also directly invited our trainers to strengthen their own NFP programs – e.g., Novaliches, Alaminos, Daet, Virac, Puerto Princesa, Capiz, San Carlos, Dumaguete, Calbayog, Talibon, Malaybalay, Iligan, Pagadian, Jolo, Digos, Marbel, and Cotabato. A network of Protestant pastors has availed of the services of our trainers. The team has been invited twice to Bangkok in Thailand and Battambang in Cambodia to give the same training with the help of local translators.

Over the past two years, the archdiocese has helped form an All-NFP network to reach out to other parts of the country. This growing network initially includes the dioceses of Cubao and Novaliches, Caritas Manila, CWL, Assisi Foundation, and other church-affiliated lay organizations. Other dioceses and family-oriented organizations are welcome to join the network to establish All-NFP support centers throughout the country and to offer a positive alternative to the government's reproductive health program.

Much of our NFP promotion is carried out by volunteer resident counselors in their barangay or neighborhood. Almost everywhere we have gone, we have met interest and readiness to adopt NFP once adequate information is given. Some constraints to the program have been the lack of funding for training seminars and monitoring meetings. There is also the uneven performance of some volunteer counselors, which perhaps is more than compensated for by the dedication of other volunteer workers.



### III. SDM as a Pastoral Imperative

Another constraint is the residual objection of some church groups against the inclusion of SDM as an NFP method. This has persisted despite the consensus statements of the bishops in 2003 and again in 2009 declaring SDM, provided it is not mixed with contraceptives, as consistent with the moral teaching of the Church. The consensus statement of 2009 respects the bishop's prerogative to include or not include SDM in his diocese's pastoral program at the present time. On the other hand, it also asserts the right of any couple in any diocese to adopt SDM as an NFP method.

What then is the Standard Days Method? As a method based on fertility awareness, SDM provides a simplified and standardized calendar method applicable for women with an average menstrual cycle of 26-32 days. It is estimated that four-fifths of all women have this average cycle, which actually allows for variations within a six-day range. Days 8 to 19 are identified as the fertile period. Based on computer simulations, the effectiveness rate of SDM is reported at 95.25%. With the help of colored beads, the couple-user can easily mark the fertile and infertile days of the woman's menstrual cycle. SDM is actually a pastorally improved version of the earlier Calendar Rhythm Method, which has enabled many more couples to adopt NFP.

Based on our pastoral experience over the past ten years, many couples have indeed adopted SDM as a natural family planning method *all* the way, without mixing it with contraceptives. SDM has also become the most widely acceptable method, because of its simplicity. Moreover, a growing number of couples have learned to combine mucus observation with SDM for greater assurance regarding its efficacy. Our records show that BOM-users also increase with the increase of SDM-users – a win-win situation for All-NFP. It is in this light that we consider SDM as a “break-through” method that can accelerate the acceptance of NFP among couples who want to “go natural.”

In the course of our program implementation, many of our NFP workers have pointed out three felt needs of couples today: (1) *They want to plan their family* – in terms of family size and spacing of births (especially after the first child is born); (2) *They prefer Natural Family Planning*, provided they are given adequate information on fertility awareness and natural methods; and (3) *They want to choose among NFP methods* according to their own circumstances and preference. For couples, SDM may be seen as an added option in practicing NFP; but for the church's ministry, SDM should be viewed as a *pastoral imperative* to be included in the church's NFP program so that couples can make an informed and morally responsible choice.

But what is more convincing about the acceptability and efficacy of SDM are the testimonies of couples themselves:



## DIALOGUE ON THE SUSTAINABILITY OF LIFE

Initiative of the Jesuit Conference of Asia Pacific

*sustaining life*

SHARING THE FUTURE WITH  
THE EARTH AND THE POOR

“After my sister had her second child birth, I taught her SDM. It is effective because it’s been three years and until now she didn’t get pregnant again.” (Juliet Egao, 35 years, college level, 2 children)

“SDM is comfortable to use, it is easy and has no side effects. Very natural. We understand each other because the decision cannot be done by the wife alone.” (Thelma Flores, 43 years, high school graduate, 3 children)

“It is good if SDM is taught to all married couples for it has many benefits in life so that they will not have difficulties in taking care of their children.” (Celeste Mabalos, 36 years, college graduate, 2 children)

During this special Year of Mercy, with the increasing number of NFP couple-users, our program strives to continue carrying out its mission of service to the poor in consonance with the Church’s moral teaching. This has become more urgent with the government’s renewed focus on promoting mostly contraceptives in its reproductive health program. NFP is an open secret to be shared with many more couples. “The more we promote natural family planning,” an NFP worker has remarked, “the sooner contraceptives will die a natural death.”



**Dialogues on the Sociology of Sustainability of Life: Some Methodological Concerns on Culture and Development.**

Surajit C Mukhopadhyay, West Bengal, India.

*“When the Last Tree is Cut Down, the Last Fish Eaten, and the Last Stream Poisoned, You Will Realise that You cannot eat Money”<sup>98</sup>*

*“Either we are all saved or we all sink”<sup>99</sup>*

Sustainable development is an attempt to critique the mainstream understanding of development which has held the world in thrall for most of the twentieth century. Since it is such a widely discussed subject, more often than not there is an urgent need to discuss threadbare the ‘idea of development’ and its accompanying critiques. In short, we need a dialogue between the theorists, practitioners and interested others. A dialogue is an attempt to put together plural voices and eschew the tendency to fall into a monologue. Dialogues create healthy din even though it’s at times messy as several voices vie for the ear of the audience. Dialogues are the minimum required of a democracy to function and it is democracy that provides the milieu in which any development can be understood.

As Chimamanda Ngozi Adiechie, the Nigerian litterateur said in her TED lecture in 2009<sup>100</sup>, there is a danger of a single story that stalks the earth and obfuscates our attempts to understand each other. Stories about the world are necessarily plural, diverse and varied even as it tries to grapple with the same phenomenon. The plurality of stories that are extant requires a dialogue. A dialogue opens up the possibility of arriving at a solution to the problems faced in common by humankind, by putting our heads and hearts together in the knowledge that we are confronted with problems that do not heed cartographical boundaries nor political divides. A dialogue attempts to create authenticity by putting supposedly disparate voices together instead of a single authoritative voice that overrides all others in its claim for the absolute truth.

For long, and even as we speak and write in the present, the discourse on development has effectively been a single authoritative voice, a single story so to say, that has effectively sidelined and elided all other possible discourses. The authoritative discourse has been centred in the metropolitan capital,

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<sup>98</sup> The full quote is “Canada, the most affluent of countries, operates on a depletion economy which leaves destruction in its wake. Your people are driven by a terrible sense of deficiency. When the last tree is cut, the last fish is caught, and the last river is polluted; when to breathe the air is sickening, you will realize, too late, that wealth is not in bank accounts and that you can’t eat money”. Attributed to Alanis Obomsawin, an Abenaki from the Odanak reserve, accessed from <http://quoteinvestigator.com/2011/10/20/last-tree-cut/>

<sup>99</sup> Fidel Castro in his address at the University of Venezuela, 1999; in “On Imperialist Globalisation: Two Speeches, p.45.

<sup>100</sup> [https://www.ted.com/talks/chimamanda\\_adiechie\\_the\\_danger\\_of\\_a\\_single\\_story/transcript?language=en](https://www.ted.com/talks/chimamanda_adiechie_the_danger_of_a_single_story/transcript?language=en)





housed in institutions of world capitalism and handed down to the margins and the periphery as a panacea for the ills of poverty, malnourishment, de-growth, debt and other ills that are supposedly the socio-economic canvas of the ‘Third World’. Even when the panacea was found wanting in its efficacy, the blame of failure was effectively palmed on to poor management of capital and growth possibilities, triggering a further dose of management panacea that would diagnose the specific ills and address the problems of recipient nation states. For a long time development was all about ‘one size fits all’ and the celebration of a certain economic wisdom fuelled by an implicit assumption that resources needed for such development were aplenty and that science, technology and industry would be available as and when needed. More importantly such a discourse assumed that the entire population of this planet desired a commonly agreed upon development story where urbanisation, industrialisation and personal consumption were values that brooked no opposition. This theoretical over-dependence on the industrial complex and its associated ideas of market driven growth is the story of the twentieth century – a story that was initially confined to Europe and North America and as the century drew to a close, to large parts of Asia as well. The triumph of such a discourse was seen as both economic and political, especially after the fall of the Soviet Union and therefore the much touted TINA<sup>101</sup> (There Is No Alternative) came to rule the roost. The apparent ‘success’ of the Peoples Republic of China (PRC) in bringing together the principles of socialism and the efficiency of the capitalist market system further strengthened TINA as a guiding force and pathway for ‘developing nations’. All this has been reiterated many a time. It has also naturally, brought in its own critique in the form of alternatives, and principally of the idea of sustainable development as opposed to development per se. Further, the ‘success’ of TINA both politically as well as economically apparently brought disparate nations and cultures together in what has now become the big idea of twentieth century academia – globalisation. In the main, globalisation argues that there is a broadening, deepening and speeding up of inter-connectedness in practically all aspects of life leading to a what I would term a ‘sameness’ instead of the diversity that the world represents. The rhetoric of a ‘shared economic and political space’ is of course not a finished entity. This space is in the making – it’s a process involving interconnectedness on a scale never witnessed before – a veritable cornucopia of transcontinental, regional and inter-nation flows of commerce, culture<sup>102</sup>, politics and power. This is supposedly a unique phase in the history of mankind, a point of departure from the earlier phases of modernity and development.

Though sceptics would argue that in the contemporary global scenario, what globalisation has supposedly ushered in is not as novel as its protagonists would like to portray, there is no doubt that the intensity and extensity of our socio-economic relations have been speeded up due to the arrival of technology. This has made the transmission of ideas, values, goods and services as well as finance

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<sup>101</sup> Attributed to the late Margaret Thatcher, the Conservative Party Prime Minister of the UK, who ushered in the withdrawal of the state from welfare activities while promoting an unbridled role for the free market.

<sup>102</sup> Culture includes a whole range of activities and values – a totality of human repertoire, in the cultural anthropological sense of a complex whole.





across space and time move in a manner that would not have been possible earlier. The consequence of such fast tracked flows of information has had or has the potential to have deep impact on events worldwide. Local events may inform and force global consequences and the distinction so long made between the local and the global may be blurred and re-configured. The arrival of global television thanks to satellite and cable technology has made the beaming of hitherto foreign images possible in real time. Populations separated by distance and time in the geographic sense enjoy the same television serials and programmes distinctly blurring the barriers of language and culture. Large sections of India's population who are adept at the English language follow US television serials and other programmes apart from Hollywood movies. Korean language serials are also popular in the eastern and north eastern parts of India. It can be safely assumed that other cultural zones would be reporting similar consumption of what is increasingly becoming a global television viewership. This easy transportability of cultures shows the capacity of ideas and beliefs to cross great distances with equally great socio-political impact. One of the consequences of these images beaming into our drawing rooms from afar has been the stealthy but effective incursion of seductive images of capitalist societies that portrays a certain lifestyle of plenty. Abundance of wealth stands in for happiness of the individual, for it is the individual that is sought to be targeted. The idea that more is merrier and better is sought to drilled home relentlessly in a deluge of images that big business sponsors on television. Acquisitions mark the arrival of the successful man (and sometimes women too, in a sop to pop feminism) and anything less than possession of these goods must represent the failure of the person per se. A perpetual sense of material want is sought to be created and therefore a perpetual craving for material comfort. This of course makes good market economics for it creates demand where there may not have been one. As the adage goes demand must be met by supply and therefore equilibrium is sought to be created, for which the producers would require a perpetual supply of raw materials. However, this system of creation of wealth by the few at the expense of the many, is usually cloaked in the language of market efficiency – the argument being that the market is the best allocator of values. We have since the crowning of this kind of an argument as the ruling argument of the world, seen a veritable cohort of nation states virtually scrambling to be on the supposed 'gravy train'. The result in real terms as has now been established shows the increase in inequality between population groups and the rapid depletion of natural resources that are needed to feed the rapacious system let loose. The depredations are not immediately visible to those who care to watch. They are so culturally packaged that knowing the situation as it exists becomes very difficult if not impossible for the majority of the deprived population. Aijaz Ahmad notes that "Engels once wrote optimistically that every step in the field of culture is a step towards freedom". However, says Ahmad, "the poor fellow seems not to have anticipated that the essential cultural project of capitalism was to package every unfreedom of commodity production in the form of a freedom exercised in the market, by those of course who have money"<sup>103</sup>. And Ahmad goes onto add that Walter Benjamin was "perhaps

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<sup>103</sup> Aijaz Ahmad 'Globalisation and Culture' p106.



closer to the truth when he said that very document of civilisation is at the same time a document of barbarism”.<sup>104</sup> This civilisation that Benjamin notes so sarcastically, says Ahmad, is the civilisation spawned by capitalism where every value must be monetized and understood as exchange value<sup>105</sup>. This drives home the point, that after a decade and more in the twenty-first century, capitalism has become more entrenched than ever not only because it’s so closely linked to imperialism but also due to the manner in which gross inequality has been legitimised by a system that has increasingly become stronger and bolder in the face of diminishing resistance and dissent. This is indeed where the single story begins and the danger of that becomes prominent. The stranglehold of this single story is so great that we have been blinded not only to the gross inequalities that stalk this planet but also to the far more damaging consequences of ecological damage, be it in the form of pollution, depletion of rain forests or the extinction of flora and fauna that flourished for centuries. These depredations are not seen as important to the very survival of the human population in the long term or in the medium term due to a host of factors – chief amongst which is our complacency and dependence on science to work out solutions. Science is to be used for the creation of substitutes that has been lost in nature and the complacency stems from the understanding that all things lost can be substituted. Added to this is of course the greed that capitalism has unleashed so vigorously by creating what I would like to term as the ‘seductive economy’, a by-product of globalisation. Joseph Stiglitz in his celebrated book ‘Globalisation and its Discontent’ noted that “to many in the developing world, globalisation has not brought the promised economic benefits”<sup>106</sup>. Despite the promises of great growth and therefore development of humankind, Stiglitz notes that ‘a growing divide between haves and have-nots has left increasing numbers in the Third World in dire poverty, living on less than a dollar per day. Despite repeated promises of poverty reduction made over the last decade of the twentieth century, the actual number of people living in poverty has actually increased by almost 100 million’<sup>107</sup>. This candid confession by a person who was closely associated with the World Bank as its Chief Economist must pause us to think about ‘the single story’ of economic success being prescribed by the new world order. The problem of wealth accumulation and inequality is one part of the problem that is outstanding. Admittedly the question of re-distribution of enormous wealth accumulated in the hands of a few must be the most important political agenda for those who believe that such a system is unworkable, politically, economically and morally. The second part of the problem is this – despite the threat of environmental disaster the consciousness about it is still low key even amongst the critiques of great capital accumulation. We may again turn to Stiglitz and his influential and celebrated book cited above in order to see what he has to say about the problem. “There are important disagreements about economic and

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<sup>104</sup> Op cit

<sup>105</sup> In his comprehensive analysis of Capitalism in the twenty-first century Thomas Piketty concluded that “a market economy based on private property... contains powerful forces... which are potentially threatening to democratic societies and to the values of social justice on which they are based”. Piketty, p.571

<sup>106</sup> Stiglitz, p5

<sup>107</sup> Stiglitz, p5 op cit



social policy in our democracies. Some of these disagreements are about values – how concerned should we be about our environment (how much environmental degradation should we tolerate, if it allows us to have a higher GDP); how concerned should we be about the poor (how much sacrifice in our total income should we be willing to make, if it allows some of the poor to move out of poverty, or to be slightly better off); or how concerned should we be about democracy (are we willing to compromise on basic rights, such as the right to association if we believe that as a result, the economy will grow faster)<sup>108</sup>.

I have quoted Stiglitz in some detail to show how a mainstream economist sensitive to inequality and the threat of market fundamentalism treats the emerging issue of environmental degradation and its consequences. That the environment is being laid to waste and is being abused to the detriment of humankind has not perhaps escaped the thinking of mainstream developmental economics. But environment is one factor amongst many and therefore a trade-off, is possible to be considered. This line of thinking has enamoured many of the leaders of the developing countries, the argument being that job creation as a value far outweighs the value of preserving the environment and understanding the ecology. The short term gains of investing in large industries or primary industries where the possibilities of employing a greater number of people and therefore ensuring some modicum of income stability, is real. It is real because of the manner in which we as humankind have understood the trajectory of development and growth. It is also real since we have been taught (pedagogically speaking) to see industrial growth and labour as the engine that drives nation states in their quest for wealth, comfort and happiness. Thus, this line of thinking effectively turns a pure economic reason into one that eventually becomes culturally value loaded. The value imbibed by us does not allow us to see an alternative that would be transformative. This is perhaps what Stiglitz means when he clearly says that the Washington Consensus<sup>109</sup> “does not acknowledge that development requires a transformation of society”.<sup>110</sup> But what would this transformation look like? What would be the ingredients of change that would go beyond the superficial (form) and effectively re-organise the society (content)?

In the face of the massive challenge that we are saddled with in the present, to think of an effective alternative that would be radically different from tinkering with the system, is no mean task. It calls for a collaborative effort in the sense of a theoretical collaboration of diverse schools of thought and academic traditions. It requires a proper diagnosis of the matter but more importantly necessitates a more sincere attempt at tackling the issue from the point of moral politics. The desired transformation is moving the discourse on development from the staid world of pure reason and the ideology of profit, to a more humane and culturally driven understanding. Its challenge lies in incorporating ideas and themes

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<sup>108</sup> Stiglitz, p218-219, op cit

<sup>109</sup> The model of the market economy where there is a perfect equilibrium and the hidden hand theory of Adam Smith work perfectly. In reality this was a model that was imposed on a great number of states requiring privatization of all services including education, often times leading to disastrous consequences for the people.

<sup>110</sup> Stiglitz, p76, op cit



not sanctioned by mainstream thinking as well as going back to what is seen as mainstream thinking and teasing out the nuances that were lost in developing the discourse of development. Fidel Castro in his speech delivered at the University of Venezuela in the February of 1999, said “a revolution can only be born from culture and ideas”<sup>111</sup>. This revolution in ideas or revolutionary ideas in the present day must not be and cannot be restricted to one particular country or one particular geographical area. Castro, realising the global world that we inhabit and therefore our inter-connected fates, noted that “today there is not one particular people to liberate. Today, there is not one particular people to save. Today, a whole world, all of mankind needs to be liberated and saved.”<sup>112</sup>

The question to be asked is – saved from whom? The threat is two-fold, and as Castro rightly says it is the entirety of mankind that needs to be saved. The first from the rapaciousness of present day capitalism and the economy of seduction that it has unleashed and second from the effects of that rapaciousness that has led us to the very brink of an ecological and environmental disaster. The latter threat is usually not factored into our political economy leading us to see the ecological damage as an entity all by itself, a kind of capriciousness of nature that must be endured and overcome with technology and the fruits of science. The revolution that must be waged now is precisely in this new idea of the twining of the two – the challenging idea is to see that one leads onto the other.

In his Papal Encyclical LAUDATO SI’, Pope Francis states that even in 1971, the then Pope, Paul VI had stated that the ecological alarm has arisen from unchecked human activity and is a tragic concern. Pope Paul VI further argued and stressed “the urgent need for a radical change in the conduct of humanity”, inasmuch as “the most extraordinary scientific advances, the most amazing technical abilities, the most astonishing economic growth, unless they are accompanied by authentic social and moral progress, will definitively turn against man”<sup>113</sup>. In the same encyclical Pope Francis quotes Saint John Paul II – “Every effort to protect and improve our world entails profound changes in lifestyles, models of production and consumption, and the established structures of power which today govern societies”<sup>114</sup> While lifestyle and consumption would indicate an emphasis on culture; models of production and structures of power are surely indicative of the political economy in which we find ourselves today. Pope Francis goes onto remind us that “authentic human development has a moral character” and that it “presumes full respect for the human person, but it must also be concerned for the world around us”<sup>115</sup> thereby giving us a holistic perspective that is so often missed in the world that we take for granted.

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<sup>111</sup> Fidel Castro ‘On Imperialist Globalisation: Two Speeches’

<sup>112</sup> Op cit, p8

<sup>113</sup> Encyclical Letter Laudato Si’ Of The Holy Father Francis On Care For Our Common Home, para 4

<sup>114</sup> Op cit, para 5

<sup>115</sup> Op cit, para 5



These exhortations are apt for the present day predicament and are in sync with contemporary world politics and economy, but poets visited these issues a long while ago. Poets riding high on their imagination have this wonderful ability to be present before anyone else and Rabindranath Tagore was no exception. This Nobel laureate, the first Asian to be awarded the coveted prize, was deeply engaged with the idea of environment and the ways and means of preserving the bounty of nature. Amartya Mukhopadhyay, a scholar of politics and Tagore, says that though Tagore “cannot be expected to anticipate today’s contextually specific environmental issues” nevertheless if “environmentalism consists of not merely utilitarian anxieties about the Earth’s future, but loving concerns about its spoliation, defilement and profanation, then Tagore’s philosophy remains valuable even in this post-industrial age.”<sup>116</sup> Tagore was committed to a model of development that factored in the idea of nature and the idea of sustainability, at a time when such environmental activism was not popular nor a public concern. Mukhopadhyay argues that Tagore’s *Palliprakiti*<sup>117</sup> outlines his concerns as well as his exhortations to his readers to take nature seriously. Tagore identifies greed and individualistic interests as factors that disturb the “equilibrium” between the individual and the society egged on by “machines (that) have not only multiplied men’s working capacities, but also increased their profits many times, and together with it, his greed”.<sup>118</sup> He in his own way had mounted a strong critique of capitalism which celebrates the idea that the profit maximisation of the individual maybe at the cost of social solidarity and is a vice, but it has public benefit<sup>119</sup>, a precursor to the oft repeated economic wisdom of the neo-liberals that wealth creation and its concentration in the hands of the few is good as ultimately there would be a ‘trickle down’ effect. Tagore anticipates that the “individual greed would become predatory” and “traces the roots of this new predatoriness exclusively in twentieth century industrialism” that takes man back to barbarian behaviour that “is reincarnated in today’s consumerist and exploitative individualism”<sup>120</sup> Declining the development model being made popular by modernity and industrial economy of his times, Tagore embarked upon an alternative model of development that drew heavily upon spiritualism and nature. He was also well aware that the proposed alternative must be sustained by an alternative model of pedagogy that would buttress his thoughts. To that end he created *Visva-Bharati*, a university at Shantiniketan in West Bengal, an institution that is still in existence albeit not in the manner that he envisaged.

This foray into teaching and delving into spiritualism is for Tagore a singular act based on the holistic assumption that mankind has to re-learn aspects of living that has been lost. He deliberately located his institution of learning away from Kolkata (then Calcutta), then the second biggest city after London in

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<sup>116</sup> Mukhopadhyay, *A Poet’s environmentalism*, p26, 1998.

<sup>117</sup> Literally village – nature, the essays are a part of Tagore’s *Collected Works* in Bengali known as *Rabindra Rachanabali*. Mukhopadhyay has translated *Palliprakiti* as *Environment in the Villages*, op cit, p 29

<sup>118</sup> Mukhopadhyay, op cit. p 30

<sup>119</sup> Mukhopadhyay is drawing upon Ernest Mandeville’s notion as espoused in his book ‘*Fable of the Bees*’, op cit, p 30.

<sup>120</sup> Mukhopadhyay, op cit. p 30





the British Empire. Shantiniketan is located in the district called Birbhum, about 170 kms from Kolkata. As a trenchant critique of urbanism, Tagore identified the towns as spatial centres of “atomistic and possessive individualism and consumerism that characterize today’s civilisation”<sup>121</sup>. For him Shantiniketan or the abode of peace (literally) would be a different environment, an experiment to regain the spiritual core of India that was lost. His environmental concerns naturally led him to critique the dependence of modern civilisation on machines and resultant industrialisation not merely from the economic point of view but also from a moral and spiritual vantage point. He writes that ‘today with the help of machines a person may become wealthy and he has the ability therefore to keep in employ a thousand servants. This merely proves that with the help of machines a person can become more powerful than a thousand men’<sup>122</sup>. He further goes on to argue that the ‘bounty of *nature* and the *wisdom* of man are two ingredients in the development of civilisation and so today we require both’<sup>123</sup>.

In the same tract Tagore mounts a critique of capitalism from a unique point of view. He writes that he is often asked in foreign lands as to what constitutes happiness (in Bengali ‘sukh’) or where does happiness originate. Tagore says that the answer is simply this – when the relation between people become true, happiness reigns. And it is pertinent now (that is circa 1921) because wherever relations are merely relations of business, for greater profit and for the comfort such profits bring, people lose their moral courage to say that this (relation for profit) is not the high point of civilisation<sup>124</sup>. Greed, says Tagore is an anti-social inclination. So long as it is under control it increases the will of the individual to work and does not transgress social mores and norms. But when this greed becomes acute and its satiation requires immense power, greed overtakes social morals and the balance between individual interest and social or collective interest is disturbed<sup>125</sup>. Tagore obviously puts a premium on happiness as an indicator for civilisation which is significantly different from the manner in which modernity would see happiness and civilisation itself. These are vital clues to a manner of development that was envisaged with what I would call, spirituality at its core. Over the years this idea that mankind lives for happiness has become marginalised, precisely for reasons that Tagore mentions and we are witness to the rise of a materialist culture that in the rhetoric of globalisation is a ‘shared economic-political arena’ whose impact has been a steady commodification of all that is transacted in society.

One of the outcomes of this seductive economy and crass commodification has been the fear that we as a collective cannot sustain this pace, style and method of development. Though all of humankind would suffer if correctives are not taken soon; it’s the poor, vulnerable and marginal who would be hit first and suffer most. Along with the great concentration of wealth in the hands of the few and the concomitant rise of inequalities and inequities, the rapid depletion of our natural resources and adverse climate

<sup>121</sup> Mukhopadhyay, op cit. p32; Written in 1921 this observation is true for our times.

<sup>122</sup> Rabindra Rachanabali vol (XIII), p514; translation from original Bengali to English is mine.

<sup>123</sup> Tagore op.cit, p514; translation from original Bengali to English is mine.

<sup>124</sup> Op cit, p522; translation from original Bengali to English is mine

<sup>125</sup> Op cit, p 512; translation from original Bengali to English is mine





changes, we are faced with a challenge that is unique and critical for the very survival of humankind and other flora and fauna. What do we have in terms of ideas and processes to reverse this trend? Or where does one turn to in order to find a redemptive narrative that would secure us from this grim reality? Pope Francis in several passages of his Papal Encyclical notes and warns us about the consequences of ecological damage and the manner of development that has been embarked upon when he says, “Many of the poor live in areas particularly affected by phenomena related to warming, and their means of subsistence are largely dependent on natural reserves and ecosystemic services such as agriculture, fishing and forestry. They have no other financial activities or resources which can enable them to adapt to climate change or to face natural disasters, and their access to social services and protection is very limited. For example, changes in climate, to which animals and plants cannot adapt, lead them to migrate; this in turn affects the livelihood of the poor, who are then forced to leave their homes, with great uncertainty for their future and that of their children”<sup>126</sup>. The message about living in an interdependent world where man and nature are linked and where inequalities abound must trigger a dialogue between many stakeholders and several disciplines of knowledge. This is where Tagore’s vision imbued with love of nature and the Papal encyclical merge, in raising concerns that have not been heeded so far.

The rapaciousness of capitalism and the resource hungry nature of industry based development yield profit for those in the business. Most attempts at securing a viable alternative despite the well intentioned critiques mentioned above have failed to dislodge the paradigm of development that is an outcome of the above mentioned twin causes. So severe is the obsession with the mainstream path of development, that even climate changes which are empirically noticeable and threatening humankind have failed to convince the mainstream thinking on the subject to shift to alternatives that are paradigmatically different. Anthropogenic Climate Disruption (ACD) has speeded up at an alarming pace. It is reported that “changes that normally occur over a matter of centuries are transpiring over decades”<sup>127</sup> and that the planet is increasingly becoming warmer and the climate erratic<sup>128</sup>. Therefore the agenda of real change is manifestly two-fold – to carry on the fight against economic and social inequality and its consequential poverty that has increased over time. Second, to create a path of development that is sensitive to nature, ecology and the planet and which therefore sustains humankind from self destruction. Though heuristically separable, the above must be seen as indivisible, a kind of holistic entity that combines a more deeply embedded empathy for both the poor and the environment.

