



Promotio Iustitiae n° 110, 2012/3

WITH PASSION FOR ENVIRONMENTAL JUSTICE

RESPONSE OF THE SOCIETY OF JESUS TO “RECONCILIATION WITH CREATION”

“We turn to the ‘frontier’ of the earth, increasingly degraded and plundered. Here, with passion for environmental justice, we shall meet once again the Spirit of God seeking to liberate a suffering creation, which demands of us space to live and breathe.”

(General Congregation 35, Dec. 2, #24)

Father General, while introducing the ecology document “Healing a Broken World”¹ (HBW) in his letter dated 16th September 2011 to the whole Society of Jesus, called for a deeper commitment to the sustainability of the planet, and invited every Jesuit to review his personal, communal and institutional lifestyle and practices to check whether these were in accordance with this mission of ‘reconciliation with creation’ (GC35). This document HBW, prepared by the task force set up by Fr. General in July 2010, has brought much strength and a renewed commitment among Jesuits to work for our mission of ‘reconciling with creation’.

INTRODUCTION

A historical perspective:

“Healing a Broken World” in fact is a result of our genuine prophetic recognition of human failure made at GC 33 in 1983². This recognition, led at that time, to ‘ecological consciousness’ especially in many of our social centres,³ and was further reflected on in the light of the several postulates on ecology sent from Province Congregations for GC34 in 1993-1994. The complexity of the problem led the Congregation to request Father General to make a study on Ecology⁴ and called us to create responsible relationships with the environment⁵. This request was followed-up through deliberations by Father General and his Council during tempo forte in 1996. All the reflections and consultations were incorporated into a document and published as “We live in a broken world: Reflections on Ecology”⁶. During the period between GC34 and GC35, ‘social marginality and ecological disasters were experienced as closely interrelated’⁷. It was also a period when the Society of Jesus as a universal body reached out to these victims in a concrete way⁸. Hence, when GC35 came together in 2008 it clearly mandated that ecology be one of the triptychs of right or just relationships to be built as a Jesuit mission. The Social Justice Secretariat, renamed as Social Justice and Ecology Secretariat (SJES), through the Task Force on Jesuit Mission and Ecology appointed by Father General, prepared this HBW. It amply explains the task and gives concrete recommendations for action.

Both GC35 and HBW invite every one of us:

a) to become grateful stewards of God's wonderful creation; b) to look at ecology and environment-related issues from the perspective of justice for all, and c) to transform our way of life so as to bear witness to an ecologically congruent means. They invite us for a conversion of the heart that may bring us to a deeper ecological spirituality. These three elements are essential components of what we understand today as ecology in the Society: care for creation from a justice perspective, while transforming our ways of life.

The present document:

Taking the ecological mission forward, SJES and the Conference coordinators of social apostolates felt the need to know a) how the document HBW has been received; b) what the response of the Jesuits has been to its mission of 'reconciliation with creation' at various levels; c) what good experiences and practices can be shared and nourished; and d) how our Ignatian spirituality can enrich this mission of the Society. With the above perspective, a short questionnaire was sent from SJES, information was gathered from the Provinces collated by the Conference coordinators and shared, reflected on and used for planning during the annual meeting of the Conference coordinators in May 2012. This document is an outcome of the analysis and reflection that took place at the meeting.

An important note: The examples or references here are not an exhaustive account of all initiatives undertaken by Jesuits, Jesuit communities and Provinces. It would probably be an impossible task to prepare a complete report, given our limited knowledge and capacity; there are surely many more initiatives and activities that we have yet to discover. Nevertheless, we believe that these examples show the main trends and creative implementations. Mentioning some of these activities, even while unable to take all of them into account, could offer a more solid basis to our conclusions.

I. INDIVIDUAL AND COMMUNITY RESPONSE OF JESUITS:

a) General reception of Healing a Broken World:

The document 'Healing a Broken World' was sent to all the Provinces along with the letter of invitation from Father General⁹, calling every Jesuit to

embark on a 'path of conversion of heart' and to make a commitment at all levels to the 'defense and protection of nature and the environment'.

