



a MATTER of SPIRIT

A publication of the INTERCOMMUNITY PEACE & JUSTICE CENTER

NO. 114 / SPRING 2017

Integral Ecology

Cry of the Earth, Cry of the Poor

By Jessica Ludescher Imanaka

“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. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature” (*Laudato Si'*, para. 139).

Pope Francis opens *Laudato Si'* by describing the earth as “among the most abandoned and maltreated of our poor” (LS 2). The document frames all environmental issues within the context of global inequality, emphasizing that environmental and social degradation affect the poor most (LS 48). The concept of *integral ecology* helps us to open our eyes to see these connections and invites us to make an ecological conversion. Through *integral ecology* we can begin “to hear both the cry of the earth and the cry of the poor” (LS 49). *Integral ecology* offers a distinctively Catholic approach to sustainability.

What is Integral Ecology?

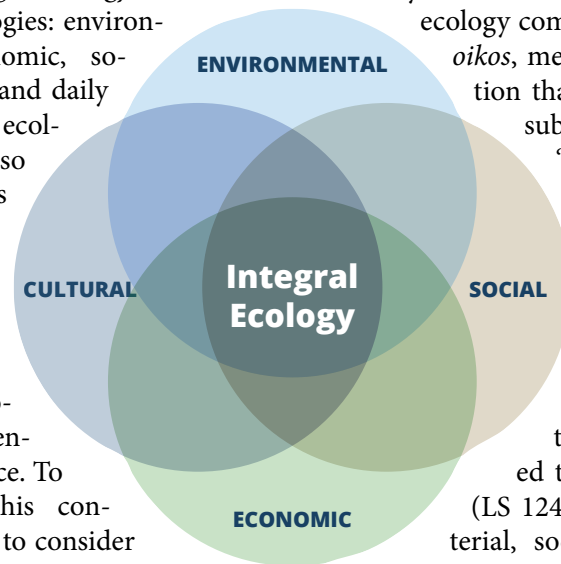
Pope Francis reframes sustainability in terms of the concept of *integral ecology*. Sustainability in *Laudato Si'* encompasses development and resource use, but it also expands to in-

clude integral human development as well. The framework of *integral ecology* invites us to “integrate” various dimensions “into a broader vision of reality” (LS 138). *Integral ecology* includes multiple ecologies: environmental, economic, social, cultural, and daily life (human ecology). It also incorporates the Catholic Social Teaching (CST) principle of the common good and a notion of intergenerational justice. To understand this concept, we need to consider what is meant by both integral and ecology.

Integral has multiple meanings: essential, intrinsic, entire, complete, whole, constituent of and/or necessary to the whole. As such, *integral* carries several connotations when applied to *ecology*. *Integral ecology* seems to denote a comprehensive, holistic picture of reality. Such a picture would incorporate the whole of ecology: everything that ecology includes. To say that ecology is integral, is also to suggest that ecology itself is essential to our understanding

of and relationship to reality.

Ecology, in present day usage, refers to the complex relationships between organisms and their environments and ecosystems. Interestingly, the word *ecology* comes from the Greek *oikos*, meaning *home*, a notion that is echoed in the subtitle to *Laudato Si'*: “*On Care for our Common Home*.” Caring for our Common Home thus requires an *integral ecology*: a multidisciplinary study of the elements needed to “keep” and “till” (LS 124) our natural, material, social, cultural, and human environments.



Why Integral Ecology?

Sustainability is a multidisciplinary field studied and practiced by academics, policymakers, activists, businesses, civil society organizations, and individual citizens. The term has evolved to consider multiple dimensions beyond the environmental: social, economic, and cultural. Alongside sustainability, the field of environmental justice examines how climate change and environmental degradation are experienced



The mouth of the Rio San Pablo in Veraguas, Panama, as it empties into the Gulf of Montijo. This wetland supports an important local fishery and provides habitat for many mammals and reptiles, as well as several species of nesting and wintering water birds. (NASA)

terconnection between multiple ecologies.

Pope Francis' predecessors have repeatedly lambasted the consumerism of the wealthy and, indeed, of the middle classes of the developed countries. *Laudato Si'* builds on Pope Francis' critiques of the economy

cultivated at all levels from the family to the global society and future generations.

Human ecology recognizes that: "The human environment and the natural environment deteriorate together; we cannot adequately combat environmental degradation unless we attend to the causes related to social degradation" (LS 48). These causes ultimately arise from sin: individual, social and struc-

Pope Francis calls for "an ecological conversion" that entails a holistic and comprehensive approach to healing a broken world.

in his apostolic exhortation *Evangelii Gaudium*, which argue that contemporary market systems lead to inequality and exclusion (EG 53). Excessive consumerism on the part of the affluent leads to treating other human beings like trash to be used and discarded. Likewise, such

consumerism results in turning the earth into "an immense pile of filth" (LS 21).

For integral development to proceed, shifts must occur on personal, institutional, and systemic levels. Pope Francis calls for "an ecological conversion" that entails a holistic and comprehensive approach to healing a broken world. This conversion will issue in a

liberating sobriety (LS 222) that tempers consumerism and fosters a greater awareness of how authentic encounter and loving relationships can be

tural. Following the dynamics of grace and sin, we see that the sin that leads to vices and structural injustice must ultimately be remedied by turning to God. Just as sin infects all the levels of reality and bleeds into multiple ecologies, so shall grace open up our world for healing.

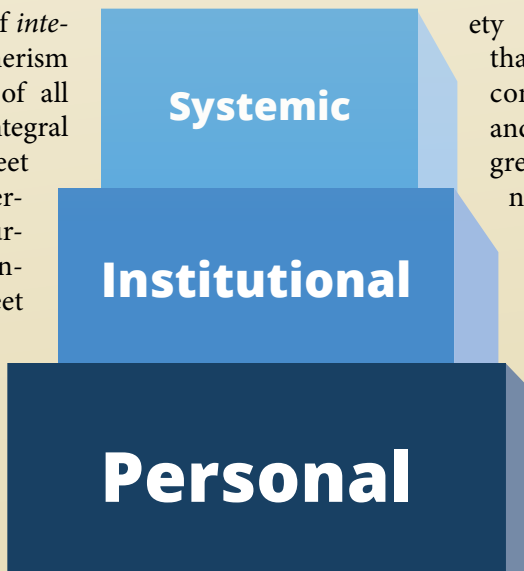
How do we bring *Integral Ecology* into practice?