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<sup>126</sup> Encyclical Letter *Laudato Si'* Of The Holy Father Francis On Care For Our Common Home, para 25

<sup>127</sup> See for example <http://www.truth-out.org/news/item/36133-atmospheric-carbon-dioxide-concentration-has-passed-the-point-of-no-return>

<sup>128</sup> See for example <https://www.washingtonpost.com/news/capital-weather-gang/wp/2016/05/10/the-most-compelling-visual-of-global-warming-ever-made/>



One of the more original and thought provoking approach to this problem is to move off the beaten track altogether. Neither growth based development nor its established alternative of sustainable development nor socialism based development is the way out argues M Nadarajah in his book “The Living Pathways: Meditations on Sustainable Cultures and Cosmologies in Asia”<sup>129</sup>. Nadarajah finds that “deep within Asian cultures ... there was no notion of sustainable development.” In place of that discourse there is a “practice of *sustainability*, which is intimately integrated with *spiritual practices*”<sup>130</sup>. Sustainability is seen as a “way of life” where one is “organically a part of (a) larger picture, a larger narrative<sup>131</sup>”. For this sustainability to be effective the discourse of development is turned on its head – the ideal becomes the motor imperative and Nadarajah argues that it “encourages non-materialism and ‘non materialistic development’ and offers a different understanding and experience of engagement, achievement, accomplishment, ownership, involvement and adventure”<sup>132</sup>. The argument logically leads to the conclusion that the point of departure in the discourse of development would come when we put culture first and see it as a driving force in reclaiming what is lost to the material world and its obsession with mammon.

This premium on culture underpinned in this case by spirituality raises some methodological as well as larger theoretical questions. Historically, as I mentioned above, Tagore was a pioneer in positing spirituality as a thrust area in development. In order to empirically prove his point he created the university at Shantiniketan, where a different pedagogy would provide support to his ideas. It would be not out of place to mention here that a shift in focus, from materialism based development to a culturally embedded one would require a great amount of re-learning and unlearning of what is seen as knowledge. There can be no praxis without a complementary lexis – point that has been made countless times by many intellectuals as well as political thinkers. Ivan Illich’s ‘Deschooling Society’ published in 1970 made a very important argument that is germane to the issue that we are discussing at present. He writes –“Rich and poor alike depend on schools and hospitals which guide their lives, *form their world view* (emphasis added), and define for them what is legitimate and what is not”<sup>133</sup>. The first and the most formidable obstacle in making a departure from what has been so strongly embedded in our minds vis-a-vis the discourse of development is this ‘world view’ that has become institutionalised. Illich links the entrenched capital driven idea of development to poverty – a linkage that is critical to the very idea of mainstream development. He writes – “Once basic needs have been translated by a society into demands for scientifically produced commodities, poverty is defined by standards which the technocrats can change at will. Poverty then refers to those who have fallen behind an advertised ideal of consumption

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<sup>129</sup> Nadarajah, 2013

<sup>130</sup> Nadarajah, p.11

<sup>131</sup> Nadarajah, op cit

<sup>132</sup> Op cit, p11

<sup>133</sup> Illich, p10



in some important respects”<sup>134</sup>. The complementary idea is that advertising raises an ideal of development and in the present times it is measured by the commodities one possesses. The institutional thumb rule is that a country, person or society is to be measured by such parameters that reflect the ability of the entity to buy more and consume even more. To talk about a spiritually guided culture that leads to development sans consumption is therefore to talk about learning differently from different ‘gurus’ altogether.

The primary problem that any culturally oriented discourse would face would be simply this – since culture is essentially a part of a value system much of its content would be open to interpretations. Reducing several interpretations to a singular constituency would be detrimental to a rounded sociological analysis. It would not be off the mark to say that those who are powerful within the broad discursive field would in many ways determine the mainstream of cultural flows within that discourse. A case in hand is the way the Hindu political Right has tried to define the religion and its precepts. The dominance of a one sided interpretation over texts elides the manner in which many others have interpreted the same or may do so in the future. Amartya Sen shows in his admirably written book “The Argumentative Indian: Writings on Indian History, Culture and Identity” that the claim of monopoly of the Hindu right on Indian tradition, culture and spirituality is not entirely correct. The high ground of Indian history “is certainly not comfortable for a Hindu sectarian outlook”<sup>135</sup>. The tradition of India’s religion and spirituality and its plurality is certainly not as narrow as it is made out to be by the current political dispensation for it conveniently ignores the traditions of India in all their diversity with inputs from Buddhism, Islam, Christianity, Sikhism, agnostic and atheistic view points. What is presented as a tradition in religion and culture is more often than not the view points or opinions of the alleged victors in the war over ideas. However, as Sen so splendidly puts it, “a defeated argument that refuses to be obliterated can remain very alive”<sup>136</sup>. The point is simply this – the terrain of culture is a heterogeneous space with the consequence that all that is cultural is part of a kaleidoscope of values and what we see as a universal value is probably the result of a political victory or propaganda. Thus generalisation of culture and traditions may be quite misleading especially as in Asia “where about 60% of the world’s population live. There are no quintessential values that apply to this immensely large and heterogeneous population which separates them out as a group from people in the rest of the world.”<sup>137</sup> The heterogeneity of values in a given universe is both a boon and a curse simultaneously. While heterogeneous cultural codes provide a rich texture to a culture which homogenous cultures may lack, the very fact that there are plural codes in operation makes the milieu contentious and prone to political manipulation.

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<sup>134</sup> Illich, op cit, p11

<sup>135</sup> Sen, op cit p57

<sup>136</sup> Sen, op cit, p6

<sup>137</sup> Sen, op cit, p137



Plural cultural codes necessarily would ask for resolution with the possibility of a cultural clash is in the offing. The easiest way out would be to say that a code(s) is valid within a particular community and another diametrically opposed is equally valid in another community or habitat. To break out of this impasse it is important to harness reasoning and scrutiny but the strictest of disengaged understanding may not be enough to privilege one set of values over others. While it is easier to argue that we must move away from a crass materialist point of view to a more culturally and spiritually nuanced manner of thinking, it is equally difficult to say as to what would constitute the core ideas that such a position would take. It is equally uncertain as to how these discrete and often times disparate value systems would chaperone change in the direction that is ethically desired and privileged. A post-developmental critique must necessarily be a move away from a single master narrative to a more fragmentary and complex process where overlaps, opposed tendencies or multiple forms of envisioned reality would hold sway.

The second set of questions that a spiritually oriented sustainable culture of development would pose for us follows from the above position. Spirituality is essentially a personal understanding. Two persons may follow the same religion and adhere to the same rituals, but have a very different spiritual understanding. For this it is essential to see the two as separate entities though it is undoubtedly true that religion has been largely responsible for the growth and spread of spirituality. Webster's Dictionary<sup>138</sup> defines the spiritual as 'relating to, or concerned with the souls or spirit (opp. TEMPORAL)' and as "relating to religious and sacred matters". But it then adds that the word may also be used to mean "having a relationship based on sympathy of thought or feeling" and that spiritualism would involve moving away from a discourse on materialism. One can easily guess that sympathy or feeling for the other, whoever that other may be, is a deeply personal or individualistic trait and therefore not dependent on matters religious. Again, it may be argued, spiritual feeling can be attributed to people who have no religion, i.e. a sense of empathy or sympathy may emanate from sources that are completely atheistic and secular. The sympathy for the peasant or the worker that the Marxist has or the Left intellectual professes as a political value is not dependent on a theological or religious tradition. Such sympathies are related to the idea of exploitation of the poor and the vulnerable, the denial of justice to these classes and a reading of political economy rather than theology and religious texts. In having such an approach the thrust is on matter which is 'here and now' and not on things that are underpinned by transcendental considerations. If by culture we are to argue for a transcendental solution to the rapaciousness of under-development or more importantly, to the idea of sustainable culture, we have to deal with the problem of feasibility. This is not to deny that the ends of a material class based sympathy and those of spiritually driven feelings for the poor and vulnerable are tied to the idea of

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<sup>138</sup> Webster's Dictionary, 1992



justice and much more. In matters cultural, the “difficulties of communication across cultures”, and the “judgemental issues raised by the importance of cultural differences” states Sen, in his book “The Argumentative Indian”<sup>139</sup> is a point that is critical and must be handled carefully in proposing an alternative to ‘developmentalism’ of the mainstream variety.

The question that must detain us here is whether ideas emanate nomothetically from a non-material space or are ideas to be understood in the context of history itself. The nomothetic is a general proposition, a theoretical science as opposed to the idiographic or the particular. The German philosopher Wilhelm Windelband who made this distinction in the first place argued that history is an exception as it is concerned with the unique and individual aspects of social phenomenon<sup>140</sup>. Nomothetic understanding on any facet of a social problem would therefore hinge on the ideational per se whereas for the idiographic, the material as well as the ideational aspect would be contingent on a whole host of factors that are specific to the situation. Development through cultural sustainability more often than not will hinge on the specific – a contingency that is important to a particular community or solidarity maybe not be as critical for another community. Then again, the idea of a community having its own set of rules and regulations or mores and norms specific to itself only is premised on the assumption that in a globalised world, communities have been able to retain their particulars as against the general discourses on culture and development that seem to create swathes of non-spaces, where one cartographical detail looks similar to another.

Historically it was the typically small scale, technologically simple and in a sense, isolated communities that were studied by anthropologists in the early twentieth century to record ways of life that were increasingly changing under the influence of colonial modernity. The advent of colonialism in most parts of Asia, Africa and Latin America threatened the cultural specificities of these societies and anthropological records show the manner in which these societies succumbed to the political economy that colonial rule created for the benefit of the metropolitan centres of power. In the phase of post-colonial liberation of these erstwhile colonies the influences that colonial modernity had imposed on society and culture remained robust and powerful. Asian countries that suffered colonial impositions have shown two distinct cultural tendencies – one where the politics of indigenous recovery has been mooted as a way out of poverty and underdevelopment and in the other where (and this is especially so in the last few decades) the idea of mimicry of the Western industrial development model has become supreme. The question therefore is this – what cultural moorings and historically provisioned cultural capital can these rapidly changing societies fall back upon to halt the relentless march of destruction of the planet and the environment? Material growth and high consumption as we noted earlier has become the new mantra of well being and self satisfaction. This has unleashed individualism which has severely

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<sup>139</sup> Sen, p.137

<sup>140</sup> A New Dictionary of Sociology, p.101





mented the community oriented cultures in Asia and other parts of the world. Resisting this inertia unleashed by capitalism would require a resistance that not only privileges its past culture of common living but a political will as well.

The political is crucial here for shaping the alternative in so far as the values that we would like to project through cultures must be embedded or appreciated by a critical mass, big enough to make the change happen. In other words if culture based spirituality is to be foregrounded it must have adherents across spatial boundaries and with a common consciousness of regaining the planet and its ecological and environmental balance for the universal cause of development. In the globalised world that we live in, any movement that counters the present socio-political and economic hegemony must also be global. The indigenous in such a milieu may be too isolated or too fragmented a discourse and too narrow an idea to take on the behemoth. Methodologically speaking we are in a bind – the sweep of the grand theory of development on the one hand and several lesser level ones are at hand. This creates a sense of the binary much in line with modern versus non-modern or industrial versus agrarian kind of a situation. Is it possible to combine the two - the grand with the little, and the cultural with the material? Any cause of emancipation must perforce use culture, but at the same time the values must be politically advanced and foregrounded.

In the recent history of resistance to the economics and politics of exploitation and depredation, Nicaragua under the Sandinistas stand out as an empirical example of what one scholar has called the “revolutionising spirituality”<sup>141</sup> where culture and politics as well as indigenous strategies of struggle with the church’s involvement had managed to stave off for a while the rapaciousness of capitalist aggression that threatened Nicaragua. We may also note the robust and dynamic involvement of the church in apartheid South Africa’s struggle to free itself from the evils of race inspired hate and underdevelopment of its people. The church as one of the actors in South Africa collaborated with those who came from the secular end of the anti-apartheid spectrum, namely the African National Congress (ANC), the South African Communist Party (SACP) and other radicals, including workers under the banner of the Congress of South African Trade Unions (COSATU). In shorthand, the cultural-spiritual was in tandem with the material political discourses in the common fight against apartheid. This may well turn out to be a model for the fight to retain ecological balance, the environment and create a development model that sustains humankind. At the same time, these movements were historically aware of the responsibilities that pertain to the removal of poverty and economic and social inequality. A development that seeks to usher in sustainability must address the question of justice deficit for it to become acceptable. The United Nations recognised this and in its “Draft Outcome Document of the

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<sup>141</sup> Brentlinger, 2000





United Nations Summit for the Adoption of the post 2015 development Agenda” in 2015<sup>142</sup> and resolved that “sustainable development recognizes that eradicating poverty in all its forms and dimensions, combating inequality within and among countries, preserving the planet, creating sustained, inclusive and sustainable economic growth and fostering social inclusion are linked to each other and are interdependent”<sup>143</sup>. This is where the vision of Marx and Marxists in battling inequality and consequently poverty and the new vision of development along sustainable lines using culture and spirituality become germane and perhaps overlapping. It is now well established that any development agenda must address questions of inequality of income, status, dignity and ensure that justice and human rights are taken seriously so as to usher in peace in the world. World peace is dependent on sustainable development and sustainable development is in turn dependent on world peace. Nations at war can hardly ensure quality of life or take effective measures to remove poverty and inequalities. This is also true for concerns of the environment and climate change. Developing nations compete with each other in creating an industrial climate ostensibly to remove poverty and create jobs, but the price of such a venture is the manner in which the environment is affected. A dichotomy is created where the trade off is between industrial jobs and adverse climate effect. This is the first hurdle that sustainable development riding on a cultural understanding of the issue must address. What kind of a cultural /spiritual understanding is required for disengaging from this dichotomy?

Development – as its defined now – is quintessentially materialist and an effort at working out an alternative(s) more often than not remains within the box of growth-modernity hegemony. In an earlier work<sup>144</sup> where I was reviewing that wonderful book entitled ‘Living Pathways’ I had raised a methodological as well as an existential problem that needs to be addressed. How does one step aside one’s own history, one’s own embedded moorings in a particular culture? Edward Said in his celebrated book ‘Orientalism’ argued that “No one has ever devised a method for detaching the scholar from the circumstances of life, from the fact of his involvement (conscious or unconscious) with a class, a set of beliefs, a social position, or from the mere activity of being a member of a society”<sup>145</sup>. Modernity and the industrially driven model of growth, development and change is no longer a new entrant into the human civilisation. Modernity itself has a history that is now about three hundred plus years old and as we have seen above through its latest excursion via globalisation it has not left much of our planet untouched. Moreover those who have not participated in this race for growth or have been left behind are seen to be ‘primitives’ or ‘savages’ or people from the ‘underdeveloped’ world, people who may be taught but from whom one has nothing to learn. So for a spiritual/cultural programme to succeed one has to dismantle this historically created edifice of development. It took academic anthropology quite a

<sup>142</sup> Sixty-ninth session of the UN GA, Agenda items 13 (a) and 115

<sup>143</sup> Draft of UN GA, op cit

<sup>144</sup> Mukhopadhyay, EPW, vol. LI No.10, March 5, 2016

<sup>145</sup> Said, p10



while to find out that the ‘savage’, focus of its early foray onto the world outside Europe’s boundary, was not inferior to the ‘modern’, and could think. Levi-Strauss’ comment in his celebrated book *Structural Anthropology* on this is important for us to remember at this juncture. “We know, in effect, that the notion of humanity, which includes without distinction of race or civilisation all the forms of human species, appeared very late and in a limited way”<sup>146</sup>. The unlearning of the given and re-orienting a new pedagogy of emancipation is a cultural project where we must in order to sustain ourselves and more importantly save ourselves from destruction, learn from whom we have historically relegated to the footnotes of history by consigning them to ‘barbarism and savagery’. We may profit from reading ethnographies and find within these ‘anthropological savages’ a way of life where technology, culture, spirituality and socio-political understanding merge. Only then can the new pedagogy be launched, a matter that exercised the minds of people like Tagore, Illich and Paulo Freire – but which unfortunately has been covered up by the developments of the past century.

This is not to suggest that ethnographies will tell us by themselves how to go about our present predicament. Ethnographical details will show how the boundaries of ‘us’ and ‘them’ and labelling those who are not ‘us’ is a very old cultural practice, not unknown to the ‘primitive’ or the ancient. Said argues that “a group of people living on a few acres of land will set up boundaries between their land and its immediate surroundings and the territory beyond, which they call the land of barbarians”<sup>147</sup>. This is a universal practice in which the unfamiliar area is marked in what Said refers to as “imaginative geography”<sup>148</sup> with the result that these are then taken as objective markers of difference. Said then goes on to conclude this argument by stating that “to a certain extent modern and primitive societies seems thus to derive a sense of their identities negatively” as “all kinds of suppositions, associations, and fictions appear to crowd the unfamiliar space outside our own”<sup>149</sup>. This we all perhaps recognise as the biggest hurdle in resorting to cultural practices in order to promote a sustainable development model that makes differences horizontal rather than vertical. It is only when the differences are put on a horizontal plane that the acceptance of the ‘other’ will be facilitated. We may then embark upon a journey that is sustainable for humankind, as well as for flora and fauna, in our search for the ideal of development. This movement must shear off from an anthropocentric model to embrace what Nadarajah has called “biocentric egalitarianism”.

This change in the manner in which we ‘see’ the world asks us to see reason in a new light. Reason has been the child of ‘enlightenment’ and we owe a lot to the perspectives and world views that it unleashed. It has in innumerable ways taken humankind forward, both socially and politically and

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<sup>146</sup> Levi-Strauss, p.329

<sup>147</sup> Said, p.54

<sup>148</sup> Said, op cit, p.54

<sup>149</sup> Said, op cit



provided a fresh and radical perspective in relation to feudal and oppressive relations. But it has also marginalised several lifestyles and ways of living simply because such reasoning has been unable to reach out to these cultures and populations, and accept their perspective as valid. This approach created a dichotomous world of the rational and the irrational as part of the discourse in which the very idea of development is embedded. Can we engage with this dichotomy meaningfully and come out of it to create a space where communication across such divides is possible? More importantly perhaps one needs to be careful about investing too much in the idea of indigenous being the panacea or the counter-balance to the skewedness in our modernist thinking as over determination by one or the other is always fraught with the danger of telling a single story. The indigenous has historically shown several flaws for which reforms became necessary in order to overcome the problem. South Asia is replete with such instances where reforms pertaining to child marriages, widow re-marriage, education for the girl child and such other matters were necessary in order to rejuvenate a moribund, misogynist and sexist society. Much of these inhuman and degrading practices drew legitimation from the indigenous and one cannot condone these practices on the simple claim of being historically indigenous.

This is equally true for caste related practices where several caste groups have been historically discriminated against by upper caste people and their practice. A radical disruption of such historical tendencies then becomes a must for regaining the idea of justice and equality. B. R. Ambedkar, the father of the Indian Constitution and a crusader for the emancipation of the 'lower castes' was highly disdainful of the indigenous practice of caste discrimination and stratification of society by caste rules. Caste rules divide the people into not only high and low, but also pure and impure – it allocates the most menial of jobs to the 'lower castes' and rejects the idea of equality of human beings. In his lecture prepared for the Jat-Pat-Todak Mandal<sup>150</sup>, he describes caste as “the monster that crosses your path. You cannot have political reform, you cannot have economic reform, unless you kill this monster”<sup>151</sup>. It is obvious that such injustice would need the active involvement of ideologies exogenous to the tradition being practiced and that there would be resistance from those who are its beneficiaries. It must be admitted that a purely socio-economic solution may not be the only way out and Ambedkar relied on a switch in religion to avoid the effects of a caste order. For Ambedkar, it was Buddhism that held out hope for him and other Dalits<sup>152</sup> and for this reason he converted and became a Buddhist in 1956.

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<sup>150</sup> Jat-Pat-Todak Mandal, literally the Forum for Break-up of Caste, was a Hindu reformist group of Lahore founded on 10<sup>th</sup> April 1875, which had invited Ambedkar to deliver its annual lecture in 1936. However, the lecture was cancelled by the same group as its contents were found to be “unbearable”. The lecture now is published with a introduction by Arundhati Roy.

<sup>151</sup> Ambedkar, *Annihilation of Caste*, p.233

<sup>152</sup> The word Dalit comes from the Marathi language and means oppressed or broken. Initially it was meant to include not only the Untouchable castes but also other labouring classes. This coalition of class and caste however did not formally take off in the political imagination of the people and the meaning is now restricted to marking the castes historically known as Untouchables.



Ambedkar to my mind posed this question that is still to be resolved with some clarity – does a shift in religious orientation create the ideological peg on which one can hang the counter-ideological thrust and parry? This I suppose, can be stretched with some profit to understand our core concern of sustainable culture underpinned by spirituality/religion as resistance and alternative to the power discourse that is currently entrenched. It also shows that some religious orders (or at least their majority interpretations) are not sympathetic to the idea of equality which is a non-negotiable matter when it comes to the alternative discourse on development. The population already marginalised and in poverty must have recourse through religion/spirituality to an order that guarantees equality as a basis for their development. Perhaps this was why Ambedkar chose Buddhism as a way out of a tradition of discrimination that plagues mainstream Hinduism, hoping that a religious practice that has equality as a basis would allow the development of people long discriminated against. Can this idea of a non-sectarian religio-spiritual code be used for conserving our ecological heritage and flagging a life style that would be a viable alternative to mainstream, thinking?

By choosing to see cultures across spatial boundaries as equals in the sense of the knowledge that it encloses in its repertoire we may also see that the individual is not sequestered in the cocoon of immediate self interest but is a part of a larger community. This can only come about by bringing to the notice of the people the common sources of the crises that plagues them and at the same time stories of struggle and sacrifice in the hope that an expanded understanding of the self will emerge. This may be the spirituality that we are hoping to stumble across as we begin a voyage of connecting with people who have much to offer as wisdom. Modernity can be used to map the wisdom emanating from small communities – the marginalised others – through communications, would show how the human mind irrespective of language, creed and religion have things that they cherish in common. Brentlinger defines this spirituality as “the capacity to feel deeply bonded with all beings on this earth; to acknowledge the deep, ultimate value of life and community, among ourselves and with nature.” Further he argues, that “worldwide expansion of capitalism has undermined the historical foundations of spirituality by scattering families, destroying established communities, replacing traditions with consumerism, and alienating our relationships with nature.” And as cautionary note he adds, “Marxists need to take seriously the de-spiritualisation of society, and themselves, under capitalism”<sup>153</sup>. Thus, sustainable development is not the simple aggregation of ecological, social and economic ideas plus culture/spirituality/religion, but a holism where the parts may be separated heuristically but not empirically and where the whole is always greater than the sum of its parts. This approach seeks to re-interpret the idea of development from the idea of simple growth and capital accumulation to what Tagore and his likes envisaged many years ago when he created his learning centre Shantiniketan in

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<sup>153</sup> Brentlinger, p.178.



India's Bengal. It may be argued in light of Tagore's experiment as well as the coming together of the Church and revolution in Nicaragua, that the idea of sustainable development is too complex to be left to the economist or the developmentalist alone. The repertoire of learning also needs to be expanded to include not only the views of the expert but also of the common people, of folks as opposed to policy experts and therefore our system of governance needs to incorporate these ideas so long expelled from our literature in the social sciences.

Pedagogical engagement and learning from the marginal is important for another critical reason when we seek to understand spirituality from the point of view of a religious code or an established religion. While a monolithic culture poses fewer problems, when we borrow its culture or spiritual content and apply that to ideas of sustainable development through the primacy of culture, we would be immediately confronted with an epistemological question when we are to operate in a pluralist society. Whose cultural code do we privilege over others? More often than not the question is clinched by using political props in determining this contentious problem. When the question is so determined and resolved the spirit of that religion necessarily undergoes transformations most often to the detriment of the religious spirit that it initially embodies. It affects the very idea of a sustainable society; for a society that is plagued by strife and contentions, cannot guarantee the socio-political peace that is required. The ingredients of compassion and respect for the 'other' are easily demolished in trying to institutionalise the codes by which progress may be made. We as a civilisation are witness to this, in all corners of the earth – the elements of the profane becoming dominant and usurping all that is noble and holy in human life.

Therefore, before we embark on the journey of an alternative development model based on the codes of spiritual conduct we must try to answer this vital question. It is only when the spiritual or cultural will address the 'here and now' of everyday life and living within the larger context of peace, compassion, equality of humankind across class and nations and show why we must not equate growth with life and happiness we would have what I would call 'environmental realism'. This realism addresses life in this world; it addresses the class question as well as questions of exploitation and the politics of appropriation of social produce for private gain but does not promise a development that echoes and copies the model of industrial production that has come to occupy the centre-stage of our politics. Environmental realism as I see it is a celebration of cultural and ecological diversity as well as an affirmation of a commitment to move the discourse to an arena that recognises that anthropocentric development is damaging our common heritage and that there are limits to growth. It also acknowledges that 'one cannot eat money' and that ruthless exploitation of our common resources must end. Environmental realism is based on the assumption that we can create new solidarities of living that cuts across our geographical boundaries and our nationalistic assumptions. It is also imperative that for this to succeed we have continuous research and up-gradation of our pedagogy and pedagogical skills with a





## DIALOGUE ON THE SUSTAINABILITY OF LIFE

Initiative of the Jesuit Conference of Asia Pacific

*sustaining life*

SHARING THE FUTURE WITH  
THE EARTH AND THE POOR

commitment to the planet's poor and needy as well as a better understanding of flora and fauna. Our approach must not eschew the rational or the reasonable in favour of the irrational and metaphysical per se. That is not what sustainable cultures need in order to create alternatives. To tackle global issues like climate change, rise in the level of the seas, the acidification of oceans, the tremendous rise in pollution levels and the loss of rainforests and the consequential threat that these pose for all of us requires a carefully calibrated scientific response. But this knowledge may come from those not officially seen as 'scientists' of any kind. It is in this re-negotiation of science and culture<sup>154</sup> that environmental realism has its best chance for setting up the new discourse on sustainability for all. Above all we must ensure that a culture that seeks happiness as its driving force is privileged over the dominant idea of greed, growth and consumption as the theoretical underpinning of development. It is only then that the meek shall inherit this earth.

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<sup>154</sup> The tendency in some theorisation on sustainability provides a sense of romantic bias that borders on disowning science and technology. This obviously makes the proposition weak since the unbundling of modern science and technology is neither easy nor feasible. It is in this context that I propose environmental realism that would combat the appropriation of science and knowledge in general by a few for profit and marginalise other sources of knowledge or knowledge systems.





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## *A second chance, that's what we want*

### **Sustainable and Inclusive Change**

**Pedro Walpole, SJ**

#### **1. The Passion: Sustainability is in the Youth**

Small-scale farming and indigenous practices in the uplands of Asia are not very sustainable and the great majority of the youth wants out. Given the marginalization and oppression that ruled and still rules in many of these environments with exploitation by corporate “sustainable” logging and mining, armed groups, corporate agriculture, infrastructure, and seeping globalization, farming life is not a question of success but of survival.

There is a widespread lack of government basic services in many cases. While it can be argued that there are government commitments and celebrated successes in Asia, the state suppression or sellout in some countries, corporate takeover, or the impact of globalization are reaching most areas and increasing the vulnerability of communities in the margins. The unresolved murders of so many indigenous persons over the last year alone in the Philippines highlights the problems, along with the displacement of thousands of families from their homes and land.

