

A vibrant rainbow arches across the left side of the frame, its colors transitioning from red on the left to violet on the right. The background is a clear, deep blue sky. In the lower portion of the image, a green mountain slope is visible, with a dirt path or road winding along its base on the right side. The overall scene is bright and hopeful.

Social Analysis of

LAUDATO SI'

ON CARE FOR OUR
COMMON HOME

What Is Happening to Our Common Home?

- Pollution, waste, throw-away culture, as well as climate change
- Depletion of natural resources, in particular water
- Loss of biodiversity

What Is Happening to Our Common Home?

- Decline in the quality of human life and societal breakdown
- Exclusion and global inequality
- Failure of leadership and weak responses

The Human Roots of these Crises

- What do you see as roots of these crises?
- What does Francis see?
 - The dominance of the “technocratic paradigm”
 - Modern anthropocentrism and practical relativism

A vibrant rainbow arches across the upper left portion of the image, its colors transitioning from red to violet. The background is a clear, bright blue sky. At the bottom, a green, grassy hillside is visible, with a dark, rocky outcrop on the right side.

Technocratic Paradigm

What is a “Paradigm”?

A **paradigm** is a framework containing the basic assumptions, ways of thinking, and methodology that are commonly accepted by members of a group.

What is “Technocracy”?

- Original: “**technocracy**”= the application of the scientific method to social realities
- Current: “**technocracy**”= control of society by an elite of technical experts

Classical scientific worldview:

- Material reality = collection of disconnected, inert objects for humans to exploit or consume
- The world operates as a machine
- A whole can be understood by understanding its parts

Classical scientific worldview:

- Humans are radically separate from and superior to the natural world
- The universe is a hostile place which humans must control, dominate, and manipulate to survive

The background of the slide features a soft-focus landscape. On the left side, a vibrant rainbow arches across the sky. The sky itself is a clear, pale blue. In the lower right corner, a green, grassy hill slopes upwards. The overall lighting is bright and airy, suggesting a sunny day.

The *technocratic* mindset seeks to create perfect machine processes at all levels of society. It fosters

- specialization, fragmentation and alienation
- objectification of persons as well as nonhuman nature
- valuing of persons according to function and wealth