In general, the document and the letter of Father General have been well received in most of the conferences and provinces. The document was circulated among the Jesuit communities and among our collaborators in various apostolic institutions. The response varies from province to province, and Jesuits as well as our lay collaborators are fully aware of the changing reality of the environment and ecology. Taken together, the responses reflect the dynamism that already exists. Some Provinces took this up as the major theme during the Province gatherings¹⁰ to discern and to plan environmental action at the local level; some translated, even published, the text into their vernacular languages,¹¹ and yet others formed commissions within the province to help Jesuits work on ecological issues¹². In Japan, a prayer booklet was prepared using the document as the base for reflection. In the Asia Pacific region, ecology was chosen as a frontier of the Conference and is included in its strategic planning. In Latin America, mapping of ecological activities was undertaken, which led to a joint project on ecology at the Conference level. French Canada was working on ecology at the Province level long before the letter of Father General was sent. In several provinces, community meetings and sharing have enlivened the reflection, which led to some concrete action at individual and community levels. It was also noted that, wherever the Provincial took an active interest in the document and sent a personal letter of encouragement, it seemed to have had a greater impact. Surely there are many more initiatives at every level, all reflective of such dynamism.

b) General awareness and position of Jesuits:

The escalation in recent years of calamities such as floods, drought and other disasters related to climate change, brought greater social awareness and created a sense of urgency to act on these ecological challenges. But for the majority of Jesuits there is little clarity on how to proceed in bringing about changes in response and action. The awareness is largely determined also by age group and by geographical location. By and large, younger Jesuits are better versed in environmental issues and show keener interest in taking action. Ironically, the younger Jesuits who express more intense commitments to environmental issues use many more resources (travel, computers, iPads, cell phones, etc.) than the elderly Jesuits who, though less attached to environmental issues, use fewer resources!

In countries and regions where the impact of environmental damage is strongly experienced through displacement, migration, mining, deforestation, and land alienation, particularly in places where the indigenous and the poorest people live, the need for urgent collective advocacy action is greater. Yet even in these countries or regions, it is largely a few Jesuits who are making efforts to ensure that the voices of the poor and oppressed are heard.

The concern for a radical change of attitude and organized approach to environmental action has not yet emerged. In fact, given the diversity of our work and the challenges of the context, it is not that easy to come up with a common approach to working on ecology. It is true that such diversity reveals the beauty and richness of our involvement and offers an opportunity for creativity, given the complexity of issues and context. It is also true that there are many creative efforts by Jesuits responding positively to this huge challenge of ecology at every Conference. At the same time, there are those who are somewhat apprehensive of the concern expressed by the developed nations and call for accountability on ecological damages caused in the name of development. In recent years there has been a call for a moratorium on the expropriation of the resources from developing nations.

c) Community discernment:

The document served as a tool for community meetings, discussions, and discernment to recognize our role as stewards and to plan collective action. The practical recommendations given at the end of HBW have helped in realizing this purpose. Some of the activities taken up by communities include: forming environmental committees and in-house task forces for energy efficiency, recycling, etc.; conscious use of public transport; survey of 'carbon footprint'; water saving and harvesting; conducting eco-prayers; use of solar energy resources; tree planting; preservation of traditional plants; discouraging use of chemical fertilizers, encouraging use of bio fertilizers and other agricultural practices such as vermi-culture; and finding alternatives to managing arsenic poisoning. Such efforts have become quite common in many Conferences and communities though there is variation from community to community.

On the whole there is a general openness to small changes in personal and community life, but also a degree of reluctance in some. Ecology as a

dimension of our regular life and apostolic action still remains a dream for many. It has not become part of our Jesuit culture or 'way of proceeding' and there is much confusion over the commitment to ecology and its relationship to poverty, mission and life style.

II. JESUIT APOSTOLIC RESPONSE:

a) Institutions and environmental planning:

Apostolic institutions, namely schools, colleges, universities, parishes, social centres and research institutions, are beginning to include ecological concerns into their practices, though a systematic and well-organized plan is not yet in place everywhere.

In the United States, Latin America and Europe, universities have played a leading role in the ecological formation of students through energy efficiency programmes, garbage management, exposure visits and environmental research. However, we still have a long way to go in creating systematic links and collaboration among research institutions, and countries and communities affected by environmental problems in the developing nations.

Strategic ecological guidelines for social centres and alternative sustainable projects have already been developed in Latin America. The Centre d'Etudes et de Formation Agro- Pastoral (CEFAP) and l'Institut Supérieur Agro-Vétérinaire (ISAV) in Central Africa are clearly committed to the challenges of ecology with works that empower farmers and peasants through tree planting and cultivation through traditional means. The Centre Social Arrupe in Madagascar has also joined in such efforts, while the Jesuit Centre for Environment and Development (JCED) in Lilongwe and Kasisi Agricultural Training Centre (KATC) are working on alternative models of development and appropriate technology.