There often exists in upland communities a general sense of exclusion or diminishment. One does not aspire; one seeks to survive. In some cases, the communities can be outspoken, but that does not necessarily result in social inclusion. There has to be an attitudinal change on all sides. There is also the shameful situation that drugs have entered most villages in the Philippines, affecting 92% of Metro Manila barangays and more than 50% in the provinces, also affecting indigenous communities.<sup>155</sup>

Basically the context is oftentimes unable to offer second chances. Most of the youth that join our training program *Hulas* (to learn) in the uplands or enter our high school (Apu Palamguwan Cultural Education Center)<sup>156</sup> want a second chance. Things have not held together for many of them – family or community – and they want to be with others who are seeking something different while socially re-skilling.

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<sup>155</sup> <http://www.philstar.com/nation/2015/02/19/1425462/pdea-92-metro-manila-barangays-drug-affected>

<sup>156</sup> <http://apupalamguwancenter.essc.org.ph/>



They have no family safety net, no skills, and their options in life are going to be very limiting, given early relations and family responsibilities. The young women are better able to get jobs working in a household and prefer to marry in the city. Options for the young men are: follow a buffalo if you have one, take a risk in the city and see if you survive, or join an armed group, and become socially invisible. Even if they wanted to be, they cannot be a techno “couch potato”<sup>157</sup> but unfortunately an *istambay*.<sup>158</sup> Yet, like everyone else in the fullness of life, they are called to make a mark. Why are the youth seeking change and how is it they can change? They are alive to experience more than to ideas, they are challenged by active learning more than by academics, they are afraid but do not want to be, and when asking “who am I?” they want to find another self. How to get them to hold their head up, question the world with openness and hope and so go deeper, these are the subsequent challenges. They have to see themselves in this world connected, they have to practice speaking in a village meeting, talking with a foreman or government official, learning to ask questions with hope, being connected in their ancestral domain. Perhaps this is what we get most positive feedback on afterwards from parents, villagers, and officials when the youth return to their families and communities, where they see a gap in community, they act.

In asking questions, the youth participate and take up responsibility. It is often difficult for the youth to see a way of participating in community and in persevering, given the exclusion they experienced. Not all the youth will find the commitment and the mark and learn to share a vision, but all of these youth we seek to accompany as best we can.

## **2. Sustainability: What science and the planet’s boundaries are telling us, and what we must do to stabilize the environment**

In my understanding, the closest experience of sustainability with life in the community is the *gaup* or ancestral domain. I will talk about this later under values. You also ask me as a scientist to speak with passion, so here I try to express the concept of sustainability in real terms.

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<sup>157</sup> Pope Francis' full speech to the youth on the WYD Prayer Vigil, 30 July 2016.

<http://www.romereports.com/2016/07/30/pope-francis-full-speech-to-the-youth-on-the-wyd-prayervigil><http://www.romereports.com/2016/07/30/pope-francis-full-speech-to-the-youth-on-the-wyd-prayer-vigil>

<sup>158</sup> Upland youth could end up as “istambay” or young men who are just hanging around, doing nothing all day. In cities, the usual hang-out is the local sari-sari store. Istambay are vulnerable to recruitment in gangs or as runners for drug pushers, and can be the start of a flourishing but tragic career in drug pushing (called “tulak”). While the negative connotation is there, the local istambay can also be the local philosopher or who sees the world and life pass by, who has a little bit of wisdom, usually older istambays (retired), like the character of Jose Rizal’s “Pilosopo Tasyo.”



Three images of sustainability I would offer are:

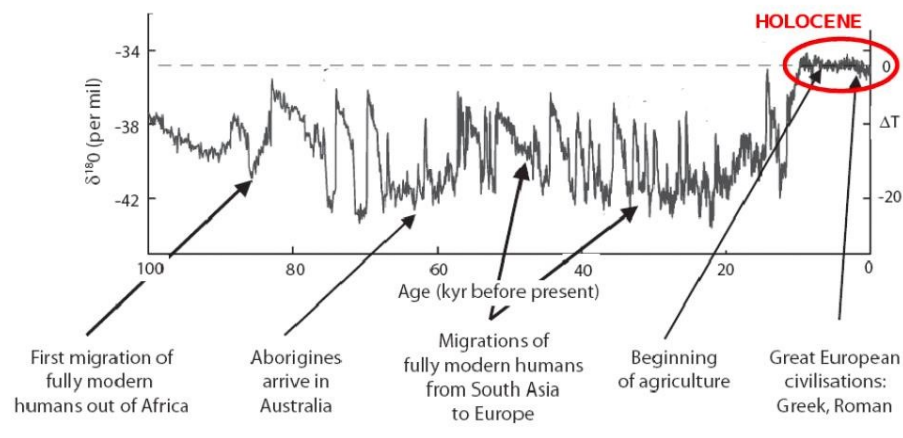
- The  $\delta^{18}\text{O}$  temperature record of the Holocene and  $\Delta T$
- Nine planetary boundaries on the landscape
- Societal balances needed to live as a global society.

a. Simply, sustainability is maintaining the Holocene Era. This is the most recent geological era where humankind survived for 10,000 years developing agriculture that worked with predictable seasons of productivity. Civilizations and societies followed and industries expanded with new levels of operation. Just to reflect deeply on this as a human being and its implications has been a point of transformation for many. We have left the Holocene and entered the Anthropocene by means of having the power to change the weather pattern through our waste. Records define the geological era by the measure of the ratio of stable isotopes notably  $^{18}\text{O}$  in the ice cores that can tell us the global average temperature differential  $\Delta T$  for the last 800,000 years.

We are now impacting the seasonally sustainable global weather pattern of the Holocene primarily with the burning of fossil fuels and other activities. If we can learn the limits and work with the boundaries, we can manage the Anthropocene and sustain a good life for all – a sustainability for all life forms.

Source:

### Sustaining the Holocene



[http://www.fs.fed.us/pnw/pubs/journals/pnw\\_2009\\_rockstrom002.pdf](http://www.fs.fed.us/pnw/pubs/journals/pnw_2009_rockstrom002.pdf)



This younger generation here will work for this transition to hold, deal with its extremes and hopefully share in establishing the equilibrium needed for a stable climate and livable environment for all. At this point we do not have that equilibrium.

- b.** The Planetary Boundaries Framework emerges from three fundamental insights: · The advent of the Anthropocene places humanity ‘in the planetary driver’s seat’ for determining the future state of the Earth.
- Human activity has brought the Earth system - a complex, self-regulating biogeophysical system with mutual interactions among the cryosphere, atmosphere, hydrosphere, biosphere and stratosphere – to tipping points, where both subsystems (e.g. the Greenland ice sheet) have been damaged irreparably.
  - The whole planet can shift states in irreversible and abrupt ways.

As Johan Rockström says: “We confront an existential risk without historic precedent. The Earth has nine biophysical systems that impact on each other and on the ability of the planet to maintain stable conditions for life to prosper. Human pressures on the environment have become so rapid and intense that they threaten to cross these critical boundaries, irreversibly altering the state of the Earth System. The planetary boundaries delineate a safe operating space in which humanity can operate while preserving the continuity and resilience of the Earth system.”<sup>159</sup>

Nine boundaries to the planet as we know them when put on the landscape where we live give us a sense of the local and regional challenges connecting. Discussions for action on global challenges today need to begin with and integrate an understanding of the reality of a world at risk. Science already shows us the “Boundaries on the Landscape” and where we exceed the thresholds, even if there is still much to be better measured. These boundaries are experienced in the landscapes where we live, in cities or rural communities, in arctic, temperate or tropical areas.

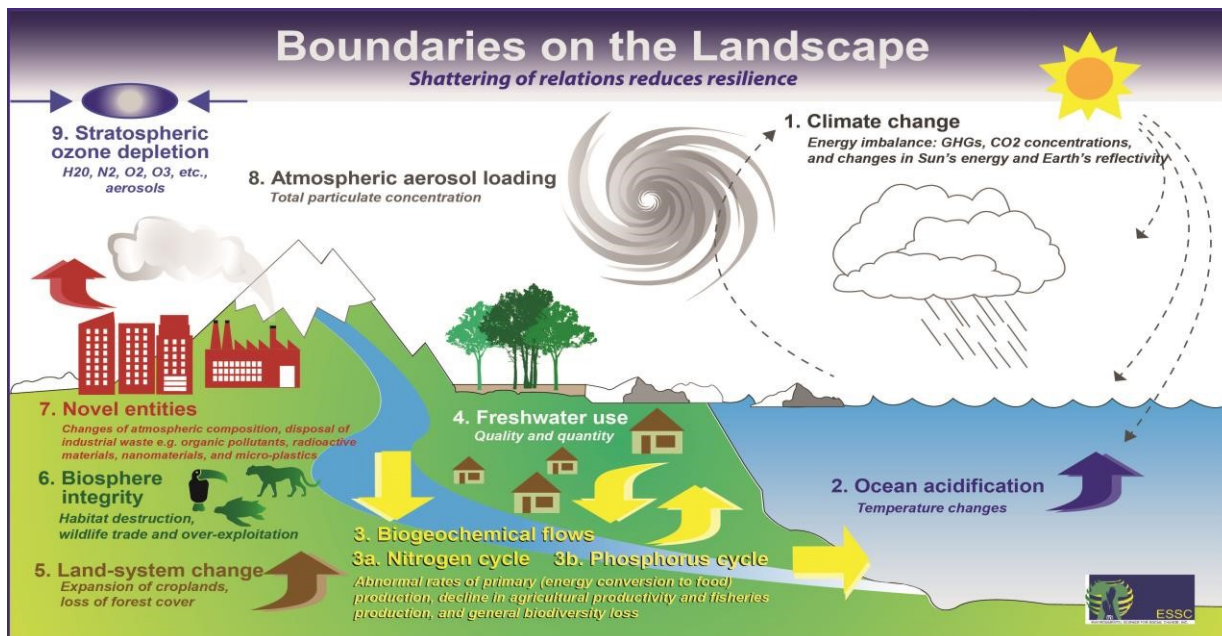
<sup>159</sup> <http://www.greattransition.org/publication/bounding-the-planetary-future-why-we-need-a-great-transition>





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Atmospheric loading levels are beyond safe levels in some regions, while freshwater abstraction has reached its limits in many river basins. Local concerns that may not be the most critical concerns globally are obviously connected to the broader pattern of events.<sup>160</sup><sup>161</sup> It is this growing awareness of global with local and local with global that must motivate local actions for the sustainability of people and their landscape. Meanwhile, a few corporate interests in Amazonia, Indonesia, Africa and some temperate zones drive land use change. Nitrogen and phosphate applications and flows adversely affect the land, rivers, and oceans, particularly in areas of the USA, Europe, India, and China.

<sup>160</sup> <http://www.stockholmresilience.org/download/18.6d8f5d4d14b32b2493577/1459560273797/SOS+for+Business+2>  
<sup>161</sup> .pdf





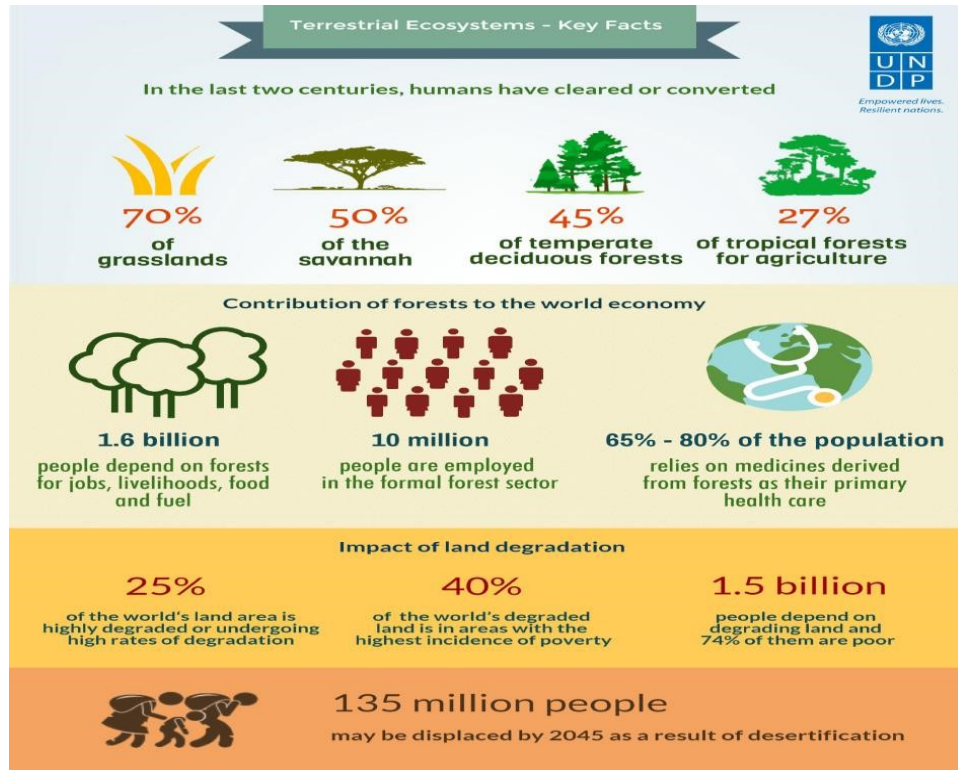
# DIALOGUE ON THE SUSTAINABILITY OF LIFE

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## sustaining life

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Just take one of nine concerns: the entities. Here also be already crossing boundaries locally not globally, but we have no These include emissions of toxic compounds such as organic pollutants and radioactive materials, but also genetically organisms, nanomaterials, plastics<sup>162</sup>. We still have a measure for entities like glyphosate and other chemical compounds, but it starting.<sup>163</sup>



Source: <http://www.ecojesuit.com/wp-content/uploads/2014/10/Call-to-dialogue-on-sustainability-science-and-values.jpg>

these novel we may if measure. synthetic modified micro-do not novel 10,000 is

It may be recalled that we addressed ozone depletion by getting DuPont to stop producing CFC.<sup>164</sup> However, that resulted in a technical fix but not full accountability. A substitute compound, hydrochlorofluorocarbon (HCFC) was used that has a lesser effect on the ozone but is a strong contributor to greenhouse gases. HFC-23 is 14,800 times more potent than CO<sub>2</sub> at warming the atmosphere,<sup>165</sup> and its use needs to end soonest.<sup>166</sup>

We need to understand that technology without the heart of determination to serve solves one problem (usually for market acceptability) but more often than not creates another problem. Science alone will not

<sup>162</sup> <http://www.anthropocene.info/pb2.php>

<sup>163</sup> <https://www.nih.gov/news-events/news-releases/us-tox21-begin-screening-10000-chemicals>

<sup>164</sup> <http://www.nytimes.com/1988/03/26/business/behind-du-pont-s-shift-on-loss-of-ozone-layer.html?pagewanted=all>

<sup>165</sup> <https://eia-international.org/explosion-of-super-greenhouse-gases-expected-over-next-decade>

<sup>166</sup> <http://www.climatechangenews.com/2016/07/22/weekly-wrap-big-hitters-target-hfc-phasedown/>



provide solutions for a more sustainable world.<sup>167</sup> The effort is to shape a common ground to integrate sustainability science and values and to promote greater understanding among those doing environmental science and those working with local communities for sustained initiatives on resource management, transformative education, and simple lifestyle.

This fits well with the general description of what we face with technology as the Holy Father speaks. *“Technology, which, linked to business interests, is presented as the only way of solving these problems, in fact proves incapable of seeing the mysterious network of relations between things and so sometimes solves one problem only to create others.”* (LS 20)

*“Finally, we need to acknowledge that different approaches and lines of thought have emerged regarding this situation and its possible solutions. At one extreme, we find those who doggedly uphold the myth of progress and tell us that ecological problems will solve themselves simply with the application of new technology and without any need for ethical considerations or deep change. At the other extreme are those who view men and women and all their interventions as no more than a threat, jeopardizing the global ecosystem, and consequently the presence of human beings on the planet should be reduced and all forms of intervention prohibited. Viable future scenarios will have to be generated between these extremes, since there is no one path to a solution. This makes a variety of proposals possible, all capable of entering into dialogue with a view to developing comprehensive solutions.”* (LS 60)

c. Sustainability may again be viewed as three **circles of interconnectivity**, the earth systems that embrace us totally, the human societies and levels of inclusion and exclusion, and the economy and financial and banking systems that are at the core of the present change. How we as a species invest money, use science and technology, and legalize trade agreements need far greater accountability, as in this a few people are determining all sustainable relations.

The economy is consumer-focused and driving the desires and a culture of energy consumption and waste. On the other hand, many people are struggling to meet basic needs, especially those at the margins and economically excluded. This is where a focus needs to be with business, as only business can bring about the changes in the four areas of scientifically assessed global risk: land use change, loss of biosphere integrity, climate change, and biochemical cycles.

Interconnectivity and accountability with the economy, society, the excluded, ecosystems and chemical flows are essential for a sustainable world.<sup>168</sup> In the last month JCAP RWC partners met in Mindanao looking at how our actions for sustainability connect with the different SDGs.

<sup>167</sup> <http://www.ecojesuit.com/wp-content/uploads/2014/10/Call-to-dialogue-on-sustainability-science-and-values.jpg>

<sup>168</sup> <http://www.stakeholderforum.org/fileadmin/files/Balancing%20the%20dimensions%20in%20the%20SDGs%20FINAL.pdf>



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Source: <http://www.un.org/sustainabledevelopment/sustainable-development-goals/>

Sustainable Development Goals<sup>169</sup> and the Intended Nationally Determined Contributions (INDCs)<sup>170</sup> are essential ways forward. Under the Paris Agreement adopted in December 2015, the INDCs will become the first Nationally Determined Contribution (NDC) when a country ratifies the agreement, unless they decide to submit a new NDC. Once the Paris Agreement is ratified, the NDC will become the first greenhouse gas targets under the UNFCCC (United Nations Framework Convention on Climate Change) that are applied to both developed and developing countries.

The formulation of INDCs, however, requires a thorough review of national policy and circumstances, where countries have to determine realistically their adaptation and mitigation contributions that is within the context of their other domestic priorities and capabilities. Marrakech (COP 22)<sup>171</sup> in November will be a celebration of failure but a necessary step to slowly meeting the mark.

What Laudato si' says of science and society is helpful:

*"...(G)enerally speaking, there is little in the way of clear awareness of problems which especially affect the excluded. Yet they are the majority of the planet's population, billions of people. These days, they are mentioned in international political and economic discussions, but one often has the impression that their problems are brought up as an afterthought, a question, which gets added almost out of duty or in a tangential way, if not treated merely as collateral damage. Indeed, when all is said and done, they frequently remain at the bottom of the pile. This is due partly to the fact that many professionals, opinion*

<sup>169</sup> <http://www.un.org/sustainabledevelopment/sustainable-development-goals/>

<sup>170</sup> [http://unfccc.int/focus/indc\\_portal/items/8766.php](http://unfccc.int/focus/indc_portal/items/8766.php)

<sup>171</sup> <http://www.cop22.ma/en>

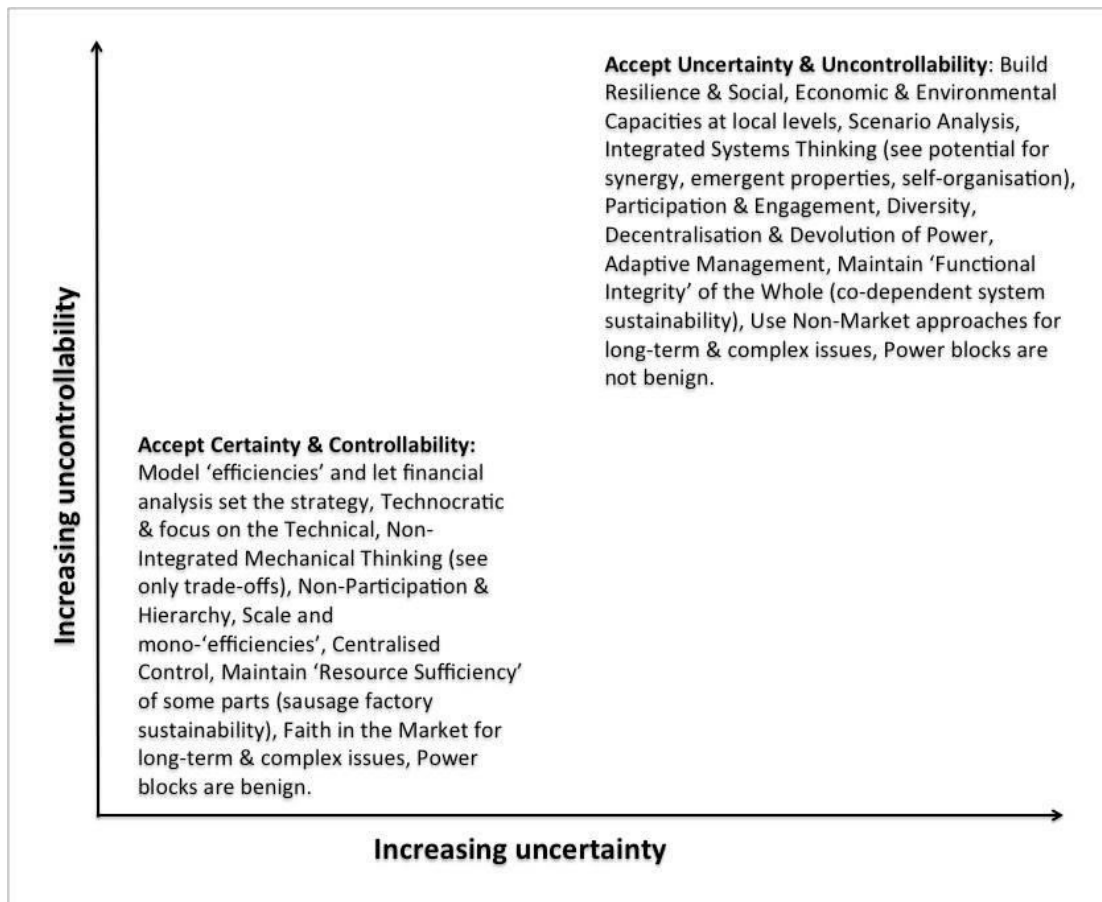


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*makers, communications media and centres of power, being located in affluent urban areas, are far removed from the poor, with little direct contact with their problems. They live and reason from the comfortable position of a high level of development and a quality of life well beyond the reach of the majority of the world's population. This lack of physical contact and encounter, encouraged at times by the disintegration of our cities, can lead to a numbing of conscience and to tendentious analyses which neglect parts of reality. At times this attitude exists side by side with a 'green' rhetoric." (LS 49)*

**Shifting Focus to Scenario Planning**



Societies are still running under the status quo, which is part of the reason for poor government increasingly determined by corporate investment. An aspect of the problem is when a nation believes in the regulating power of the market, global resource sufficiency and centralized control, and when a disaster hits there is poor critical response. We need today not a language in government of environmental crisis or denial, but scenario planning, adaptive management, diversity, resilience and the acceptance of uncertainty and of





uncontrollability. The key words are no longer efficiency and maximum yield; rather these are sustainability, human development, biosphere integrity, and scenario planning.

In summary, what sustainability calls for in action is a science agenda set nationally through policy decisions and what needs to be studied and researched in national universities. We need to integrate the Planetary Boundaries with the economic, social and environmental domains of global thrusts. The key difficulties in responding to the call for environmental balance comes at the cost of taking up the challenges of are in acting together to address our own lifestyles, society's priorities, and the world's inequalities.

### 3. How communities work for sustainability?

Nurturing a community of practice for reconciling with creation can help us more effectively network for justice. If we collaborate, the impact of our actions are broader and we gain more understanding, and even though they may be small actions, they connect with the global.

What is taught in Hulas and Apu Palamguwan is about identity and culture, about belonging and belonging to the land is critical. We are called to connect our lifestyle and community with our environment and planet. Learnings are greater when we participate in joint action.

We need the basic context of a community to dare to envision the world by:

- Promoting values and principles that a community can live by
- Addressing youth insecurity and social vulnerability
- Being free from fear and seeking peace
- Seeking greater sustainability in all our practices
- Inviting others to share and being gender sensitive
- Calling for deeper listening and response
- Healing the landscape

Through these, communities strive to be connected and attuned with their environment and in some way lower their impacts without lowering their quality of life. Accompanying communities broaden their vision for their self, family, community, nation, and world, allowing them to transform and work through a community of networks.

Again the Holy Father speaks simply and clearly of this: “...*(S)elf-improvement on the part of individuals will not by itself remedy the extremely complex situation facing our world today. Isolated individuals can lose their ability and freedom to escape the utilitarian mindset, and end up prey to an unethical consumerism bereft of social or ecological awareness. Social problems must be addressed by community*



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*networks and not simply by the sum of individual good deeds... The ecological conversion needed to bring about lasting change is also a community conversion.” (LS 219)*

On justice peace and creation: *“We can hardly consider ourselves to be fully loving if we disregard any aspect of reality: ‘Peace, justice and the preservation of creation are three absolutely interconnected themes, which cannot be separated and treated individually without once again falling into reductionism.’ Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth.” (LS 92)*

For the common good: *“In the present condition of global society, where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters.” (LS 158)*

Intergenerational justice: *“Intergenerational solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us.” (LS 159)*

The challenge is on our personal decision to commit and take action. Can I name my commitments, actions, or actions of reconciliation with creation that I want to work with? What communities of practice do we envision that can support our commitments and activities?

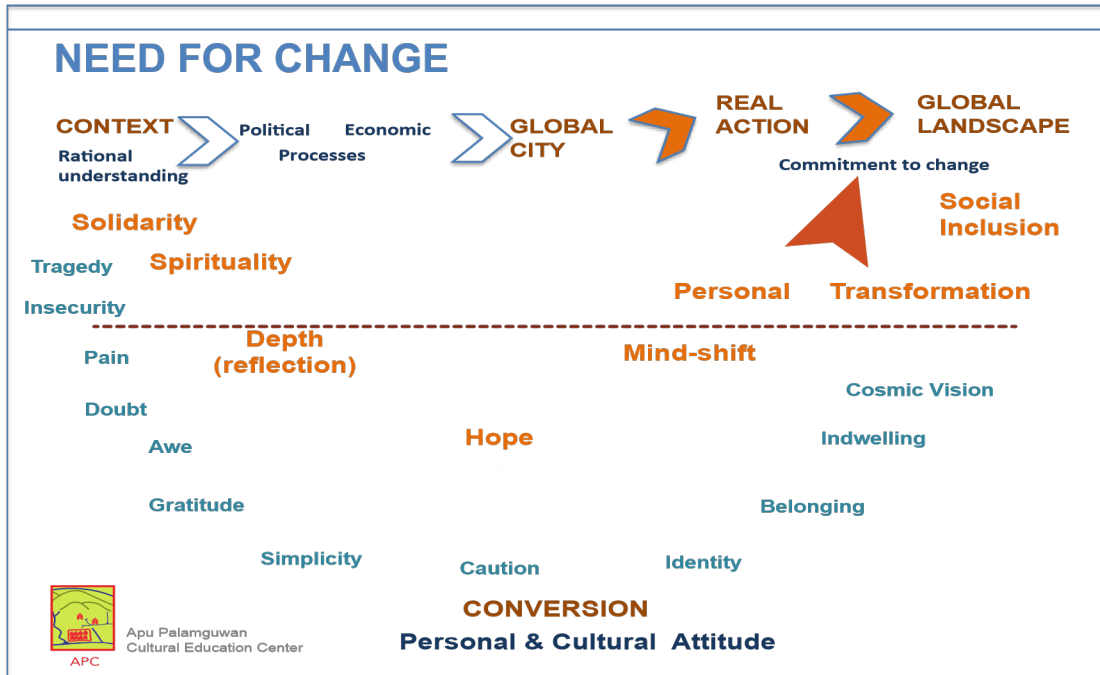
#### **4. Interconnection of Sustainability and Values**

Human values include the spiritual and are connected with the land (and sea) and share a sensitivity to sustainability, a more integral perspective than the present neoliberalist economics that subscribe to a sustained economic growth to achieve human development and progress.





