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Living in Solidarity with Nature
through the Examples of the Indigenous Peoples

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Abstract: One of the pillars of the Catholic Church's social teachings is the Principle of Solidarity. This principle takes up its roots on the human persons as social beings, their equality in dignity and human rights and their common call towards interdependence and committed unity. Looking at the current rhetoric of the Catholic Church pertaining to environmental sustainability, having no less than Pope Francis as her main spokesperson, one is led to conclude that the Church is calling everyone to be in solidarity with one another to work for the common home, to speak for the common home and to be in solidarity with creation herself. He even accorded everyone to treat our common home like the way we treat a sick person. The Pope, in his encyclical *Laudato Si'*, invites all towards an ecological conversion and pointed towards the indigenous peoples as "the principal dialogue partners" in the issue of environmental sustainability and in considering their values and worldview on nature and environment. This essay preempts a most likely conclusion of the current papacy's direction towards how one should regard our planet, and that is through an amplified principle of solidarity, not just with other human beings but also with creation as an "other". Here, the principle of solidarity needs to transcend human relationships but also has to turn towards the relationship of the human person with Planet Earth, our common home, like the way the Indigenous peoples relate with nature.