Pope Francis calls on us to cultivate a "broader vision of reality" with the *integral ecology* framework. He calls on us to notice and study interconnections, and to avoid "the fragmentation of knowledge and the isolation of bits of information" (LS 138). Such an integral approach to understanding ecology requires dialogue between multiple sectors at multiple levels. We need to seek out conversation and partnership with people and organizations who utilize expertise and pursue aims that may be unfamiliar or strange to us. We need to listen to each other with humility and a sense of openness to a bigger picture of reality.

To counter the causes of our tendencies to degrade multiple ecologies, we need to find avenues that will open us to ecological conversion. Ecological conversion is a process that may begin in one area and spread to another, and ideally deepens over time. Ecological

inequitably across the globe. Both of these fields take justice seriously. So, what does *integral ecology* have to offer?

Laudato Si' remains informed by the state of the art in sustainability and environmental justice and builds upon prior CST regarding the environment, economy, development, and human ecology. Of these existing teachings, three points may be most helpful in understanding the distinctively Catholic account of *integral ecology*: 1) Consumerism thwarts the realization of all principles of CST, 2) Integral development seeks to meet the needs of the whole person, and requires the flourishing of multiple dimensions of society to meet these needs, and 3) An authentic human ecology reveals the in-



conversion necessitates better education about the environment, opportunities for regular contemplation, and a commitment to make changes in one's personal habits and to contribute to transforming the systems that degrade multiple ecologies.

Consumerism, for example, can be addressed with all these activities. Schools, governments, civil society organizations, and businesses can all educate people about the consequences of excessive consumption and teach ways to find fulfillment elsewhere. Organizations can make time and space available during work and school days for a variety of contemplative activities. Some of these contemplative activities can be focused on reflecting on one's own relationship to the various ecologies. Individu-

als and organizations can set goals to make changes in consumption habits, measure their progress, and assess their success. Finally, the structural incentives for consumption can be addressed

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via evaluation of marketing practices, sales goals, and business purpose. Since consumerism is also driven by excessive working hours for employees, all organizations should consider ways to provide reduced hours with sufficient benefits. Such changes would also foster healthier work / life balance and better family ecologies.

Everything is Related

“If everything is related, then the health of a society's institutions has consequences for the environment and the quality of human life. ‘Every violation of solidarity and civic friendship harms the environment.’ In this sense, social ecology 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).

▲ *Jessica Ludescher Imanaka is an Associate Professor in the Albers School of Business and Economics at Seattle University, where she holds a joint appointment in Management and Philosophy.*

The Invitation to **Live Simply**

By Amy Potthast

As inhabitants of Earth, we must be willing to look beyond our own immediate wants, give attention to our one planet, give thanks to the God-of-many-names for our home, look at how much of Earth we are consuming for ourselves and see how many other people remain hungry.

How We See Simple Living

Simple living is one of four core values of the Jesuit Volunteer Corps (JVC) Northwest. The others are community, social and ecological justice and spirituality.

We see simple living as a slowing down — slowing down to reflect, to offer attention and care for the other living things in our orbit, to breathe. We see simple living as reveling in the miraculous abun-

dance of life — love, nature, music, quiet, laughter, friendship. It's not asceticism; it's the opposite of sacrifice. Rather than forbidding ourselves to have things we don't yet have, simple living is embracing all that we have already. It's making a slew of small choices about how to spend our time, how to spend our money and how to invest in our communities.

Privilege of Simple Living

People with fewer resources already live simply. It's not a trend for them, not a struggle, not a noble act and likely not a choice. There are no books and magazines that show them how to do it, or that explain to them why they should. It's not an aesthetic, it's not a choice. Those of us who *can* choose to live simply likely come from a place of privilege. As such, when we take





the first steps to simplify we do not (*must not*) flaunt our efforts, nor boast of our successes.

How to Live Simply

When new Jesuit Volunteers (JVs) enter our program, many assume that living simply means *giving up things*. Then they spend the year realizing that simple living means *freeing up themselves*. Simple living is an invitation:

An invitation to **take the first step on the road to environmental justice**. A simple, personal action prepares you to give voice to broader concerns — carrying a reusable bottle stirs critical awareness and conversation about the impacts of disposable cups, and gives us confidence to ask more of our elected leaders and policy makers.

An **invitation to reflect**. Any intentional act of simple living offers time to reconsider the choices we make, to give attention to our connection to the things we buy and the consequences of our actions. Plan and then plant a

garden; dig into Mother Earth herself. Get curious about worms, hummingbirds, bees, seasons and changing climate and weather patterns. Who grew the vegetables sitting in plastic bags in the fridge? Cook more with fresh ingredients — another act of simple living. Taste the fruits of our labor, prevent food waste. Share our bounty with neighbors.

An **invitation to notice people**. Put down the smart phone and look up — all around us, people. Eyes, laughter, wrinkles, freckles, fears, love, tears. We give attention to what's behind those tears — stop to listen to the neighbor talk about the ice storm, their family visiting, their dog's illness. Half-way through the conversation we remember their name. This is what we've been missing playing *Words with Friends*...we remember how much we like to just *play* with friends.

An **invitation to share**. A simple life relies on sharing. First, we may ask to borrow something so that we don't have to buy it. Then we notice what we have that's perfectly good but collecting dust most of the time. We jump at the chance to lend it to a neighbor in need.

To ensure a long life for our Earth, and...for all people, we must each prioritize our relationship with Earth.

An **invitation to community**. Simple living is easier in a community committed to making non-mainstream choices. We learn knitting more quickly in a knitter's circle at the library, and (bonus!) we're more accountable to finish the scarf in time for gift-giving. The book is better than the movie, and it's our month to host the book club. We start baking instead of buying and now we have carrot muffins to give away — we knock at the neighbor's door. We

chop wood instead of turning on the furnace and share excess logs with the residents of the tent city near the highway on-ramp. We see how simply they live.

Living Simply so that We May All Simply Live

Relationship is at the cornerstone of JVC Northwest's values; it is found at the intersection of community, spirituality, social and ecological justice and simple living. None of these are possible in the JVC Northwest context without relationship. Relationship with each other, with people on the margins, with God, with Earth.