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This is why so much traditional knowledge is important in contemporary circumstances, but it is simplistic to expect an adaptation from any culture to correct the economy so it can continue with the same “productivity.” What culture reminds us of at best is that we have to go back and reform how we think and how we hold values as a community or society. It is a very long and messy process for societies to change. Societies have built very complex systems that do not allow for simplicity with depth of commitment and a shift of the majority mind-frame without crisis.

What we work for in community is the education, the domain, and the covenant. This is the basis for the culture, the peace, and the forest to be sustained.

In seeking to relate the different elements of the *Pulangiyen kaguna* (culture) most primary in discussion is the ancestry or *kalikat*, allowing them to share the *gaup* or domain and way of living. This is based on the covenant or *nalandangan* that is the source of peace or *kalandangan* and occasion for renewal, strengthening and engagement with others. The effort is always to include. It is in this context that the whole culture comes to light not merely as the external dress and dance but an integral relation that also includes the forest, *kalasan*. The emphasis is placed on the active relations of living through the *gaup* and the importance of the overriding covenant as the basis for responsible allocation and management, actively sustaining a clear peace.

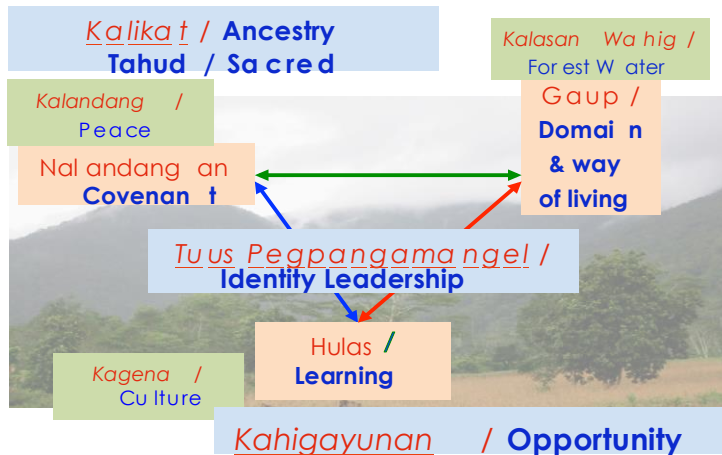


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**Before there was education, what occupied the brain?**

- Meet all ages in a day
- Have time walking over the land and rivers
- Independently experience and develop sensitivities
- Engage in free play
- Participate in adult work
- Respect elders
- Share information in community
- Participate in community events and celebrations
- Experience spiritual awareness through the elders
- Respond to needs in community
- ....

**Collusion of Values in Culture**



**What challenges do our youth face and how can we respond?**

Assimilation and professionalism	:	identity, belonging and spirituality
Control and insecurity	:	participation
Surfing communications	:	communications with depth
Educational loans	:	social commitments
Individualism	:	community
Global resources struggle	:	environmental sustainability



### **Education from the land:**

- Build capacity of indigenous youth in responding to life challenges and opportunities
- Provide access to formal education through a learning program appropriate to the culture
- Strengthen social and cultural consciousness and self-confidence
- Improve community involvement and leadership skills
- Teach sustainability and resource management

### **Methods for developing attitude and creating capacities**

- Youth formation and training
- Human development and natural resource management courses
- Local government training and connection with community
- Community-based planning for disaster risk reduction and food security
- Healing a Broken World: Our Environmental Way of Proceeding Seminars
- Sustainability Camps = outdoor classrooms (3-4 weeks)
- Youth apprenticeships
- Internships

### **Why transformative?**

- Conventional training and study does not provide opportunities for the personal reflection necessary to integrate what is learned into one's life
- Transformative education recognizes the need to go beyond academic boundaries to improve the capacity to integrate knowledge at many levels
- Focus not only on teaching subject matter, but creating opportunities to engage meaningfully with society and responding to its needs.
- Transform not only the mind, but also form conscience and a sense of responsibility that is sorely needed in our global society
- Focus on developing a better understanding of preferences in life, of their purpose that will carry them forward in life

### **How can conversion and transformation come about?**

#### **Simple lifestyle and Sustainability**

A simple life has a different meaning for every person, and for those at the margins, it is good to discuss the purposes and financial consequences given the drive for cellphones, videoke-karaoke machines, refrigerators, and motorbikes. It is important that we all reflect to make choices and:

- We learn what enough is
- We know the impact of our daily consumer choices on regional planetary boundaries



- We work for health and happiness, recognizing we are mortal and have free choice
- We consciously consider the life of the next generations
- We feel we belong and we possess the basis of our peace

Simplicity is a process, a question of priorities, of relationships, and of commitments; it is not an obsession with an ideal. First and foremost we can ask what is our identity and relation in creation. Who are we in the face of God's wisdom? Does not our minuteness reflect something of the simplicity we should live? How do we express the way we want to live, our relationships and what is our guide as we live as family, in community and in society? What are our deepest experiences of being connected with the environment? What is our sense of commitment?<sup>172</sup>

### **Spirituality and the Commitment to Change**

The spirituality of wellbeing that looks inside the self to find meaning finds connectivity with all that is around us in our landscape and with the planet. This attitude naturally opens with gratitude and humility that needs to be shared in community and society. Spirituality is also key to informing the scientific mind to transcend the self in a life-affirming engagement. Without the spirituality, ethics can become a moralizing attempt, lacking accountability, and with no commitment to change.

Changes in attitudes are not merely rational decisions that simply convert to action. People make commitments that are laden with multiple values. People choose and consciously internalize and take action in many ways and this process is determined by the values people hold. We recognize the need for a deeper understanding of how values are formed and communicated that is critical in guiding us along this transformative process towards justice and healing within the planetary boundaries of sustainability.

Laudato si' on leadership for service and care for Creation is helpful:

*“Environmental education should facilitate making the leap towards the transcendent which gives ecological ethics its deepest meaning. It needs educators capable of developing an ethics of ecology, and helping people, through effective pedagogy, to grow in solidarity, responsibility and compassionate care.”*  
(LS 210)

“Yet this education, aimed at creating an ‘ecological citizenship’, is at times limited to providing information, and fails to instill good habits. The existence of laws and regulations is insufficient in the long run to curb bad conduct, even when effective means of enforcement are present. If the laws are to bring about significant, long-lasting effects, the majority of the members of society must be adequately motivated to accept them, and personally transformed to respond. Only by cultivating sound virtues will people be able to make a selfless ecological commitment.” (LS 211)

<sup>172</sup> <http://www.ecojesuit.com/wp-content/uploads/2014/11/JCAP-Call-to-Inner-Life.pdf>



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How do we value the world? The ecological challenge today is one of balance and simplicity. It is the lived spiritual challenge to heal a broken world and be reconciled with creation, neighbor and God. Environmental spirituality calls us to simplify our relationships and commitments so that they flow more easily through our daily life. It is not just about material things and the clutter we accumulate in our houses or offices but also socially in our lives.

Increasingly we are called to connect our lifestyle and community with our environment and the planet. Our daily life is often segmented into professional responsibility and family. In urban areas, belonging to a community of practice has increasing importance. The connection with more nourishing food, local growers, and the market place is part of the process of engaging. Health programs and sports groups can expand their concerns to care for the local environment and be a point for action. Environmental house audits can be a local community action of getting the “house in order” before asking others to work with change on a greater scale. In these contexts and multiple other approaches, we can talk of communities of practice. There is much more to do in solidarity and action with people at the margins and migrants.

For the moment, we do act yet we remain ineffective. We pray through the experience of human suffering and loss of creation but do not connect with society. We do not have the social and landscape connectivity. We need to create anew how we want to live with the world around us and how to include all people with dignity. Our world can easily be fragmented and we do not stay connected in aspiring for a better world.

There is a global comprehension but not consensus. Pope Francis brings his personal clarity and charisma to bear on this in his unique way calling for a spirituality that inspires and *“the urgent need for us to move forward in a bold cultural revolution.”* #114

Celebrating failure is an integrated action always able to express a culture of care while accepting the incompleteness and the sense of the “not yet.” It is not just a coping mechanism for the losses and defeats, but is a hopeful and learning opportunity that allows for small steps to be taken in starting anew, broadened participation with possibilities for more diverse engagements, and also to rest the mind and body.

Care, compassion, and mercy must assume an active passion, not passiveness. Pope Francis outlines the approaches and actions to respond effectively to this ecological crisis, providing a very practical list of questions that need to be asked to discern if what we are doing is contributing to genuine integral development. *“What will it accomplish? Why? When? Where? How? For whom? What are the risks? What are the costs? Who will pay those costs and how?”* #185



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These may well be the questions for decisions we make in our daily lives. As we reflect and come together, sharing in the resilience needed under pressure, we can move step by step with a humble joy and affirming right action and building a broader hope. Precaution, community, and civil action are growing.

We have to name the challenge ahead of us, or rather what we are immersed in, with dignity, care, integrity, justice, and compassion. We are challenged and there is a whole new envisioning of what needs to happen as an upwelling of gratitude, simplicity, and joy. It also has a tough side of greed and exploitation, and also of the need for livelihood and capability amongst the youth.

We are challenged to deepen our commitment. We struggle with “courageous actions and strategies” (Laudato si’) and need much hope as we share this with inheriting generations.





## Sustainability of Life in the Indigenous Community of the Mandaya People

**Norma Gonos**

*Yagbaya ng kadyaw, kabisibus aw kadayudu!*  
(God of goodness, graciousness, and peace)

Good day to everyone.

I am from the indigenous community of the Mandaya people found in the easternmost part of Davao. My community is part of the first and the longest colonized place in Mindanao, Philippines. In this part of our country the large imprints of colonization by the Spaniards through religion, and Americans through education, is reminiscent of our belief system that has been replaced with mainstream religions. Notwithstanding its traces of conversion to the Catholic faith, my tribe has remained truly attached to the belief that everything around, including the unseen creatures, deserves respect; that our spiritual connectedness to the land, environment, and nature defines our connection to Magbabaya, God of the universe and the giver of life.

Your forebears, the Jesuits, who came after the *Recoletos* to evangelize our ancestors for 260 years, brought with them another God, without being mindful that we already had our own--*Magbabaya* long before their arrival. In the memoirs written by Fr. Pastells, in the last quarter of 1800, he wrote, "*the Mandaya are so attached to their religion that they will die if they abandon them and become Christians.*"<sup>173</sup> This is because the faith and spirituality of our ancestors was strongly and deeply rooted in our connection to land, nature, and environment. We invoke the spirits and deities in trees when we ask permission to cut them with purpose. We ask *gamawgamaw*, the spirit of rivers, to allow us fish for our food. We dance happily with *puwanak*, the spirit that watches over wild animals, during rituals offered for bountiful hunt. We ask *tagamaling*, the spirit of arts, dreaming of art designs. Above all these many more spirits we can name, we adore only one God we call Magbabaya, literally Supreme Being who made all things, who rainbows the sky to watch over all creatures and from all goodness comes.

We believe that Magbabaya watches over the *mandal'luman*, the earth, and those below us called the *sal-ladan*. With this belief our ancestors were called Pagans<sup>174</sup> and that branding has made some of us Catholics after centuries of evangelization. But until today, even if some had been baptized and professed

<sup>173</sup> Reyes, *Textiles of Southern Philippines*, page 63

<sup>174</sup> Pastells, *Jesuits Letters*, Vol 4



the Catholic religion, our spirituality as Mandaya remained profoundly connected to land, nature and environment. It is the foundation of our relationship with God. It is what keeps our community live in harmony with all of Magbabaya's creatures, even of the unseen. It is how we relate and recognize God's *kadayudu, kadyawan and kabisibus*. It is what we continue to live, protect and consciously live to this day. It is interconnected to our integrity as people and community. Today, as your predecessors are no longer alive, let me profess that along the process of discovering their God, and in the nurturing of our relationship with our Magbabaya and our interconnection to land, nature and environment, we, too, have realized that you and I adore one God, no matter what we call them. Yes, some of us are now Catholics, and our Balyans who are mostly old now have nurtured vocation in us, but such do not change our regard and respect for the spirituality that connects us to that one God—your Jesus Christ and our Magbabaya.

### **The role that my faith plays in the sustainability of life**

Even if I have professed Christ in baptism as a Catholic, I still ask for forgiveness of the unseen spirits that I may sacrifice in my day-to day activities for survival. I heed the *alimukon* forewarning us of the coming danger, or the bees heading to the east because of the coming typhoon, the moon and the stars giving us signs on what and when to plant for bountiful harvests. I believe in what is instilled in me that land is a gift from Magbabaya, and I am a mere steward in it. I am a strand of the responsibility to whatever happens to the land. I believe that everything is interconnected so we do not view land, environment, and nature as a mere commodity. We are never focused on destroying them for greed and commerce; instead, we nurture and develop them for our present and future generations not yet born --all these distinguish our faith.

### **Nurturing the teachings of my faith**

The belief and faith nurtured in me is the umbilical cord that connects me to life. This is what I have mustered from the teaching and spirituality of my ancestors. With my mother being a *kal'la-l'laysan* (highest priestess), and my father being an elder of the tribe, I grew up knowing and believing that land, nature, and environment are a gift from our *Magbabaya*, the giver of life. Thus, all things are interconnected.

I was nurtured with the belief that our environment is overseen by *tagamaling* (the good spirit), and the *busaw* (the bad spirit), so that these spirits come according to how you relate with the land and environment. They come according to how you treat and respect them in trees, rivers, forests, nature. Do not harm them and they do not harm you. You ask for permission and they go away to allow you to perform your good intention. These are given by Magbabaya so we live and thrive, but we do not abuse them because we also have our responsibility to the generations yet unborn.



I respect nature and environment so that in unison with the good spirits in it I live in graciousness and peace. I talk to what I perceive as bad spirits because of the belief that we can subdue and pacify them if treated with respect through rituals and cordial offerings of what nature provides. This is what keeps my tribe alive through these years. This sustains the life where I am now. This is what I live, what I preach, what I nurture in my own family, what I demonstrate and how I educate my own only child.

### **The religious teachings that motivate and influence me to promote sustainability of life in our indigenous communities**

We have the highest degree of respect for the teachings of our *kaompowan*. We live and nurture the worldviews of our elders and the teachings of the *balyan* and *kal'lal'laysan*. From them we learned that man is only a steward of Magbabaya's creations, so we do not get what is more than necessary to sustain life. That for every single thing we get, we replace and allow the regrowth of the forest, of the rivers, of the earth, because our next generations need them. In me is instilled the belief that even trees have spirits so that I do not cut them unless I offer ritual and ask permission, to get what is needed and never for indiscriminate use. My in-depth connection with Magbabaya emanates from the accord and unanimity of my tribe with nature and environment.

### **The relationship between spirituality and the sustainability of life in my community**

From our connectedness to nature and environment springs our wisdom to manage our land and its resources. Our ways to survive, worldviews and community standpoints on land, resources, and economy remain interconnected with our responsibility to the present and the future generations. The nature, environment and land define our spiritual relationship with Magbabaya, our identity and cultural integrity as a people.

And our interconnectedness with all forms of life emanates from our spirituality. For instance, we recognize that respect for animals is synonymous to respect for human beings. You would see us hunt animals for our food, but our hunters first asked for permission from the giver of life, and to *puwanak*, the spirit of animals and its deities in the forest.

While we have a concept of individual belonging, we share our common ground to sustain the life of the community through the common use of our *kagul'langan* (forests) as source of food, our *kapangayaman* (hunting grounds), our *kanugbungan* (fishing grounds), our *sal'lukan* (water source). We practice until now the spirit of *panagandugay* (community sharing of harvests), to ensure that every member of the community survives. We believe that even the soil has to rest from being disturbed, so it needs to regenerate after rounds of farming.



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We appreciate beauty in everything. Every Mandaya is taught by our *maguubatun* (epic singers), *magdadawut* (balladeers) and *manaydayay* (poets) to always see the beauty in everything around us, just as they see light in darkness, beauty in ugliness, silence and peace in the midst of noise. Spirituality is intertwined with understanding of everyone's responsibility to preserve, develop, conserve, and protect the land, nature, and our environment for our present and future generation. This is far more important than the short-lived glory created by material wealth and possessions.

Thank you--in Magbabaya's *kadyaw*, *kabisibus*, and *kadayudu*.



## **Empowerment from Within for the Change of Self and Society**

By Fr. Niphot Thienwiharn

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The world and Thailand are undergoing change from liberal capitalism to neoliberalism, modernity and globalization spreading through the process of news and information into structure of all units of society and individuals that they consciously or unconsciously adopt into their daily life. This article focuses on the paradigm of modernity. This paradigm emphasizes unlimited progress and growth of GDP relentlessly, and also focuses on efficient production and intensive use of technologies that is beyond capacity of the environment to absorb. The consequences of this paradigm emerging 4-5 centuries earlier, compels us to seriously question if it would really save the world. In particular, this paradigm current is heading eastward and towards ASEAN (10+3+6+8). Its consequences widen grave disparities further and further. The social gap between the rich and the poor went up from 3 times in 1820 to 30 times in 1960, and even as wide as over 100 times (130 times). Moreover, this paradigm has also caused secularism that religion calls the process of secularization.

This secularism process kicks out values, meaning and spirituality from materials, or rejects the sacredness dimension of the world. It perceives everything as just material. It is until people, group of individuals, scientists, sociologists, anthropologists, religious and development workers seriously raise questions on civilization constructed by modern society if what it promises that this world would become heaven, would really happen. They also raise questions if there is no change, would the world and human beings survive, when particularly looking at various emerging crises, especially global warming, environmental, social, cultural, economic, and political crises, even crisis of the family.

In facing these crises, society does not only raise questions, but also come up with proposed solution with criticisms based on new paradigm from diverse viewpoints, experience and work on new alternatives. They have come up with conclusion that we are living in an age of transition, under the ever serious pressures of modernism in the process of neoliberalism and the process that many use different terms that are used, such as post-modernism, post-capitalism, post-secularism or post-materialism.

This article attempts to summarize experience gained from working closely with the people at the base, and from the world view and religious perspective of the marginalized people, and also propose religio-cultural approach that is dynamic and ever-changing. It is a process of struggle against problems and rediscover values and meaning that the network of people's organisations construct, recover and redefine their meaning during the past several decades.



## The Un-Learn and Re-Learn Process

In the current situation, modern states have permeated into the way of life through a process of information communication technology, so much so that modernism has become a part of life or ideology of the people, while also controls the way of life of the people. This is what Max Weber called the "iron cage". In this regard, movements and networks of the people and networks have continuously been doing deep contemplation to be conscious and aware, starting with the following process.

1. Do critical evaluation of the culturally dominant paradigms regularly as a culture in daily life, especially in criticizing the paradigm within ourselves, which leads us to submit as normal.
2. A process to purify or the process to **unlearn** on what we've learned in the past, which makes us a part of the paradigm in the way of life without being conscious that it is false-self, or illusion of life.
3. There is time to stop and contemplate deeply for conversion, self-transformation through the process of deep contemplation that would bring us to discover the oneness of teachings, in God and in the supernatural that each one and group believe and respect.
4. Then, we have started to **relearn** in the process of working with leaders and organic intellectuals, or OI in short, in the same old network, so that we would be able to rebuild, renew or redefine to form unit and the body of knowledge that is both reason and wisdom originated in experience from within, and formulate vision without the framework of modernity, which became a major cultural foundation for ourselves and group. Therefore, our job is re-enchantment in the current situation. It is the dynamics of the process forming community cultural approach in this critical struggle. When we have arrived at this step, community culture would be rooted in faith, which is the spirituality dimension. It is an experience with the supernatural, God, or with what we find in the definition of various groups of people. For example, Karens (Pgaz K'Nyau) call "Ta Hti Ta Tau", the Lahus call "Gui Sha", and the native people call "Taen", and so on.
5. Then, a process of constructing local theologies has been developed to explain the transcendence and faith derived from experience within faith communities that is called primal religion. It is a worldview and perception of the world with the sacred in the world which is the origin of relationships between people-the nature-the supernatural. It is a relationship contrary to the world view of modern materialism that disenchant the sacred from human being and the world. This paradigm is called "Cosmic Spirituality"<sup>175</sup>.

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<sup>175</sup> In short, this is a dimension of transcendence. It is the dimension of the highest immanent value in material, such as the mother of land, the spirit 'Kwan' of human being, gods of forest and mountain, mother of water. When the modern world uses rational and mechanical sciences as tools, it only turns everything into materials that can be traded for money, and finally ends





6. This situation has led to a reemergence of new social movements, such as a movement of indigenous thinkers and their successors who are grassroots intellectual movement, spiritual leaders movement of Karen, Lahu, Lawa and native people, which then form Northern Social Forum (NSF), which has extended the network from the paradigm that we have and build up, leading to implementation and expression of the system of meaning and values from spirituality in public space and in daily life.
7. One more step is to formulate the Theology of Hope with a goal to cause transformation of oneself and society in diverse contexts or sectors. When people have living hope in the future, it is a great power deriving from faith that each group and individuals can be a driving force in carrying out the mission towards transformation of oneself and society in the future. It is an empowerment from within, in which more people would be interested in this dimension in the future as Anthony S. Inarinno (2010) says, 'In the future, knowledge is not power anymore, but wisdom is power'.

## Concept and Experience Learned from the Work with the People

### 1. The Inner Power

The inner power refers to power generated from synergy of several factors through embodiment, such as contemplation on what we've experienced through our own five senses, without hearing others telling stories. This contemplation is called "experiencing meaning" because we have discovered meaning that is truth by our own experience. It is also called "human spirituality". The first step of this process is to allow our bodies to be in touch (with our five senses) through physically staying, eating and share suffering and happiness. The second step is to do theological reflection, which is to gain experience in meaning that is called 'entering into meaning and share hope'. This step is very important because it will be related to mission, task and jobs, as Victor E. Frankl (1946), who had experienced being detained in a Nazi's cell, said 'inner power of detainees arises from spirituality and hope in the future'.

The inner power would come through motivation resulted from at least 5 factors. **The first factor** is resulted from external environment or problems we face, which pulls us to resolve the problems, which we call **pulling motivation**. The **second factor** is internal that pushes us when we see

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up into consumerism. In this manner, it results in the process of disenchantment of the world, making beliefs and mystic or the invisible that protect materials and the nature as meaningless, nonsense and inexistent. It gives preference on progress and technologies, and claims that the nature is not sacred but only material goods that can be traded. When the dimension of mystic and sacredness in materials are taken away from the belief of the people, then capitalism creates new belief, i.e. capital or money.



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community or the people in society mutually struggle to resolve their problems. It push us to study and acquire knowledge, identify causes of problems, and learn knowledge and gain understanding global society, which we call **pushing motivation**. The **third factor** is when we decide to take part and gain direct experience in the struggle for life, which is a problem of our life, which we call **direct** motivation. The **fourth factor** is derived from faith or belief in religion that we adopt and religious teachings that give explanation to the meaning of our life, which we call **supportive motivation**. And, finally, the **fifth factor comes** after experiencing the above four factors. We will give time for deep prayer, which is a process of reflection that is called **contemplation**. This process facilitates exposure to the reality, and what is discovered will be our **inner motivation**, and it will be inner power that push us to go out once again to share life with community and global society to change the world from within as illustrated by the following graphic.

### 1. Pulling Motivation)

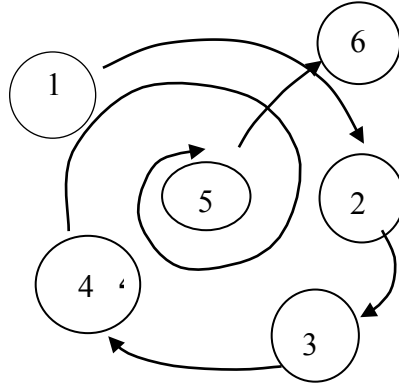
From external situation and problems

### 5. Inner Motivation

It is inner power encountering inter truth and becoming inner wisdom. It is self-enlightenment.

### 4. Supportive Motivation

This is a motivation gained from faith and belief in religion, religious teachings, culture and wisdom of the people formed throughout the history.



6. It is an **Outward Journey** towards operational process to transform the current global society driven by the process of mainstream development

### 2. Pushing Motivation

This motivation is gained by searching for knowledge, understanding and reality.

### 3. Direct Motivation

This is direct experience in joining struggle for life.

**This process from step 1 to step 5 towards inner journey brings about self-transformation**



All the five elements is a journey inward, and then outward. This inward and outward journeys must be done continuously the whole of our lives.

Culture is a source of life, a source of wisdom, a source of knowledge of the people in their struggle which Attajak (2555) calls a 'backup' of the struggle of the people. Culture itself might not have enough power. If we give priority to external form of culture that is knowledge and wisdom without spirituality or intuition that is the core holding other dimensions together, which Jojo M. Fung, SJ (2011) used a process to strengthen inner power with five steps called spiral process. This spiral process starts with lived-experience and inner experience, followed by the second step of critical analysis of experience in the struggle for existence in the past or in history. The third step is theological reflection on spirituality or faith dimension of each group and each belief. The fourth step is active contemplation linking the first step of what we have discovered, what voices call us to do what, how we respond, which Christians call 'vocation', and decision to search for option. The last step is faith respond by applying faith, teachings, morality and ethics in all aspects of life.

## **2. The Search for Values, Meaning and Expression in the Life of the People**

Why do people seek to express themselves in the way of life or culture? The way of life and community cultures are the way of hope, not just ideal. It is present in this world and the world to come that is present today (God is present), and lead to transform of self and society.

The people has a belief that is always adjusted to the current context, and is passed on through narrative forms of religious stories, political stories, and world creation stories. In the North, for example, in building city or community, the people would choose a location they believed Buddha had once passed by, which is called "Tamnan Phra Chao Liab Muang" (the legend of Buddha walked on the world). They considered the location as the holy land. For example, the people in Chom Thong, Chiangmai Province, mutually help revive and apply religious principles and tradition of 'Sueb Chata', or the ritual for renewing destiny of Doi Inthanon Mountain annually with an aim to take care and manage their resources. At the same time, they also offer a ritual of 'Liang Phi Muang Fai', or offering to the spirit of check-dam, although the water from check-dam has already been used in lychee or longan orchards. This is a belief or religion that the people live concomitant with the material world. Religion must interweave these components. Although the world is changing, but spirituality remains within to nourish and enhance both material and life growth, so that we will not be trapped by consumption. We



see that every village has temple because the people see that it is necessary to have temple in their village, despite the fact that fewer people go to temple. The phenomenon that fewer people go to temple does not imply that people do not have belief or have faith in religion. The people do not judge faith and religiosity only in term of quantity. When they live religion in their daily life, going to meet and pray together in temple is to be physically present and expression of social relationship.

### **3. Religion in the Way of Life**

For the people, religion is life and their way of life expressed in their way of production. Even in the planting of lychee, tomato, cabbage with modern production methods, the farmers apply religion to explain the value and meaning. They must give thank God or the Sacred. If they fail to thank God or the Sacred, no yield would be left for them to harvest. Because the people need to make a living, but they make a living on a foundation of new meaning system. To bring abundance to their families, they need to give thanks to God or the Sacred. The sacred in religion has become their protection against the nature. Therefore, spirituality is the power requiring the people to offer rituals to show that the Sacred is present there. At present, in whatever situation they live, they must struggle to define meaning, to define new meaning in order to prevent the world of trade to be the sole dominant. It is to live religious values in the world of materialism in their daily life, which will make life meaningful with values because it is the life that witnesses the power of existence inherited from their ancestors who had struggled against the power that had exploited them. As servant of God the creator of the world, how we can collaborate with God in protecting the world and help human beings to be saved. Do we value the sanctity of the work we do, which we call "creating sacred space". That is to give meaning and create sacred space, such as watershed, ritual forest, umbilical forest, restricted forest, ordained forest, etc., rather than allowing it as space of materialism, mammon, hedonism.

### **4. Self-transformation**

Villagers have world view with a sacred dimension in life. It is the worldview of family and community. Approach and contact with a group of villagers or community with some remaining values helps us to be reborn in a world view with religious dimension in explaining religion in a simple manner as grassroots people. This is also known world view with the sacred dimension. This kind of world view is dying, especially in the process of modernization. As this scientific modernity with mechanical that looks at the world mechanically and dichotomy in which they do not see that in forest there is deity and sacred. This sacred is not in the world view of new generation. As a result, natural resources are extracted merely to be just product.

