

AN “ECOLOGICAL INTEGRATION: UNVEILLING THE VISION OF POPE FRANCIS’ LAUDATO SI AND ITS IMPLICATION FOR ENVIRONMENTAL STEWARDSHIP IN AFRICA”

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Abstract

This paper explores the concept of ecological integration as articulated in Pope Francis’ encyclical *Laudato Si* examining its implications for environmental stewardship in Africa. The research employs a qualitative methodology, utilizing thematic analysis of key texts alongside case studies from various African contexts to identify the intersection of spirituality, ecology, and social justice. The central problem addressed is the escalating environmental degradation in Africa, exacerbated by poverty, industrialization, and climate change, which threatens both ecosystems and vulnerable communities. By integrating Francis’ vision of a holistic approach to ecology with local cultural practices and sustainable development initiatives, this study proposes actionable solutions. These include promoting community-led conservation efforts, fostering interfaith dialogues on environmental ethics, and implementing policies that prioritize ecological sustainability. Ultimately, this research aims to contribute to a deeper understanding of how *Laudato Si* can inspire effective environmental stewardship in Africa, advocating for a paradigm shift towards a more integrated and compassionate relationship with our planet.

Introduction:

Pope Francis' encyclical letter, *Laudato Si* has sparked a global conversation about the urgent need for environmental stewardship and sustainable development. Released in 2015, the encyclical has been widely praised for its comprehensive and nuanced approach to the environmental challenges facing our planet. As the first encyclical dedicated solely to the environment, *Laudato Si* offers a rich tapestry of theological, scientific, and cultural insights that underscore the intrinsic value of creation and our collective responsibility to protect it.

In the African context, where environmental degradation and climate change pose significant threats to human well-being and sustainable development, *Laudato Si* offers a timely and prophetic call to action. From the ravaging effect of the desert caused by deforestation to the devastating impacts of climate change on agriculture and human settlements, Africa is disproportionately vulnerable to environmental stressors. Moreover, the continent's rapid urbanization, population growth, and economic development exert additional pressure on already fragile ecosystems.

This paper will explore the key themes and implications of *Laudato Si* in the African context, with a focus on the following aspects:

- **Theological Foundations:** Exploring the biblical and theological roots of Pope Francis' ecological vision and their relevance to African Christian perspectives on creation care.
- **Integral Ecology:** Analyzing the concept of integral ecology and its implications for environmentalism, social justice, and human flourishing in Africa.

- Critique of Consumerism and Anthropocentrism: Examining Pope Francis' critique of consumerist culture and anthropocentric worldview and their impact on African environments.
- Ecological Spirituality: Discussing the spiritual dimensions of ecological stewardship and the call to conversion in African contexts.
- Climate Change and Sustainable Development: Evaluating the encyclical's response to climate change and its implications for sustainable development in Africa.
- Social Justice and the Option for the Poor: Analyzing the connections between environmental degradation, poverty, and social injustice in Africa.
- Ecological Education and Awareness: Exploring the role of education and awareness-raising in promoting ecological responsibility in Africa.
- Interfaith Dialogue and Ecological Cooperation: Discussing the potential for interfaith dialogue and cooperation in addressing ecological challenges in Africa.
- Implementation and Future Directions: Assessing the encyclical's impact and potential strategies for implementing its vision in various African contexts.

By examining these critical aspects, this paper aims to demonstrate how *Laudato Si* can inform and inspire environmental stewardship and sustainable development in Africa, and contribute to a more just and equitable relationship between humans and the natural world.

The significance of this study lies in its potential to contribute to the growing body of research on Laudato Si and its implications for African context. By exploring the intersections between faith, environment, and sustainable development, this paper aims to provide insights and recommendations for policymakers, religious leaders, and civil society organizations working towards a more sustainable and equitable future for all Africans.

Theological Foundations

This section deals with exploring the biblical and theological roots of Pope Francis' ecological vision and their relevance to African Christian perspectives on creation care.

Pope Francis' ecological vision in Laudato Si is deeply rooted in biblical and theological traditions. He draws extensively from Scripture, particularly the Book of Genesis, to emphasize the intrinsic value of creation and humanity's responsibility to care for it (Francis 1-2, 67-70). Francis also engages with the patristic and scholastic traditions, citing St. Basil the Great and St. Thomas Aquinas to highlight the interconnectedness of creation and the importance of stewardship (Francis, 2015, p.50-52, 101-102).