To ensure a long life for our Earth, and a long life for all people, we must each prioritize our relationship with Earth. We can't just relate to Earth's *products* or *byproducts* — coal or natural gas mined from the earth used to power myriad devices and replace sunlight with lamplight; petroleum drilled from deep in Earth's belly used to fuel our cars; fresh fruits and vegetables packaged and shipped, nourishing us after long trips cross-country, cross-oceans, boxed, frozen, microwaved, and finally plated.

We must meet Earth where she is — through spending time in nature, visiting forests and rivers, digging into Earth to plant seeds for the future, relying where we can on the raw materials of existence for our own sustenance. We must meet Earth face-to-face — through consuming lower on the food chain, preserving the old, creating from scratch. We must share Earth — praise God for our home, consume only our share and invite others to do the same.

▲ *Amy Potthast is the Director of Programs at Jesuit Volunteer Corps (JVC) Northwest. JVC Northwest, with programs for people ages 21+ and for people ages 50+, connects volunteers to people and places on the margins in the Pacific Northwest through year-long volunteering. Amy lives in Portland, OR, with her husband, two sons, dog, and cat.*



SUSTAINABLE DEVELOPMENT GOALS

TRANSFORMING OUR WORLD – THE 2030 AGENDA FOR SUSTAINABLE DEVELOPMENT

<p>1 NO POVERTY</p> 	<p>End poverty in all its forms everywhere.</p>	<p>10 REDUCED INEQUALITIES</p> 	<p>Reduce inequality within and among countries</p>
<p>2 ZERO HUNGER</p> 	<p>End hunger, achieve food security and improved nutrition, and promote sustainable agriculture</p>	<p>11 SUSTAINABLE CITIES AND COMMUNITIES</p> 	<p>Make cities and human settlements inclusive, safe, resilient and sustainable</p>
<p>3 GOOD HEALTH AND WELL-BEING</p> 	<p>Ensure healthy lives and promote wellbeing for all at all ages</p>	<p>12 RESPONSIBLE CONSUMPTION AND PRODUCTION</p> 	<p>Ensure sustainable consumption and production patterns</p>
<p>4 QUALITY EDUCATION</p> 	<p>Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all</p>	<p>13 CLIMATE ACTION</p> 	<p>Take urgent action to combat climate change and its impacts (taking note of agreements made by the UNFCCC forum)</p>
<p>5 GENDER EQUALITY</p> 	<p>Achieve gender equality and empower all women and girls</p>	<p>14 LIFE BELOW WATER</p> 	<p>Conserve and sustainably use the oceans, seas and marine resources for sustainable development</p>
<p>6 CLEAN WATER AND SANITATION</p> 	<p>Ensure availability and sustainable management of water and sanitation for all</p>	<p>15 LIFE ON LAND</p> 	<p>Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and halt and reverse land degradation, and halt biodiversity loss</p>
<p>7 AFFORDABLE AND CLEAN ENERGY</p> 	<p>Ensure access to affordable, reliable, sustainable and modern energy for all</p>	<p>16 PEACE, JUSTICE AND STRONG INSTITUTIONS</p> 	<p>Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels</p>
<p>8 DECENT WORK AND ECONOMIC GROWTH</p> 	<p>Promote sustained, inclusive and sustainable economic growth, full and productive employment, and decent work for all</p>	<p>17 PARTNERSHIPS FOR THE GOALS</p> 	<p>Strengthen the means of implementation and revitalise the global partnership for sustainable development</p>
<p>9 INDUSTRY, INNOVATION AND INFRASTRUCTURE</p> 	<p>Build resilient infrastructure, promote inclusive and sustainable industrialisation, and foster innovation</p>		

sustainabledevelopment.un.org/sdgs

Ending Poverty

IN ALL ITS FORMS

Are We Up To the Task?

“Overcoming poverty is not a task of charity, it is an act of justice. Like slavery and apartheid, poverty is not natural. It is man-made and it can be overcome and eradicated by the actions of human beings.”

—Nelson Mandela

By Margaret Mayce, OP

At the turn of the new millennium, the world's leaders were determined to make a significant dent in the crushing poverty that plagued such a significant percentage of the world's population. The commitment they made at that time was beautifully expressed in the United Nations' *Millennium Declaration*. If only their actions and decisions from 2000-2015 had matched the eloquence of their words!

Here is some of what they said:

We will spare no effort to free our fellow men, women and children from the abject and dehumanizing conditions of extreme poverty... from the threat of living on a planet irredeemably spoilt by human activities, and whose resources would no longer be sufficient for their needs.

As you will no doubt remember, the first of the eight UN Millennium Development Goals was to eradicate extreme poverty and hunger. Yet here we are, two years after the hoped-for realization of the MDGs, and once again the eradication of poverty and hunger are top on the UN's latest development agenda: *The Sustainable Development Goals*.¹ Adopted by the General As-

sembly on 25 September 2015, the 17 SDGs are an attempt to look at the issue of sustainable development in a way that incorporates its social, economic and environmental dimensions in an integrated manner.

The important point here is that the economic dimension must serve the needs of people and planet, marking a significant shift in global perspective.

The working definition for sustainable development used at the

UN is taken from the 1987

Brundtland Report, Our Common Future, “Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.”² A genuine focus on the needs of people as well as the limited resource base and overall health of the planet clearly challenge a business-as-usual approach.

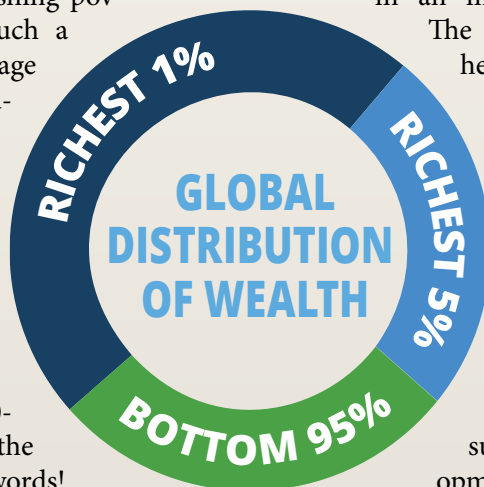
The same day this agenda was adopted, Pope Francis addressed the General Assembly and drew clear links between the plight of people and the condition of Earth. Francis spoke of

“...broad sectors which are vulnerable, victims of power badly

exercised: for example, the natural environment and the vast ranks of the excluded. These sectors are closely interconnected and made increasingly fragile by dominant political and economic relationships. That is why their rights must be forcefully affirmed, by working to protect the environment and by putting an end to exclusion...Justice contains as one of its essential elements a constant and perpetual will. Our world demands of all government leaders a will which is effective, practical and constant.”