What we need to understand is to choose what comes from within ourselves that is religion in the world, which now materialistic giving priority to money, individualism and of hedonism. We can see that these ideologies are creeping to swallow us. The question is how we could struggle to prevent



ourselves to be swallowed. What we can do is to be pious and apply religious dimension in all our activities to strike back those unhealthy values.

With the worldview of the modernity at present, most children are not interested whether there is 'Kwan' (conscious spirit) in the nature, soil, water or in human being. It is competition to give meaning between the world with spirit in matters and the world that is all materialistic where its products are destroying the world, which we call the "Culture of Death". We need to build the "Culture of Life" so that we can explain what would directly lead to the birth of these lives.

People in the old days saw spirit behind or inside all matters. Christianity believes that everything has spirit, or the Spirit of God is everywhere that is called "Wisdom". Those who would save the world will be "those who live outside the framework of modernity". It is a call for revival of the faith in the dimension of the sacred, because it is the world view contrary to the worldview of materialism, or mechanical scientific technologies that explain fact only on one aspect. The world view with the sacred explains life in a holistic manner.

Our identity is acquired from our own root. If we are formed, both properties will be the driving force in our lives in order to get involved with community and society so that we may face situation of the current changing world, because the current crises in values and meaning are worsening ever.

Helping people to realize their cultures, wisdom, belief that are their roots and would lead them to have a sense of pride and self-esteem, should go through a process of meditation, contemplation and prayer so that one would have time to think and reflect. On the contrary, if we continue to implement activities without having time for reflection and contemplation on what we are doing, then, we would not be able to journey deep into our sub-consciousness. Results of our work will also not be our power. When we pause our activities to reflect and contemplate regularly, we will then cause our self-transformation, causing change from within ourselves and lead to change in society and other aspects as well.

## **5. The Process of Finding Power from Within**

The process that will help us to discover power from within is Self-Immersion. It is a conscious, sincere encounter with the reality by ourselves, or allow ourselves to willingly and consciously be in difficult situation in order to learn. This self-immersion helps us to discover what we have earlier overlooked. It helps us to discover the hidden wonders, mystics and values. When we reflect and contemplate on what we have discovered, we will feel that they are powers and will be our motivation, which we call discovery of values hidden within. Ordinary visit is made by eyes that do not have values. These eyes would just be fleshly eyes. We need to have eyes with values to search for the supernatural above or in meaning. When we are in touch with and discovered these things, we will gradually apply in our life. We will later call it Action.

After approaching to be and learn, and after discovery we reflection on it, this is the process of strengthening and fulfilling our spirituality, the spirit within us. It is to be immersed and discover followed by reflection and departure to push ourselves in action with spirituality for transformation.





This is the process called Spiritualization. Therefore, contemplation, prayer and deep contemplation on the power of the Holy Spirit guided by the light of religious teachings, is the essential foundation of the process of search for salvation movement. It is the important foundation in moving towards a life in solidarity and unity with the people (Self-Incarnation).

## 6. Constructing Cultural Meaning

Revival and construction of values, beliefs and culture of the local people to show that it is necessary to be reinforced by spirituality from the foundation of Primal Religion, or grassroots theology as Hardawiryana Rober says ‘the foundation of reality in Asia is diversity in beliefs and cultures, each of which has its own value and identity’ (1995:37). Poor people in Asia are dehumanized by the concept and ideologies of mainstream worldview of capitalist world. As a result, theology has been constructed based on their own context, which is called Contextualized Primal Religion, like Minjung theology (people’s theology) in South Korea, Dalit theology of India. Most of these theologies are mainly focused on the struggles and construction of self-identity in the situation where they are viewed as marginalized, who are poor, lazy and dirty, with no dignity.

The first step to start is to deconstruct explanation on values and meaning based on the concept of capitalism and consumerism influenced by concepts derived from western context. In the past, there was understanding that villagers or local people who believe in supernatural which they call “Phi” (ghost) as superstitious and obstruction to development.

In working with the people to implement development activities for nearly 40 years, we have discovered the power of Cosmic Spirituality. It the worldview of beliefs and the creation of sacred space of local people in the North, both on high and lowland. We have discovered that there is belief and worldview that give the importance on sacredness in all aspects of life, which we call Cosmic Spirituality. There are still groups of people who try to sustain, revive and renew communal sacred spaces as power in addressing new problems in their current living. They also want to transmit these beliefs and worldviews to their younger generations in the midst of the society today where human beings are dehumanized and reduced to merely secular or material aspect, as shown in the following example.

### **Example of a Ritual of Offering to the Tap Water Spirit at Baan Dok Daeng , in Hod District, Chiang Mai Province**

The offering to ‘Phi Nam or Phi Muang Fai’ (water spirit or check dam spirit) is the belief practiced by ancestors of both lowland people and Karens since long time ago. This example clearly shows that villagers of Baan Dok Daeng, which is a Karen community in Hod District, Chiangmai Province, had performed a ritual of offering to the spirit of tap water, which has never been done before in the past. The spiritual leader who led the ritual gave explanation that they had to ask for forgiveness and give thanks to the water by performing a ritual. They had to ask for forgiveness from the water because water has the nature of flowing from higher to lower area, and it is impossible to force water to run higher. “We cannot force water to run higher. It is against the nature of the water”. Therefore, the





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villagers said they had to perform a ritual asking for forgiveness from the water that they forced the water into plastic tube, and force it to run higher. As a result, water has lost its freedom to flow on the soil and moisten trees and grass grown where the water flows. In addition, before flowing to their village the water has to cross from one creek to another, and the villagers believe there is ‘Phi’ (spirit) protecting each creek.

This issue was discussed by younger and elder members of the project committee. At the end, the young members had to submit to the belief of the elder members. They had to perform a ritual to ask for forgiveness from water. This case helps us to realize that their daily activity in life is the use of water, soil, forest, all in conformity with the system of their faith in religion and culture. When the water comes to their village, the leaders started to offer a ritual to ask for forgiveness and give thanks to water, and thanks to Ta Hti Ta Tau, their Absolute who gives them water enabling everyone in the community, regardless of small children, widows, the rich, the poor, all have water to drink and use. All have life and are in unity. It also gives new life to the soil, trees, and all animals. The leaders performed the ritual by themselves. Our role was just to provide necessary fund to purchase equipment. When the people have water to drink and use, we considered the project completed. Yet, the people had to perform a ritual of offering to ‘Phi Nam’ before this activity would be complete. We have learned the lesson that actually the people have never separated their life from religion, and they have always shown this to us.

The example of water mentioned earlier shows that we have not seen the presence of God in His creation. We cannot see ‘the sacred in all materials, of spirituality in the cosmos. When we cannot see the presence of God (Immanence), materialism emerges. This is the dimension the people taught us. In their belief, there is sacred in water. This is opposite to us. Although we are talking about religion and life, we try to apply religion to unite the people, but when we implement an activity on water, it was us who completed the water matter, then, our job was done. It showed that for us religion and life are not converged. On the contrary, the people went further. It is similar to what someone used to say ‘we give the Bible to the people, then, they read it to us’. Therefore, we came to a conclusion that we have not truly approach God or teachings as the people have had.

We could easily compare that development activity is something from outside coming inside, such as the tap water project as earlier mentioned that people initially wanted to acquire drinking water, which was outside material. From outside they bring it into inside. It is ‘the value of water’. It has the aspect of belief, which is expressed by talking about values, and they will discover both inside and outside values. This is not just about the water supply project, but includes the value expressed in daily life that we have learned the lessons from the people that after the water project started from outside, and the people brought it inside, the spirituality, offering ritual to give thanks to God or the sacred, but they did not stop at that point. They continued to give thanks to God of the sacred in their real life. For example, when their community has problem, they would come to help to solve it. When they do not have enough rice to eat, all families will pool in rice, a bucket or more, and donate it to the family in short of rice. Before going to handover the rice, they would visit and prepare that family. They had received this help in the past, and now they give to others. This is an external (outside) coming into inside like a circle. This does not only imply for within their community, but also other villages. It is



the true expression of the value of sharing in real life. In our development work, we have applied these lessons to solve other problems together with the people. For example, rice merit making is the concept inherent in the culture of the community.

### **An Example of ‘Kong Boon Khao’ (Rice Merit Making) or Pha Pa Khao (Rice Donation) Activity**

Kong Boon Khao has evolved from rice bank activity, which has been started since 1978, and has developed into a network since 1989 until now. At the beginning, when people run short of rice for domestic consumption, our development work started with our efforts struggling to give meaning in the development process, starting with the term ‘rice bank’ that state and private actors commonly used. This term implied the meaning of a bank that people go to deposit their money, seek loan and repay with interest, which is the same meaning of capitalism, and also adopting the concept of shares or cooperates where only members benefited and earned profit from the fund. Later, we worked with the villagers in an effort to give new meaning that is different from capitalism by calling themselves the ‘rice group’, which was different from ‘rice bank’. It is a gathering of people based on the ideology of mutual aid, or reciprocity that is the existing value in the culture of the community, and everyone with difficulties should benefit from this rice group. When they organized a network of ‘Kong Boon Khao’, they have given the meaning of this rice merit making network as a collective merit making to support society.

The concept of the network of Kong Boon Khao is an attempt of the first group of village leaders who got together to address the problem of shortage of rice in 1975. From the experience participating in ‘Pha Pa Khao’ (rice donation), which is a traditional Buddhist activity, that was organized by Payao field office of Diocesan Social Action Center (DISAC) of Chiang Mai, which has applied religious ritual of Pha Pa Khao to donate rice to the poor, the village leaders then applied this Buddhist tradition that conforms with Karen’s concept on rice and merit-making in helping widows, orphans, and following the Lenten spirit (when Christians are required to sacrifice, reduce, avoid, stop all desires for new life, or be reborn on Easter when Jesus humbled to death for the sins of mankind and resurrected with a new life. If Christians want new life, they should be dead from sin and selfishness by sharing and helping others, as well as giving donation and making merits during the Lenten period of 40 days, and donating material goods that each one has to help those in need).

Villager leaders understand the meaning of Kong Boon Khao as a merit-making to help people who lack the rice according to the existing concept in community, and integrated with a development concept that focuses on self-supporting of community, and transmit the meaning to Christian villagers through Lenten spirit campaign, which is a Christian tradition and their communal tradition that hold that it is the responsibility of all community members to take care of and share to widows and orphans. If they make merit by donating rice, they will be blessed by the Absolute with enough yield for consumption. Therefore, the people would bring their rice together to give to those in need, which is the starting point of ‘Kong Boon Khao’, and later extended to be a network of Kong Boon Khao since 1989. At present, this networks covers over 300 villages in Chiang Mai and Mae Hong Sorn Provinces (Ariya, 1999)<sup>1</sup>

- 1. The Thai Baht coin symbol placed on the body of the dead outside of the bamboo tray has the following meaning.**



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- A Thai Baht coin placed on the chest of the dead refers to the heart that always desires for property and money.
- Coins attached to the ears mean the ears that hear only about money, trying to check who has money and property, etc.
- Coins placed on the eyes mean our eyes are wide open when seeing money, and immediately has the desire.
- Coins placed at the feet mean that the feet are bringing us to money, by any means depending on each one.
- Coins placed on the palms means the hands are reaching out to hold and take money.

In conclusion, these symbols means when our hearts are desiring money, and hear other people talking about it, our feet will take us there. When we find money, our hands will take it. If we fairly get it, it is alright. But if we take it unjustly, ultimately it will lead us to death because those who hold on money as the aim, will compete against other people, and the competition will lead to death.

Logo of Rice Merit Network



Kong Boon Khao campaign reaffirms the words of ancestors that “**one hand must hold straw, another must hold candle**”. This means that in our lives what we need to firmly hold is rice cultivation as our staple food, especially for us the poor. If we have enough rice, other foods can be acquired easily. The candle represents light, religion, virtues, good values that we have to hold in life. Both must be side by side. Lacking one of it, life cannot exist.

For lowland people also, there is always creation and competition to give meaning. For example, the women's groups in Payao Province, they used rice grain to cover a Thai Baht coin, giving the meaning that at present money is something we cannot deny, but we will not let it dominate our lives. We will use money as a tool leading to growth, both physically and spiritually, as shown below.





## 7. Organizing Spiritual Movement and the Revival and Transmission of Cultural Heritage

At present, traditional spiritual leaders of various ethnic groups are faced with challenges of the today society, especially the lifestyle of new generations that are contradictory to ethnic culture. At the same time, development from outside creeps in without respecting religions, beliefs and cultures of ethnic communities. The community spiritual leaders of various ethnic groups, such as Lahu, Karen and lowland people who try to maintain and transmit cultural heritage and beliefs based on worldview of their communities, have come together to analyze the situation, sharing and brainstorming ideas on possible solution, which has then led to creation of a network based on community beliefs and cultures.

These spiritual leaders are representatives of spiritual leaders, like Lahu ethnic spiritual leaders called “Tobo”, whose roles are to perform ritual and act as mediators between the people and the Absolute who is the Creator called “Gui Sha”. In offering to worship “Gui Sha” in a worship hall called “Hor Yeh” of the village. Activities of the network include restoration of the sacred to the communities and encouraging the community to restore the sacred to human being. The network has set up groups and extend the network by reviving beliefs in different villages. It also sends representatives to meet and talk, perform rituals and build ‘Hor Yeh’ in villages. The network of Lahu spiritual leaders include both women and men, mutually empower their network based on the worldview of the people, and mutually search for direction to solve community problems and transmit cultural heritage to the younger generations.

In addition, there are also traditional leaders of Karen ethnic group called ‘Hih Kho’ who are responsible for performing rituals at community level. They have close relationship with human beings and the nature, such as soil, water, etc. They also share roles and responsibility with the council of the elders in maintaining customs and traditions of their communities, such as taboos and regulations regarding behaviors and practices that need to be transmitted to the next generations

At present, the community leadership role of Hih Kho in administration and politics is not present anymore. However, some Hih Khos continue to live religious and cultural values to sustain their communities and live simplistic life based on religious and cultural values of the community. They join the network with an aim to revive and strengthen the role of spiritual leaders in family and the community, particularly in transmitting cultural heritage to younger generations.

In the northern plains where lowland indigenous people live, there are traditional ‘Muang Fai’ (check dam) leaders, or traditional irrigation system that has long history of over thousands years with Muang Fai leaders as the key persons in managing water. At present, these traditional irrigation systems gradually disappeared when state actors came in to organize irrigation system. As a result, these traditional leaders and Muang Fai people’s organization who used to play leadership role in farming-based community, have also lost their role in their community as well. However, some Muang Fai systems continue to survive until today through self-government and development of the nature and environment on the basis of shared beliefs on spiritual taking care of the water. Every year before rice cultivation season begins, they will perform a ritual offering to the Phi Muang Fai to ask for forgiveness in using the water, and also for blessings of abundant water and seasonal rainfall with good yield. It is a ritual that is based on the belief that there is Phi Nam (spirit in the water), and there is Phi Muang Fai in





the check dam protecting the water and bringing abundance to community. Furthermore, some groups also play a role in conserving and restoring ecosystem of watershed and natural resources.<sup>11</sup>

Representatives of the spiritual leaders have mutually analyzed the current situation that is affecting agricultural sector, resources and environment and cultures, such as the opening of free trade area, and also brainstormed ideas and reviewed the role of the spiritual leaders in restoring the sacred to the resources and the world. They have also planned and built network to work together regularly in the future. These spiritual leaders were of the opinion that in the present situation, it is necessary to seriously revive faith and morality, otherwise human life would have risks because the world changes very fast and creeps into human life and affects everyone. Therefore, they agreed to work together on activities to screen the way of life, formulate plan and activities that they will implement together continuously.

From experience in working with these spiritual leaders, we recognize the mystical power when they turn to the Absolute to be power in their living. We realize that there is a need to restore this power in order to face the crisis in the midst of the changing society, so that the people would be able to create sacred space, and get this power from within through relationship with the Absolute. This will make the power they received from within, spirituality in the cosmos, their hope in defining meaning and their identity amidst various crises in their life, such as environment, social and family, and so on.

If the people continue to hold on their beliefs, they will continue to be strong. If they are not strong, then their group will collapse. Now, their children have to go to larger society outside their communities. Some are working in cities, some go out to study. As a result, young people are far away from their relatives and communities, gradually be away from faith, from their own cultures. One spiritual leader said he was concerned that the spirit of their children, when leaving this world, may not be able to return to the Absolute, because they were distanced from God, from the faith and the teachings that God has given to their ancestors.

These spiritual leaders think of their role and think that they might lack good knowledge and understanding on society and current situation, and also lack preparation on traditions for their children to face to the outside world. The opening of space for these leaders to exchange ideas, build network and implement common activities is, therefore, an opportunity for strengthening revival from their spirituality.

Another experience that taught us a lesson on faith of the ethnic spiritual leaders is that every time we had seminar, we would begin with an opening ceremony and discussion. For Lahu spiritual leaders, they started with rituals and beliefs by prayer to the sacred to come down and be present in the seminar, which they spent half a day (at first I felt it was a waste of time). It was the first time that we came into contact with the worldview that does not separate the sacred from the profane. And it is not a rational analysis, but analysis cannot be separated from faith. During deliberation, the discussion points cannot be separated from faith or the immanence, or the presence of God, and social relationship cannot be separated from one another. Everything is related as interconnectedness. Therefore, the seminar process is not merely a search for knowledge, but it is a ritual asking for the presence of the sacred. This is another lesson that we learned from the people.



## Conclusion

In the current society where people reduce everything to merely profane or material (materialism/secularism). Growth and development of the world are turning everything into objects, profane. Secularization is killing the world. It is rotten in all aspects. Therefore, the religio-cultural community approach must make the world sacred. Actually, the sacred is there, but how we could do to prevent material and sacred world to be separated from one another. The religio-cultural community approach is, therefore, a struggle on values, between the concept and way of life based on values of the community, against capitalistic, materialistic and consumeristic mode of production and way of living. It is a process in giving new meaning by reintroducing values into all dimensions of society. It is a meaning in spirituality and materials by looking at meaning over materials (Transcendence). It is a discovery of supernatural in life that is in the cosmic creation. It helps human being to go deeper into the core meaning of life, and then allow the values to push our life starting from transformation of ourselves from within. Such a process can be taken up anywhere, which is a struggle in daily life. It is a new social movement in facing the current of materialism of today. It is a new social group, new society that explain everything from the worldview of faith and experience of spirituality in meeting with the sacred dimension or cosmic spirituality.

Our role as religious or religious organizations to make the world taking up religious dimension, has the dimension of sacred, with spirituality. When looking back at our experiences, at first we tried to adjust religion to cope with the living of the people, which is along the line of the Second Vatican Council. However, when we started to take action, we were surprised that they do have religious and cultural values in their living. It was only that we have not been able to approach the people, we were not able to approach God. We have to criticize ourselves. We must transform ourselves. The theology that we got from outside, although giving us good foundation, is not perfect. We need to be related with the real life of the people, or their worldview on faith and experience of spirituality in creating sacred space of the people.

<sup>1</sup> See more in:

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  - Ariya Sawatarm, Sunthorn Wongjomporn, Naiyana Vijitporn (2547-2004), Research Report on the Project on Communicating Development Meaning among the People: A Case of Community Fund 'Network of Kong Boon Khao', supported by Office of Research Support Fund (ORSF)
  - Religio-Cultural Heritage in Asia and Human Development (BISA VII), Catholic Council of Thailand for Development (CCTD), (2528-1985) <sup>2</sup> Other References:
1. Attajak Sattayanurak: Community Culture that is not Static in the 'Uncertain' Future, Krungthep Turakij Online (November 16, 2555-2012)
  2. Ariya Sawatarm, (2542-1999), Pha Pa Khao: A Reflection on Perception of Community, Bangkok, Office of Research Support Fund (ORSF)
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  4. S. Anthony Inarino. Knowledge Is Not Power—Wisdom Is Power. (2010)
  5. Hardawiryana, Robert. „Theological Perspectives on Mission in Asia” *verbum*, SVD 36/1-2 (1995): 51-89; 115-





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## **Buddhist Spirituality and Sustainability of Life**

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### **Abstract:**

Buddhist principles of Dependent Origination and the Four Sublime States are important guideline for development and peace activities. In practice, *vipassanā* or insight meditation is a powerful method to radically change one's habit of mind and frame of reference. Transformation of relationships will follow which underlies peace making process and attempt to amend structural relations. From the lessons and experiences of development monks in Thailand, respect and incorporation of indigenous beliefs and rituals, participation of villagers and NGOs as well as deep understanding and tolerance are the core strategies of success.

### **Life and nature from Buddhist perspective**

The word *Dhamma* has several meanings. Firstly, it means nature and the law of nature. Secondly, it means our duty to behave according to that nature. Thirdly, it means the result that we reap therefrom. Fourthly, it means the Buddha's teaching. These meanings are all related to one another. The Buddha taught people to understand the reality of their own nature that they often ignore or forget. If one can see things as they really are, and live accordingly, one can be liberated from suffering in life.

A key Buddhist concept concerning natural law is called Dependent Origination (*paṭiccasamuppāda*) which is the doctrine of the conditionality of all physical and psychological phenomena. It describes the chain of causes which results in rebirth and suffering. By breaking the chain, the liberation from the endless cycle of suffering can be attained. This doctrine does not see causality in a direct mechanical-like nor uni-linear manner. Rather, it asserts a non-linear, plural and multi-layered dimension of causality. Things co-exist in a system of complicated and dynamic interdependence. Things move in massive ebb and flow of changing phenomena. This explanation emphasizes the impermanent (*anicca*) nature of things. Since every component of a human being depends on other factors, nothing within a human being is genuinely independent or autonomous. This is the doctrine of non-self (*anatta*) which repudiates the existence of a self-existing ego as the essence of bodily and mental phenomena. If we are not aware of the nature of things, we tend to cling to our own selves and our own possession. This clinging causes suffering (*dukkha*).

Therefore, we are but a tiny part of the immense social and ecological whole in which every single action of ours affect the other parts. This perspective of interconnectedness offers insight into how we relate micro structure to macro structure. It is also a solid foundation of a strong sense of responsibility of our own actions and concern for other beings.

Another set of Buddhist values which contribute to a healthy spiritual life is the Four Sublime Abodes (*brahma-vihāra*). These concepts were known in ancient India prior to the emergence of Buddhism. The



Buddhist reinterpretation of the terms emphasized an awakened state of mind and an attitude we should adopt towards other beings. The first one is loving kindness (*mettā*). The Buddha said that one should expand loving-kindness, which can be compared to the Christian concept of love, to all sentient beings in the same way as a mother loves her one and only child. The second sublime virtue is compassion (*karuṇā*) which means empathy with those who are in need and engage oneself in helping them. The third one is sympathetic joy (*muditā*) that occurs because others are happy even if one does not contribute to it. The last one is equanimity (*upekkhā*) which means mental stability undisturbed by any exposure of emotions. It is a solid foundation of pure mind in sublime state. However, equanimity is often misunderstood as the state of inertia and indifference. Being neutral means one does not take side or becomes inactive. For many NGO workers and activists, it is necessary to protect the exploited and marginalized people. Very often anger is adopted as a natural and logical emotional reaction emerging when one comes across an event which seems to defy social injustice. However, from Buddhist perspective, once when we are angry, the first person who is hurt is our own selves. If we want to help people who encounter injustice, it is very crucial that at first we must be able to deal with our negative impulse. Only when we transcend it can all other positive mental qualities manifest themselves in their full strength.

In order to achieve such aim, we have to learn how to observe the nature of our mind. The next part will focus on the meditative practice which is called *vipassanā* or insight meditation.

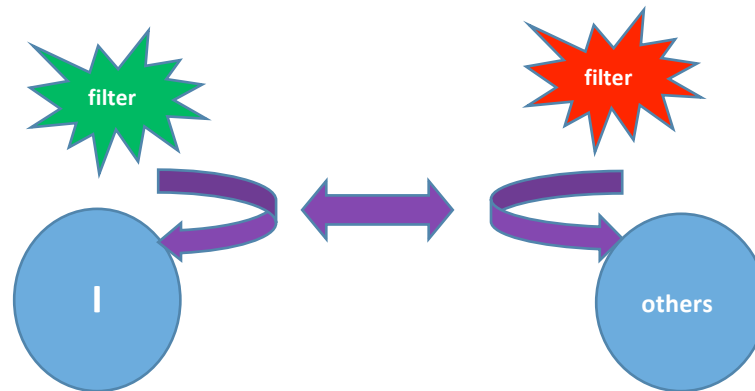
### ***Vipassanā*: An Art of Radical Understanding**

Literally, *vipassanā* means to see things clearly. It is a technique of inward looking that enables us to see how our mind works and how we become imprisoned in the world which we have constructed ourselves. It is a technique to radically change our attitude and frame of reference.

In our daily life, when we appropriate the external world, the direction of our attention usually aims towards the intended object of our five sense doors. When I want to understand you, I look at you and try to concentrate my attention to your words and gestures.



However, in *vipassanā* art of understanding, the direction of attention has to turn first inwardly. With what ears do I listen to you? With what eyes do I look at you? *Vipassanā* enables us to see the unseen filter and horizon which we have always been trapped in. This horizon consists of our bias, prejudices, pre-conceptions, frame of references, hidden assumptions which underlie our actions and reactions towards the external world.



*Vipassanā* is an art of distancing oneself from one's own frame of reference so that we can see ourselves more clearly. The heart of the method is actually very simple, namely to maintain the status of a mere observer. The technique of registration is often used, e.g. when we think, we register quietly in our mind 'thinking', when seeing, we register 'seeing.' Registration reminds us that there is no 'I' who see 'things', instead there is only the act of 'seeing.' We watch and just let go, seeing thought as a stream flowing by without being caught by the thought's content.

How does this very simple registration method purify the mind? Firstly, this method implants a new habit of mind in perceiving the world. Normally, every perception of ours is accompanied by certain kind of judgement mostly manifested in the form of like and dislike. We tend to choose and cling to what we like while pushing away the undesirable things. Registration cultivates a new way of non-judgmental attitude. Increasing power of neutral observation frees the mind from the pulling and pushing force of like and dislike. What is then the benefit of equanimity? Certain people still believe that if you do not take side, you cannot act or help other people. Actually, the power of the neutral mind comes from its ability to transcend the dualist framework of language and thought. Registration technique enables meditator to realize that the sense of self, along with the accompanying judgement, is a mere thought-constructed entity. The "I" is but the outcome of thinking process. In reality there are only energy flows, physically and mentally. We can then transcend our aged old horizon that imprisons us, and be able to see things from radically new perspectives.

Secondly is the nature of purification process. Awareness practice sharpens the mind, and up to a point, it opens up the door to the unconscious layers. Accumulated impurities will surface up, and meditators will experience the manifestation of impurities in the form of heat, pain, itchiness, restlessness, drowsiness, wild thoughts and other physical and mental unpleasant feelings. These states should be welcome as a part of releasing process, not the things to fight with. Only when we maintain neutral attitude to all these, they will melt away quickly. But if we react by trying to control or get rid of them, they will be aggravated and linger on. The mind is like colored water in a glass. Awareness practice is like pouring pure water into it. The color will surface up to the brim and overflow out of the glass. If we keep filling in clear water, soon the unclear one will be got rid of. Equanimity is very powerful. In its



sublime state, the mind can transcend the framework of language. No single thought emerges, the mind is very fixed, firmly focused, unshaken, and full of light. This is the nature of pure mind.