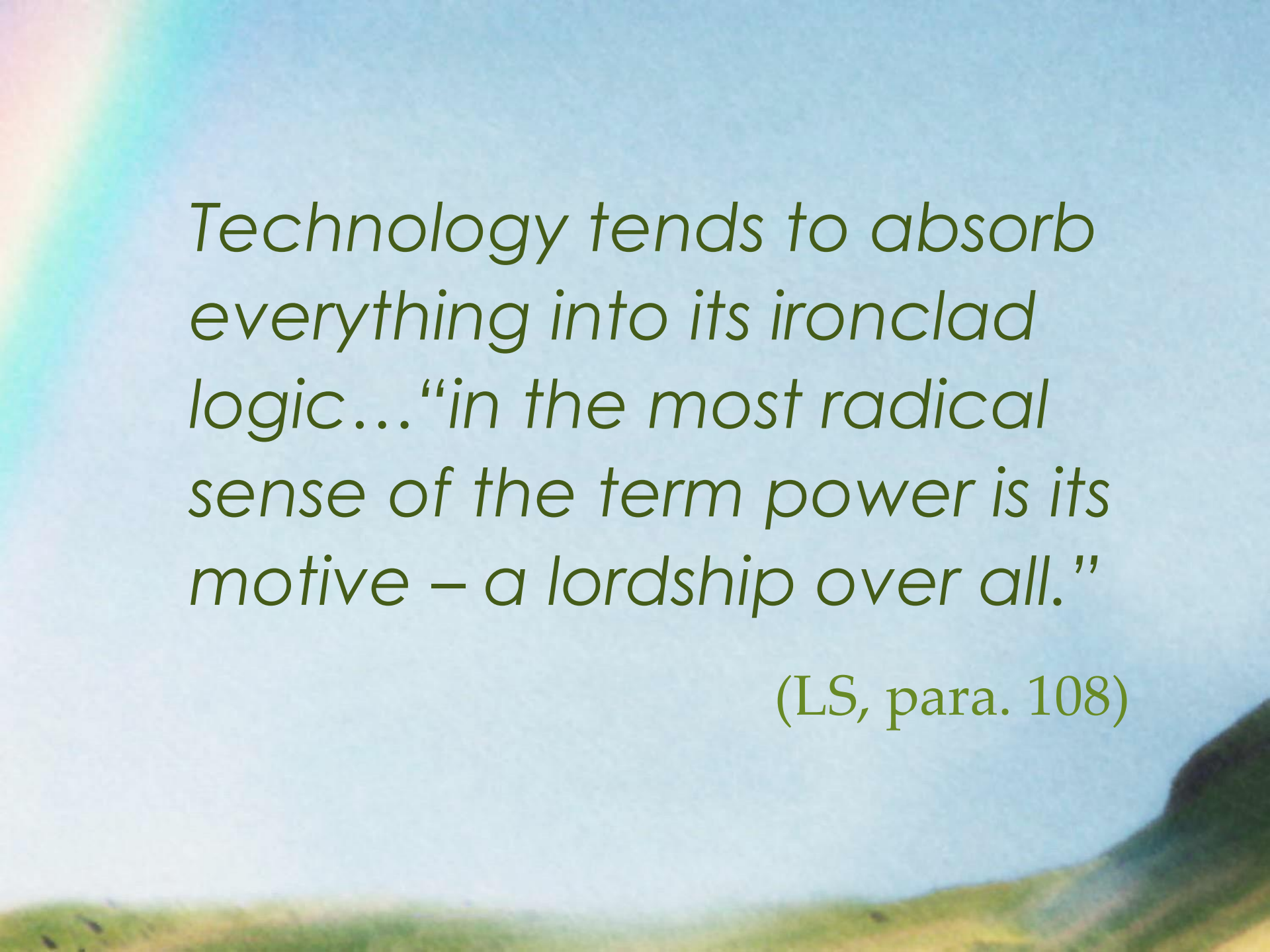


The *technocratic* mindset seeks to create perfect machine processes at all levels of society. It fosters

- increased production and consumption
- blind faith that technology can solve all problems

The *technocratic paradigm* justifies and promotes

- an antagonistic stance toward nature
- domination by economic, political, and technological elites
- single-minded pursuit of profit regardless of real costs
- equating an increase in power with an increase in progress



Technology tends to absorb everything into its ironclad logic...“in the most radical sense of the term power is its motive – a lordship over all.”

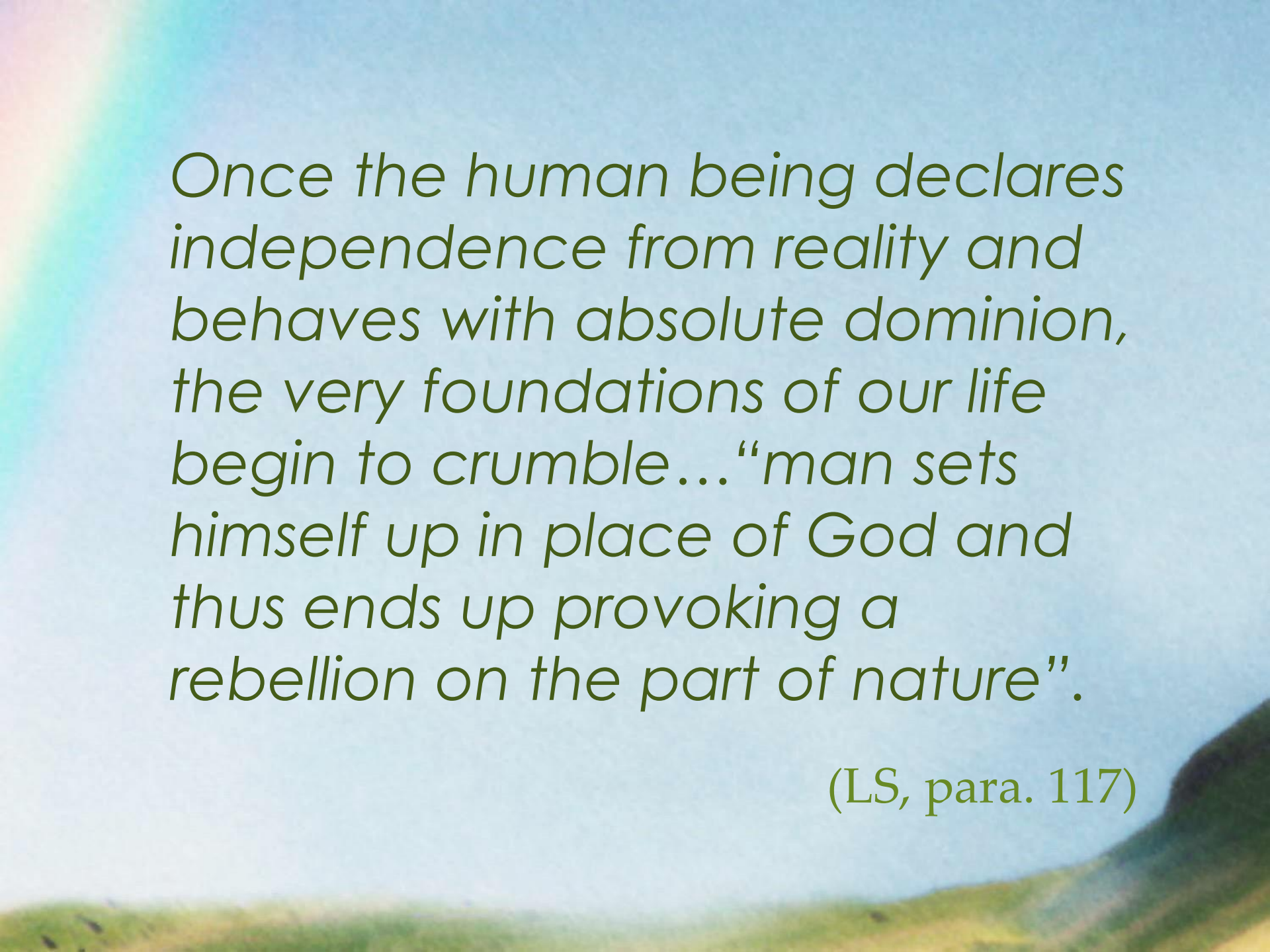
(LS, para. 108)