Herein lies the rub — a lack of concerted political will to make poverty history. So where are we today in terms of global poverty and its impact on the lives of so many of our brothers and sisters?

According to the *Sustainable Development Goals Report 2016*,³ the international poverty line is currently defined as US \$1.90 per day per person. During the period 2002-2012, the proportion of the global population living below the poverty line was halved. The report goes on to state that if the economic growth rates observed during this period continued over the next 15 years, the global rate of extreme poverty would drop to 4% by 2030. However, we live in a volatile world on many fronts, and unless mechanisms are in place to help ensure peoples' resiliency in times of conflict, natural catastrophe and economic shocks the poverty rates



will hold or worsen. Peoples' impoverishment also connects with several other SDGs, highlighting the need for an integrated approach to development, which is a direct challenge to Member States' tendency to operate out of a "silo mentality" ignoring the interconnectedness of all the issues. By way of example, let me cite the region-wide drought in Eastern Africa, where 11 million people in Kenya, Ethiopia and Somalia are at severe risk due to the combined effects of poverty, food shortage, lack of water, desertification and climate change. (SDGs 1,2,6,8,13,15). But unlike the Millennium Development Goals, which focused basically on the developing countries, the SDGs are a universal agenda pertaining to every nation — including the United States.

Here in our own country, 48% of the population is considered poor or low-income while 79% are considered "economically insecure," i.e., households lack the income required to cover basic expenses and save for retirement and emergencies. Consequently, they are only one illness, unforeseen expense or job loss away from personal and financial tragedy.⁴ The top 1% of the US population owns 43% of wealth while the top 5% owns 72%.⁵ Meanwhile, the richest 1% of the world's population has seen its share of wealth increase from 44% in 2009 to 48% in 2014. If this trend continues, the 1% will soon own more wealth than the other 99% combined. So what could it possibly mean to "make America great again" in the midst of such massive inequality both here and abroad?

A critical strategy for eradicating poverty would be the adoption of *Social Protection Floors*.⁶ These are social security guarantees which are nationally defined and provide basic income and health care over the life cycle. They have proven successful in a number of countries, including Brazil, Indonesia, Mexico and Thailand. However, approximately 70% of the world's population,

most of whom live in rural areas, still has no safety net to speak of. Among other things, this mechanism helps build resilience among populations especially during times of natural catastrophe and economic shock. During the global economic meltdown of 2008-2009, the condition of people already



Feed My Starving Children CC BY 2.0

living in poverty was worsened, and those living on the cusp found themselves greatly impoverished — because they had nothing to fall back on. While some countries would need assistance with seed money to get these floors up-and-running, most would not. The Global Coalition for Social Protection Floors has proposed the establishment of a Global Fund that would help countries design, implement and, to a limited extent, finance national floors of social protection. Non-governmental representatives at the UN have consistently advocated that a percentage of global military spending be allotted to provide for the basic human needs covered through Social Protection Floors. But at the end of the day, it is a question of political will on the part of national governments.

Nelson Mandela reminded us that poverty is man-made and it can be overcome and eradicated by the actions of human beings. Although "leave no one behind" has become a central ral-

lying cry around the Sustainable Development Goals, much needs to be done for this ambitious agenda to be realized. Governments must consider the basic human right of their people to a decent, quality life as primary. Policies that support the needs of the poor need to be bolstered where existing and initiated where absent. Business needs to be attentive to a principled approach which acknowledges responsibility to both people and planet. The UN Global Compact's Ten Principles provide just such a framework, addressing the responsibilities of business regarding human rights, labor, the environment and anti-corruption.

And last but by no means least, there is civil society — people like us — who must never underestimate the importance of our presence, our words and our actions on behalf of a more just world order. Considering the toxic political environment which has taken root both here and abroad, our activity in this regard has become more important than ever.

▲ *Margaret Mayce is a Sister of St. Dominic, Amityville, NY. She currently represents the Dominican Family as its main non-governmental representative at the UN in New York, where she advocates on behalf of peoples' rights and the health of the planet.*

¹ "Sustainable Development Knowledge Platform." <https://sustainabledevelopment.un.org/>.
² Our Common Future, the Brundtland Report. United Nations World Commission on Environment and Development (WCED), 1987.
³ "Sustainable Development Goals Report 2016." <https://unstats.un.org/sdgs/report/2016/>.
⁴ McMahan, Shawn, and Jessica Horning. Living Below the Line: Economic Insecurity and America's Families. Report. Center for Social Development, Washington University. Wilder Opportunities for Women.
⁵ End Poverty Initiative, Poverty Fact Sheet. <https://kairoscenter.org/wp-content/uploads/2015/02/Poverty-Fact-Sheet-Feb-2015-final.pdf>.
⁶ Social protection Floor Initiative Fact Sheet. http://www.ilo.org/wcmsp5/groups/public/---ed_protect/---soc_sec/documents/publication/wcms_207781.pdf.

We all have a shared responsibility to build a sustainable future. What steps can we take, individually, in our communities, in our institutions and in our public policy choices to make a just and abundant life for all? Here are some suggestions from *A Primer on Sustainability* available at www.ipjc.org.

