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THE "INTEGRALITY" OF INTEGRAL ECOLOGY

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Abstract. The Integrality of Integral Ecology calls for a rejection of the technocratic paradigm in favor of the relational paradigm that foregrounds the interbeingness of all humankind and other kinds rooted in their inherent values. This relational paradigm advocates the intersectional relations of cultural, economic, social, political ecology, spiritual ecology, and the ecology of daily life. This integrality is grounded in an incarnational theology that the God who has "earthy-fied" Godself has sacralized and "eternalized" our common home. In Asia, this integrality is enriched by Indigenous/Igorot's earth-spirituality, which identifies *Kabunian*, land, identity, being, and life as a sacred whole, steeped in cosmic interconnectedness, much akin to *buen vivir* and the Indra's String of Pearls. Ultimately, integrality calls for a "bold cultural revolution" and a "unified moral narrative" to definancialize nature to regenerate a more flourishing life in our Common Home.

Keywords. Relational Paradigm; *buen vivir;* Indra's String of Pearls; *Chi; teologia del pueblo;* transdisciplinarity; "tilling or cultivation" (*le'obdah* and *ulesomrah*); "unrestrained delusions of grandeur"; a "unified moral narrative"

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The Anthropocene era has unleashed such destruction trails that leave the livability of the earth in balance. Reeling from the recent heatwaves and super typhoons, the urgency of transition from the technocratic paradigm to a relational paradigm of integrativity and integrality for life in God's creation has heightened. The life on earth has to embody a relational paradigm of interconnectivity within a sacred cosmic web of interdependent interrelations.

A Relational Paradigm of Integrativity and Integrality

As a relational paradigm of integrality, Pope Francis proposes integral ecology as "a distinctive way of looking at things, a way of thinking, policies, educational program, a lifestyle, and a spirituality which together generate a response resistance to the assault of the technocratic paradigm" (*LS* 111). This approach "calls for rethinking processes in their entirety, for it is not enough to include a few superficial ecological considerations while failing to question the logic which underlies present-day culture" (*LS* 197). According to *Instrumentum Laboris* of the Pan Amazon Synod (*IL* 48), this "relational paradigm" is premised upon the dignity of *homo spiritus* and the inherent worth of all created life-forms (*LS* 42, 140). This relationality enjoins an added aspect of "integrality" which *Laudato Si'* alerts us, "We have to realize that 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*" (*LS* 49, 138) and "we are faced not with two separate crises, one environmental and the other social, but rather with one complete crisis which is both social and environmental" (*LS* 139).

This relational paradigm of integral ecology is characterized by "integrativity" so that "an adequate response to the complex questions of ecology" calls for "a deeper understanding of the natural law, which places value on the connection between the human person, society, culture, and the equilibrium of the bio-physical sphere in which the human person is incarnate," as emphasized in no. 82 of the International Theological Commission 2009 document. The same

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document, "*In Search of a Universal Ethic: A New Look at the Natural Law*," further states:

> An integral ecology must promote what is specifically human, all the while valuing the world of nature in its physical and biological integrity. In fact, even if humans, as a moral being who search for the ultimate truth and the ultimate good, transcend their own immediate environment, do so by accepting the special mission of keeping watch over the natural world, living in harmony with it, and defending vital values without which neither human life nor the biosphere of this planet can be maintained (cf. Gen 2:15). This integral ecology summons every human being and every community to a new responsibility. It is inseparable from a global political orientation respectful of the requirements of the natural law.[1]

Integral ecology, as a relational paradigm, Vincent Miller posits, has a threefold dimension: a vision with a set of beliefs in nature as interconnected, a way of gazing at the world "that is attentive to our interdependence with the rest of creation and as a moral principle that guides us to act in a way that respects and nurtures these interconnections."[2] Integral ecology envisions life as a sacred web of interwoven relationships expressed in the relational principles of Genesis – "with God, with our neighbour and with the earth itself (*LS* 66)" in the biblical law with other living beings (*LS* 68), a reality firmly rooted in God, the Creator-Sustainer of all things that express the infinite goodness of God, and the Trinity as its ultimate source (*LS* 240).[3]

Speaking of intergrativity, Pope Francis opines: "This very fact makes it hard to find adequate ways of solving the more complex problems of today's world, particularly those regarding the environment and the poor; these problems cannot be dealt with from

[1] Vincent Miller, "Integral Ecology: Francis' spiritual and moral vision of interconnectedness," in *The Theological and Ecological Vision of Laudato Si': Everything is Connected*, ed. Vincent J. Miller (London and New York: Bloomsbury T & T Clark, 2017), 1-11, at 21.

[2] Miller, "Integral Ecology," 1-11, at 21.

[3] Miller, "Integral Ecology," 12-13.