A vibrant rainbow arches across the upper left portion of the frame, its colors transitioning from red to violet. Below the rainbow, a lush green landscape stretches across the bottom, with a dark, silhouetted hillside on the right. The sky is a clear, bright blue, providing a high-contrast background for the text.

Crisis and Effects of Excessive Anthropocentrism

What is “Anthropocentrism”?

Anthropocentrism is a view that regards human beings as the central or most significant entities in the world, or even the universe.

The background of the slide is a soft-focus landscape. On the left side, a vibrant rainbow arches across the sky. The sky is a clear, pale blue. In the foreground and middle ground, there are rolling green hills and fields. On the right side, a darker, more prominent hill rises up. The overall lighting is bright and natural, suggesting a sunny day.

Once the human being declares independence from reality and behaves with absolute dominion, the very foundations of our life begin to crumble...“man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature”.

(LS, para. 117)

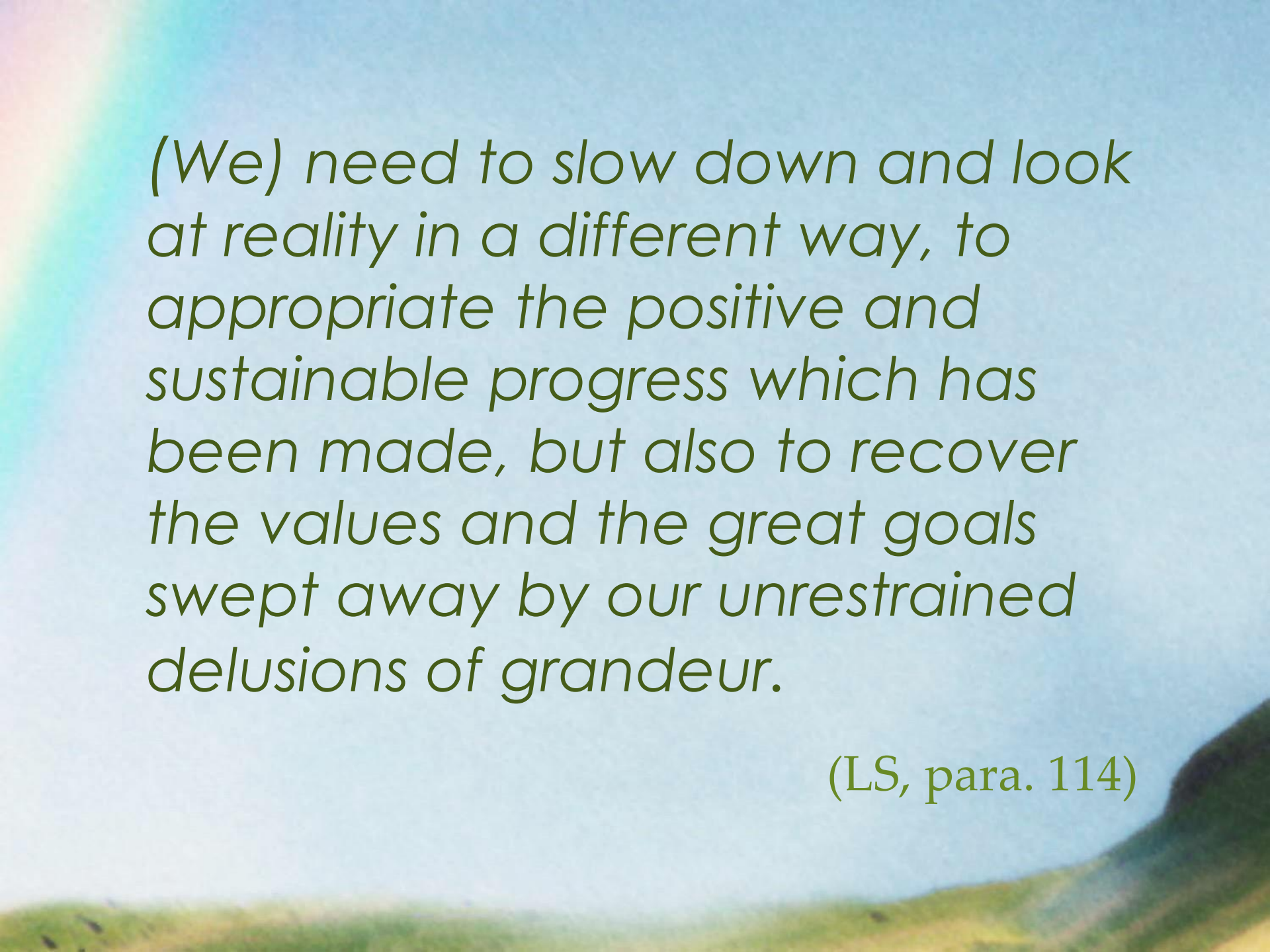
Practical Relativism

We should not be surprised to find, in conjunction with the omnipresent technocratic paradigm and the cult of unlimited human power, the rise of a relativism which sees everything as irrelevant unless it serves one's own immediate interests.

(LS, para. 122)

The culture of relativism

- drives persons to take advantage of others
- allows persons to let market forces regulate the economy
- feeds the distorted desire to consume more than is necessary



(We) need to slow down and look at reality in a different way, to appropriate the positive and sustainable progress which has been made, but also to recover the values and the great goals swept away by our unrestrained delusions of grandeur.

(LS, para. 114)

What is an “integral ecology”?

*We are not faced with two separate crises, one environmental and the other social, but rather one complex crisis which is **both** social and environmental.*

(LS, para. 139)

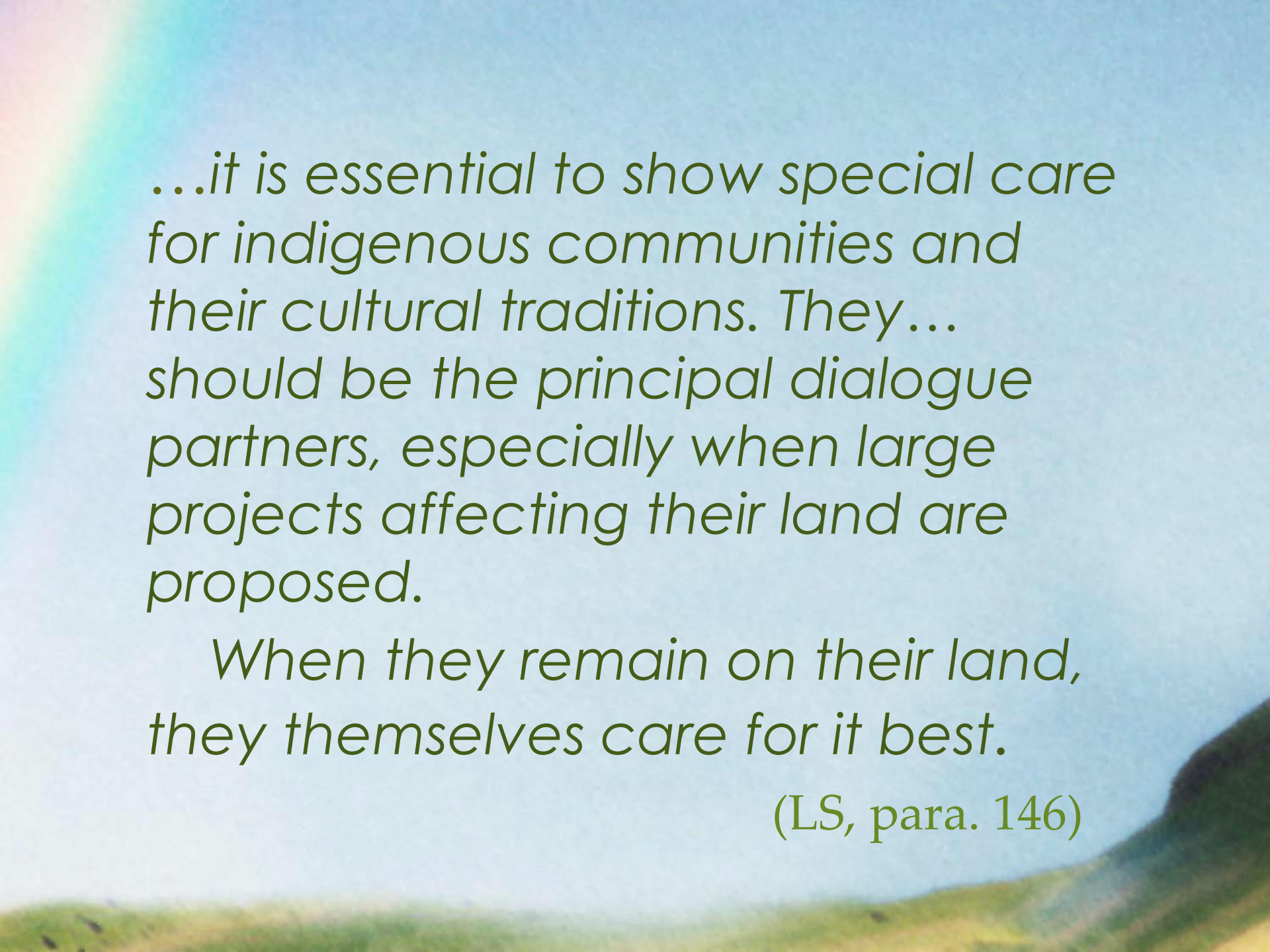
Strategies for a solution demand:

- 1. an integrated approach to combating poverty,*
- 2. restoring dignity to the excluded, and **at the same time***
- 3. protecting nature.*

(LS, para. 139)

We need

- *To understand ecosystems and our relationship to them;*
- *an “economic ecology”*
- *a “social ecology” and*
- *a “cultural ecology.”*



...it is essential to show special care for indigenous communities and their cultural traditions. They... should be the principal dialogue partners, especially when large projects affecting their land are proposed.

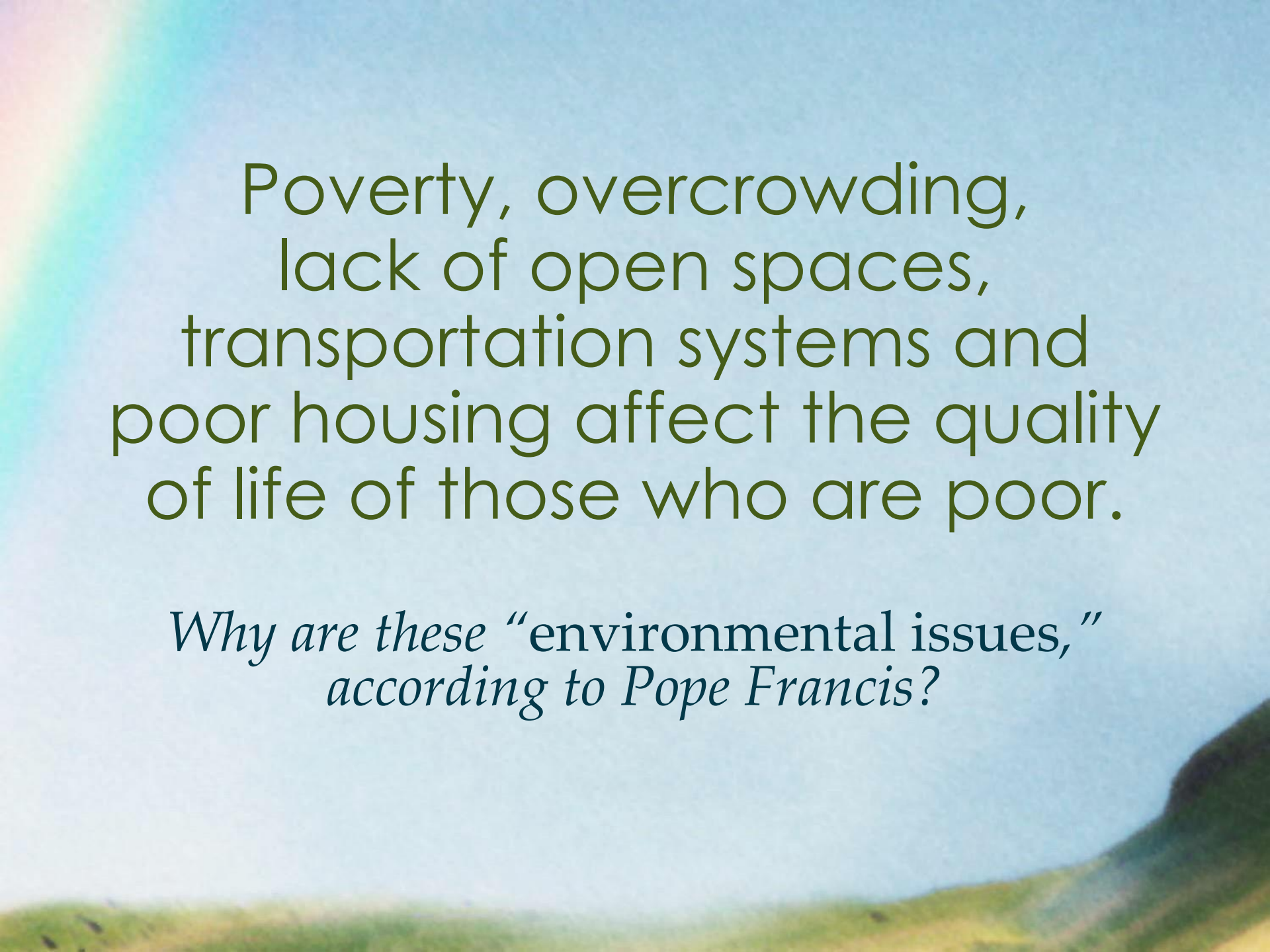
When they remain on their land, they themselves care for it best.