	FOOD	WATER	ENERGY
Personal	<ul style="list-style-type: none"> ◆ Eat lower down on the food chain ◆ Eat local food ◆ Eat seasonal food ◆ Join a community garden ◆ Educate yourself on fishing/overfishing practices 	<ul style="list-style-type: none"> ◆ Turn off water when brushing teeth and doing dishes ◆ No bottled water ◆ Read labels and get less toxic cleaning products 	<ul style="list-style-type: none"> ◆ Use LED bulbs ◆ Check calibration of your thermostat ◆ Power down/unplug electronic devices (use sleep mode) ◆ Use timer/motion control lighting ◆ Turn off lights
Community/Household	<ul style="list-style-type: none"> ◆ Consider joining a CSA: Community Supported Agriculture ◆ Look into biointensive gardening methods ◆ Increase the number of meatless meals you share 	<ul style="list-style-type: none"> ◆ Limit watering ◆ Greenscape – choose native and drought resistant plants, leave leaves where they fall ◆ Dual-flush toilets ◆ No fertilizer ◆ Green household products ◆ Low-flow showerheads ◆ Fix leaks ◆ Become a non-toxic home ◆ Join Community Supported Agriculture (CSA) 	<ul style="list-style-type: none"> ◆ Household energy audit ◆ Energy efficient appliances ◆ Get programmable thermostats ◆ Consider solar panel installation ◆ Switch from oil to natural gas as a bridging step
Institutions	<ul style="list-style-type: none"> ◆ Engage students in equitable, sustainable gardening ◆ Minimize pavements and plant fruit trees around campus ◆ Designate vegetable garden space ◆ Consider rooftop gardening 	<ul style="list-style-type: none"> ◆ Reduce your water use ◆ Harvest rainwater and use for non-potable purposes; purify for potable uses ◆ Improve cooling systems ◆ Separate out gray water for flushing toilets and yard water ◆ Treat your own waste water (Biosystems) ◆ Use root irrigation systems 	<ul style="list-style-type: none"> ◆ Build on brown fields using green building design ◆ Low impact development ◆ Solar panels (generate more energy than used) ◆ Take advantage of natural ventilation for cooling ◆ Save money and energy by generating power from harvesting heat, a waste by-product (e.g., refrigerator)
Policy	<ul style="list-style-type: none"> ◆ Incentivize sustainable local agriculture ◆ Support small and mid-sized framers to decrease their vulnerability to natural disasters ◆ Advocate for community gardens ◆ Support a change in our US Food Aid policy ◆ Ensure that food assistance programs are funded in your state ◆ Increase food security by disincentivizing the diversion of corn for ethanol production 	<ul style="list-style-type: none"> ◆ Use Biosystems to treat waste water and storm water ◆ Provide incentive for improved/green manufacturing processes ◆ Subsidize low-impact development (rain gardens, porous pavements, etc.) ◆ Subsidize root irrigation 	<ul style="list-style-type: none"> ◆ Support sustainable, responsible impact investing ◆ Advocate for subsidies to convert to combined heat and power cooling/heating systems ◆ Invest in solar thermal panels in desert areas ◆ Advocate for tax incentives for renewable energy technology ◆ As a bridging technology, advocate for the production of ethanol away from corn and to woody plants and switchgrass

	WASTE	EQUITY	TRANSPORTATION
Personal	<ul style="list-style-type: none"> ◆ Use small kitchen compost bin ◆ Volunteer simplicity (reduce) ◆ Recycle and reuse ◆ Reusable bags ◆ Eat lower on the food chain ◆ Buy blemished/bruised fruit 	<ul style="list-style-type: none"> ◆ Buy Fairtrade ◆ Practice voluntary simplicity ◆ Recycle and reuse products ◆ Read and act on the intersection of issues on poverty and climate change 	<ul style="list-style-type: none"> ◆ Walk ◆ Carpool/vanpool ◆ Use alternative transportation ◆ Use farmer markets and local food ◆ Maintain your vehicle ◆ Avoid night flights & minimize winter flights
Community/Household	<ul style="list-style-type: none"> ◆ Compost ◆ Purchase in bulk or less packaged products ◆ Cut the use of paper products- napkins ◆ Eliminate mercury in home (in lamps, thermostats, wash machines, light switches) ◆ Buy non-mercury alternatives and dispose properly ◆ Plant trees ◆ Plant/vegetable swales 	<ul style="list-style-type: none"> ◆ Educate yourself on the Index of Sustainable Economic Welfare (ISEW) and Genuine Progress Indicator (GPI) as substitutes for Gross Domestic Product (GDP) measure of our economy ◆ Pay a liveable wage for house maintenance and projects 	<ul style="list-style-type: none"> ◆ Combine trips ◆ Use fuel efficient vehicles ◆ Telecommute for meetings
Institutions	<ul style="list-style-type: none"> ◆ Buy recycled paper and paper products ◆ Read, save and use electronic documents ◆ Use worm bin ◆ Institutional wide education, policy and practice for waste reduction 	<ul style="list-style-type: none"> ◆ Institute equitable pay throughout supply chains ◆ Minimize water waste, CO2 emissions, ground water pollution ◆ Reduce non-green resources, packaging and products in your manufacturing processes ◆ Consider creative ways of tithing to support justice and systemic change 	<ul style="list-style-type: none"> ◆ Decrease parking spaces and increase parking fees ◆ Rebates for not using parking spots ◆ Make emergency rides home readily available
Policy	<ul style="list-style-type: none"> ◆ Use methane from landfills for power plants ◆ Plant switchgrass and poplar trees on banks downstream from waste ◆ Convert brownfields to mixed-use neighborhoods 	<ul style="list-style-type: none"> ◆ Advocate for smart mixed use and equitable housing ◆ Use shareholder advocacy to vote proxies on ecological sustainability and economic equity ◆ Institute a cap and trade system ◆ Advocate for pricing to reflect the true cost of products ◆ Tax pollution, ground water consumption and carbon dioxide emissions 	<ul style="list-style-type: none"> ◆ Advocate for lightrail and street car systems; subsidize green cars ◆ Advocate for smart growth development with walkable, transit-oriented, mixed-use urban planning ◆ Incentivize local and urban food growing ◆ Incentivize car sharing

YOUTH LEAD THE WAY

FOR A Sustainable Future



EarthCorps members listen to Rinzin Lama, a young adult sustainability leader, discuss the loss biodiversity in Nepal.

the air. I studied Plant Science for my bachelor's degree and conservation for my master's degree and gained more understanding of how to protect the environment. This encouraged me to start a youth led not-for-profit initiative in Nigeria that worked primarily around environmental sustainability. I was inspired to pass on the knowledge and experiences I gained and wanted to make life easier for others. There are many services that the environment provides for us, that many seem not to understand. Bees and birds, for instance, help in the pollination of many food crops and are critical to food security. Helping people to realize the value of unseen services provided by our ecosystem became central to my efforts as humans naturally will protect what they value.