In the Philippines, Environmental Science for Social Change (ESSC) and Manila Observatory have a clear focus on research. Through its research, ESSC is involved in many environmental issue-based activities with local communities, keeping in mind local cultural elements and the impact on the marginalized. Other centres such as Simbahang Lingkod ng Bayan and the Ateneo universities, have also responded to disasters and raised their voice against mining and other activities that cause environmental damage. Korea,

Indonesia and Australia have taken formation initiatives for Jesuits as well as students.

In South Asia, particularly in India and Sri Lanka, the reality of denial of rights of the marginalized *dalits*¹³ and tribals over land, water and forest have forced Jesuit social centres into direct involvement with the struggles of the people across the country¹⁴. These centres are focused on empowering people through awareness programmes and training, leading to rights-based action. Awareness raising and tree planting are common practices in many parishes, educational institutions and youth movements. Many social centres committed to ecological actions concentrate more on community-based water harvesting and watershed management¹⁵, organic and natural farming¹⁶, biogas production, vermi-culture¹⁷, compost preparation, and harvesting solar energy¹⁸, in addition to tree planting. A few individual Jesuits through scientific research projects in educational institutions have made contributions in the field of ecology and environmental science¹⁹ but studies and research on the impact of ecological and environmental damages need further strengthening. Scientific research by the two Indian Social Institutes (ISIs) and other social research institutions²⁰ on issues of displacement, migration and other environmental related studies; training sessions conducted on the social alienation of dalits and tribals from natural resources, and publications on eco-friendly agriculture, animal husbandry, forestry and aquaculture have considerably boosted awareness of ecological concerns in the country. Some educational institutions have adopted the policy of 'No plastic and polythene bags' on campus. Celebrating 'Environment Day', 'Forest Day' and organizing 'Earth Summits' and debates on ecological issues have become common among many institutions and social centres, providing opportunities to create ecological consciousness among all.

b) Student involvement in ecology:

Irrespective of Province or conference, works with student involvement in ecology are widespread. In every educational institution, be it a secondary school or college, students are informed, trained and invited to take part in activities that will protect the environment. Many schools all over the world have included environmental studies in the syllabus. Students are encouraged to adopt responsible lifestyles, to cut down consumerism, and

minimize their ecological footprints. The schools have also created nature/ environmental clubs, herbal/ecogardens, and organised exposure trips for students. Institutions of higher education and universities offer many more academic programmes, courses and research possibilities that are related to ecological issues. *Tarumitra*²¹ (Friends of Trees) in Patna works with around 1,000 schools and colleges having about 200,000 members (from all over India) creating awareness on ecology and environment. The Catholic Social Academy of Austria has created an association of “Pilgrim Schools”²² and works with 120 certified schools on issues of sustainability and spirituality. These are two very good examples of effective mobilization of the student community. Many of these educational institutions have also developed their own material for training and mobilization for ecology²³.

c) Collaboration in people’s movements to defend ecology and protect endangered communities:

Participation in, and collaboration with, peoples’ movements have become a necessity for Jesuits, particularly those working in countries and zones where there is a constant struggle for survival (Latin America, South Asia, Asia Pacific and Africa). The Jesuits in these places realize that by participating and becoming part of the struggles of the peoples’ movements, they are at risk from people who are politically and economically powerful, and view them as threats to their power and control over natural and mineral resources.

It is in these continents, particularly in regions where the indigenous and vulnerable people live, that there is large-scale mining, land acquisition, deforestation, construction of mega dams, privatization of water and other natural resources. Many of these governmental projects lead to large-scale migration, displacement, war, violence and destruction of natural resources. It is remarkable and consoling to see that there are some Jesuits, however few, who are willing to risk their lives by being part of the peoples’ movements in challenging government structures and policies that go against the interest of the environment and the local people.

There are examples of Jesuits in India joining hands with civil society movements against mega dams in Gujarat, Maharashtra and North East India, and against construction of nuclear plants in Koodankulam, Tamilnadu. Anti-mining and anti-displacement campaigns by several social

centres, particularly in Central India, are not only a call to some but also a 'frontier mission' taken up by the Provinces and Zones in their collective endeavour. Many social centres, parishes and educational institutions have also been part of national campaigns for many years to bring in laws such as Panchayat Extension in Scheduled Areas Act, National Rural Employment Guarantee Act, Forest Rights Act, Right to Education Act, and Right to Food Act, all of which are favourable to the poor and the marginalized.