In the African context, this theological foundation resonates with indigenous perspectives on creation care. As Nigerian theologian, Nimi Wariboko, notes, "African cultures have a deep sense of reverence for creation, which is often rooted in a spiritual connection to the land and ancestors" (Wariboko, 2014, p. 123).

Ghanaian theologian, Mercy Amba Oduyoye, emphasizes the importance of communal relationships with creation, highlighting the African concept of "ubuntu" (humanity towards others) as a model for ecological stewardship (Oduyoye, 2004, p. 145).

In addition to the biblical and theological foundations, Pope Francis' ecological vision in *Laudato Si* is also influenced by indigenous cultures and their relationship with nature. He highlights the importance of creation care (Francis, p.145).

This emphasis on indigenous cultures and their connection to the natural world resonates with African ecological thought, which recognizes the interconnectedness of all living beings and the land as earlier stated by the Nigerian theologian, NimiWariboko who notes that African cultures have a deep sense of reverence for creation, which is often rooted in a spiritual connection to the land (Ibid).

By incorporating indigenous perspectives, Pope Francis' ecological vision promotes a more inclusive and diverse understanding of creation care, one that recognizes the valuable contributions of non-Western cultures and traditions. This approach has implications for environmental justice and sustainability, as it highlights the need to respect and protect the rights of indigenous peoples to their lands, territories, and resources.

By engaging with these theological and cultural perspectives, we can gain a deeper understanding of the ecological vision presented in *Laudato Si* and its relevance to African Christian perspectives on creation care.

Ecological Integration

Integral Ecology

Pope Francis introduces the concept of “integral ecology” which is the interconnectedness of social, environmental, and economic issues. It calls for a holistic approach to environmental stewardship that recognizes the impact of human actions on both nature and marginalized communities. This perspective encourages a more compassionate and inclusive response to ecological crises,

advocating for justice, sustainability, and a deeper respect for the Earth as our common home. This is concept that brings about an entire approach to understanding the interconnectedness of all living beings and the natural world. He emphasizes that ecology is not just a biological or scientific issue, but also a social, economic, and spiritual one (Francis., p.137).

He draws on the work of Latin American theologian, Leonardo Boff, who argues that ecology is not just about preserving nature, but also about promoting social justice and human dignity (Boff, 1997, p. 123).

Pope Francis also references the African concept of “ubuntu” (humanity towards others), which recognizes the interconnectedness of all living beings and the importance of community and relationships (Francis, p.142). He highlights the need for an “ecological conversion” that recognizes the intrinsic value of all living beings and the need to protect the natural world for future generations (Francis, p. 147).

This approach recognizes the intrinsic value of all living beings and ecosystems, and emphasizes sustainable practices such as tree planting and sustainable land use. Community-led conservation initiatives are also crucial in protecting biodiversity and wildlife.

In terms of social justice, integral ecology addresses environmental degradation and pollution that disproportionately affects vulnerable populations. It promotes equitable access to natural resources and benefits sharing, and recognizes the rights of indigenous peoples to their lands, territories, and resources. This approach also emphasizes human dignity and well-being as integral to environmental stewardship, recognizing the interconnectedness of human and environmental health.

In Africa, integral ecology can be applied through initiatives such as tree planting and reforestation efforts to combat desertification and promote biodiversity. Sustainable land use practices can mitigate soil erosion and promote agroforestry, while community-led conservation initiatives like forest guards can protect wildlife and promote eco-tourism. By adopting an integral ecology approach, Africans can promote environmental stewardship, social justice, and human flourishing in a holistic and sustainable manner.

Critique of Consumerism and Anthropocentrism

Consumerism refers to a social and economic order that encourages the acquisition of goods and services in ever-increasing amounts. It is a system that prioritizes profit and growth over sustainability and human well-being. Anthropocentrism, on the other hand, is a worldview that places humans at the center of the universe, often leading to the exploitation of natural resources and the degradation of the environment.

The impact of “Fast fashion” refers to the rapid production of inexpensive clothing to meet the latest trends, encouraging consumers to buy frequently and dispose of items quickly. Within the context of integral ecology, this practice is criticized for its environmental impact—contributing to waste, pollution, and resource depletion—as well as its social implications, such as poor labor conditions in manufacturing. Integral ecology calls for a more sustainable approach that values ethical production, responsible consumption, and the well-being of both people and animals. Single-use plastics, and other consumerist practices have been devastating for the environment. Fast fashion, for instance, has led to the exploitation of cheap labor, the depletion of natural resources, and the generation of massive amounts of waste. Single-use plastics have contributed to the staggering statistic of over 8 million tons of plastic waste entering our oceans every year.