There is now a growing awareness that any efforts in promoting sustainable development must have young people at the center. Today's young people are making proactive efforts in addressing issues of climate change and environmental sustainability. Many young people are aware that the extent to which they address these concerns, such as extreme weather events, food insecurity and loss of biodiversity, will affect their lives today and have implications for their future. With such consciousness among young people, they now share equal responsibility for addressing the environmental crisis. Young people are getting involved by taking actions targeted at promoting sustainable use of our finite natural resources, participating in policy formulation processes and educating their peers on the importance of

By Oladipupo Daniel Ajiroba

Young people occupy a large percentage in the productive population of the world and face unprecedented challenges as a result of climate change and environmental degradation. At the beginning of 2012, the world population surpassed 7 billion with people under the age of 30 accounting for more than half of this number (50.5%). Approximately 90% of people under 30 lived in emerging and developing economies in 2012, with a significant number in Middle East and Africa.¹ Young people are particularly vulnerable to climate change, requiring support in order to successfully adapt to the quick changes they are experiencing. According to the United Nations, a number of environmental risks and hazards disproportionately affect young people, who have to live for an

extended period with the deteriorating environment bequeathed to them by past generations. Young people will be the ones to bear the consequences of current environmental decisions being made by older generations. This underscores the reasons young people have both special concerns and responsibilities in relation to environmental management.

There is now a growing awareness that any efforts in promoting sustainable development must have young people at the center.

Growing up as a child in Nigeria, I was diagnosed with bronchitis. For years, I was advised to do breathing exercises under a tree early in the morning. It was not until years later that I realized the role trees play in cleaning

Oladipupo, top row, last one on the right, with other young adult EarthCorps members.



environmental sustainability.

Youth are key moral stakeholders in local, national and international efforts, treating what is perhaps the most important challenge of our generation, achieving sustainable development and addressing climate change. The principles of sustainable development are reflected in the call to participants of the United Nations Framework Convention on Climate Change (UNFCCC) to “protect the climate system for the benefit of present and future generations of humankind, on the basis of equity.” The issue of equity in the context of sustainable development is acknowledged to be highly relevant to any discussion about responding to climate change. Emphasis is now being laid on the inclusion of effective citizen participation, including the participation of young people, in decision-making in political systems and as a strategy to ensure intergenerational equity. The concept of intergenerational equity validates the necessity for the active involvement and participation of young people, who will bear the burden of climate change over the course of their lifetimes, as well as the consideration of unborn generations, whose well-being may be severely compromised.

The power of youth to push the struggle of addressing climate change and promoting environmental sustain-

ability cannot be overlooked. Many young people can be seen leading activities that seek to address climate change and promote sustainability. For instance, Rinzin Lama, a young Nepalese, has been leading conservation projects in Nepal’s Annapurna Conservation Area since 2014. We met in May of 2014, when we were both selected by Earth Corps as Exchange Students with other young global environmental leaders. Earth Corps train young environmental leaders who are recruited across the world by teaching them environmental skills and leadership.

Rinzin has seen how unsustainable hunting over the years significantly threatens many mountain species including the Pallas’s cat in this region of Nepal. With biodiversity loss, exacerbated due to climate change induced habitat alteration, the prey population has declined and has led to overgrazing. Rinzin educates the locals on issues of sustainable consumption, environmental degradation and also promotes other local conservation efforts to address

loss of biodiversity. His largely successful work points to the amazing work young people are doing to promote environmental sustainability. Rinzin’s story demonstrates that through increased efforts on intergenerational partnership, more young people can be supported in promoting novel actions for a sustainable future.

▲ *Oladipupo is a public affairs commentator and award-winning development practitioner manager based in Toronto, Canada. He was recently awarded the Queen’s Young Leaders medal by Her Majesty, Queen Elizabeth II.*

¹ Boumphrey, S. (2012). Special Report: The World’s Youngest Populations. Euromonitor International. <http://blog.euromonitor.com/2012/02/special-report-the-worlds-youngest-populations-.html>

A Conversation with **Mother Earth**

By Gretchen Gundrum

Good morning, dear Mother. We wanted to talk with you about how things are going these days for you.

M: *[Coughing heavily.] Yes, well I’m glad someone’s taking time to check in with me. [Cough, cough.] You know, I’m less protected atmospherically than before. I think I might have the equivalent of what*

humans call bronchitis. It’s quite persistent and seems to keep coming back.

So sorry, Mother. The use of harmful, manufactured chemicals isn’t abating fast enough. When you’re sick, we’re even more at risk.

M: *Well I’m glad you understand this. It doesn’t seem like the rest of the world is paying enough attention. But you know who does? The school children. They and their teachers seem to understand the*

dangers. It’s a world they will inherit, of course. Older people don’t always seem to get the urgency of what’s at stake. They figure they probably won’t be around for my demise. I hate to say it, but I feel like I’m on life support. Maybe even hospice. It’s that serious.

Oh dear.

M: *I was glad to see in your news recently the reporting on the polar ice caps melting. That huge glacial shelf off Antarctica*



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will soon be floating in the warming water. And my poor polar bears! They are so confused, trying to find habitat that's stable and cold enough for them to roam in. They're dying, you know.

That's another frightening fact, along with the monster fish that are emerging, and the frogs that have too many appendages, and the other creatures that are moving toward extinction. Pesticides are at fault. Back in 1964 Rachel Carson warned us about the dangers of their use as we tried to solve one health problem but created many more.

M: Yes, modern science has sometimes been inflated with its skill in creating new compounds but I find one of the biggest ways humans have gotten off track in their ability to see the sacredness of all creation is the way some people have interpreted a word in your Bible.

Our Bible?

M: Yes. That word in Genesis about man having "dominion." Totally misguided! People have been trying to control me ever since. Trying to harness this and harness that — as if you all could dominate me. I so wish people could understand they need to work with me, not try to bully me into submission. I'm really tired of being abused.

Oh.

M: The unusual storm patterns and temperature changes that living beings are experiencing are not because I'm punishing you. Let's be clear about that. I'm not a vindictive parent. These changes occur because of what humankind is do-

ing. Look at the rise of the oceans — as the ice melts, more flooding happens and oceanic turbulence results. Tidal waves roar forth. Very destructive. We're back to the problem of carbon emissions and greenhouse gases. It's cause and effect, you know.