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a single perspective or from a single set of interests. A science which would offer solutions to the great issues would necessarily have to take into account the data generated by other fields of knowledge, including philosophy and social ethics; but this is a difficult habit to acquire today. Nor are there genuine ethical horizons to which one can appeal" (*LS* 110). The glaring inconsistencies has occasioned Pope Francis to emphasize on the integrality of integral ecology, "It is clearly inconsistent to combat trafficking in endangered species while remaining completely indifferent to human trafficking, unconcerned about the poor, or undertaking to destroy another human being deemed unwanted" (*LS* 91).

The "integrality" of integral ecology calls for a wheel as a metaphorical symbol with six interrelated spokes. These spokes represent the environmental ecology (*LS* 139), economic ecology (*LS* 141), social ecology (*LS* 142), cultural ecology (*LS* 143-146), the human ecology of daily lives (*LS* 147-155), political ecology (*LS* 158-159, 162). These six spokes draw their inspirational impulses from the spiritual ecology as their hub (*LS* 216, 218).

Wheel with a Hub with Six Spokes

Cognizant that the **environment** is a complex set of interconnected "relationship existing between nature and the society which lives in it," integrality connotates that "we are called to recognize that *other living beings have a value of their own* in God's eyes" (*LS* 69) for "each creature possesses its own particular goodness and perfection" and "creatures, willed in its own being, reflects in its own way a ray of God's infinite wisdom and goodness. Humans must therefore respect the particular goodness of every creature, to avoid any disordered use of things" (*LS* 69). Echoing the German bishops, "we can speak of the priority of *being* over that of *being useful*" or relational interbeingness over utilitarian usefulness to the humans. The reason is that "each creature possesses its own particular goodness and perfection…Each of the various creatures, willed in its own being, reflects in its own way a ray of God's infinite wisdom and goodness. Humans must therefore respect the particular goodness of every creature, to avoid any

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disordered use of things" (*LS* 69) as we reject "a distorted/misguided anthropocentrism" (*LS* 69, 118,119, 122). Certainly, "nature cannot be regarded as something separate from ourselves or as a mere setting in which we live. We are part of nature, included in it and thus in constant interaction with it" (*LS* 138).

Hence, the "integrality" in integral ecology calls for due recognition of the inherent value of every created lifeform in God's creation without discrediting the value of humans whom God has created in God's image and likeness. In this vein, *Laudato Si'* speaks of "the value proper to each creature" (*LS* 16), for the "different species … have value in themselves" to the extent that "where certain species are destroyed or seriously harmed, the values involved are incalculable (*LS* 33). The values of humans and other kinds are inherent but differentiated. More importantly, "in the Judaeo-Christian tradition, the word 'creation' has a broader meaning than 'nature', for it has to do with God's loving plan in which every creature has its own value and significance" (*LS* 76). When the same Judaeo-Christian tradition demythologizes nature… it no longer saw nature as divine" (*LS* 78) which paths the way for financialization of nature as "profitable resources". More importantly, "different creatures relate to one another in making up the larger units which today we term "ecosystems". We take these systems into account not only to determine how best to use them but also because they have an intrinsic value independent of their usefulness" (*LS* 140).

The need to promote **economic ecology** is aimed at broadening the narrow notion of economic growth imbued with a humanism that is "capable of bringing together the different fields of knowledge, including economics, in the service of a more integral and integrating vision to overcome predictable reactions and a certain standardization with the aim of simplifying procedures and reducing costs" (*LS* 141). This transdisciplinary integrality ensures the sustainable flourishing of the environment as "an integral part of the development process" that honors the intersectionality of the "human, family, work-related and urban contexts…and how individuals relate to themselves, which leads in turn to how they relate to others and to the environment" (*LS* 141);

a regenerative economy patterned after the regenerativity of nature/earth which values the agro-wisdom and grassroots communities' eco-knowledges about the local biodiversity, the texture of the soils, multi-cropping, variety of seeds & changing weather conditions based on principles of reciprocity which involve collaborative production, shared consumption, fair trade, landscape-based, community-based and co-ownership.

This is essentially related to **social ecology** "which is necessarily institutional, and gradually extends to the whole of society, from the primary social group, the family, to the wider local, national and international communities" (*LS* 142). These social institutions foster all forms of justice, peace, inclusiveness, freedom, respect of the rule of law, resilience, and regulate human relationships "within each social stratum, and between them" (*LS* 142). These institutions need to ensure that laws are well legislated yet enforced lest "the protection of forests continue to keep silent as they watch laws repeatedly being broken" (*LS* 142). Furthermore, these institutions need to "pay heed to the interrelated consequences for reasons that drug use in affluent societies creates a continual and growing demand for products imported from poorer regions, where behavior is corrupted, lives are destroyed, and the environment continues to deteriorate" (*LS* 142).

In promoting **cultural ecology**[4], the historic, artistic, and cultural patrimony of the diverse communities has to be protected by resolutely incorporating "the history, culture, and architecture of each place, thus preserving its original identity" (*LS* 143). Moreover, attention has to be given to "the local cultures of the local communities when studying their environmental problems, favoring a dialogue between scientific-technical language" and the local knowledge related to their cultural patrimony. This dialogue ensures the quality of life is "understood within the world of symbols and customs proper to each human group" (*LS* 144). In this way, "the rights of peoples and cultures" are appreciated by ensuring that "the development of a social group presupposes a historical process which takes place within

[4] Pope Francis, *Laudato Si* 143-146.