In contrast, traditional African values often prioritize community, sustainability, and the interconnectedness of all living beings. Many African cultures have a deep respect for the natural world and recognize the importance of living in harmony with the environment.

Pope Francis critiques consumerism and anthropocentrism in *Laudato Si'*, arguing that they are incompatible with Christian values and are leading to the destruction of the planet. He calls for a radical shift in our worldview and our way of living, one that prioritizes the well-being of all creation and recognizes the inherent value of every human beings.

Consumerism drives excessive production and consumption, leading to resource depletion and increased waste, while anthropocentrism prioritizes human needs over ecological balance. This mindset fuels practices that contribute to climate change, such as fossil fuel extraction and deforestation, resulting in pollution and habitat destruction. Consequently, ecosystems are disrupted, leading to species extinction and further environmental degradation, as highlighted by Wallace-Wells in support of Pope Francis' integral ecology. "To buttress and substantiate Pope Francis' stand, Wallace provides a comprehensive analysis of the impact of consumerism on the environment, highlighting the devastating consequences of climate change, pollution and species extinction"(Wallace-Wells, p.50).

Also, a collection of essays explores the concept of degrowth, which challenges the dominant paradigm of economic growth and consumerism. The authors argue that degrowth is essential for creating a more sustainable and equitable society.(D'Alisa,G., Demaria, &.Kallis, p.86).

Regarding *Laudato Si'* however, the encyclical's themes and messages are closely related to the critique of consumerism and anthropocentrism. In *Laudato Si'*, Pope Francis argues that the exploitation of the environment is a symptom of a larger ethical and spiritual crisis, which requires a transformation of our worldview and our way of living. (Francis, p.148).

Ecological Spirituality

Ecological Spirituality is a holistic approach that combines spirituality and ecology. It recognizes the interconnectedness of all living beings and the sacredness of creation. This approach encourages individuals to adopt a spiritual perspective that values the well-being of the planet and all its inhabitants.

In the context of African spiritualities, Ecological Spirituality draws on traditional practices and beliefs that emphasize the importance of living in harmony with nature. For example, the Yoruba Ifa tradition, mentioned earlier, emphasizes the interconnectedness of all living beings and the need to respect and honor the natural world.

This section explores the spiritual dimensions of ecological stewardship and conversion, highlighting the importance of a spiritual transformation in addressing the environmental crisis. It also delves into African spiritualities and religions, recognizing the rich cultural heritage and traditional practices that can contribute to ecological conservation.

Pope Francis emphasizes the need for a spiritual conversion that recognizes the interconnectedness of all living beings and the sacredness of creation (Francis, pp.216-221). He also acknowledges the valuable contributions of African spiritualities and religions to ecological stewardship (Francis, p.146). Wande Abimbola's work on Yoruba Ifa highlights the significance of indigenous spiritual traditions in promoting environmental sustainability and social

justice (Abimbola, 2006, p.29). Wande Abimbola emphasizes that Yoruba Ifa spirituality plays a crucial role in fostering environmental sustainability and social justice. He argues that indigenous spiritual traditions, like Ifa, promote a deep respect for nature and community, encouraging practices that protect the environment and support equitable social structures. Abimbola advocates for the integration of these traditional values into contemporary discussions on sustainability and justice.

By embracing Ecological Spirituality, individuals can cultivate a deeper appreciation for the natural world and recognize their role as stewards of the planet. This can lead to a more sustainable and environmentally conscious way of living.

Climate Change and Sustainable Development

Africa is particularly vulnerable to the impacts of climate change, including rising temperatures, changing rainfall patterns, and increased frequency of extreme weather events. In response, African countries are taking steps to address climate change and promote sustainable development. Pope Francis, in his encyclical *Laudato Si'* (LS), emphasizes the urgent need for climate action and sustainable development, highlighting the moral and ethical dimensions of environmental stewardship (LS, p.25-26).