[Nodding in agreement.] What is your deepest longing, Mother Earth?

M: Just like you, I live with anxiety that some so-called leader, somewhere on this beautiful planet, is going to explode a thermonuclear hole so large it will kill

The Universe is utterly amazing! God has created all of this.

me, you, and all life in its path. I could get really depressed thinking about humankind's ignorance, greed, lust for power, and just plain short-sightedness. You may well kill off each other and me. In fact, I think it's being done slowly, day by day. But lately — and it's taken me thousands of years to get to this point — I see the fear that drives so many of you. I'm trying to be more compassionate toward myself and you. I'm trying to be kinder. I just want you to enjoy my beautiful flowers. I want you to walk barefoot in clear streams, I want you to feel the moisture and the minerals in my humus, to sense the breezes that warm your skin, the rain that nurtures your fields, to gaze at snow on mountains that melts to nourish valleys below. I want you to spend time with me. Look at the sunrises and sun-

sets Brother Sun brings you. Observe the various phases of Sister Moon. Check out the stars in the heavens. The Universe is utterly amazing! God has created all of this. I am just one of many planets suspended in space, but I am amazing and majestic. I am also very vulnerable. When you really get to know me and love me in depth, you'll stop doing things that hurt me and hurt you.

You know, so many of you just get too busy to enjoy me. I hope sauntering will become more important than hiking. Did you know that the word is associated with pilgrimages in the Middle Ages? When pilgrims were asked where they were going they replied: "A la sainte terre." To the Holy Land. To saunter is to take one's time, to look about in wonder. You people should do more of that. It was one of the things the naturalist John Muir encouraged. And don't forget that old Joni Mitchell song. [She starts humming.]

What Joni Mitchell song?

M: You know — "Don't it always seem to go, that you don't know what you've got 'til it's gone? They paved paradise and put up a parking lot." (Yellow Taxi 1970)

Hmm. Yes. Now that's going to be with me all day. Do you see any trending toward greater consciousness on our part? Any movement toward protecting you and safeguarding your health?

M: Yes, big things and little things are happening, and it's important to lift them up. I was thrilled to see all those people joined in solidarity at Standing Rock. Is a



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pipeline more important than honoring ancestors and hallowed ground? Environmental impact matters! The native peoples have always seen my sacredness and they remind

everyone else. That's happening in Hawaii too, as scientists reconsider building a giant telescope that would violate ground sacred to native people there. "Progress" is important but it's not God! People all over the planet are focusing on sustainable agriculture. More people are growing and buying organic foods, even if they're a little more expensive. And you know what really tickles me? Scientists, especially physicists, sound more and more like mystics when they study patterns in the Universe. They're captivated by mystery as they explore a Universe expanding into infinity. It can be scary to contemplate all the things one can't understand or control. But humankind continues to want to explore and conquer. I have mixed feelings about these attempts to evade the problems here on Earth by going to Mars and the moon. And I get anxious about all the rocket and space station debris that's orbiting around endlessly — you all seem to leave a wake of detritus wherever you go.

[She sneezes.] Oh, but I was mentioning positives. Well, recycling, of course; the attempt to live simply, and do more with less; not being a water hog or thinking one country's more entitled to resources than another's. I'm afraid water is becoming the new oil, so bad is the drought in some parts of the planet. You all really need to work on equitable sharing of my resources. There are im-

portant foundations in the world that are trying to find healthy solutions for fighting disease and famine. I can celebrate the recent small, but important, invention of non-carbon-burning cook stoves for African villages. There is so much to be done!

And here's a very little thing: There's an older gentleman who built a small cabin on an island, behind the tree line so it would nestle in unobtrusively. Sometimes he sees rocks whose moss has been ripped off by careless hikers. Know what he does? He gently picks up the moss and puts it back on the rock. That's a conservationist at heart. It's a very small gesture that illustrates a habit of mind and a gentle heart that bears imitation.

I really liked that dear man, the eco-theologian Thomas Berry. He once said people should be reading me instead of the scriptures. If you want to be a more spiritually-connected person, spend time with Mother Nature! Berry notes "The universe is the primary revelation of the divine, the primary scripture, the primary locus of divine-human communication."

You've given us much to think about, Mother.

M: Now, I know there are problems of checks and balances — the circle of life and all that. Animals eat other animals; life needs to be fostered. But you need to ponder what's most important.

"Progress" at my expense will not serve you in the long run.

"Progress" at my expense will not serve you in the long run. I rotate and revolve every day to bring you life, love, challenges, and bless-

ings. Please work with me. Please cherish me as much as I cherish you. Love your Mother! I'm not always going to be here. And neither are you. Let's enjoy and protect one another while we can.

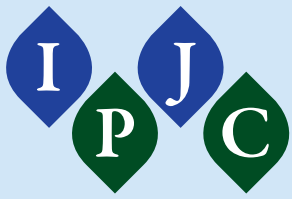
▲ **Gretchen Gundrum, Ph.D.** is adjunct faculty at the School of Theology and Ministry at Seattle University and a psychologist and spiritual director.



Meditation for Spending Time with Mother Earth

If you're able to go outdoors, put on some comfortable shoes and saunter around your neighborhood or a local park. Walk slowly and mindfully, breathing calmly and evenly. Look around you as if seeing your neighborhood or the park for the very first time. Find something that catches your eye or your heart: a tree, a flower, a butterfly, a squirrel, a bird. Watch, look, listen. Spend 5 minutes with that creature and notice everything about it. The color, texture, movement, its nature. Don't work hard at it. Just be with it peacefully. Say "thanks" to the creature for its beauty, grace, and energy. After a slow departure from that creature, find another and repeat the process. Give thanks to Mother Earth.

If the weather is inclement or your movement is restricted by age or health, put a comfortable chair in front of a window in your home that offers a view of the outside world. Breathing calmly and gently, look out as if you were seeing the view for the first time. Do the same steps in the meditation, picking a natural object or creature to contemplate. Spend 5 minutes with that creature and notice everything about it. Continue as above.