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a cultural context and demands the constant and active involvement of local people *from within their proper culture*" (*LS* 144). A case in point are the indigenous peoples who should be regarded as "the principal dialogue partners, especially when large projects affecting their land are proposed" as they behold their ancestral land not as "a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values and it is certainly true that "when they remain on their land, they themselves care for it best" (*LS* 146).

The **human ecology of daily lives**[5] in the rural and urban settings calls for authentic development with "efforts to bring about an integral improvement in the quality of human life" for the actual settings immediately "influence the way we think, feel and act" (*LS* 147). The derelict façade of rundown neighborhood is countered by "a network of solidarity and belonging" (*LS* 148) which fosters close and warm relationships that "weave bonds of belonging and togetherness which convert overcrowding into an experience of community in which the walls of the ego are torn down and the barriers of selfishness overcome" (*LS* 149). This creativity enriches "people's quality of life, their adaptation to the environment, encounter and mutual assistance" (*LS* 150) with concerted efforts "to protect those common areas, visual landmarks and urban landscapes which increase our sense of belonging, of rootedness, of "feeling at home" within communities where "others will then no longer be seen as strangers, but as part of a "we" which all of us are working to create" (*LS* 151). More importantly "in order not to heap suffering upon suffering" relocation must involve those to be resettled, with adequate information be given beforehand, "with choices of decent housing offered" (*LS* 152), and "systems of public transport" (*LS* 153). Above all, utmost respect must be given to human bodies with their sexual orientations for communal enrichment to ensure genuine human ecology (*LS* 155).

[5] *LS* 147-155.

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Finally, the **political ecology**[6] emphasizes the art of "true statecraft [that] is manifested when, in difficult times, we uphold high principles and think of the long-term common good" rather than addiction to "immediate results, supported by consumerist sectors of the population, driven to produce short-term growth" (*LS* 178). Political ecology is concerned with upholding the common good which is "the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment" (*LS* 156). The common good entails "respect for the human person as such, endowed with basic and inalienable rights ordered to his or her integral development. It has also to do with the overall welfare of society and the development of a variety of intermediate groups, applying the principle of subsidiarity" especially "the family, as the basic cell of society" (*LS* 157). In addition, the common good "calls for social peace, the stability and security provided by a certain order which cannot be achieved without particular concern for distributive justice" (*LS* 157). Above all, the common good is "a summon to solidarity and a preferential option for the poorest of our brothers and sisters" with utmost appreciation of their immense dignity (*LS* 158) and "the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor" (*LS* 2).

Furthermore, sustainable development is interlinked with intergenerational solidarity which is not optional, for "we realize that the world is a gift which we have freely received and must share with others and so we realize that intergenerational solidarity is "a basic question of justice, since the world we have received also belongs to those who will follow us" (*LS* 159). Yet we are acutely aware that "a fairer sense of intergenerational solidarity there is also an urgent moral need for a renewed and urgent sense for an intragenerational solidarity" among the "well-off" and the "worst-off" in the global and national societies (*LS* 160); second, an internationalization of differentiated responsibilities and environmental costs, as the bishops of Bolivia categorically stated that "the countries which have benefited from a high degree of industrialization, at the cost of enormous emissions of

[6] *LS* 156-159, 160, 170, 178.

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greenhouse gases, have a greater responsibility for providing a solution to the problems they have caused" (*LS* 170).

An integral ecology rejects the reductionist technocratic paradigm (*LS* 106-108), the pervasive practical relativism (*LS* 123) that perpetuates the constant schizophrenia (*LS* 118) in a postmodern society. This techno-paragraph has accorded "immense power [to] those with the knowledge, and especially endowed with the economic resources to use them, thus exercising an "impressive dominance over the whole of humanity and the entire world. Never has humanity had such power over itself, yet nothing ensures that it will be used wisely, particularly when we consider how it is currently being used" (*LS* 104). More worrisome still is how this scientific paradigm "exalts the concept of a subject who, using logical and rational procedures, progressively approaches and gains control over an external object. This subject makes every effort to establish the scientific and experimental method, which in itself is already a technique of possession, mastery and transformation" (*LS* 106).

Financially, this technocratic paradigm aims "at the amassing of wealth by a few" to ensure that "human rights – personal and social, economic and political, including the rights of nations and of peoples" be fully recognized (*FT* 122). According to *Fratelli Tutti* (*FT*), this model reproduces itself "by resorting to the magic theories of spillover or trickle as the only solutions to societal problems," with "little appreciation of the fact that the alleged spillover does not resolve the inequality that gives rise to new forms of violence threatening the fabric of society" (*FT* 168). Moreover, "in addition to recover a sound political life that is not subject to the dictates of finance," *Fratelli Tutti* calls for the reinstatement of "human dignity back at the center and on that pillar build the alternative social structures" of a modern socialist China (*FT* 122). Above all, this paradigm has appropriated "technology and its development according to an undifferentiated and one-dimensional paradigm… which in itself is already a technique of possession, mastery, and transformation" (*LS* 106) that aims, "in the final analysis neither for-profit nor for the well-being of the human

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race" but ultimately at "power [as]is its motive – a lordship overall" (*LS* 108).

