

Reflection (Families)

Response to the cry of the earth

My family is composed of six members with my parents and us, four of their children. We have knowledge of the technical and perhaps more concrete approaches to ecological preservation. We are informed of this sustainable use of the non-renewable resources and as well as the simpler forms of effort manifest in lifestyle. Realistically speaking, it is not of great probability in our condition today to invest on such means of helping the cause even at least in our household. We are not rich, daily survival is priority and these sustainable systems can sometimes become costly. But the value remains in that my siblings and I at least still see hope that there would be radical and larger movements in favour of these intentions for the environment. Awareness is our strongest suit as of the moment. Being young adults ourselves, we try to have these conversations about the crisis and additionally, our dreams for more visible contribution in the close future.

Response to the cry of the poor

Relatively speaking, my family is a tiny bit more invested in dialogues concerning justice. I, for one, has always been interested in positively affecting their mindsets, especially that of my two younger brothers who were once uncertain of their positions in these types of topics. We recognize the contributing factor of the social class and the growing social class difference in the society. We understand how the government is a fundamentally functioning body that alters for better or for worse these situations for the citizens of our country. In the recent national elections, we voted in great deals of consideration for the lasts that have always been put to blame by the elitist environmental activities. The wastes that the poor produces are seen as mostly detrimental when there is this obvious fact that capitalists in their shiny buildings leaves more damage to the earth. Land and the conversion of it into something the rich can commercialize is as well a huge political battle.

Ecological economics

It shall always be strongly in my belief that in this complex crisis, the bigger members of our society hold the largest accountability. We are in what we can argue as a post-contemporary era and many things have been modified not only by the natural change-causing flow of time but also by the big global events such as the increasing natural disasters, the rise of social inequalities (racism, homophobia, misogyny, war etc.), the social media, and the Covid19 pandemic to name a few. The problem with the economies of today is that everything is labelled worthy only under the question of profitability. Anything that cannot be sold or monetized are deemed unimportant or non-urgent. This is further reason why many environmental trends remain to be substantially shallow. The larger ecological picture has always been disregarded because of the dictates of the economic conditions. The technocratic meaning to progress hinders the entire globe to produce genuine change.

Adoption of sustainable lifestyles

Live simply so others may simply live. My parents raised us to be satisfied with what is in front of us as in any Filipino household. Satisfaction is core to every childhood lesson. We were not always comfortable, and such provides broader perspective. Morality is a part of these goals as much as faith is. The virtue of humility may and will affect for a sustainable mindset. Our local government would prescribe regulations in an attempt to help with these ecological causes and we try to observe them at the same time that we seek to execute practices of energy conservation, reducing,

reusing, recycling. Small actions arguably will not change the condition of our planet but surely it offers the hope and optimism essential for the manifest of cooperation and willing individual action.

Ecological education

Awareness is a powerful suit. Comprehension of the problem is the first step to solving it. Three of us are currently in school or in college specifically and gratefully, the Philippines' current educational system somehow paves the way for an opportunity to learn about this environment and its status. I am in this Laudato Si platform through the intervention of my Environmental Philosophy class. Quite frankly, however, the educational department of the country and the manners that these environment-related subjects are taught are still quite lacking (an assessment of those that I have taken and in consideration of both the "reviews" and apparent mindsets from varied social networking sites). There is much room for improvement still especially since the education system itself is of remarkable flaws. A great population of Filipinos are not in school and there is not a lot of resounding efforts from the government to respond on that fundamental shortcoming.

Ecological spirituality

The Church is in retrospect more expressive of and for these goals. From a recent webinar, I got to be familiarized with the real and alive religious organizations here in the Philippines unified under the Laudato Si itself. The value of faith and spirituality is potentially momentous for the fight for ecological consciousness. My family is honestly not particularly religious, but we have grown to acknowledge a degree of faith (and Filipinos in general are very religious). My siblings' and mine's hopes for the future, from constant contemplation of the negativities of the present, mostly merely stands on faith. An access to the spiritual components of ourselves is a method that has long been applied by our Filipino ancestors. There is valued connection with nature in the transcendent realm of having a soul. My family is also somewhat superstitious and even though this system is supported by little to no logic, it leads to the same awarding of dignity to nature.

Community resilience and empowerment

Active participation although the more probable activity that we can concretely embark on, if in a stricter family like mine at least, is its own kind of challenge. I stand for the argument that the movement any issue would wish to require the people is the movement done on the streets. There should be call for actions. The rise of technology in the encyclical was correctly seen as the harmful paradigm that aided in the destruction of the earth since it was mostly employed in harmful ways with harmful objectives, but it is as well acceptable to see its potential value in reaching people to communities to nations. Some online trends would call out companies proceeding on ecologically negligent tactics. Citizens are also able to organize online protests or collective tapping of the government. We try to be supportive of the petitions and online demands. A word spoken always is a word to potentially be heard.

Additional Reflection (Universities)

De La Salle University-Dasmariñas is regarded as the greenest Philippine university. I have been in its campus for only around two months, but I still can testify to its commendable surrounding. Our school has a special website that tracks its commitment to the 17 sustainable development goals and follows to consistently report on these. These action plans and real implementation of

them are well-organized in <https://www.dlsud.edu.ph/sustain/> and so for this short reflection, I shall emphasize on the basis of the school's core values that represents meritorious agreement with the Laudato Si goals.

Faith – We are stewards of God's creation. For most of our environment-related classes, there have been explicit to implied input of this message. DLSUD stands strongly on faith as it is essentially a religious school (however not exclusive to the Catholics and accepting of other directions to faith and spirituality). The Laudato Si goals is as well on firm reference of the scripture in that we ought to till and keep this creation. With faith-driven responsibility at the foundation, the inspiration is influential and the allegiance to the ecological cause is promised to continue on.

Zeal for Service – DLSUD encourages volunteerism and this oftentimes is presented by charities and support groups. They are keen to organize and respond to calamity victims too. This would easily be a simple manifestation of hearing out “the cry of the poor”. We were taught to try to look after the last, the lost, and the least in the endeavours we work to achieve in that the Lasallian identity consists of this compassion.

Communion – Pope Francis is one of the loudest advocate for the interrelatedness of man. To interact is one of our purposes and to move in solidarity is one of the more promising ways we could resolve a complicated problem such as this one. DLSUD places high importance for unity within its people and it wants its community to cooperate and harmoniously function not only with the Lasallian community but especially with everyone that we encounter in our own individual lives. Communion with others makes action closer to truly affecting good change.

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