Another unique feature of *vipassanā* contemplation is the intricate relationship between body and mind. In *vipassanā*, this neutral observation has to anchor on certain bodily bases, such as breathing, movements of abdomen, or other bodily gestures. Since thought and emotion are too powerful and overwhelm meditator easily, observing them from certain bodily bases is the safest way to ensure inner balance. Moreover, meditator is taught to observe the relationship between body and mind from gross to very subtle levels. For example, if one has strong inner turbulence, one's breath will become short, gross and heavy; one can also sense heat in certain bodily parts. But if one feels very tranquil, the breath will become automatically refined and subtle. Ability to grasp this body-mind interrelatedness is crucial for progress of the practice. Self reflectivity is therefore not the matter of only inner conversation in the thought process. Whereas the tradition following William James tends to perceive religiosity as an extremely interior, personal and solitary monologue occurred in the realm of thought, critics of this tradition adopted the definition of religiosity as social and embodied (Csordas 2004, Pagis 2009). Our finding also confirms this viewpoint. The more advanced in *vipassanā* one becomes, the sharper and more refined is one's bodily sensations. A very advanced meditator can sense bodily heat of a person filled with anger who happened to be near. Absorption and exchange of energy fields between two persons also follow. At certain advanced level, meditator will experience the collapse of the whole body into a mere refined vibration field. In the end, the self is a mere aggregate of incoherent, essenceless and impersonal sensations.

To sum up, *vipassanā* offers an occasion of distancing which is very crucial for deep self understanding. We can compare *vipassanā* cross-culturally with the concept of distancing in hermeneutic tradition especially in the work of Paul Ricoeur. In Ricoeurian hermeneutics, there is always an interplay between participation and distancing in the process of understanding (Dorairaj, 2000). We have to step back from our everyday sense of familiarity so that we can see more clearly our hidden assumptions, bias or prejudice. However, to be able to see this unseen and taken-for-granted horizon is very difficult. Hence, we need interaction with the others which functions like a mirror to reflect the unknown 'I'. Going back and forth with the experience-near and experience-far will enable us to see, adjust and widen our own horizon. In delving into our own religiosity, distancing is a door to the transcendence. A Christian theologian once insisted that "Standing in front of God, or struggling with God...., means experiencing a radical distancing from all other things...in meeting with God, there is another world deploying itself, another world opening unknown possibilities of being. (Bühler, 2011: 157)



### **Spiritual Force in Development Field**

This section will explore how Theravada Buddhist values manifest themselves in development works in contemporary Thailand. First of all, we have to grasp briefly the historical context of the Thai state's development policy and strategies, and the role the ecclesiastical institution has been assigned. From mid nineteenth century onward, the road to modernity saw Theravada Buddhism being incorporated tightly into the Thai state's modernization strategies. The Thai state centralized political and economic control and built up modern bureaucracy. The central ecclesiastical institution was established and was utilized to expand the control over local *sangha* (monk's community). A new Buddhist sect, called Thammayut Order, was set up and played crucial role to modernize religion by eliminating practices and rituals deemed to be supernatural. Buddhist doctrine was interpreted to be consistent with scientific concepts. Emphasis was given towards secular and modern education for both monk and lay, whereas meditation practice was excluded from monk's curriculum since it was regarded as "a knowledge which lacks concrete ways to measure and test objectively" (Phra Paisan, 2003: 29).

The impact of modernization severed ties between local temples and villagers. Abbot and preceptor had to receive appointment paper from the Elder Council, hence weakened the villagers' control over their local *sangha*. Modernization also deprived local temples of their essential social functions. Previously, temple used to be the center of village life. Schooling for boys, local art, compilation of local knowledge such as craftwork, local history and local medicine and even recreations, all took place in the temple. Modernization gradually built up secular institutions that took care of those matters, hence leaving only routine religious and ritual roles to temple.

The decade of 1960s witnessed the rapid expansion of industrialization under the first Five Years Economic Plan drafted with the help of U.S. economists. During this period, the government's development strategy, following western modernization scheme, ignored religion seeing it as a part of tradition which was opposed to and impeded modernized value of competition and effectiveness. However, in mid 1980s, the increasing number of urban middle class led to the emergence of different significant Buddhist movements which aimed to make Buddhist discourse relevant to urban cultural logic. In rural area, two decades of mainstream development strategy resulted in the disintegration of village life and its traditional values. Problem of poverty, debt and inequality prevailed. The Thai government, then, began to use Theravada Buddhism as a development strategy. Meanwhile circumstance of rural problem gave rise to the emergence of local development monks working independently apart from the government.

Monks moved into various areas of development works individually. They have seen how villagers suffer from deforestation, poverty, problems from intensive monocropping, problem of market and exploitation of middle men. In various ways, they sought practical ways to help villagers in the area to





meet basic needs. Their motivation and inspiration came from the realization of monks' duty and a deep sense of obligation towards villagers who support them through alms (Phramaha Somdet Wongtham 2015).

The area of development of these monks ranged diversely from building and repairing roads, dams and other infrastructure to establishing cooperative system, rice bank or buffalo bank. Some monks, with the help of NGOs, engaged to find new alternative agricultural methods. At the end of 20<sup>th</sup> century, two big issues were urgent, one was environmental problem which became more poignant with drastic scale of deforestation and another problem was the increasing numbers of HIV patients. Environmental monks and monks who ran nursing centers for HIV patients emerged in many parts of the country.

Though monks engaged in these different development areas have different ideas and strategies to solve problems, we can still pinpoint certain similarities among them. Firstly is the contrast between their strategies with that of the government. The official developing strategy is top down, centralized and rigid viewing the cause of development problem as stemming from the villagers' own immoral behaviors such as drinking alcohol and gambling. Development monks, instead "... aimed at local, rather than national or regional development. They respond to immediate needs identified by the rural peoples themselves....They initiate projects designed for a specific location and problem using local cultural concepts and beliefs rather than pulling people into a national agenda that often ignores their needs and wants" (Darlington, 2000:4)

Secondly, unlike academic monks in town, development monks tend to incorporate local non-Buddhist beliefs and practices into their strategies. Instead of viewing the beliefs in spirits as supernatural and irrational, they understand their strength and social functions. Local beliefs in spirits have usually played vital role in natural resource preservation as well as maintaining the strength of extended family in rural areas. Development monks often reinvent new rituals combining Buddhist ceremonies with local cultural elements. Such practice is an important clue to the resurgence of communal solidarity.

Thirdly is the way development monks act and work within Buddhist frame of reference. There are two ways that they combine Buddhist values in their work. One is their attempt to change villagers' life by means of Buddhist morality. There are many examples of development monks teaching villagers to observe precepts and to meditate. This practice necessitates the corporation between development monks, the elders and leaders in the villages and sometimes the support of NGOs. As analysis of case studies shows, the success of this kind of project depends primarily on the readiness, initiation and eagerness from villagers themselves (Supapan, 1984, Yano, 1999). Once they begin taking it seriously, soon they realize that the external change and internal change have to go hand in hand.



“Inner development remains at the core of development thought or action...Everything must begin from within. Ultimately, the goal for people and communities is to live from their inner truth and manifest it clearly in their development. (Yano,ibid: 192)”

Another way development monks make use of Buddhist values is to apply them to themselves when crisis occurs. Environmental issue is the one that conflict of interest is most acute. Attempt of development monks to change agricultural method or to preserve the forest have affected the interest of big agro-industrial companies. Ecological movement to protest the government’s construction of dams offended officials. A rally against the construction of cable car up to Doi Suthep mountain in Chiang Mai infuriated the *sangha* authorities in the province. Counter-reaction manifested itself in different degree of violence, i.e. overt criticism, letter of intimidation, suspension of ecclesiastical promotion, accusation of scandal, direct arrest and imprisonment for opposing the governmental project, and finally murder. In 1993, Phra Prajak Khuttajitto, a famous environmental monk in northeastern province was found guilty and put into jail. Remarkable is the fact that he was arrested in yellow robe while previous cases of monk arrest usually defrocked monks before the arrest. Picture of a monk in yellow robe being detained by the police signifies that his actions *as a monk* were found guilty. This was an explicit violent warning to other activist monks (Darlington, 2012: 202). In 2005, Phra Supoj Suvacano, another young activist monk was shot dead while trying to protect a piece of land from being converted into a tangerine plantation, and until now the culprit was not arrested.

These cases profoundly challenge the spirit and work of development monks. Though being shocked and discouraged by violent measures, certain monk leader still announced that “activist monks are not scared, but still do their work. Once they decide to do this kind of work, it is not an act of experimentation...They have to do it (Darlington, ibid: 221). One of their strategies is to make the wider public realize the significance of Buddhist movement in solving developmental problem. An illustration is a pilgrimage, organized for the first time in 1996, to protect a lake in a southern province, and to arouse public consciousness and participation. It was successful to a certain extent. More importantly, activist monks and NGOs felt the need to expand socially engaged networks. Several meetings among different levels of networks of activist monks, NGOs and socially engaged lay Buddhists had been held to discuss, to re-evaluate the context of activism and to do self examination. What important is how to find a balance between activism and meditation practice. How monks should engage in political and social activities while remaining committed to religious ideal. It is extremely important for activist monks to maintain their purity amidst the crisis. This is not just for the sake of proving their purity in the eyes of the public. For themselves, in order to go ahead, both in activism and progress in spiritual path, their action must be grounded in Dhamma. *Vipassanā* is not just a matter of sitting silently alone, but it also involves self purification while acting out in the world. The practice of tolerance (*khanti*), equanimity as well as the art of deep listening are very crucial. Contemplating on the conflict of inner



voices paves the way for compassion to naturally come out. Phrakhru Suthachanawan, a famous development monks once said that a key for success of monks as inheritors of the Buddha's teaching is purity in intention and action. Monks cannot simply teach by preaching. They must teach through their actions and examples (Darlington, *ibid*: 208).

### **Conclusion: Application of Buddhist meditation in wider context**

I would like to conclude the paper by giving certain examples where Buddhist values and meditation practice have been applied elsewhere outside Thailand. In contemporary Japan, Mahayana Buddhist tradition has invented a contemplative method called *naikan*, or inward looking which has many similarities with *vipassanā*. The method is designed specifically for practical everyday use and is aimed to solve the problem in relationship. Meditator is asked to choose one significant person, and contemplate intensely on the relationship with this particular person by focusing on just three very simple questions: what have I received from this person? What I have given to this person? What I have done to cause difficulties and problems to him/her? These simple questions provide a foundation of self scrutiny in every kind of relationship, not just with our friends, spouse or parents or siblings, but pets, car, and concrete objects of our possession or even forest, air and our environment can also become an object of contemplation. Meditator has to choose a specific period of time in the relationship and recall events in the past in minutely detail. I used to try this method at a Zen temple in Japan, and when combined it with the technique of *vipassanā* distanciation, the result was profound. One is able to step back and see one's own reactions, judgement, bias and attachment to the revived memories that flow by. One can see one's own sense of lack and hidden wounds which cause problem in the relationship. Finally, deep self realization is not the outcome of any intellectual analysis, but the outcome of the ability to see things as they really are. At present, there are around 40 *naikan* centers in Japan offering help for drug addictions, mental counseling, rehabilitation programs for youth in schools or business firms. The centers also flourish in Germany, Austria and partly in the U.S.A.

The second illustration is the application of *vipassanā* practice in the prison. In 1997, a documentary film was made by Jenny Phillips, a cultural anthropologist and psychotherapist. It documented a large scale meditation program at Tihar prison in India with over a thousand inmates participating on voluntary basis. In 2007, another film called Dhamma Brothers was released showing *vipassanā* course in a prison in Alabama, U.S.A. using the same meditation format as that in India. The film maker wanted to know whether it is possible for prisoners, some of which were convicted with serious murder cases, to change themselves. In India, after the end of the course, inmates and guards held one another in their arms regardless of caste barriers. In the U.S.A case, after several retreats over the years, profound and positive changes can be detected in certain inmates' personalities and attitudes.

My last illustration is how Buddhist values are useful in peace movement and conflict resolution. Marc Gopin, a renowned peace activist who studies the role that religion plays in conflict resolution, made a



remark that great world religions have certain similar values which support peace making, namely empathy, focus on sanctity of life, emphasis on interiority or inward-looking attitude. However, the advocates for religion in peace-making should also bear in mind the pending possibility that attachment to religious attitudes often aggravates conflict and impedes peace talks (Gopin, 1997:11). Moreover, they should take into account how to extend conversation to non-believers, and have to search for certain common values that can be accepted by all. This is not an easy job.

The key to success in this difficult task is the awareness and capability to look beyond the scope of one's own belief and frame of reference. Again, it is not easy for religious adherents. Here, *vipassanā*'s method of distancing is crucial. Actually, this method is not confined to Theravada Buddhism. We can notice it in a great mind of people like Gandhi or Dalai Lama who are able to "...find it quite natural to honor and encourage other religious traditions, hav(ing) a sense of self that is inclusive of but not exhausted by their own religious affiliation. Their religious worldview does not confine them to one identity. They see and define themselves not only as adherents to one faith, but also as human beings standing in communal relation with other human beings. It is the multiplicity of healthy identities that prevents a level of over identification with one group, be it ethnic or religious." (Gopin, *ibid*: 12)

Maha Ghosananda, a renowned Cambodian senior monk and a peace activist once said,

"When we accept that we are part of a great human family..then we will sit, talk and make peace. I pray that this realization will spread throughout our troubled world and bring human kind and the earth to its fullest flowering. I pray that all of us will realize peace in this lifetime and save all beings from suffering." (Darlington, *ibid*: 239)

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**DIALOGUE ON THE SUSTAINABILITY OF LIFE**  
Initiative of the Jesuit Conference of Asia Pacific

*sustaining life*  
SHARING THE FUTURE WITH  
THE EARTH AND THE POOR

# *Powerpoint Presentations*

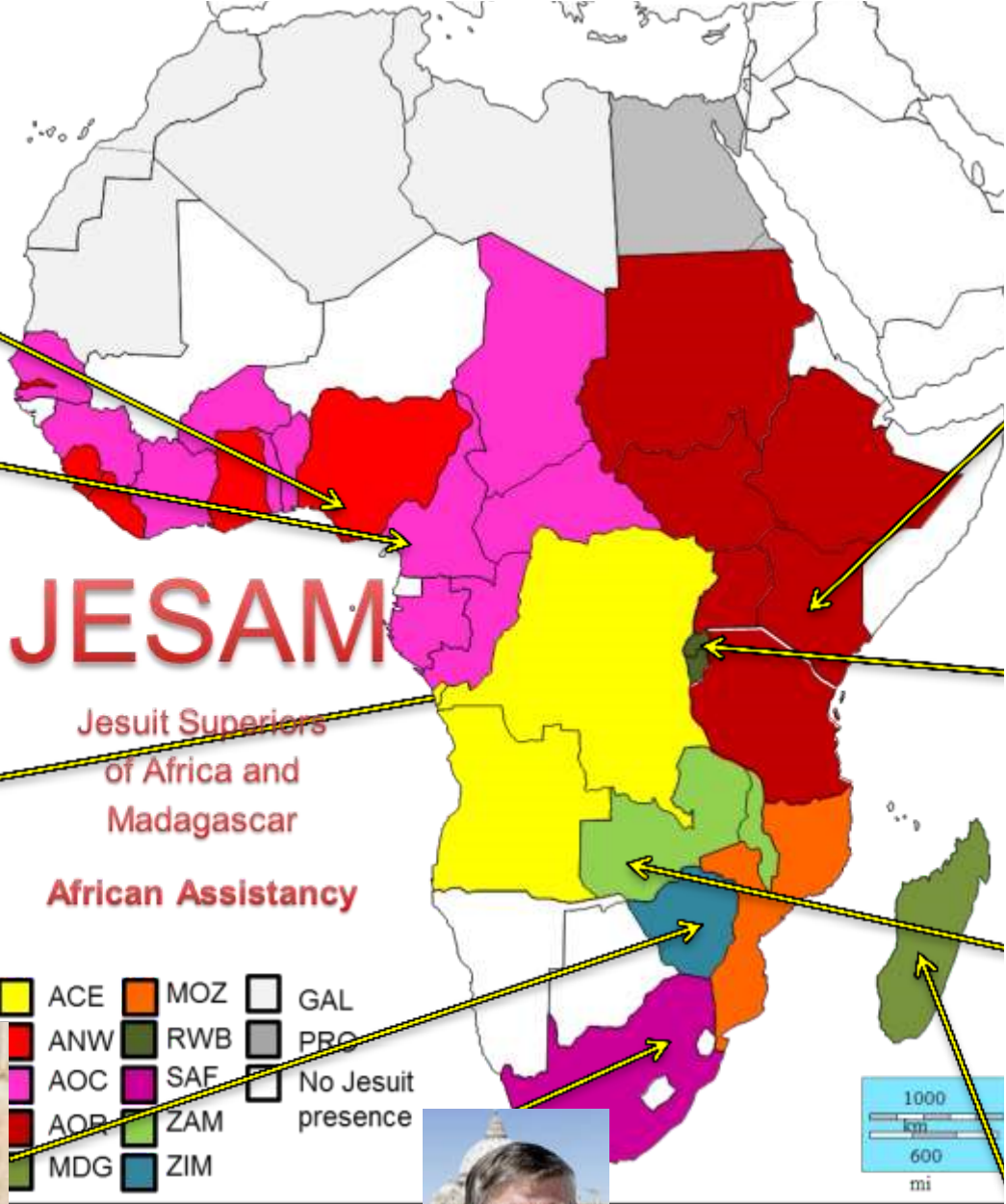




# **SUSTAINABIL OF LIFE AND SOCIAL MINISTE IN AFRICA**

# 55 COUNTRIES. Jesuits are in 46





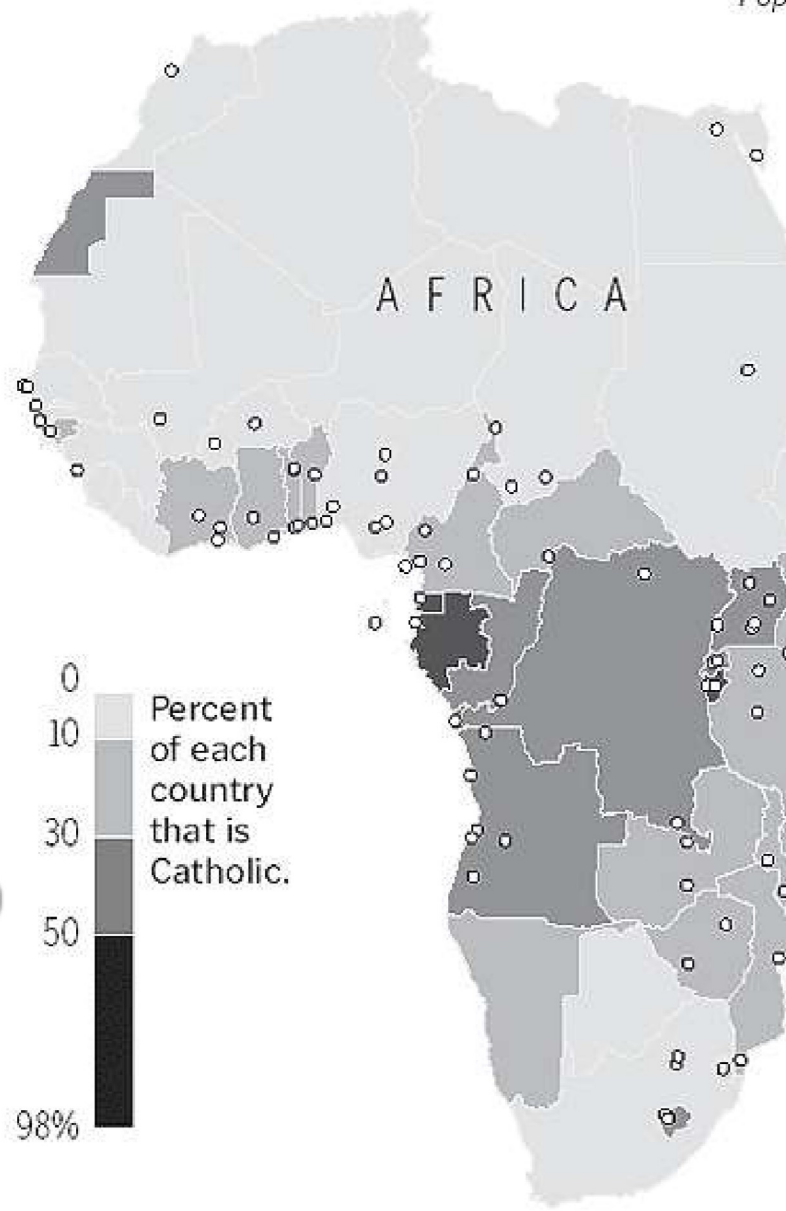


## Catholics in Africa

A continent of **1 200 000 000** people, half of whom are under 25 years of age.

There are some **1000** languages and 55 countries. Of the population **45% are Muslims, 40% Christian and 15% practice indigenous religions.**

Of 500 million Christian **158 million are Catholics.** There are some 30 000 priests. There are only about **1600** Jesuits; 115 are brothers, 760 are priests, 550 are scholastics and 150 are novices.



SOURCE: The New York Times  
8/10/2016

GLOBE STAFF GRAPHIC



*sustaining life*

## OUR CONTRIBUTION TO A SUSTAINABLE WORLD

- “Sustainability” in a continent where everything seems “**provisional**”. Indeed the African continent’s situation is characterized by **uncertainty** about the future (politically, economically and socially.) : Fragility....
- One of action is to respond to the call of Pope Francis...in *Laudato Si’*....



# African approach to sustainability and the issue of GOVERNANCE IN AFRICA.

- The Jesuit social ministry in Africa (JASCNET) has developed its activities since 2013 around five main themes:
  - - Leadership and Governance
  - - Peace, justice, Human Right and reconciliation,
  - - **Ecology,**





- - **Governance of natural resources, and**
- - **migration**

## 11 social centres

1. Arrupe Centre (**Madagascar**),
2. Centre arrupe pour la recherche et la formation (CARF), **Lubumbashi**,
3. Centre d'Etudes et de Formation pour le développement (CEFOD), **Tchad**,
4. Centre d'Etudes pour l'Action sociale(CEPAS), **RD-Congo**,
5. Centre de recherche pour la Paix (CERAP), **côte d'ivoire**,
6. Centre de recherche, d'innovation et de créativité (GREEC, **Benin**)




7. Jesuit Hakimani Center (JHC), Nairobi, **Kenya**,
8. Jesuit Centre for Theological Reflection  
(**Zambia**),
9. Jesuit Institut of South Africa (**South Africa**)
10. Jesuit Center for Ecology and Developpement.  
(JCED, **Malawi**)
11. Silveira House (**Zimbabwe**)

## LAUDATO SI' N° 38

**38. Let us mention, for example, those richly biodiverse lungs of our planet which are the Amazon and the Congo basins,**

.....We know how important these are for the entire earth and for the future of humanity.

The ecosystems of tropical forests possess an enormously complex biodiversity which is almost impossible to appreciate fully, yet when these forests are burned down or levelled for purposes of cultivation, within the space of a few years countless species are lost and the areas frequently become arid wastelands.



A delicate balance has to be maintained when speaking about these places, for we cannot overlook the huge global economic interests ....can undermine the sovereignty of individual nations.

We cannot fail to praise the commitment of international agencies and civil society organizations which draw public attention to these issues and offer critical cooperation, employing legitimate means of pressure, to ensure that each government carries out its proper and inalienable responsibility to preserve its country's environment and natural resources, without capitulating to spurious local or international interests

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**ECCLESIAL NETWORK OF CONGO  
BASIN FOREST**

**REBAC**  
**RÉSEAU ÉCCLESIAL DE LA FÔRET DU  
BASSIN DU CONGO (REBAC)**

# Ecclesial network for Congo basin forest (REBAC)



## LE DEUXIÈME BLOC FORESTIER TROPICAL, APRÈS L'ASIE



## 8 reasons....

1. Home of more than **85 million people**.
2. Congo basin is **220 millions d'hectares of Forest** (Second largest in the world),



## 8 reasons....

3. **Largest reservoir of biodiversity in Africa** with over 10,000 species of plants, 1,000 species of birds and 400 species of mammals.
4. This forest is essential to climate change because **it generates a portion of the oxygen that contributes to the quality of the air.**
5. The forest in the Congo Basin also plays an irreplaceable role in climate stability because **it regulates local and regional precipitation.**
6. Most of the **rainfall watering Africa originate in this region.**
7. This forest plays a key role in **slowing global warming as it s**
8. Finally it provides the millions of people **food, traditional medicine** and the provision of **drinking water**



# CONGO BASIN FOREST





# Diversity of animal





# Diversity of animal





**What is our plan**

Agriculture

actions axes...



*sustaining life*

- **1. To Collect data...(To know how is the situation today...)c.**
- **2. Communication and lobby (Talk about it & make available tools of information**
- **3. Capacity building of local communities**  
(leadership of communities, ...
- **4. Research and action for adaptation and mitigation (promotion of renewable energies)**





**Join us and respond to the call of Pope Francis....**

To protect the second lungs of the planet

...."The Congo basin forest".