Worst of all, technology absorbs everything into its ironclad logic, and those who are surrounded with technology "know full well that it moves forward in the final analysis neither for profit nor for the well-being of the human race," that "in the most radical sense of the term power is its motive – a lordship over all." As a result, humans financialize "the naked elements of both nature and human nature" (*LS* 108). More detrimentally, every increase in power means "an increase of 'progress' itself," an advance in "security, usefulness, welfare and vigor; …an assimilation of new values into the stream of culture," as if reality, goodness and truth automatically flow from technological and economic power as such. The fact is that "contemporary humans have not been trained to use power well" because our immense technological development has not been accompanied by a development in human responsibility, values and conscience" (*LS* 105). Most alarming of all, humankind lacks "a sound ethics, a culture and spirituality genuinely capable of setting limits and teaching clear-minded self-restraint" to curb the exercise of power (*LS* 105).

Biblico-Theological Foundations

The biblico-theological foundations of integral ecology is premised first on the assumptions in the Genesis narrative of creation that God has created all creaturely life forms in creation and pronounced creation with an inherent value of been acclaimed "good" (Gen 1, 4, 10, 12, 21, 25) and "very good" (Gen 1:26-30) in relation to God, the Creation-Sustainer who indwells in creation as the Omnipresent *Rûah* to the extent that *Rûah Elohim*'s indwelling divinizing presence in all of creation has pneumatically sacralized creation into God's Sacred Home. Through the incarnation of Jesus, God "*earthy-fies*" Godself by becoming a human, derived from *humus* in Latin which means *soil, earth, region, country* who is born a Nazarene (Matt 2:23) as he hails from Nazareth (Matt 2:23; Luke 2:39). The incarnation has given God's Sacred Home an eternal value destined for eschatological glorification. Teleologically, "the universe unfolds in God, who fills it completely"

(LS 233) so that "all things are God" (*LS* 234) and indeed "creation is projected towards divinization" and the ultimate "unification with the Creator" (*LS* 236). At the *eschaton,* "eternal life will be a shared experience of awe, in which each creature, resplendently transfigures, will take its rightful place and have something to give those poor men and women who will have been liberated once and for all" (*LS* 243).

In Asia, the integrality of integral ecology is enriched with the indigenous earth-spirituality.[7] Ferdinand A. Anno explains that felt-lived bodily sense of interconnectedness relationship with the land/earth among the Igorots of northern Luzon of the Philippines:

> The land, to the *Ygollotes*, means no less than identity, being, and life. It is no mere plot that can be owned, titled, and abused at will. Believing that the land is *Kabunian*'s gift to the race and the wellspring of all life (*poon ti biag*), the Igorot revere the land as sacred. When the Igorot dies, as believed in most Cordillera tribes, she or he does not leave the land and journey to some unknown realm. The spirit of the dead remains a dweller of the land. In and through the land, the spirits of the dead/ancestors live in eternal communion with the living. The life and culture of the *Ygollotes* revolve around this physical and spiritual union with the land. This land-centered life-culture is most visible, celebrated, or communicated through the *annong*, the ritual and liturgical medium: that is, the Igorot in her/his most symbolic self (where the Igorot is able to connect through rituals to the sacred [*Kabunian/Kafunian*] and the larger reality of cosmic interconnectedness).[8]

For the indigenous communities, the agro-seasonal and human life-cycle rituals are the portals to experience and deepen the existential indigenous experience that the communities and the earth are suspended within the sacred cosmic web of interconnectedness

[7] In this section, I am indebted to the research of Fr. Lloyd V. Sabio, S.J., found in Chapter 4 Learning from the Indigenous Knowledge/Spirituality of the Igorots of his MA Thesis entitled "The Decolonization of Indigenous Spirituality as a Christian Response to *Laudato Si'*" submitted to the Loyola School of Theology, 2022, for his MA in Theology.

[8] Ferdinand A. Anno, "Indigenous Theology: Sources and Resources Perspective from the Philippines," *The Ecumenical Review* 62 (2010): 371-378, here cited 375.