(LS, para. 146)



Pope Francis also calls for
an “ecology of daily life.”

How does the environment of
our homes, workplace and
neighborhoods affect our
quality of life?



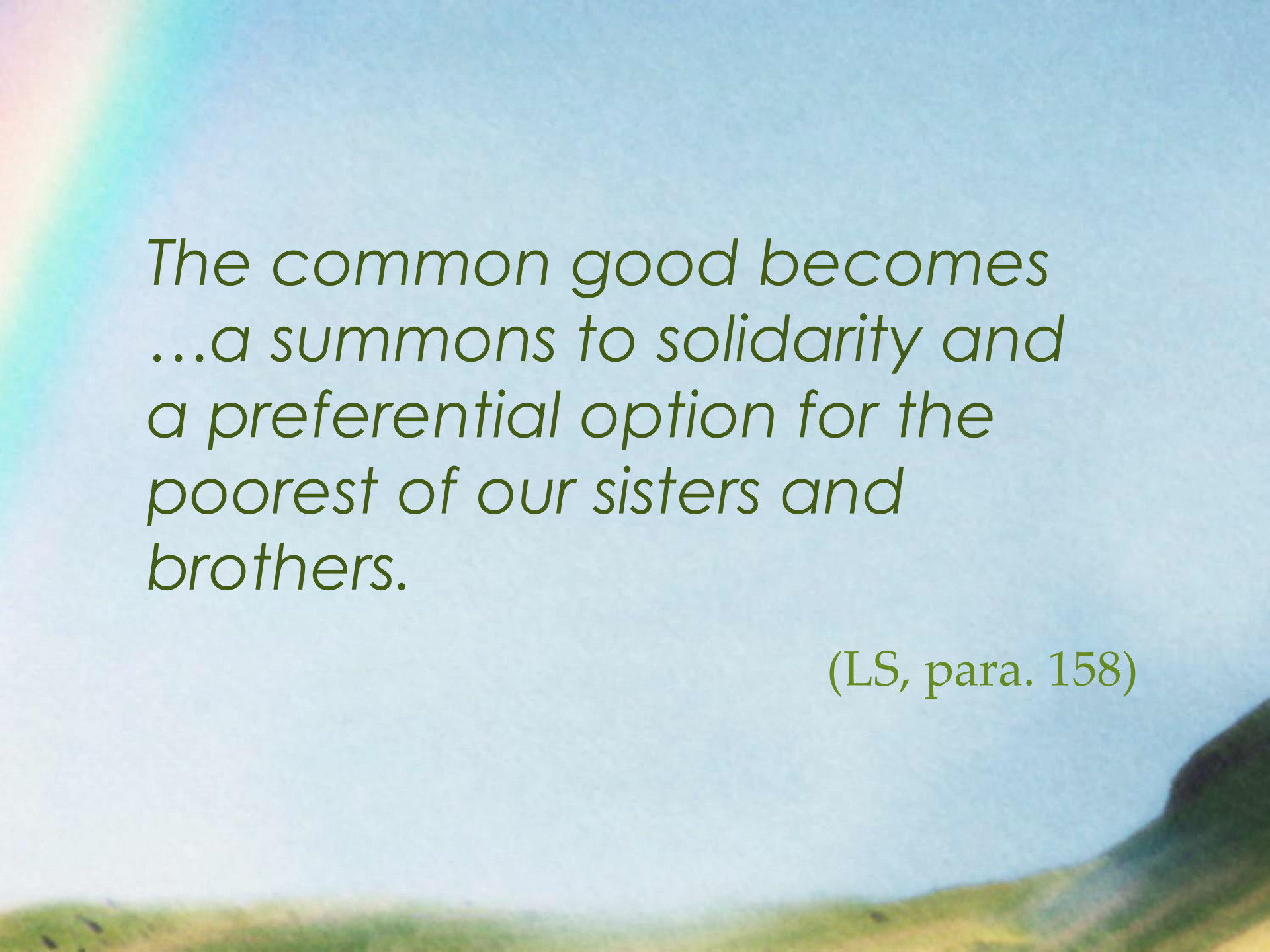
Poverty, overcrowding,
lack of open spaces,
transportation systems and
poor housing affect the quality
of life of those who are poor.