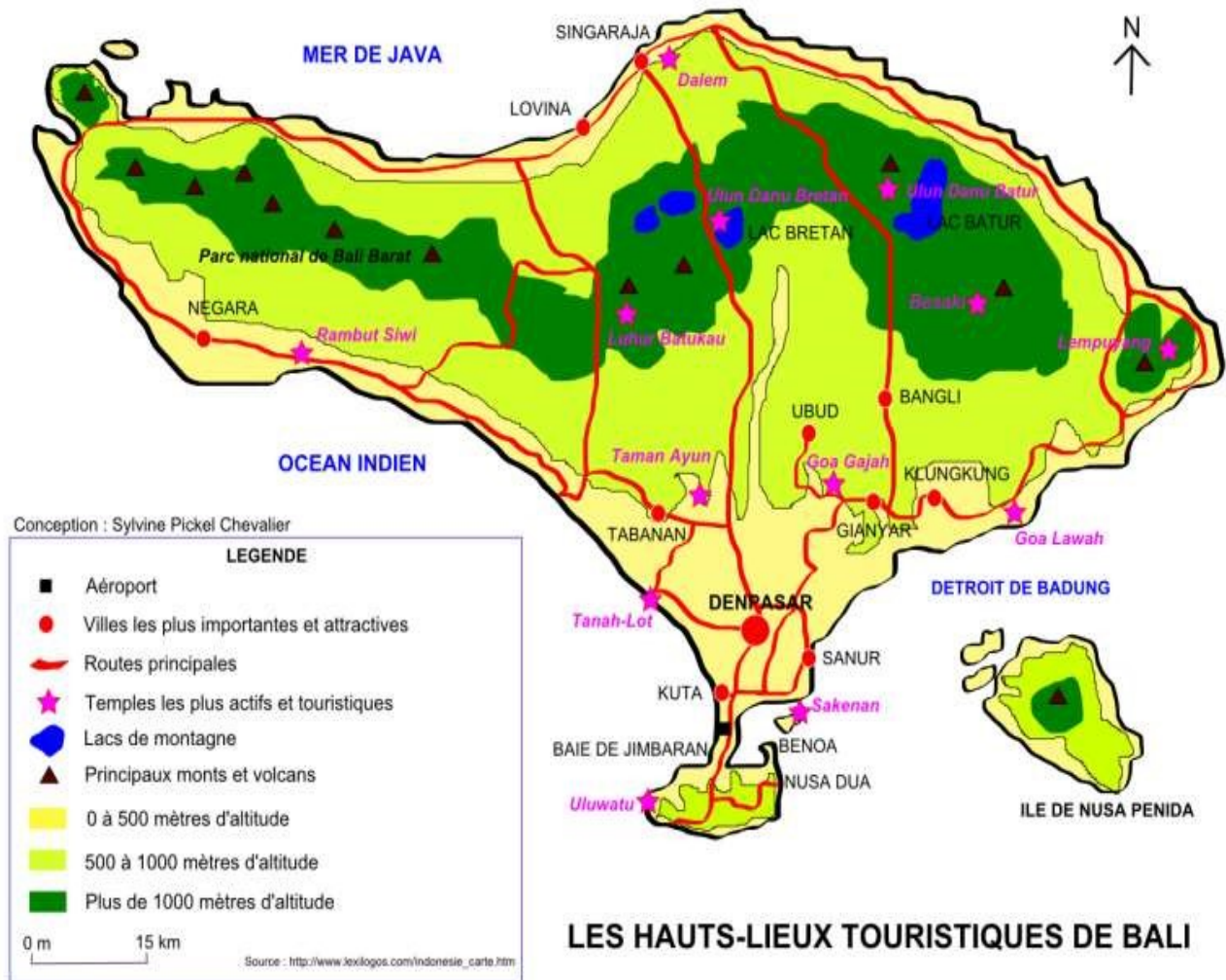
**Thanks....**

**Rigobert**  
Coordinator of the Social Apostolate and  
Director of the Jesuit Africa Social Centres Netw

# BALINESE HINDUISM

I KETUT ARDHANA  
Udayana University, Bali

# BALI



# SANGA MANDALA

Puseh , Pusat	<b>Centre</b>	Semua warna / <b>All colours</b>	Dewa Siwa
Kaja , Utara	<b>North</b>	Hitam / <b>Black</b>	Dewa Wisnu
Kaja Kanguin , Timur Laut	<b>North East</b>	Biru / <b>Blue</b>	Dewa Sambu
Kanguin , Timur	<b>East</b>	Putih / <b>White</b>	Dewa Iswara
Kelod Kanguin , Tenggara	<b>Southeast</b>	<b>Violet</b>	Dewa Mahe
Kelod , Selatan	<b>South</b>	Merah / <b>Red</b>	Dewa Brahma
Kelod Kauh , Barat Daya	<b>Southwest</b>	<b>Orange</b>	Dewa Rudra
Kauh , Barat	<b>West</b>	Kuning / <b>Yellow</b>	Dewa Mahadewa
Kaja Kauh , Barat Laut	<b>Northwest</b>	Hijau / <b>Green</b>	Dewa Sangkara



## **II. THE CONCEPT OF SUSTAINABILITY AND THE ROLE OF MY FAITH IN THE SUSTAINABILITY OF LIFE**

The *Usana Bali* and the *Babad Pasek* in the era of pre-Majapahit:

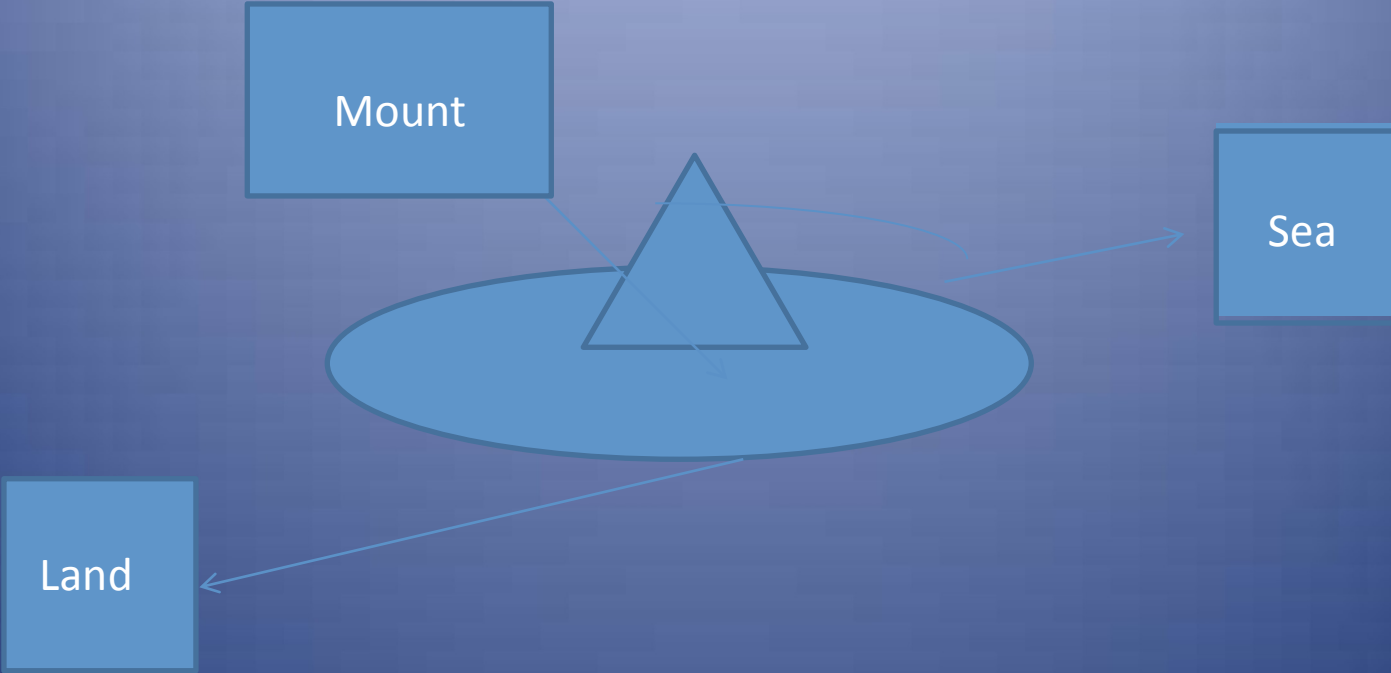
The Mount of Mahameru brought from India to Bali.

Indian words transferred to the Balinese words:

Kasa for Srawana, Karo (Bhadrawada), Katiga (Asuji), Kapat (Kartika), Kalima (Margasura), Kanem (Posya), Kapitu (Magha), Kaulu (Phalguna), Kasanga (Cetra), Kadasa (Wesaka), Apit Lemah (Desta) Jyestha) and, Asadha (Apit kayu sada).



# BALINESE COSMOLOGY





- The *lingga*, often represented alongside the *yoni*. The *yoni* (Sanskrit word, literally "origin" or "source"), a symbol of the goddess or of Shakti, female creative energy.
- The *lingga* and *yoni*, used to communicate with God and ancestors in religious ceremonies.
- In the political aspect the function of *lingga* was to celebrate glory events since the enemies had been defeated and in the social, cultural and economic aspect the ceremonies for *lingga* and *yoni* is aimed to pray for God. According to the Balinese local tradition, the holy water that had been watered through the *lingga* and *yoni*, it would later be used to sprinkle the rice fields due to failure of the harvest

# LINGGA IN GOA GAJAH TEMPLE





*“Melasti always occurs just before Nyepi (New Year’s Silent Day).*

*The Melasti ceremony: a procession to the sea or to a spring in which the village gods in their pratimas are taken to the source of water and ceremonially sprinkled with water.*



## THE SUBAK

The Subak is farmers managed irrigation system which has an irrigation water source, irrigated to certain compound of rice fields, and has a particular temple. The main water source is fountains, where underflow water wells up.

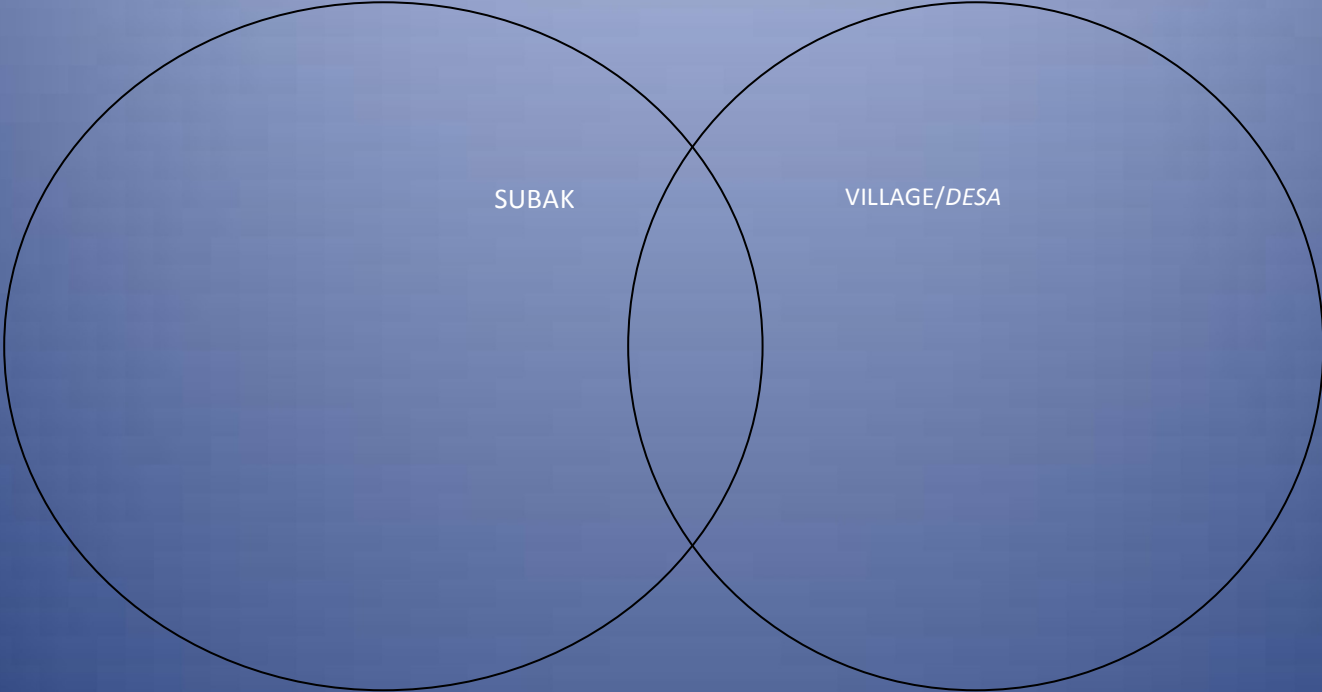
Subak system as a socio-cultural institution are always to be transform related with the transformation of the society: the government policy.

The Subak system has been changed concerning with the organization structure.

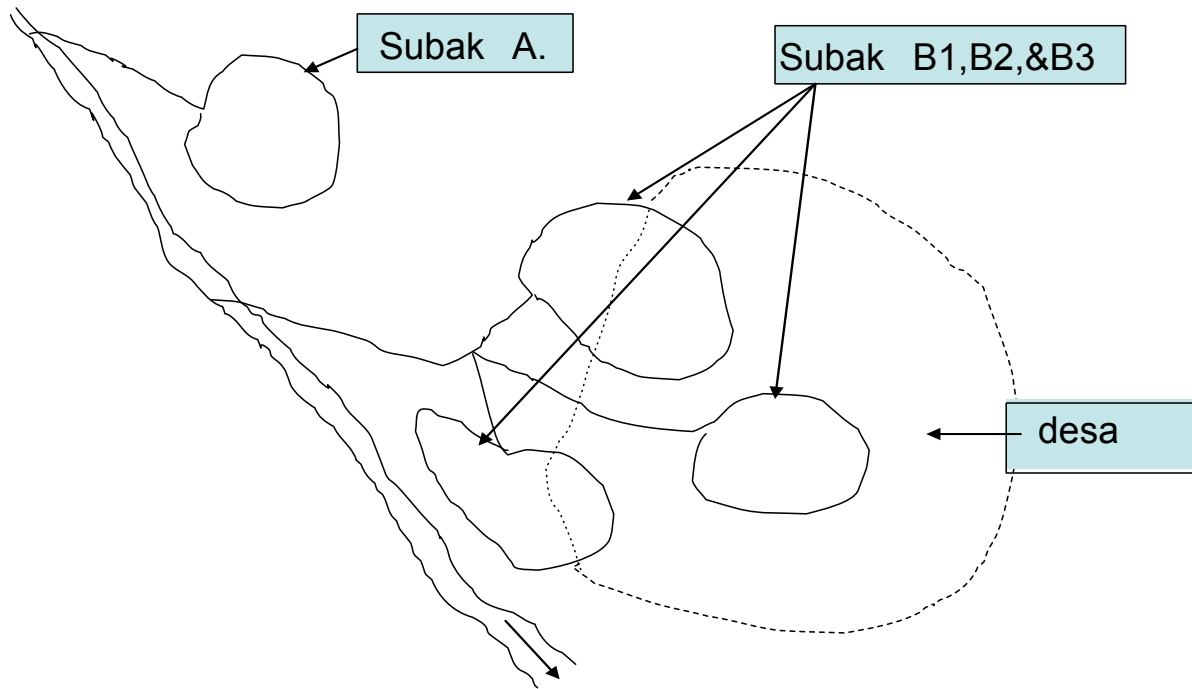
The subak is farmers managed irrigation system which has an irrigation water source, irrigated to certain compound of rice fields.



# OVERLAP BETWEEN THE VILLAGE BOUNDARY AND SUBAK IN BALI



# THE EXISTENCE OF SUBAKS



# RICE FIELDS AND TERRACES



Rice terraces in Tegalalang. They look like a miniature garden.



Rice terraces in Blimbing, the western part



A rice terrace in Mt. Batukau. Agriculture is not mechanized.





## THE TUMPEK WARIGA

- *Tumpek Wariga* is celebrated every 210 days or 6 months of the Balinese calendar.
- *The Tumpek Wariga* contains external and internal meaning for the Balinese. *Wariga* is the name of seventh *wuku* in Balinese calendar. Besides, it's also a term to determine the appropriate or inappropriate day to have a ceremony or activity in Hinduism.
- The *Tumpek Wariga*, called *Tumpek Bubuh*
- In committing the ceremony, the *bubuh* is smeared on the tree bark as a symbol of fertilizers (the proper food for vegetation).
- This *Tumpek Bubuh* is considered as one of local genius wisdom in Bali.





### III. THE HINDUISM TEACHINGS ON SUSTAINABILITY

#### Tri Hita Karana

- **Parhyangan:** presenting the harmonious relationship between farmer and God, implemented through some rituals in the rice fields.
- **Parahyangan:** the aim of living on earth is to reach peace and prosperity, *moksartham jagathitaya caiti dharma*.
- **Pawongan:** through the harmonious relationship among farmers as subak's members, with the implementation of subak's regulation (awig-awig).

Balinese person is a member of a customary neighborhood organisation (*banjar*).

- (i). No land will be released to non-Balinese ownership (aspect of *Palemahan* of *Tri Hita Karana*)
- (ii) Job opportunities will be mostly available to the community and control for future development is still in the hands of local people (aspect of *Pawongan* of *Tri Hita Karana*); and
- (iii) The benefits from the development program remain in the community.





*Tri Angga*: (*swahloka* or upperworld, *bwahloka* or middleworld, and *bhurloka* or underworld).

The concept of *Tri Angga* locates very closely with the spiritual compass consists of nine directions called the *Nawa Sanga* or the *Sanga Mandala*.

*Tri Angga* or *Tri Loka* concept explains the special hierarchy in the context of (upperworld, middleworld, and underworld).

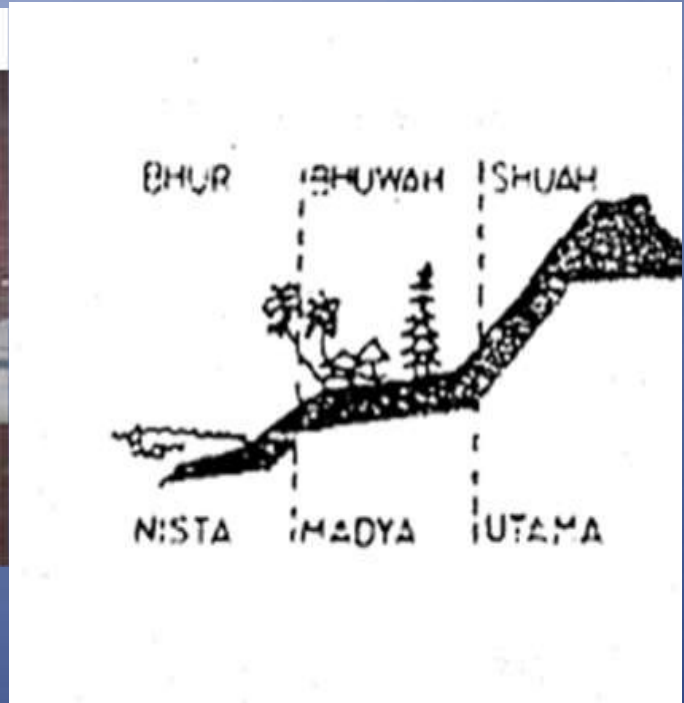
In the Balinese architecture, it can be explained as follows: *Tri Loka (Tri Angga)* to the spatial orientation.

The *Nawa Sanga* or the *Sanga Mandala*, is the existence of the spiritual poros.

The cosmological orientation consists of eight cardinal directions and its centre.

# MANDALA AND TRI ANGGA

A Hindu Mandala (Cosmogram)



# TRI ANGGA

<b>Tri Loka</b>	<b>Swah Loka</b>	<b>Bhwah loka</b>	<b>Bhur loka</b>
<b>Tiga Tempat</b>	<b>Atmosphere</b>	<b>Lithosphere</b>	<b>Hydrospher</b>
<b>Tri Angga</b>	<b>Utama</b>	<b>Madya</b>	<b>Nista</b>
<b>Tiga wilayah /ruangan</b>	<b>Tinggi / atas</b>	<b>Tengah</b>	<b>Bawah</b>
	<b>Kepala</b>	<b>Badan</b>	<b>Kali</b>
<b>Universe</b>	<b>Atmosphere</b>	<b>Lithosphere</b>	<b>Hidrospher</b>
<b>Bumi / Dunia</b>	<b>Gungung</b>	<b>daratan</b>	<b>Laut</b>
<b>Desa</b>	<b>Pura</b>	<b>Masyarakat Kampung</b>	<b>Laut</b>
<b>Pura</b>	<b>Meru</b>	<b>Daerah di Tengah</b>	<b>Daerah di Lu</b>
	<b>Merajan / Sanggah</b>	<b>Tugas, Bekerja / Tidur</b>	<b>Jalan Masuk ke rumah (kor</b>

# BANTEN SEGEHAN



Tumpek UDUH/ WARIGA/ Bubuh Day



The size of the building built by the Balinese has a direct relation to the size of the body. If someone will build a house, he/ she should ask to the priest regarding the sizes of house that he/ she will build.

The priest will refer to certain Balinese literature or *lontar*, called the Lontar of *Kosala and Kosali*.

They believe that in this *lontar*, since if he/ she cannot follow what the lontar says, and then he/ she will have many difficulties in his/ her life and families. In addition they indeed need stability in their lives and protection against the disturbances of an uncertain existence. Until at the present time, the Balinese still appreciate what the *lontars* say





## TRI MANDALA

Tri Mandala divides space into three categories:

- (i) *Utama mandala* consists of holy/sacred space (e.g. temples where Balinese pray to God, and beaches where Balinese carry out purification rituals);
- (ii) *Madya mandala* related to space for human inhabitants (residential area, public building and other facilities); and
- (iii) *Nista mandala* is space for nature (back/front yard, open space or park, forest, rice-field, and other agricultural land).

The development programs in Bali should respect the local space division concept of *Tri Mandala*, Relevant to the sustainable development as suggested by the local government policy, “*Ajeg Bali*”.



The idea of *Ajeg Bali* (enforce) appeared late 1990s and transformed into the concept of spirit *Ajeg Bali* in mid-2002.

One year later (2003), a few months after a bomb blast in October 2002 in Legian, the concept of “*Ajeg Bali*” turned into the *Ajeg Bali* as a movement

The development of Bali Nirwana Resort (BNR) near to the area of Tanah Lot Temple (built in the 15<sup>th</sup> century)

The protest emerged in October 12, 2002, when a bomb explosion in Legian which later proved to be performed by hard-line terrorist groups

*“Everywhere Balinese were rethinking what it meant to be Balinese, and putting up ritual and artistic defences against new chaos. On top of natural disasters came a total dislocation of everything around which Balinese had previously organized their lives: the states, villages, temples and rituals” (Vickers, 1989: 131).*



## CONCLUSION

The Hinduism or Indian culture has been adopted and has been transformed into the local Balinese culture or Balinization, in which in turn this becomes a significant in the contexts of the present Balinese culture.

The Balinese *adat* is alive and actually what it was and what it is, is still considered to be local values in anticipating any negative impacts on the Balinese culture. This becomes a model if someone wants to look closely at how the Balinese's experience of living in a sustainable context.

# THE PUJA MANDALA





# UDAYANA PAINTING







# Buddhist Spirituality and Sustainability of Life

## Buddhist teaching and sustainability of life

- 1. The meanings of Dhamma
  - Dhamma means the law of nature
  - It also means man's duty to behave corresponding to natural law
  - It also means the result from such action.



# Dependent Origination (*paṭiccasamuppda*)

- Doctrine of the conditionality of all physical and psychical phenomena
- Things are closely interrelated by causal relations
- They exist in the state of flux
- Any shift or change in one part affects the whole



# The Four Sublime States (*Brahma-vihara*)

1. Loving kindness = well wishing for all beings
2. compassion = wish to abolish suffering of others
3. sympathetic joy
4. equanimity



# Insight meditation (*vipassan*)

It is the technique of inward looking, to see how our mind works, how we become imprisoned within.

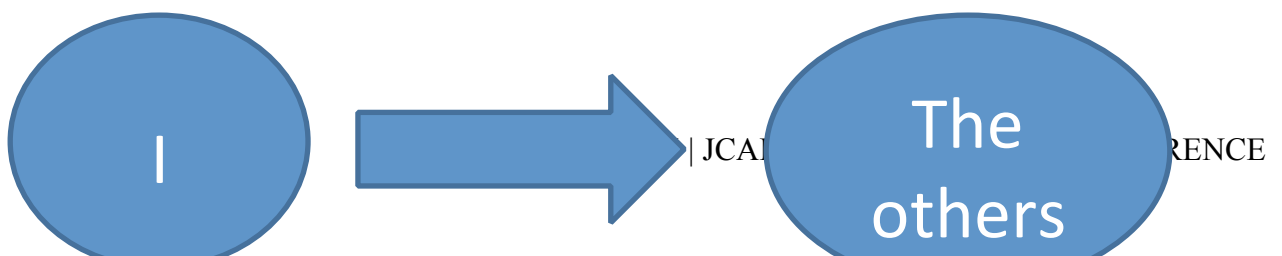


*sustaining life*  
SHARING THE FUTURE WITH  
THE EARTH AND THE POOR



- How can this individual-based technique contribute to solve macroproblem?

*Vipassan* helps us to revolutionalize the concept of **understanding.**

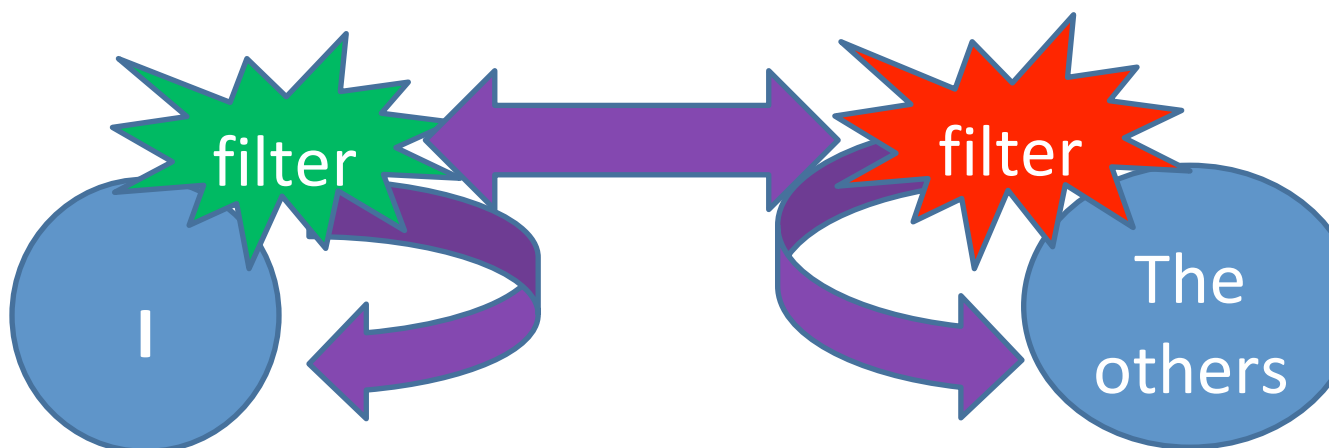






# *Vipassan* – an art of understanding

- With what ears do I listen to you, with what eyes do I look at you?



*Vipassan* is the art of distancing oneself from one's own frame of



reference by a very simple way of being a **mere observer**

- Just watch and let go, seeing the thoughts flowing by without being caught by the thought's content, and by like and dislike
- This is the way to get rid of the mind's aged old tendency to judge, select and control things



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- We see clearly how our horizon has been formed, how our own selves are shaped in the interaction process.



- *Vipassan* helps the process of fusion of horizons.

It helps people in the process of confrontation: how to confront



the opposite side with **courage,**  
**respect** and **tolerance**

## Mahayana's *naikan*

- The object of contemplation is **relationship** (inter-personal relationship or relationship between human kind and environment)
- This method radically revolutionalizes people's frame of reference
  - 1. What has the other done for you?
  - 2. What have you done for the other?



- 3. What did you do to harm or sadden the other?
- Lessons from developer monks in Thailand
- Emergence of developer monks in rural areas.
- Spontaneous, local based and diverse movement
- The activities cover a wide range from rural economic problem, environmental crisis (deforestation, preserving water), and health care.





# Tree-ordination movement





# Buffalo Bank



Ritual of preserving the life  
of the river





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# Monks and health care activities

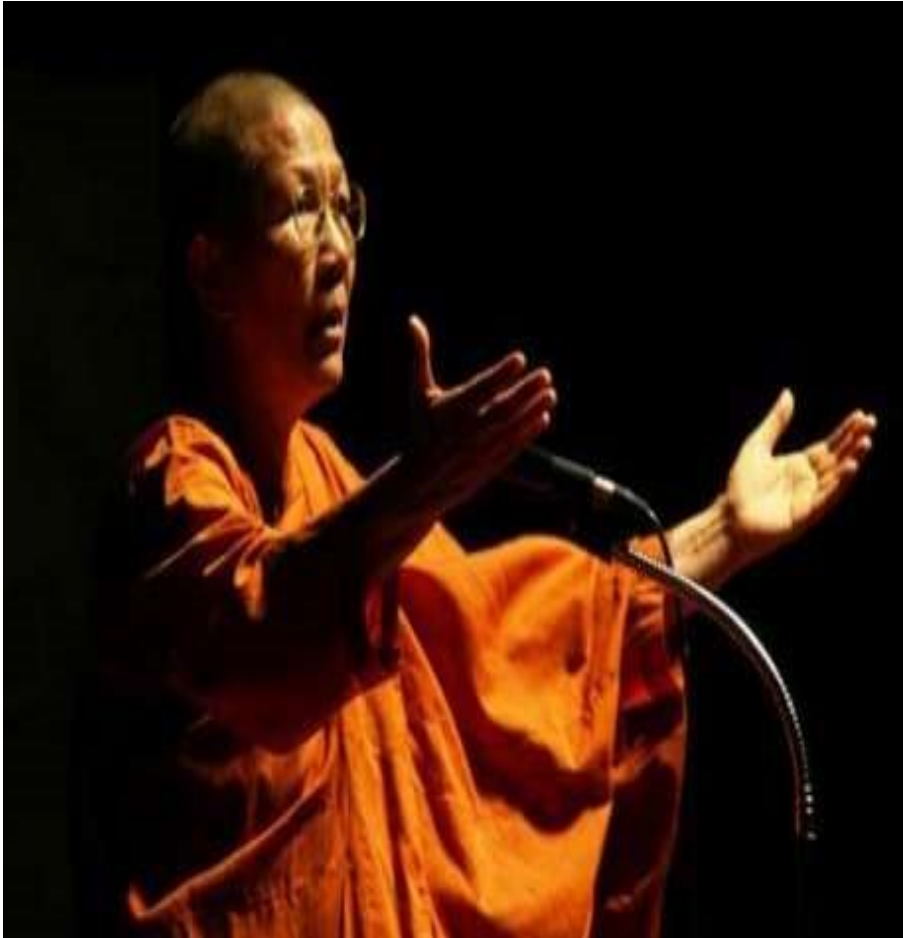


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# Ordained Female and Feminist Buddhist





## Obstacles in the path

- Suspicion, distrust and threat from the government
- Threat from capitalists





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- Misunderstanding from villagers
- Questions about the appropriate roles of monk

Strategies behind the  
success



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- 1. Combination and incorporation of indigenous beliefs.**
- 2. Re-invention of traditions especially rituals**





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### 3. Emphasis on participation of the community





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## 4. Using the art of deep listening and *vipassan*



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- Attempt to engage villagers and NGOs workers to practice meditation
- Using *vipassan* when confronted by violence or threat.