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of all life-forms the Creator-Sustainer God has gifted us. Anno has convincingly argued the integrality of rituals to the life of the Igorots:

> Rituals are integral to the life and work of the traditional *Igorot*. Since work is always linked to the land, and the land is revered as God's and the spirits' abode, work and ritual are a consequent cycle in everyday life. An *Igorot* does not till a piece of land, dam a stream, or cut mature trees until the guardian spirits are appeased. Planting and harvesting, building houses, and other communal events necessitate the invocation of the spirits or the ancestors, giving thanks to *Kabunian*, and the recital of stories that root the event to the beginnings of the tribe or the clan, among others. These acts are done in the forms of ritual chanting, prayers, dances, playing of indigenous instruments, and other ritual actions.[9]

In a similar vein, William Henry Scott further posits:

> The Igorot marks every event he [*sic*]considers of any significance from birth to death with formal rites, prayers, or songs of recognizably religious content, or, more accurately, every event from before birth until after death, for the welfare of the Igorot in the womb and the grave is also ceremonially considered. Sacrifices are performed in connection with his birth, his naming, his first haircut, the first time he is placed on a bed, the first time he is entered into certain areas, and at the time of various post-natal attentions such as the removal of the umbilical cord.[10]

The integrality of integral ecology necessitates the integration of indigenous local eco-knowledges in the care of agro-based communities, the harmonious and sustainable cultivation of the land and use of the resources below and above the ground in the indigenous spirit of caring-in-community. These local eco-knowledges, S.G.J.N. Senanayake postulates, are replete with "principles of holism, integration, respect for the spiritual and natural world order, and the balance."[11]

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[9] Anno, "Indigenous Theology."

[10] William Henry Scott, "Worship in Igorot Life," *Philippine Sociological Review,* 8:3 (July-October 1960): 17-21, here cited 17.

[11] S.G.J.N. Senanayake, "Indigenous Knowledge as a Key to Sustainable Development," *Journal of Agricultural Science – Sri Lanka* 2:1 (January 2006): 87-

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A case in point is the need-based existence of "*buen vivir*" ("good living,")[12] that flows from the indigenous earth-spirituality, in which a ritual is celebrated in the forest which interacts with the spirit of the tree, imploring the trees for forgiveness, before cutting them down as materials for building a house.

The indigenous felt-bodily sense of interconnectedness resonates with the Buddhist's sapiential knowledge of Indra' String of pearls. It is an interconnectedness that the Japanese Buddhist monk Kukai explained by using the Buddhist metaphor called *Indra's Jewel*. Kukai explained this metaphor in relation to Dainichi Nyorai, the "Great Sun," and Dainichi, the ultimate reality originally inherent within all sentient being and nonsentient natural phenomena. Hence, Paul O. Ingram avers: "As every jewel of Indra's net reflects all others, and as all jewels are reflected in a single jewel, so existence *is* Dainichi Nyorai: seemingly discrete entities are interdependent forms of Dainichi, the one ultimate reality underlying the diversity of all natural phenomena."[13]

Referring to the *Flower Garland Sutra*, Ruben L.F. Habito elaborates on Ingram's explanation: "This is a wondrous net which stretches out infinitely in all directions, and a single bright jewel is in each eye of the net. Each jewel, in its marvelous transparency and uniqueness, reflects all the other jewels in this infinite net. And conversely, each unique jewel is likewise reflected on every other in this wondrous net."[14] Ingram further opines that Indra's jewel, in Kukai's *Sokushin jobutsu gi* ("Attaining enlightenment in this very existence"), affirms that "reality -

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94, now cited 91.

[12] Pope Francis, *Querida Amazon* 8, 26, 71.

[13] Paul O. Ingram, "The Jewelled Net of Nature," in in *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner (Berkeley: Parallex Press, 1990), 71-88, here cited 79.

[14] Ruben L. F. Habito, "Mountains and Rivers and the Great Earth: Zen and Ecology," in *Buddhism and Ecology: the Interconnection of Dharma and Deeds*, eds. Mary Evelyn Tucker and Duncan Ryuken Williams (Cambridge, MA.: Harvard University Press, 1997), 166-175, here cited 171.

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the way things really are - is nondual."[15] In view of this, Graham Parks remarks that this nonduality is "the harmonic interfusion of oneness and multiplicity, unity and plurality, or subjectivity and objectivity," occasioning a "mutual containment or reciprocal penetration of subject and object," an "interfusion between humans and nature."[16] This nonduality, Habito believes, offers one an everyday awareness that is heightened by the wisdom to "see all things 'as they are,' that is, as not separate from one's true self."[17] Interconnectivity, based on the Chinese philosophy of "*Chi,"* as explained by Professor Tu Wei-ming, offers a unified perspective that "the earth forms one body as a single living organism created out of the interfusion and convergence of numerous streams of vital force which together establish the wholeness and continuity of nature."[18]

The plural religiosities of the *pneuma/spirit*-world is premised a theological re-imagination, revaluation and valuation of the plural local pneumatologies "from *within their proper culture*" (*LS* 144) Such reimagination has emphasized the indispensability of the accompaniment of the other-than-human beings which *Querida Amazon* refers to the "various beings" (*QA* 42) of the ancestral and nature spirits of indigenous mysticism (*QA* 73). These various beings are known as the Creator or Grandfather, the spirits, *aru,* jinx, the deities, and demons/evil spirits. Every aspect of the world is alive with spirits. All created lifeforms communicate *to* and *with* each other. The various and diverse lifegiving ancestral and nature spirits "participate in the

[15] Ingram, "The Jewelled Net of Nature," 77.