A considerable number of Jesuits in Korea have participated in broad-based civil movements opposing the dredging of four major rivers in South Korea. The Korean Province has also opposed the planned construction of a naval base on Jeju Island where a Jesuit was arrested along with the people.

In Latin America too, social centres, universities and projects with indigenous peoples and communities have been part of the larger network of movements for protection of indigenous peoples and their rights. These movements are in defense of land, water, mineral resources as opposed to construction of mega dams, and in favour of river cleanups and wasteland recovery. Parishes and social centres have incorporated accompaniment in community processes.

In and through all these involvements Jesuits in Africa, Asia and Latin America are accompanying the marginalized and the endangered communities of *campesinos*²⁴, indigenous/tribal people, dalits, fisherfolk, farmers, shepherds and marginalized rural people directly. They stand beside them in their struggle to protect their environment and life; empower them socially and economically through schemes based on their own rich cultural, communitarian elements; build capability by imparting awareness, education and training, and develop their leadership skills and knowledge. The Jesuits in the United States and Europe support these efforts, as well as the work of other Jesuits and marginalized communities, indirectly through research and advocacy actions wherever possible. It is indeed a common struggle and an enrichment of one another.

d) Evolving alternative models of development:

GC34 mentions "frequent direct contact with these 'friends of the Lord' from whom we can often learn about faith."²⁵ By being with these neglected people, we learn not only about faith in the Lord but also about faith in

people who have the knowledge and ability to evolve their own paradigm of development, different though it may be from the type of development that governments or economists want.

The development that the people envision is environment-friendly, not market-friendly; based on experiential wisdom rather than knowledge acquired from books; and people-centred, not market economy-centred. Being 'friends with the poor'²⁶ the Jesuits have contributed to evolving alternative models that combine the experiential wisdom of the people with the scientific research and understanding of our changing reality.

In addition to their own models, many unique alternative models have been evolved in Latin America²⁷, Africa²⁸, Asia Pacific²⁹ and South Asia³⁰ together with the support of research and publication from the United States³¹ and Europe³². All these attempts offer an integral vision of development that includes productive, social, spiritual and ecological dimensions. Critical of the present model of development, these offer new alternatives, while acknowledging that they cannot propose one unique model for all.

e) International networking:

Networking is not something new for us Jesuits. It was going on at an individual level, and at a lower, quieter level between a few sections or Provinces. Now it is beginning to take shape in a more organized way in the Society of Jesus since GC35, which called for greater networking among us. One of the Global Ignatian Advocacy Networks (GIAN) developed with the help of SJES is focused on ecology. Jesuits are also taking part in international forums, such as the recently held Rio+20, bringing further international collaboration. The communication of various eco-friendly Jesuit initiatives and people's struggles for a better world through the EcoJesuit³³ website is also taking on a new meaning. The initiative among Jesuit higher education institutions promoted by the Higher Education Secretariat to produce a 'Living Text' on ecology is a move in the right direction. It will create awareness of ecology at primary, secondary and tertiary education in the coming years. All this is only a beginning. We still have a long way to go.

III. IGNATIAN SPIRITUALITY AND ECOLOGY:

Our Ignatian spiritual tradition has a lot to contribute towards creating a sustainable environment. It is deeply rewarding to see how a few Jesuits in some provinces and some of our Jesuit Retreat centres have taken this as a mission through an integration of Ignatian spirituality and ecology while giving spiritual exercises, retreats, recollections, examination of conscience, conducting eco-prayers, and spiritual workshops. At the same time they integrate it into their personal life and lifestyle. Some of our lay collaborators have taken much interest in this area and contributed to its growth.

There have been, and there still are, many voices today that continue to echo the groaning of the earth and offer a vision that embraces the wellbeing of the universe and the whole of God's creation. Besides St. Francis of Assisi who had a clearly obvious influence on Christian ecotheology, we have Jesuit paleontologist Teilhard de Chardin as well as many other theologians and teachers who also have a profound implication for Christian thinkers. Pope Benedict XVI's 2010 Message for the World Day of Peace, "If You Want to Cultivate Peace, Protect Creation," is the latest in a long tradition of Church teaching on our obligation to care for creation. Quoting Pope John Paul II and Pope Paul VI throughout his message, the Holy Father affirms that environmental degradation is "a wide-ranging social problem which concerns the entire human family."