INTERCOMMUNITY

► Courage & Compassion in the Midst of Fear: Interfaith Prayer Service



On February 19, the 75th anniversary of Executive Order 9066 which sent thousands of Japanese citizens to internment camps, we gathered at First United Methodist Church for

powerful testimony from Sr. Ubax Gardheere of Seattle's Office of Planning & Community Development, Rabbi Jaclyn Cohen of the Temple De Hirsch Sinai and Natch Ohno, SJ of Seattle University. Following the service, organized by IPJC, Kids 4 Peace, Maryknoll and the Archdiocesan Missions Office, we walked in pilgrimage to the Seattle Center where over 1200 gathered for "Never Again: Japanese American WWII History and American Muslim Rights Today" sponsored by Densho and WA-CAIR.

► Justice for Women Leaders Attend World Meeting of Popular Movements



Thank you Cardinal Turkson for reminding us that human dignity must be at the core of change. Pictured: Giselle Cárcamo, Cardinal Peter Turkson, Elida Fernández, leader from Connell, WA

The first US regional World Meeting of Popular Movements (WMPM) in Modesto, California on February 16-19 gathered 700+ social justice grassroots leaders from various cultures, faiths and communities with representatives from the Vatican, international grassroots groups, and the US Bishops. An initiative of Pope Francis, the purpose of WMPM is to create an "encounter" between Church leadership

and grassroots organizations to recognize the structures that create indifference and exclusion in society, to renew our commitment as protagonists of change and to come up with creative strategies.

Download Justice for Women Winter 2017 Newsletter at www.ipjc.org



► Young Adults



Over President's Day Weekend, IPJC co-sponsored a retreat for young adults with our Jesuit Partners at St. Joseph Parish Seattle and Maryknoll. The theme was "Rooted in Peace." Elizabeth Murphy, IPJC Staff, co-led a session with Anna Johnson of Maryknoll: "If you want peace, work for justice."



The Justice Cafés are strong this year with five new Cafés forming in Renton, WA, Asheville, NC, Des Moines, WA, Seattle, WA, and Puente Alto, Chile! Pictured is the Ottawa University in Kansas Justice Café discussing Community Peacebuilding.

► Human Trafficking



Holy Names Academy Sophomore Social Justice Committee invited students to participate in IPJC's monthly Human Trafficking Vigil at Westlake Park, Seattle.

PEACE & JUSTICE CENTER

NEWS • ANNOUNCEMENTS • UPCOMING EVENTS

▶ Northwest Coalition for Responsible Investment

Time to Vote
Shareholder Proxies

If you are looking for a practical tool to assist you in making your portfolio more sustainable, download the 2017 Proxy Resolutions and Voting Guide from the Interfaith Center on Corporate Responsibility (ICCR) which contains the 283 shareholder resolutions filed by NWCRI and ICCR members. Shareholders filed a record 104 resolutions addressing climate-related topics.

Filings on water-related topics doubled this year, due to concern over water impacts and indigenous people's rights related to the construction of the Dakota Access Pipeline and how it is being financed.

Filings on health-related issues were up sharply as a result of an investor push on drug pricing transparency with major US pharma companies. The resolutions were challenged and won't be on the proxy, but the shareholder advocacy did receive a great deal of attention.

Be an active shareholder and vote your proxies. An abstention is counted as a vote for management.

▶ A Primer on Sustainability

- ☞ Tips for Fostering Sustainability
- ☞ History
- ☞ Glossary of Terms
- ☞ Continuum of Actions for Water & Energy Choices
- ☞ Video, Movie, Books, Websites Resources
- ☞ Sustainable Development Goals
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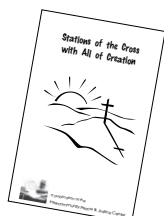


▶ Stations of the Cross with All of Creation

Reflect on Jesus' journey and the suffering of people and Earth today.

Cost: **\$1.00/copy** (Bulk Discounts Available)

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Intercommunity Peace & Justice Center Spring Benefit

May 4, 2017

**Seattle University
Campion Hall**

914 E Jefferson St
Seattle, WA 98122

6:30pm Gathering

7:00pm Dinner

Dinner \$60

Invitations were mailed.

RSVP by April 19 at
www.ipjc.org



▶ Sembrando y Cosechando Bienestar

Over 100 Latinas participated in "Sowing and Harvesting Wellbeing," a forum where immigrant farmworker women broke the silence about



sexual harassment of agricultural workers in Washington State.

Women farmworkers are a vulnerable minority in the agricultural industry where they face higher risks of sexual harassment because they are low-income, non-English speaking, and work in male-dominated environments. IPJC collaborated with anti-sexual assault coalitions, legal services offices, the US Equal Employment Opportunity Commission and the Washington State Human Rights Commission in presenting this forum in the lower Yakima Valley region.

▶ Donations

In honor of: Patty Bowman, Judy Byron, OP, Linda Haydock, SNJM, MacGillivray Family, Northwest Coalition for Responsible Investment

In memory of: Teddie (Kopp) Cronk, Michele Kopp, OP, Julie Patricia Nierenberg, Angela O'Donovan, Maureen Rose, OP, Joan Trunk



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Reflection

The Sustainable Development Goals (SDGs), adopted in 2015 by the United Nations, are designed to end poverty, to protect the planet and to ensure prosperity for all. The SDGs serve as a blueprint for our shared commitment to peace and justice — now and for future generations.

Gather a small group to read and reflect on the Sustainable Development Goals on page 5. Consider the following questions for reflection:

- ☞ The SDGs remind us that sustainability goes beyond environmental conservation. Choose one of the Goals. Why do you think this SDG is vital for future generations.
- ☞ Sr. Margaret Mayce reminds us, “The important point here is that the economic dimension must serve the needs of people and planet, marking a significant shift in

global perspective.” How can we begin to shift our thinking to encompass the need to stand in solidarity with both the environment and those on the margins?

- ☞ It’s up to all of us — government, business and civil society — to realize the SDGs by 2030. What is one action you can take to help facilitate the global shift needed for the SDGs to be met?

After your discussion, we encourage you to take time to practice the *Meditation for Spending Time with Mother Earth* by Gretchen Gundrum on page 13.

“We are the **first generation** that can **end poverty**, and the last one that can take steps to avoid the worst impacts of **climate change**... This must be a time for **global action**. Future generations will judge us harshly if we fail to meet our obligation.”

Secretary-General of the UN, Ban Ki-moon