[16] Graham Parkes, "Voices of the Mountains, Trees, and Rivers: Kukai, Dogen, and a Deeper Ecology," in *Buddhism and Ecology: the Interconnection of Dharma and Deeds*, eds. Mary Evelyn Tucker and Duncan Ryuken Williams (Cambridge, MA.: Harvard University Press, 1997), 112-128, here cited 171.

[17] Habito, "Mountains and Rivers and the Great Earth: Zen and Ecology," 171.

[18] Tu Wei-ming, "The Continuity of Being: Chinese Visions of Nature," in Callicot and Ames, *Nature in Asian Traditions of Thought* (Albany: State University of New York, 1989), 67-78; Steve Odin, "The Japanese Concept of Nature in Relation to the Environmental Ethics and Conservation of Adlo Leopold," 104.

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primordial power of the Creative Spirit of sacred sustainability" and "are arguably the spirits of sacred sustainability, as their spirit-presence and power enable the local communities to conserve and manage the human and nonhuman worlds."[19] Furthermore, "these localized water-spirits mediate the divine/sacred power of *Rûah Elohim*"[20] to the local communities through their reputable shamans and healers.[21] These lifegiving nature spirits who participate in the Spirit-power of *Rûah Elohim* constitute what Matthew Eaton (2019, 633) calls "a fellowship of the Holy Spirit" here on Earth, and this pneumatic fellowship orients the Earth towards becoming an "eschatologically minded community (cf. 2 Cor 13:13)."[22]

Hence the entire cosmos is awashed in God's eternal presence to the extent the cosmos is "shot through" and thus suffused with the power of *God's Spirit* or and plural religiosities of the *pneuma/spirit*-world *Rûah Elohim*. The Cosmos God created and sustained is basking in a state of "*Spirit-ful-ness*" and "*Rûah-presence-ness*." To this end, the Cosmos has been created by God to become God's sacred dwelling and divine home. Each human is called to become a sacred cosmic spirit who basks in this state of "sacred eternity", experiencing that s/he is an eternal cosmic spirit suffused, sacralized and sustained in this cosmic web of "*Spirit-ful-ness*" and "*Rûah-presence-ness*" in which humans are situated.[23]

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[19] Jojo M. Fung S.J., "Sacred Encounter of the Living Spirit-Narratives and Living Faith in Ruach Elohim," *Asian Horizon* 13:4 (2019): 655-667, cited here 664-655.

[20] Fung, "Sacred Encounter of the Living Spirit-Narratives and Living Faith in Ruach Elohim,"665.

[21] Fung, "Sacred Encounter of the Living Spirit-Narratives and Living Faith in Ruach Elohim," 607-618.

[22] Matthew Eaton, "An-Archy and Awakening, The Ethical and Political Temporalities of Christology and Pneumatology," *The Heythrop Journal: A Bimonthly Review of Philosophy and Theology* 60 (2019): 624-64, at 633.

[23] Personal journal entry dated September 22, 2018.

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Ethical Ramifications

Integral ecology calls for "serene attentiveness," which is capable of being fully present to someone" (*LS* 226), exemplified in Jesus gazing on the rich young man with love (Mk 10:21), which has to be extended to all created things in the web of interrelations in the more-than-human world. Hence, for St. Francis who is in love with God and creation, "each gaze at the sun, the moon or the smallest of animals, he burst into song, drawing all other creatures into his praise" (*LS* 11).[24] This is attentive gaze that *Laudato Si'* invites economics, science and technology to engage in a transdisciplinarity (*LS* 137) which is mutually beneficial to science and religion (*Lumen Fidei* 34). Last of all, integral ecology serves as a moral principle "for the right ordering of the eco-social networks of the world so that they may best serve the common good (*LS* 23-26, 156-58)"[25] for reasons that the global/universal solidarity (*LS* 14) as social interdependence envisaged among humans has to become "human interdependence with the rest of creation."[26] Even the moral laws governing human life and the bodies (*LS* 155) have to include life in "all its forms" (*LS* 230) so that any encounter with other humans and myriad life-forms who/which are different will enrich this tripartite relationship in the web of life.

This vision, gaze and moral principle, entail a radical "break from the ideology of the technocratic paradigm and the concomitant culture of consumerism" of the globalization project and a shift to the project of initiating "a bold cultural [*counter*] revolution" (*LS* 114).[27]

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[24] Miller, "Integral Ecology: Francis' spiritual and moral vision of interconnectedness," 15.

[25] Daniel P. Castillo, "Integral Ecology as a Liberational Concept," 363.

[26] See Miller, "Integral Ecology: Francis' spiritual and moral vision of interconnectedness," 19.