"Our Environmental Way of Proceeding"³⁴ prepared by Jesuit Conference of Asia Pacific is a unique collective venture towards making it a Jesuit mission at conference level. Jesuits working among indigenous people recognize, live and celebrate the congruence between the indigenous and Ignatian spiritualities. Anglophone Canada also has a long tradition of including care of creation in spirituality. We still, however, have a long way to go in integrating Ignatian Spirituality and ecology into our way of life and mission. For this we require taking ownership of the rich Ignatian spiritual resources and traditions available to us while cherishing and drawing fruit from the richness of other religions and cultures, particularly the cultures and traditions of indigenous people and traditional societies.

IV. CONCLUSION:

Going through this document we can affirm that the Society is consciously promoting many initiatives in the area of these of “reconciliation with creation”. Some of these are related to spirituality and theology; some of us are directly engaged with the poor and marginalized communities threatened by climate change or big developmental projects, and others through research and study. Our Jesuit communities and institutions – especially the ones in education – are making a huge effort to include practices that respect ecology and the environment and awaken interest in students by engaging them. There are many social centres attempting to find alternative models of development that are ecologically aware and people-friendly. They aim at raising general awareness of ecological problems that are a continuous threat to the lives of the poor and the marginalized everywhere.

Nevertheless, we still need a conversion of heart that can change our life style. Our efforts will need to move beyond individuals, to communities, institutions and Provinces in planning and collective action. We also need to go beyond our Jesuit fold to join hands and synergize our efforts with the many religious and civil society movements and organizations that work for better care and protection of creation. We also need to link care for creation with issues of justice and with coherent lifestyles.

After GC35, Father General reorganized the secretariats at the curia, making apostolic–sector-centred secretariats into apostolic–dimensions-centred secretariats with the three core dimensions of Faith, Justice and Ecology calling for collaboration. Hence, the Social Justice and Ecology Secretariat has been called upon to help animate all the apostolic sectors to incorporate the dimensions of Social Justice and Ecology in our collective mission of ‘reconciliation with creation’. The challenges in front of us are these:

- How do we foster the participation in, and contribution to, ‘reconciliation with creation’ along with all other apostolic sectors?
- How will ecology become part of the larger mission of the Society of Jesus?
- How can we raise awareness about socio-ecological justice?
- If Social Justice and Ecology are part of the larger dimension that

permeates all the apostolic sectors, what would be the unique contribution that the social sector can offer?

- How do we foster greater collaboration and networking among ourselves as well as other religious, church and civil society groups at local, regional and international levels?

In 1999, the Society of Jesus recognized that ‘we live in a broken world’ (PJ70), and in 2011, we said that we want to engage in “healing the broken world”. We recognize more and more that “our credibility today rests not so much in the systematic consistency in our language... as in the living consistency of our decisions, lifestyle, relationship to people and nature, etc. In this sense, ecology is a providential challenge to us.”³⁵ Hence, in the words of GC35 we affirmatively say *with passion for environmental justice*, we shall meet once again the Spirit of God seeking to liberate a suffering creation, which demands of us space to live and breathe.

Note: Minor edits have been made to the document that appears here. The original text is found in Promotio Iustitiae n°110, 2013/1, which can be downloaded from <http://www.sjweb.info/documents/sjs/pjnew/PJ110ENG.pdf>

ENDNOTES

1 Promotio Iustitiae no. 106

2 “Lack of respect for a loving creator leads to a denial of the dignity of the human person and the wanton destruction of the environment.” (GC33, D.1, n.35)

3 Peter-Hans Kolvenback, SJ, De Status Societatis Iesu, 1990, n. 100 in Acta Romana 20:3 (1990), 46. (During the Congregation of Provincials in 1990, Loyola)

4 GC 34, D. 20

5 GC 34, D. 3, n. 9

6 Promotio Iustitiae, no. 70, April 1999

7 HBW, no. 35

8 Earthquake in Gujarat, India in 2001; Tsunami in 2004 in Banda Aceh, India and Sri Lanka; Hurricane Katrina in USA in 2005 etc.