May all being be happy.





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## FORMULATION OF DOABLE STRATEGIES

Papers for Newsletter



# *Doable Strategies*

## AT THE PROVINCE

## VARIOUS SECTORS/MINISTRIES

### **Formulation of Doable Strategies at the Province Level**

[Rome, Australia, India, RD Congo]

<b>STOP</b>	Investing in fossil fuels at province and institutional levels
<b>START</b>	<ul style="list-style-type: none"><li>- Help our companions become more ecologically literate providing resources:<ul style="list-style-type: none"><li>✓ Possibility to look at each chapter of 'Laudato Si' and draw some consequences for us</li></ul></li><li>- Connect to other civil or religious organizations that have more experience in these areas</li><li>- Have ecological policies for our institutions and plans for our communities</li></ul>



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<b>SUSTAIN</b>	- Raise awareness about Laudato Si' and about the need of the involvement of the Church - Retreats on Ecology
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Yogyakarta, Aug 10, 2016.

### **Formulation of Doable Strategies at Province Level**

[Indonesia]

<b>STOP</b>	<b>STOP LIVING IRRESPONSIBLY!</b> ✓ Overconsumption of fossil fuels ✓ Wasting food and water ✓ Buying things we don't need ✓ Living an unhealthy lifestyle ✓ Being lazy
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<b>START</b>	<p><b>START BEING MINDFUL!</b></p> <ul style="list-style-type: none"> <li>✓ Minimize use of fossil fuels           <ul style="list-style-type: none"> <li>• Public transport</li> <li>• Energy efficient home appliances and motor vehicles</li> </ul> </li> <li>✓ Sharing good practices and initiatives among individuals and institutions within the Society</li> <li>✓ Publicly appreciating and supporting good practices within the Society</li> </ul> <p>... LONG TERM PROJECTS</p> <ul style="list-style-type: none"> <li>✓ Maximize the use of Jesuit institutes within the Province to become ecological learning centers (PSL, KPTT)</li> <li>✓ Pioneering a ‘Green Parish’ and a ‘Green School’</li> <li>✓ Province-level commitment on minimizing our carbon footprint           <ul style="list-style-type: none"> <li>• Carbon Offset Fund</li> <li>• Minimizing use of fossil fuels</li> </ul> </li> </ul>
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	<ul style="list-style-type: none"> <li>• Diminish the need of having things</li> <li>• Sorting through what we have and getting rid of the unnecessary things</li> <li>• Switching to digital archives</li> <li>• ‘Green-monitoring’ system on Jesuit institutions (not only ecological, but also economical)</li> </ul>
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<p><b>SUSTAIN</b></p>	<p><b>SUSTAIN GREEN LIVING</b></p> <ul style="list-style-type: none"><li>✓ Reflect, discern and decide good practices</li><li>✓ Green environments in Jesuit institutes ○ Growing of local and rare plants and medicinal herbs</li><li>✓ Interest in ecological affairs through provincecommunity recollections and retreats</li><li>✓ Setting up a monitoring system for eco-friendly practices</li></ul>
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Yogyakarta, August 10, 2016.





## **Some Expectations and Recommendations for Jesuits of Indonesia Province**

<p>From <b>Collaborators</b> (Jesuit College, USD Staff)</p>	<ul style="list-style-type: none"><li>• Jesuits support and help the educators (teachers and lecturers) in ecological education.</li><li>• Jesuit schools may negotiate politically the curriculum proposed by Jesuit schools and the one by the government. Thus, Jesuits should maintain the representation of Jesuit values in the negotiation. · Jesuits might promote their values through books. For instance, a book entitled “healing earth”.</li><li>• Jesuits schools might negotiate pedagogically in their curriculum in some possible-to-modify aspects of the curriculum.</li><li>• Jesuits might promote the values in every subject at schools. The subject might observe and focus on experiences of the learning participants <b>IN ORDER TO FIND THE DEITY.</b></li><li>• Jesuits might promote the collaboration among teachers (schools) and parents. Thus, the education of the children might be controlled.</li><li>• Jesuits might motivate and support collaborations of their institutions to work together. The motivation and support, for instance, are in terms of facilitation.</li><li>• The proposed curriculum and policy by the Jesuits should be contextualized and possibly sustained continuously.</li></ul>
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From  
**Youth**  
**Collaborators**  
(PMKRI, KomJak,  
USD Students)

- Better teaching on the 3C concept
- Understanding the term of “reflection” to Sadhar students → give guidance and examples
- Jesuit involvement in PMKRI programs
- Government and the Church collaborate to create eco-friendly regulations and policies
- Use biodegradable materials and consume vegetarian meals at Jesuit meetings
- Integrate ecological habits and knowledge in the curriculum of every Jesuit education service
- Change/Build churches, schools, chapel, etc. according to ecofriendly architecture
- Build research centers as a public study
- Influence and urge the government to make public policies that are eco-friendly
- Evaluate the Jesuit pedagogy in education service: does it create more “nature lovers” or “nature destroyers”?
- Include *Laudato Si’* in preaches and implement an eco-friendly lifestyle at church, e.g. paperless masses, sustainable decorations of altars
- Make a movement between all Catholic youth communities to implement the results of Jesuit research (and we hope the Jesuits will guide this movement)



## **Formulation of Doable Strategies at Province Level** [The Philippines]

<p><b>STOP</b> (PRINCIPLES)</p>	<ul style="list-style-type: none"><li>- Stop a SILOS Mentality<ul style="list-style-type: none"><li>✓ Work Alone Mode (Intra/Inter)</li><li>✓ Teacher Centered Learning, Research Advocating against Life/Ignatian Values</li><li>✓ Dole Out Mentalities, Throw Away Mentality</li></ul></li> <li>- Stop a MACRO Paralysis Attitude<ul style="list-style-type: none"><li>✓ Doing Everything without coordination/integration</li><li>✓ Prioritizing Everything without cooperation</li><li>✓ Too much Analyzing/Interpreting without responsible Action</li></ul></li></ul>
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<b>SUSTAIN (PILLARS)</b>	<ul style="list-style-type: none"> <li>- Sustain Existing Structures           <ul style="list-style-type: none"> <li>✓ Ignatian Spirituality, Formation Programs</li> <li>✓ Individual/Communal Discernment <i>vis-a-vis</i> Institutional Discernment/Decision Making</li> <li>✓ Following Up Previous from Previous Conferences (Mindanao Conversations, IP Summit)</li> </ul> </li>   <li>- Sustain Strategies           <ul style="list-style-type: none"> <li>✓ Prioritize/Focus on Province Road Map Strategies</li> <li>✓ Working with Government, PPPs</li> <li>✓ Anticipating Relevant Issues (Population, Working with Present Government)</li> </ul> </li> </ul>
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**Formulation of Doable Strategies at the Province Level**

[Japan, Korea, China, and Cambodia]

<b>General Recommendation</b>	<p>For the sake of our youth (and also adults), all of us feel that we need to consider the possibility of organizing a conference similar to this one in Tokyo.</p>
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<p><b>Japan</b></p>	<ul style="list-style-type: none"> <li>✓ Flight for forests.</li> <li>✓ Build up an anti-nuclear network</li> <li>✓ Among the possibilities in Japan, we felt that each community could decide what it can do.</li> </ul>
<p><b>Korea and Cambodia</b></p>	<ul style="list-style-type: none"> <li>✓ Movements to create eco-friendly environments in Jesuit apostolate places.</li> <li>✓ Movements for not using plastic straws.</li> <li>✓ Movements for the preservation of forests.</li> </ul>

Yogyakarta, Aug 10, 2016.

**Formulation of Doable Strategies at Province Level**

[Thailand, Vietnam, Myanmar, Singapore, Malaysia]

<p><b>STOP</b></p>	<ul style="list-style-type: none"> <li>- Way of think of separating ecology and social issues</li> <li>- Participating in consumerism practices</li> <li>- Using commercial products</li> <li>- Mining, civil wars, drug issue, wasting food/ water/ using charcoal.</li> <li>- Trans-border haze problems (result of burning forest)</li> </ul>
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**DIALOGUE ON THE SUSTAINABILITY OF LIFE**

Initiative of the Jesuit Conference of Asia Pacific

*sustaining life*

SHARING THE FUTURE WITH  
THE EARTH AND THE POOR

<p><b>START</b></p>	<ul style="list-style-type: none"> <li>○ Making composing fertilizer</li> <li>○ Flight fees deduction for forest replanting</li> <li>○ Integrated solutions for ecological issues</li> <li>○ Planting gardens at Novitiate, Candidates' house Eco friendly building; Two institutes give Eco awareness to students.</li> <li>○ <i>Laudato Si'</i> as integrated into retreat giving</li> <li>○ Cycling in the school, community, network with business.</li> </ul>
<p><b>SUSTAIN</b></p>	<ul style="list-style-type: none"> <li>❖ Students camp; giving awareness program for youth</li> <li>❖ Collaboration with laics and Jesuit</li> <li>❖ Interreligious dialogue with Buddhist and Muslim</li> <li>❖ Life experience system</li> <li>❖ Farming loans, collaboration with other religious congregation and Dioceses , involving education of young learners and teaching training through our schools.</li> <li>❖ Advocacy and awareness</li> <li>❖ Create awareness program and advocacy. Share resource persons to audit communities. ❖ Team resources</li> </ul>

Yogyakarta, Aug 10, 2016



**Formulation of Doable Strategies at Various Sectors, Communities,  
Ministries, Institutions**  
[House of Formation]

<p><b>STOP</b></p>	<ul style="list-style-type: none"><li>• Wasting (water during the shower, food, paper, energy)</li><li>• Using (plastics, electricity in empty rooms, motorbike, air conditioner and changing to fan)</li><li>• Complaining</li></ul>
<p><b>START</b></p>	<ul style="list-style-type: none"><li>✓ Networking and Linking</li><li>✓ Doing and Practicing (recycling, making compost, using public transportation, planting vegetables, talking about Ecology, being vegetarian, bicycling, dialoging with other religion and the poor, reminding each other, learning for our own mistakes, being friendly and kind with environment)</li><li>✓ Appreciating and supporting</li></ul>



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<b>SUSTAIN</b>	<ul style="list-style-type: none"> <li>○ Spirituality (praying deeply, relating with the poor) ○</li> <li>○ Simplicity of Life (saving water, saving energy, using digital copy, using public transportation, bringing our own water, reducing budget for motor vehicles)</li> <li>○ Learning (making recollection about Ecology, increasing the budget for organic farming).</li> </ul>
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**Formulation of Doable Strategies at Various Sectors, Communities, Ministries, Institutions**

[School/Pre-College]

<b>STOP</b>	<ul style="list-style-type: none"> <li>• Using plastic, styrofoam and other disposables</li> <li>• Buying &amp; selling bottled water</li> <li>• Recharging cellphones in the campus</li> <li>• Smoking</li> <li>• Food waste</li> </ul>
<b>START</b>	<ul style="list-style-type: none"> <li>○ Bringing own drinking bottles/water bottles, lunch boxes and shopping bags</li> <li>○ Organizing retreats, recollections &amp; reflection sessions with themes on loving and caring for the environment</li> <li>○ Integrating love for Mother Earth and all people in different subject areas</li> <li>○ Start reducing, reusing, recycling &amp; conserving the use of school supplies and resources</li> </ul>



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<b>SUSTAIN</b>	<ul style="list-style-type: none"> <li>▪ Segregating trash</li> <li>▪ Creating and caring for green spaces and pocket gardens</li> <li>▪ Saving &amp; conserving water &amp; energy</li> <li>▪ Giving donations for the water (drinking fountains)</li> <li>▪ Daily <i>Examen</i> at the end of the day (10 minutes) and Morning Prayer and Reflection to begin the day.</li> </ul>
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**Formulation of Doable Strategies at Various Sectors, Communities, Ministries, Institutions [University]**

<b>STOP</b>	<ul style="list-style-type: none"> <li>- Teacher-centered [Instructions]</li> <li>- Against-life researches [Research]</li> <li>- Dependant-causing programs [Extension Work]</li> </ul>
<b>START</b>	<ul style="list-style-type: none"> <li>- Sustainability promoting education [Instructions]</li> <li>- Pro-life collaborative researches [Research]</li> <li>- Empowering service programs [Extension Work]</li> </ul>
<b>SUSTAIN</b>	<ul style="list-style-type: none"> <li>- Green campuses [Instructions]</li> <li>- Renewable energy and agriculture through food security researches [Research]</li> <li>- Service learning programs [Extension Work]</li> </ul>



Yogyakarta, Aug 10, 2016.

**Formulation of Doable Strategies at Various Sectors, Communities,  
Ministries, Institutions**

[Youth Movement – KomJak, PMKRI, Sanata Dharma Students]

<b>STOP</b>	<ul style="list-style-type: none"><li>• Being Couch Potato</li><li>• Consumerism</li><li>• Wasting Lifestyle (Hedonism)</li></ul>
<b>START</b>	<ul style="list-style-type: none"><li>✓ Simple Life</li><li>✓ Using Eco-Friendly items</li><li>✓ Growing more plants</li></ul>
<b>SUSTAIN</b>	<ul style="list-style-type: none"><li>○ Being Vegan</li><li>○ Healthy Lifestyle</li><li>○ Campaign</li><li>○ Massive action</li><li>○ Respect all Humans and Nature</li></ul>

Yogyakarta, August 10, 2016.





## **Formulation of Doable Strategies at Various Sectors, Communities, Ministries, Institutions**

[Indigenous Peoples' Ministry]

<p><b>STOP</b></p>	<ul style="list-style-type: none"><li>• Mining, logging, large-scale plantations, and all forms of extreme industries and activities</li><li>• Looking at nature as a resource for consumption only: Use of all kinds of plastic materials (straw, glass, bags), cash crop plantations</li><li>• Use of multi-national chemical farming; nontraditional/non-indigenous farming</li></ul>
<p><b>START</b></p>	<ul style="list-style-type: none"><li>✓ Campaign to stop the use of plastic materials, chemical use in farming, extractive activities</li><li>✓ Inclusion of IPs in decision-making on anything that affects their life</li><li>✓ Familiarization of all IPs in Asia - formation of Jesuit Companions on Indigenous Ministry, Ecological education</li></ul>



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<p><b>SUSTAIN</b></p>	<ul style="list-style-type: none"><li>- Consciousness and awareness of IPs worldviews: looking at nature NOT as an OBJECT but as SUBJECT</li><li>- Support the preservation of native/indigenous seeds: training of young farmers, advocating and</li></ul>
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	<p>patronizing chemical-free products, expansion of alternative markets of organic farm produce</p> <ul style="list-style-type: none"><li>- Support for IP education: promote appreciation of farming to the young people: institutional link to schools on immersion in the IP communities</li><li>- Providing venue for dialogue among indigenous peoples and concerned groups</li></ul>
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Yogyakarta, Aug 10, 2016



**Formulation of Doable Strategies at Various Sectors, Communities,  
Ministries, Institutions**  
[Interreligious Ministry]

<p><b>STOP</b></p>	<ul style="list-style-type: none"> <li>○ Using plastic</li> <li>○ Illegal logging</li> <li>○ Using pesticide</li> <li>○ Blaming other people/parties</li> <li>○ Holding extreme truth claim</li> <li>○ Discriminating and bullying other believers</li> <li>○ Restricting the movement of the activists</li> </ul>
<p><b>START</b></p>	<ul style="list-style-type: none"> <li>✓ Using organic fertilizer</li> <li>✓ Doing environmental program by calculating the trip with a way of planting trees</li> <li>✓ Doing immersion to other religious communities</li> <li>✓ Building interreligious encounters</li> <li>✓ Promoting the togetherness and the peace by using social media</li> <li>✓ Forming the future leaders</li> <li>✓ Planting trees to protect the forest and it is done together as interreligious groups</li> <li>✓ Communicating with other believers</li> <li>✓ Keeping the international network</li> <li>✓ Trying to approach the intolerant groups</li> </ul>



<b>SUSTAIN</b>	<ul style="list-style-type: none"><li>❖ Preserving environment</li><li>❖ Developing local wisdoms that go beyond religious communities</li><li>❖ Developing immersion program in other religious communities</li><li>❖ Working together</li><li>❖ Respecting others</li></ul>
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Yogyarkarta, August 10, 2016.

**Formulation of Doable Strategies at Various Sectors, Communities,  
Ministries, Institutions [Social Ministry]**

<b>STOP</b>	<ul style="list-style-type: none"><li>• Participation in consumerist practices</li><li>• Using plastics, chemicals</li><li>• Practices that create dependency</li><li>• Charity only based services</li><li>• Taking money from polluters and anti-poor agencies</li></ul>
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<p><b>START</b></p>	<ul style="list-style-type: none"><li>➤ Integrating the social and ecology in our understanding of our purpose</li><li>➤ Integrated watershed protection</li><li>➤ Addressing root cause</li><li>➤ Sharing best practices and ideas in our engagement with people among our centres</li><li>➤ Using technology wisely</li><li>➤ Adopt people-led approach</li><li>➤ Awareness campaign on climate and ecological justice and community resilience among youth and general public</li><li>➤ Drafting ecological policies that we can follow and discuss</li><li>➤ Using Pedro’s checklist for ecology</li><li>➤ Networking with other organisations in term of sharing information, knowledge and service</li></ul>
	<ul style="list-style-type: none"><li>➤ Start encouraging next generation of social apostles</li><li>➤ Start using existing JCAP websites as a common platform for sharing</li><li>➤ Start making our properties ecologically friendly and beautiful.</li></ul>





## DIALOGUE ON THE SUSTAINABILITY OF LIFE

Initiative of the Jesuit Conference of Asia Pacific

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### **SUSTAIN**

- Supporting clean fuels initiative in terms of transport
- Participating in common advocacy initiatives
- Collecting signatures in campaigns on climate justice
- Stop war between countries
- Increasing our awareness of spirituality in our social actions
- Supporting flight for forest initiatives

Yogyakarta, Aug 10, 2016.



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# Jcap E-News



## A new way of being a Jesuit conference

See <http://sjapc.net/content/new-way-being-jesuit-conference>



One might have thought they would be exhausted after two long days of immersion, talks and group work, but the third and final day of the Jesuit Conference of Asia Pacific (JCAP) sustainability conference saw ideas coming fast and furious on how sustainability in Asia Pacific can be increased. A bright flame had been lit in the approximately 140 participants from across Asia Pacific [Jojo: on Day 1 with the Jesuit provincial, university President, lecturers, volunteers and students, we reached 175 participants]



## DIALOGUE ON THE SUSTAINABILITY OF LIFE

Initiative of the Jesuit Conference of Asia Pacific

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The conference “A Call to Dialogue on the Sustainability of Life in the ASEAN Context” was the largest collaboration of JCAP sectors in recent years involving nine areas in which the Jesuits in Asia Pacific work – Dialogue with Buddhism, Dialogue with Islam, Indigenous Ministry, Social Apostolate, Migration, Reconciliation with Creation, Higher Education, Basic Education and Formation. It was held from August 8 to 10 at Sanata Dharma University, the Jesuit university in Yogyakarta, Indonesia, with participants from Indonesia, Philippines, Japan, Macau, Korea, Cambodia, Myanmar, Thailand, Vietnam, Malaysia, Singapore, Australia, Congo, Italy and India.

Through addresses by keynote speakers Fr Patxi Alvares SJ, Director of the Social Justice and Ecology Secretariat of the Society of Jesus in Rome, and Dr Manickam Nadarajah, Director and Consultant of the Global Centre for Study of Sustainable Futures and Spirituality, along with input from other resource speakers, the participants were invited to reflect on the spiritual, social and environmental dimensions of sustainability. The first day devoted to an immersion experience helped them to anchor their learning in the ASEAN context, and begin thinking about actions that their Jesuit ministries, provinces and regions can do toward a future that is shared with the earth and the poor.



“These enriching lessons formed an understanding that enabled [us] to come up with guidelines on practices to stop, start, and sustain so that, guided by Pope Francis’ *Laudato si’*, we may all work together in actions and efforts that will lead us



## DIALOGUE ON THE SUSTAINABILITY OF LIFE

Initiative of the Jesuit Conference of Asia Pacific

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toward sustaining life,” shared Cecille Marie Villena, a student of Ateneo de Manila University and a member of the organising team.

The participants left the conference with renewed zeal and spirit for taking concrete actions that will contribute to the collaborative mission of sustainability. As Fr Mark Raper SJ, JCAP President, said in his closing remarks, “We have seen another way of being a conference. It is not always decisions from the top, from the major superiors, that result in the most action. The ideas we have heard during these three days of meeting have sparked a fire that will hopefully set our various provinces and regions on fire to work for justice in the area of sustainability.”



The task now is to find a home for the JCAP focus on sustainability of life in order to foster inter-institutional and inter-province collaboration, modelled on *Laudato si'*, to respond to the cries of the poor and mother earth. Also, to facilitate reflection on sustainability by the participants and people not able to attend the sustainability conference (many were turned away because of space constraints), the organiser plans to publish the papers in a book. A video summary of the meeting is also being prepared.

# *Videos of Jcap Sustainability Conference*

Short: <https://www.youtube.com/watch?v=TjtrHIE0M5Y&index=7&list=PLjAUDsDmmXJ0uzxRi-XoJEGM-8BWkdoBA>

Long: <https://www.youtube.com/watch?v=Jved35uODVI&list=PLjAUDsDmmXJ0uzxRi-XoJEGM-8BWkdoBA&index=8>





# Conclusion

“We have seen another way of being a conference. It is not always decisions from the top, from the major superiors, that result in the most action. The ideas we have heard during these three days of meeting have sparked a fire that will hopefully set our various provinces and regions on fire to work for justice in the area of sustainability,” Mark Raper, SJ averred in his .

The composition of the conference was intergenerational, inter-gender, interfaith, intercity-rural, inter-sciences. The process engaged an inductive and communal process of learning enlightened by the lived experience, and the teachings of presenters coming from diverse religions, as well the natural and social sciences.

In addressing the Asia Pacific Jesuit Colleges and Universities (AJCU) meeting on 12 August 2016, Mark Raper, SJ, exhorted AJCU to be the institutional home of the JCAP sustainability movement. He reminded the presidents at the meeting of the distinctive contribution of the educational institutions: “I would see this as promoting a dialogue between the sacred and the secular. The 17 Sustainable Development Goals of the United Nations, which gave us the terminology and language for the conference, are all secular goals, viz, end poverty and hunger, ensure health and well-being, provide education for all, empower women, provide clean water for all, care for oceans, marine resources, forests, ecosystems, biodiversity, make cities safe, reduce inequality ... and so forth. Our contribution, precisely because of our mission, is to promote the spiritual, sacred dimensions of these goals. Precisely because of who we are, we have a reason to promote this dialogue. At the conference, we heard remarkable, moving contributions from Muslim and Buddhist scholars. We considered the wisdoms of the indigenous peoples and their respect for the sacred. We were moved to consider the inner human mysteries that suffering, inequality and indeed plenty provoke,” he concluded in his Keynote address at the annual AJCU-AP Presidents’ Assembly Sanata Dharma University, Yogyakarta, 12 August 2016.

The new AJCU-AP President, Dr. Johanes Eka Priyatma, convened a small team on 15 September 2016 to spell out the details of the proposal on an inter-institutional collaborative effort. Benny Juliawan, SJ (Email: January 17, 2017), in charge of the JCAP Social Apostolate, offered a proposal on the JCAP Secretariat/Institute for the Sustainability of life. This proposal represents a pathway forward into the future.





# *The Future*

## **A Way Forward: JCAP Secretariat/Institute for the Sustainability of Life**

### **I. Background**

Following the success of the JCAP Conference on Sustainability of Life held in Yogyakarta on 8-10 August 2016, a proposal to create an institution to develop the concept and implement it was mooted. The subsequent AJCU-AP presidents' meeting decided that they would take up the proposal. Five higher education institutions expressed their initial commitment to this initiative. They were:

1. PSL (Pusat Studi Lingkungan - Center of Environmental Studies) at University of Sanata Dharma
2. Mindanawon at Ateneo de Davao
3. AGILA at Ateneo de Davao
4. Environment and Social Science Center (ESSC), SJ Philippines Province
5. Sacred Springs: Dialogue Institute of Spirituality & Sustainability, Loyola School of Theology, at Ateneo de Manila.

Shortly afterwards, KPTT (Kursus Pertanian Taman Tani – Agricultural Training Centre) in Salatiga, Indonesia decided to join. So altogether six institutions founded the institute. Apart from these institutions, a number of academics in Jesuit universities have been contacted and they in principle support the idea.

After consulting several individuals within JCAP, the new AJCU-AP President, Dr. Johannes Eka Priyatma, convened a small team on 15 September 2016 in Sanata Dharma. The team drafted the proposal and later went to visit and consult the founding institutions to identify their interests and resources.

### **II. Vision**

The JCAP Institute for the Sustainability of Life is committed to taking part in creating a common home for the whole human family and all beings, characterised by justice, solidarity and sustainability.

### **III. Mission**



As part of the Ignatian family and the Jesuit Conference of Asia Pacific, this institute initiates collaborative works in researching, developing and promoting models of sustainable development. The works integrate practical actions, cultural traditions, sciences, theology and spirituality. Supported by the Jesuit universities and colleges, this institute engages communities, businesses, non-governmental organisations and policy makers in

- ensuring the protection of the rights of the most vulnerable and the participation of the marginalised in policy making.
- cleaning up the supply chain of businesses from activities which harm the social and ecological environment.
- relearning valuable wisdoms from communities, which may have lost to an individualistic market economy.

#### **IV. The Organisation**

The institute is a collaborative work of the AJCU-AP. The leadership of the institute is shared by the founding members in a two year cycle, starting with USD through the Office of Collaboration (Dr. Oda Tena). The leader hosts the biennial conference on sustainability and coordinates other programmes.

The budget for its programmes comes from AJCU-AP and the JCAP office (part of social apostolate, indigenous ministry, interreligious dialogue funds). The leader of the institute reports to the AJCU-AP Presidential Meeting annually.

#### **VI. Initial Programmes (first two years)**

##### Year 1

1. Create a webpage hosted by USD
  - USD creates the webpage
  - AJCU-AP members and founding members provide contents
2. Draft a position paper which elaborates the principles of integrated sustainability
  - The position paper outlines the principles, themes and strategies to be pursued
  - USD starts with a draft
  - The draft is circulated among founding members and amended as necessary
3. Journal of sustainability
  - The Journal of Management for Global Sustainability is a good start. It is not yet indexed but the editors are working on that
  - Roadmap of improvements (goal: indexed by Scopus or similar citation databases)
  - Commission research projects on priority issues



## DIALOGUE ON THE SUSTAINABILITY OF LIFE

Initiative of the Jesuit Conference of Asia Pacific

*sustaining life*  
SHARING THE FUTURE WITH  
THE EARTH AND THE POOR

### Year 2

1. Hold a sustainability conference
  - This is a 3-day conference on a selected issue of sustainability, held every other year, and brings together academics, NGOs, communities, businesses and government agencies. There are three major parts: presentation sessions, sustainability tours, and workshops where academics and practitioners exchange ideas and explore solutions.
  - Existing models: Seattle University Just Sustainability Conference, Loyola University Chicago Climate Change Conference
  - USD prepares a concept paper and circulated among members for discussion
  - USD hosts the conference, attended by AJCU-AP and combined with SLP and followed by the AJCU-AP Presidential Meeting
2. Journal of sustainability
  - First draft of papers presented at the sustainability conference
  - Submission to the Journal of Management for Global Sustainability

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JCAP Social Apostolate