[27] Daniel P. Castillo opines that "Francis echoes Gutierrez's call for a cultural revolution away from the dominant ideologies of the time. Whereas Gutierrez rejected the specter of the one-dimensional man, Francis calls for a radical break from the ideology of the technocratic paradigm and the concomitant culture of consumerism. Indeed, for Francis these deadens one's senses to the cries of

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This project draws its inspiration from the *teologia del pueblo* of the Argentinian school of liberation theology that has influenced Pope Francis. The end goal is the transformation of the normative values proliferated by the globalization project that regard the Earth as "simply a mechanistic collection of atoms to be rearranged and exploited in in ever-more efficient and productive ways."[28] This project is premised on the aforementioned "technocratic paradigm" (*LS* 106-114) inherent in neoliberal capitalism. Central to this project is "that every increase in power means an increase of progress" that purportedly funnels downwards "goodness and truth" of progress (*LS* 105), promises unlimited growth based on "infinite supply of the earth's goods" (*LS* 106), vies for "short-term gains and private interest" (*LS* 184), only to further diminish "alternative creativity" (*LS*108) and perpetuate a global culture of consumerism that induces indifference in individuals to the interrelated cries of the poor and the earth (*LS* 49, 203).

This revolution to counter the "technocratic paradigm" calls for a spirituality of "healthy humility/sobriety" with a theological vision in which humans knows their places in relation to God and God's plan of salvation-redemption for creation, the poor and all nonhuman creatures.[29] God calls humans to uphold their "till and keep" ethical responsibility to the Earth in which, Deane-Drummond avers, "tilling or cultivation (*le'obdah* and *ulesomrah*) which means keeping, tending, or caring for the garden in which humanity is placed by God."[30] With reference the second story of creation (Gen 2:15), which Claus Westermann believes "is a decisive verse for the whole understanding

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the earth and the poor, and "bolsters complacency and a cheerful recklessness" (*LS* 59). Thus, in his use of the language of liberation Francis' call takes on the immediacy of Gutierrez's own exhortation for *metanoia*." See Castillo Ibid., 370. *Emphasis is mine*; also see Deane-Drummond, "*Laudato Si'* and the Natural Sciences, 401.

[28] Castillo, "Integral Ecology as a Liberational Concept," 366.

[29] Castillo "Integral Ecology as a Liberational Concept," 368.

[30] Deane-Drummond, "Laudato Si' and the Natural Sciences, 405; also see Castillo, "Integral Ecology as a Liberational Concept," 368-9.

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of Gen 2-3,"[31] this account undergirds the special mission for humanity (*LS* 66) "of keeping watch over the natural world, living in harmony with it, and defending vital values without which neither human life nor the biosphere of this planet can be maintained."[32]

In a similar vein, the story of Abel and Cain informs humans of their mission to their neighbors, for "disregard for the duty to cultivate and maintain a proper relationship with my neighbor, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth… and life itself is endangered (*LS* 70)." Only such an integrative-relational paradigm, in the words of Castillo, "provides the human person with the firm ground out of which to cultivate a culture capable of bearing witness to an integral ecology" [33] in which the love of God, incarnated through the Son, made possible through the power of *Ruach Elohim*, entails at the same time, the love of the poor neighbors and all created creatures.

As a liberationist concept, Castillo further argues, the pontiff's call for "a bold cultural revolution" (*LS* 114) extends far beyond the realm of the consumeristic culture. His call for integral ecology stops nothing short of "the radical conversion of the entire global system."[34] The ensuing strategies "demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature (*LS* 139)."[35] In the post-*Laudato Si'* era, the urgent call is for dialogue "among religions, between science and religion, between technological (and technocratic) know how and ancient wisdom, among paradigms" and among all peoples of faiths

[31] See Claus Westermann, *Genesis 1-11* (Minneapolis: Augsburg, 1985), 220, cited in Daniel P. Castillo, "Integral Ecology as a Liberational Concept," 369.

[32] Deane-Drummond, "*Laudato Si'* and the Natural Sciences, 405.

[33] See Castillo, "Integral Ecology as a Liberational Concept," 369.

[34] See Castillo, "Integral Ecology as a Liberational Concept," 371.

[35] Castillo "Integral Ecology as a Liberational Concept," 363.

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and goodwill.[36] This dialogue needs to engage in a process of communal discerning that honors the collective intuitive and consensual sense of those in dialogue, as all concertedly seek for "practical paths toward social and cultural transformation" amidst the complexities of the current hegemonic global capitalist system.[37]

Furthermore, Deane-Drummond contends, this revolution "amounts to a change in philosophy that is encouraged by slowing down and looking at the world around us differently, a return to values of a prior age, and liberation from 'unrestrained delusions of grandeur' (*LS* 114)."[38] She further opines that this revolution calls for "an intense dialogue between science and religion" (*LS* 62) and a way of doing science that takes into account other fields of knowledge, "including philosophy and social ethics"(*LS* 110), without any "absolutization of its own field of knowledge (*LS* 201)."[39] This transdisciplinary dialogue will have to counteract the "false and superficial ecology" (*LS* 59) of sustainable development that Herman Daly contends is "identified with sustained economic growth," an identification that "allows for the continued legitimization of the very structures and ideologies of the globalization project that Francis denounces."[40]

The sustainable way forward will be the articulation of what Deane-Drummond suggests, an "a theological earth charter" that incorporates faith, hope and love.[41] For her, religion can enrich science "by encouraging a type of wondrous humility" which is "Christianity's

[36] Preface to Pope Francis' Encyclical on Climate Change, available at https://slowfoodusa.org/preface-to-pope-francis-encyclical-on-climate-change-by-carlo-petrini/ (accessed November 18, 2016).