One key strategy is to transition to renewable energy sources, such as solar and wind power, which can help reduce greenhouse gas emissions and mitigate the impacts of climate change. (United Nations Development Programme-African Development Bank Project, 2019). *Laudato Si'* stresses the importance of transitioning away from fossil fuels towards renewable energy sources, citing the need to protect the planet and ensure a sustainable future (Francis, p.165). Additionally, African countries are implementing adaptation measures, such as climate-resilient agriculture and

water management practices, to help communities cope with the effects of climate change.

Furthermore, African countries are promoting sustainable development through initiatives such as reforestation, conservation, and eco-tourism. These efforts not only help to protect the environment but also create economic opportunities and improve livelihoods for local communities. *Laudato Si'* highlights the importance of preserving biodiversity and protecting natural habitats, emphasizing the interconnectedness of all living beings and the need to care for the planet (Francis, p.42-45).

Moreover, African countries are leveraging technology and innovation to address climate change and promote sustainable development. For example, mobile phone-based applications are being used to share climate information and agricultural advice with farmers, while solar-powered irrigation systems are improving agricultural productivity and reducing greenhouse gas emissions (Intergovernmental Panel on Climate Change, 2014). *Laudato Si'* encourages the use of technology and innovation to address environmental challenges, emphasizing the need for responsible and sustainable development (Francis, p.191-192).

Social Justice and Awareness

Social justice refers to the fair and equitable distribution of resources, opportunities, and privileges within a society. It involves addressing systemic inequalities and promoting human rights, particularly for marginalized and vulnerable populations. Option for the poor, a concept rooted in Catholic social teaching, prioritizes the needs and dignity of the most vulnerable members of society, including the poor, the marginalized, and the oppressed.

In the context of environmental degradation and climate change, social justice and option for the poor are critical considerations. The poor and vulnerable are often the most affected by environmental degradation, yet they have limited access to resources and decision-making processes that could help mitigate these impacts.

Pope Francis emphasizes the need for a “preferential option for the poor” in addressing environmental challenges (Francis, p.48). This requires prioritizing their needs, voices, and dignity in decision-making processes and ensuring that they have access to resources, information, and support to adapt to environmental changes.

The connection between environmental degradation, poverty, and social injustice is complex and multifaceted. Pope Francis highlights the disproportionate impact of environmental degradation on the poor and vulnerable, who are often the least responsible for causing environmental problems (Francis, p. 48). This is particularly evident in Africa, where climate change exacerbates poverty, hunger, and social injustice.

The concept of human rights and dignity is central to addressing these issues. *Laudato Si'* emphasizes the need to recognize the inherent dignity of every human being and their right to a healthy environment (Francis, p. 117). This includes access to clean water, air, and land, as well as the right to participate in decision-making processes that affect their lives.

In Africa, social justice and option for the poor require addressing the structural causes of poverty and inequality. This includes ensuring equitable access to resources, promoting sustainable livelihoods, and supporting community-led initiatives that prioritize the needs of the most vulnerable.

Ecological Education and Awareness

Education and awareness are crucial in promoting ecological responsibility and environmental stewardship, as emphasized in *Laudato Si'* (Francis, p. 214). By raising awareness about environmental issues and their impact on human well-being, education can inspire individuals to adopt sustainable practices and make informed choices.

Creating ecological awareness involves educating people about the interconnectedness of human and natural systems, the consequences of environmental degradation, and the importance of preserving biodiversity (Francis , p.42). This can be achieved through various channels, including traditional media, social media, and environmental education programs.

Traditional media, such as newspapers, radio, and television, can reach a wide audience and raise awareness about environmental issues (Francis, p. 147). Social media platforms, including Facebook, Twitter, and Instagram, offer opportunities for viral campaigns, online activism, and community engagement (Francis, p. 155).

Environmental education programs, such as the UNESCO Environmental Education Program, aim to integrate environmental concepts into school curricula, promote sustainable development, and foster a culture of environmental stewardship (Francis, p.213). In Africa, ecological awareness and education are crucial for addressing environmental challenges, such as deforestation, wildlife poaching, and climate change (Francis, p.38). By educating communities about the importance of conservation and sustainable livelihoods, we can empower them to take action and promote ecological responsibility (Francis, p.156).

Interfaith Dialogue and Ecological Cooperation

Interfaith dialogue and ecological cooperation are essential in addressing environmental challenges and promoting sustainable development. As Pope Francis emphasizes in *Laudato Si'*, “ecological conversion requires a relational approach, which prioritizes dialogue, cooperation, and solidarity” (Francis, p. 189).