9 Letter of Fr. General dated 16th September 2011. (2011/16)

10 Calcutta, Goa, Kerala, Hazaribag, Madhya Pradesh and Ranchi in South Asia.

11 Korea, Columbia, Brazil, Germany

12 Spain

13 In India and much of South Asia, the dalits are a sector of society traditionally considered “untouchable.”

14 Around 36 social centres out of 130 are directly working on environment and ecology related issues.

15 Pioneering centres in this include ‘Social Centre – Ahmednagar’ in Pune Province and MPSM in Nashik in Bombay Province.

16 Centres involved in are: SASAC in Darjeeling; Tribal welfare centre in Dumka and TRTC in Jamshepur, Jharkhand

17 Sangath and Adivasi Khet Yojna in Gujarat; LATC- Jhingo in Madhyapradesh; Gansoville in Madurai; AROUSE-Gumla in Ranchi

18 SAAP in Patna

19 Fr. Anglade at Sacred Heart College in Shembaganur; Fr. Ethelbert Blatter and Santapau in St. Xavier’s College, Bombay; Fr. KM Mathew in St. Joseph’s College, Trichy and Fr. VS Manickam at St. Xavier’s College Palayamkottai, Tamilnadu

20 NESRC- Guwahati and XISR – Bombay

21 <http://www.tarumitra.org/>

22 <http://www.pilgrimschule.at/>

23 AUSJAL (Association of Jesuit Universities in Latin America) has developed training material on ecology and ecological problems.

24 Campesinos are peasants or farm-workers

25 GC 34, D. 3, no. 17

26 GC 34, D.2, no. 9

27 Programa Desarrollo y Paz del Magdalena Medio (PDPMM), Suyusama, Instituto Mayor Campesino (IMCA), Centro de Investigacion y Educacion Popular (CINEP), Javeriana University in Colombia; Nitlapan and Instituto Acción Social Juan XXIII: Nicaragua; Fundación ACLO and Centro de Investigación y Promoción del Campesinado (CIPCA) linked to national networks in Bolivia; Misión de Bachajón, Chiapas y Fomento Cultural in Veracruz (nahuas, popolucas, otomíes): Mexico; Centro de Investigación y Promoción del Campesinado (CIPCA), Centro De Capacitación Agro Industrial Jesús Obrero (CCAIJO), Servicio Agropecuario para la Investigación y Promoción Económica (SAIPE) and Instituto Ética y Desarrollo (IED) in Peru, a Latin American network called ‘Comparte’ on alternative models of development

28 Social Centers, such as CEPAS in Central Africa; CERAP in South Africa, Agricultural Center like KATC in Zambia and “École Professionnelle Supérieure Agricole” in EPSA.

29 Researches in Sophia University in Japan; Sogang University in South Korea, and Sanata Dharma University in Indonesia.

30 Xavier Institute of Development, Jabalpur, MP through research and education; Maharashtra Prabodhan Seva Mandal, Bombay on watershed, dairy farm, Savings, Mushroom cultivation, Organic farming, vermin culture; Xavier Institute of Social Research, Bombay through education; SAS and SWADES, Goa through alternative farming, bio gas, organic farming etc.; Xavier Tarumitra, Ahmedabad, Gujarat on alternative medicines and use of herbs; Sangath, Gujarat on Vermin culture; Solar Alternatives and Associated Programmes, Patna and St. Xavier’s College, Calcutta on solar energy; TUDI, Kerala on bio farming, herbal garden and medicine through cooperative society; ADDI, Kerala on alternative health care using Indigenous people’s knowledge; Sustainable Agriculture, Harta, Jamshedpur on alternative model farm; AROUSE, Gumla, Ranchi on building small check dams as alternative to mega dams; Taru Mitra, Patna on Eco-bio diversity, alternative farming, herbal garden; Stanislaus Community College (Novitiate), Sitagarah, Hazaribag on social forestry; Social Centre, Pune on Alternative farming, watershed, judicious use of natural resources; Paharia Samaj Seva Kendra, Satia, Jharkhand on Herbal medicines.

31 This is done mainly by various Universities through teaching, research and investigating and giving support on alternative models.

32 Publications on alternative models from Alboan- Loyola; Journal Aggiornamenti Sociali (Italy); Project (France); IGP-Munich and KSOE-Austria through analysis of alternative models etc.

33 www.ecojesuit.com

34 <http://sjapc.net/what-we-do/ecology/way-proceeding>

35 A comment made by Fr. Adolfo Nicolas, in “We live in a Broken World”, PJ 70 April 1999.