[37] Castillo, "Integral Ecology as a Liberational Concept," 371.

[38] See Celia Deane-Drummond, "*Laudato Si'* and the Natural Sciences: An Assessment of Possibilities and Limits," *Theological Studies* 77:2 (June 2016): 401.

[39] Deane-Drummond, "*Laudato Si'* and the Natural Sciences," 401.

[40] See Castillo, "Integral Ecology as a Liberational Concept," 374.

[41] See Deane-Drummond, "*Laudato Si'* and the Natural Sciences," 403.

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inmost secret," as Guardini remarks, premised on Jesus' kenosis, the "supreme power converted into humility."[42] Deane-Drummond calls for constant openness "to reality in all its inexhaustible richness" for faith "awakens the critical sense" that spins science out of its "formulaic whirlpool" to realize that "nature is always greater" (*LS* 199 & 141).[43] Such a faith engenders in the dialogue partners a "profound joy as mixed with hope" (*LS* 244) as they resolutely engage in the common struggles and concerns for our Common Home.[44] Most important of all, Deane-Drummond advocates an embodied sense of gratuitousness/giftedness, that "all is a gift from God" which is countercultural to the profit-oriented enterprises in the spheres of economy, science and technology.[45] This sense of giftedness governs our multiple relationships with the Earth, diverse ecosystems, myriad of life-forms, fellow humans, leading to greater mercy and communion, respect for the sovereignty *of* and subsidiarity *at* the local communities, promoting full flourishing of the common good of all lives.

By and large, as Austen Ivereigh avers, integral ecology offers a "unifies moral narrative" and "a vision of social and economic organization underpinned by the gift of logic of Christian tradition

[42] Austen Ivereigh avers, "Guardini observed, God had revealed true power., which is the power of service, in which freedom is subject to and constrained by the essence of things and the limits of human nature. Jesus' unmasking of the false power of domination and violence was the triumph of the Cross, his kenosis, which Gaurdini calls, "supreme power converted into poverty" in Chapter Seven "Saving Our Common Home" of his book *Wounded Shepherd*, 212 & 213. See also Bergolio, "Necesidad de una antropoloiga politica," in *Reflexiones en esperanza* (Madrid: Romano, 2013) 257-88 and Romano Guardini, *The End of the Modern World* (Washington, Del.: ISI Books, 1998), 73-74.

[43] Deane-Drummond, "*Laudato Si'* and the Natural Sciences," 404.

[44] Deane-Drummond, "*Laudato Si'* and the Natural Sciences," 404.

[45] See Celia Deanne-Drummond, "Technology, Ecology and the Divine: A Critical Look at New Technologies through a Theology of Gratuitousness," in *Just Sustainability: Technology, Ecology and Resource Extraction*, eds. Christina Z. Peppard and Andrea Vicini (New York: Orbis Books, 2015), 145-156, now cited 152.

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as an alternative to dominant technocracy."[46] This narrative exhorts humankind "to be a custodian of creation, rather than its arrogant overlord; human creatures were a fellow species, interconnected with and biologically dependent upon God's other creatures" thus placing the global Church "at the heart of the drive to respect the divinely gifted design of love and truth in every 'environment,'" be it the natural world, the family, or urban spaces, offering "a lens with which to judge the misuse of human autonomy and the idolatry of power."[47] In line with integral ecology, the evangelizing mission of the Church is "to reveal a loving Creator whose son gave his life," in a manner that *Gaudium et Spes* 2 avers, "so that the world might be fashioned anew according to God's design."[48]

Conclusion

Integral ecology emphasizes the interrelatedness of a faith that does creation justice for the poor and the earth. In Asia, the plural civilizational oases of religocultural wisdom and ecoknowledges and everyday ecopractices alert our communities that everything is indeed connected and interdependent as we are all part of the integral and integrative sacred mosaic of life on earth and in the cosmos. We need to integrate the sacred wisdom and the sacred spirit World of the plural Asian oases of mysticism so that we translate this relational paradigm into the ethics of alterity grounded in a corporeal pneumatology in an emerging era of wisdom/Sapientialocene and Spirit/ pneumatolocene.

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[46] See Austen Ivereigh, *Wounded Shepherd: Pope Francis and His Struggle to Convert the Catholic Church* (New York: Henry Holt and Company, 2019), 213.

[47] Ivereigh, *Wounded Shepherd*, 209.

[48] Ivereigh, *Wounded Shepherd*, 213.