*Why are these “environmental issues,”
according to Pope Francis?*

The common good:

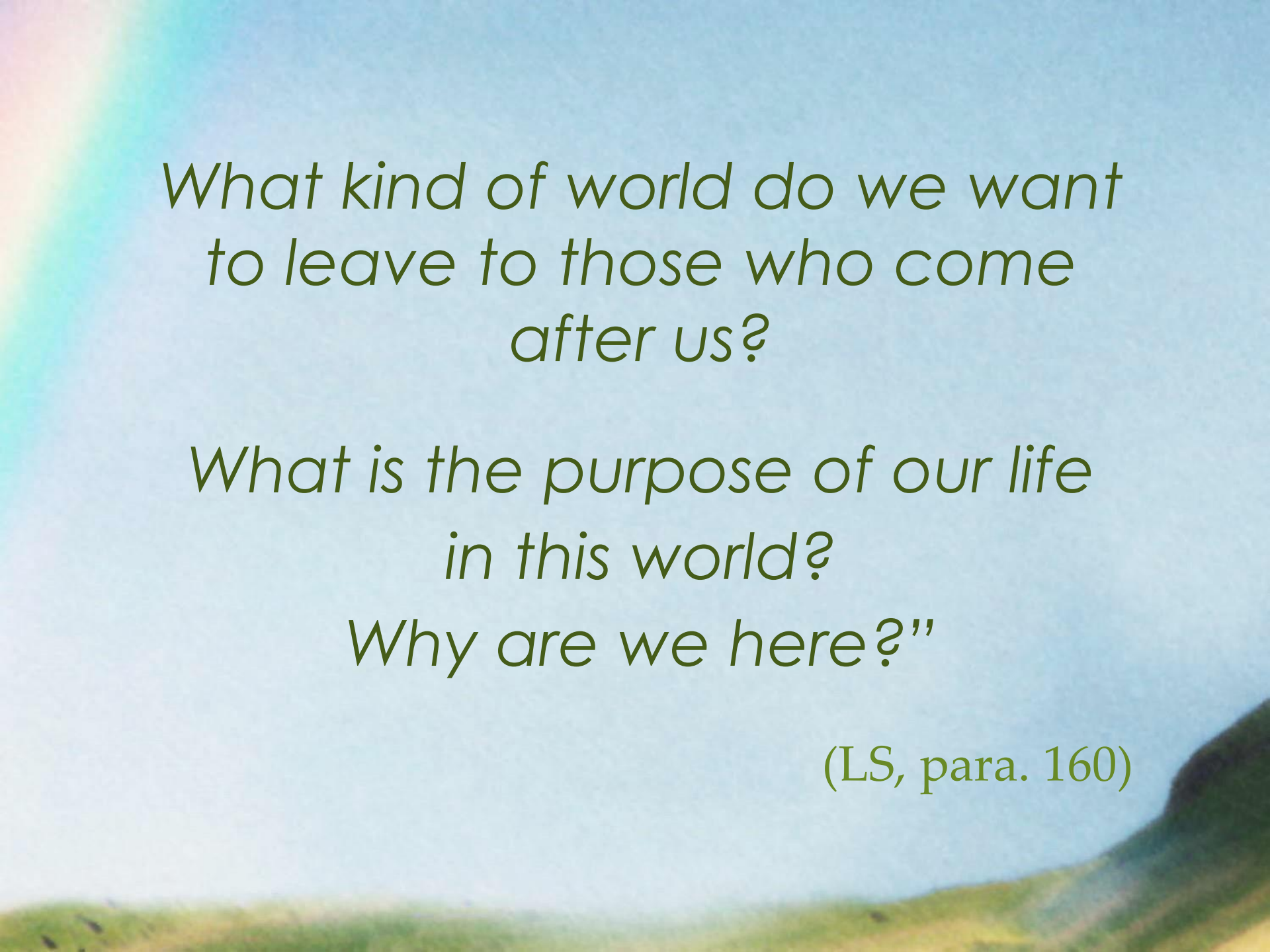
- allows individuals and groups to achieve their own fulfillment
- concerns the overall welfare of society
- calls for social peace and distributive justice.