Collaborative initiatives between different religious traditions and organizations are crucial in promoting ecological cooperation. For example, first, the Interfaith Rainforest Initiative brings together religious leaders and communities to protect rainforests and promote sustainable land use. Similarly, in the second instance, Green Faith initiative provides resources and support for religious communities to reduce their environmental footprint and promote eco-justice.

Religious leaders play a vital role in promoting ecological cooperation and interfaith dialogue. As spiritual leaders, they have the authority and influence to shape the values and beliefs of their communities. By speaking out on environmental issues and promoting eco-friendly practices, religious leaders can inspire their followers to take action and make a positive impact on the environment. According to Dinero, “religious leaders have a unique role to play in promoting environmental conservation and sustainability”(Dinero, 2020, p.3).

In Africa, interfaith dialogue and ecological cooperation are particularly important. The continent is home to diverse religious traditions and a rich cultural heritage. By working together, religious leaders and communities can promote sustainable development, protect natural resources, and address environmental challenges such as climate change and deforestation.

Moreover, interfaith dialogue and ecological cooperation can also foster a sense of shared responsibility and stewardship for the environment. By recognizing the commonalities in their religious teachings and values, people of different faiths can work together to address environmental challenges and promote sustainable development. This collaborative approach can help to build bridges between communities, promote mutual understanding and respect, and create a collective sense of purpose and action. As Pope Francis emphasizes in *Laudato Si'*, “interfaith dialogue and cooperation can help us to better understand the relationship between human beings and the natural environment, and to develop a shared commitment to protecting the planet” (Francis, p. 201).

Critical Evaluation and Conclusion

Critical Evaluation

Implementation and Future Direction and Assessing the Impact of the Encyclical

Since its release in 2015, *Laudato Si'* has had a significant impact on the global discourse on environmental sustainability and climate change. The encyclical has inspired a wide range of initiatives and activities across different sectors, from religious communities to civil society organizations, governments, and international institutions. To further implement the teachings of *Laudato Si'*, several strategies can be employed:

- The Green Church movement, which aims to reduce the environmental footprint of churches and promote sustainable practices.
- The Interfaith Rainforest Initiative, which brings together religious leaders and communities to protect rainforests and promote sustainable land use.

Recommendations

1. I recommend an integration of environmental sustainability and climate change into policy decisions and development plans.
2. Support education and awareness-raising initiatives on environmental issues.
3. I recommend an encouragement of interfaith dialogue and cooperation on environmental issues.
4. I recommend for religious leaders to Integrate environmental teachings into religious education and liturgical practices.
5. For leaders to Promote sustainable practices within religious communities and institutions.
6. For religious leaders to Engage in interfaith dialogue and cooperation on environmental issues.
7. I recommend the civil society organization should Support community-based initiatives on environmental sustainability and climate change.
8. I recommend for advocacy in policy changes that promote environmental protection and sustainable development.
9. I recommend an Engagement in interfaith dialogue and cooperation on environmental issues.

As we move forward, it is essential to continue assessing the impact of 'Laudato Si' and implementing its teachings. This requires ongoing collaboration and cooperation among different stakeholders, including religious leaders, policy makers, civil society organizations, and individuals. By working together, we can create a more sustainable and equitable future for all.

Conclusion:

Laudato Si' (LS) has been a groundbreaking encyclical that has sparked a global conversation on environmental sustainability and climate justice. Through its comprehensive and integrative approach, **Laudato Si** has highlighted the interconnectedness of human beings and the natural world, and the urgent need for collective action to address environmental challenges.

The critical evaluation has examined the key themes and messages of LS, including its critique of consumerism and techno-centrism, its emphasis on integral ecology, and its call to action for individuals, communities, and institutions. This work has also explored strategies for implementation and future directions for continuing to work towards environmental sustainability and climate justice.

Generally speaking, Laudato Si has been a transformative document that has inspired a wide range of initiatives and activities across different sectors. Its impact will continue to be felt in the years to come, and its message remains urgent and relevant today.

As we move forward, it is essential to recognize that the implementation of Laudato Si' requires a long-term commitment to environmental stewardship and social justice. It demands a radical transformation of our individual and collective lifestyles, as well as a reevaluation of our economic and political systems. By embracing this challenge, we can create a more just and sustainable future, where the dignity of all people and the integrity of creation are respected and protected. Let us continue to be inspired by the vision of Laudato Si' and work together towards a world that is more compassionate, more equitable, and more environmentally conscious.

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