(LS, para. 156 and 157)



*The common good becomes
...a summons to solidarity and
a preferential option for the
poorest of our sisters and
brothers.*

(LS, para. 158)

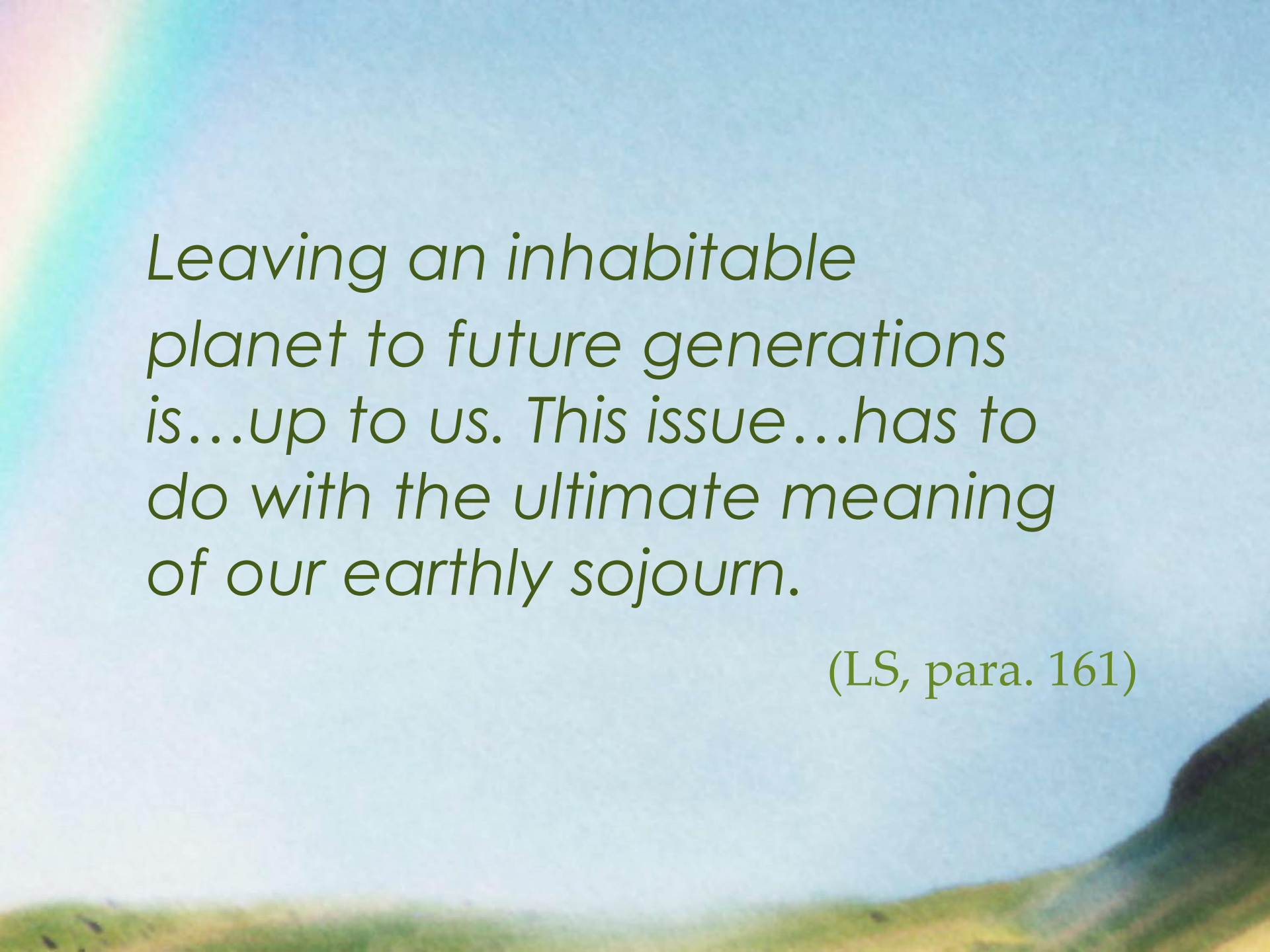


*What kind of world do we want
to leave to those who come
after us?*

*What is the purpose of our life
in this world?*

Why are we here?"

(LS, para. 160)



Leaving an inhabitable planet to future generations is...up to us. This issue...has to do with the ultimate meaning of our earthly sojourn.

(LS, para. 161)



Conclusion:

An integral ecology requires
us to strive to make
all of our relationships
“right relationships!”