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RELIGIOUS EDUCATORS ASSOCIATION OF THE PHILIPPINES, INC.

NATIONAL CONFERENCE ON CATECHESIS AND RELIGIOUS EDUCATION

CONFERENCE PROCEEDINGS

Volume 11 June 2023

11th National Conference on Catechesis and Religious Education

Greening the Faith: Challenges to Religious Education

The 11th National Conference in Catechesis and Religious Education was held at De La Salle University-Manila last June 23-24, 2023, with the theme, “Greening the Faith: Challenges to Religious Education”. This is the first hybrid conference after years of holding it online due to the pandemic. This conference was initiated by the De La Salle University Department of Theology and Religious Education with the Religious Educators Association of the Philippines. This conference invites everyone to discern and reflect on Religious Education’s role and engagement in the ongoing discussions on ecology and environment.

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Abstracts published in the **National Conference on Catechesis and Religious Education Conference Proceedings** came from the research papers presented in the national conference and were rigorously reviewed by different panel members/editors of the conference and of the association. The contents of the abstracts (and of the research presentations) represent neither the views of the National Conference on Catechesis and Religious Education Conference Proceedings, the Religious Educators Association of the Philippines, Inc., nor the editors/reviewers. Responsibility for opinions expressed and the accuracy of facts published in the articles rest solely on the authors. Similarly, any infringement or violation of the copyright concerning the photos posted is the authors' sole responsibility.

The Religious Educators Association of the Philippines (REAP) envisions an organized body of religious educators committed to improve themselves in order to proficiently embrace and fulfill their mission of proclaiming Christ to the least, the lost and the last. REAP envisions religious educators who are:

- perceptive and adept in answering the needs of 21st-century learners.
- responsive in answering the current social, ecological, economic and political issues by putting God's Word into action.
- able to unleash the potentials of their students to create positive change.
- competent in transforming the lives of their students and forming future leaders in faith, with zeal for service and through communion in mission.

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11th National Conference on Catechesis and Religious Education

June 23-24, 2023 | De La Salle University, Manila (HYBRID)

GREENING THE FAITH:

CHALLENGES TO RELIGIOUS EDUCATION

Our world is hurting.
There is a climate emergency.

This conference invites everyone to discern and reflect on Religious Education's role and engagement in the ongoing discussions on ecology and environment.

Modes of participation

Day 1 - June 23, 2023 - Plenary lectures in hybrid mode - DLSU Yuchengco Seminar Rooms 507-508

Day 2 - June 24, 2023 - Completely online mode

De La Salle University

Department of Theology and Religious Education (DTRE) and Religious Educators Association of the Philippines (REAP)

The 11th National Conference on Catechesis and Religious Education

"Greening the Faith: Challenges to Religious Education"

June 23-24, 2023 - Hybrid

Program Summary and Modes of Participation

Day 1 (June 23) - Plenary Lectures - Yuchengco Seminar Rooms 507-508 - hybrid mode

- Morning session: 2 speakers are onsite
- Afternoon session: 2 speakers are online
  Participants are welcome onsite for both sessions

Day 2 (June 24) - Completely online mode

- Parallel panel presentations in breakout rooms via Zoom
- REAP ANNUAL GENERAL ASSEMBLY in the morning after the panel presentations (before lunch break)
- EUCHARISTIC CELEBRATION - culminating activity

Welcome Message

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Br. Bernard S. Oca FSC
DLSU President and Chancellor

Good morning to all of you! I am honored that for two consecutive years, 2022, and 2023, I am invited to give the opening remarks for the National Conference on Catechesis and Religious Education."

I am overjoyed as we begin this Conference, because the theme, "Greening the Faith" is an advocacy that is dear to me, aside from the obvious fact that it sounds very Lasallian.

As I prepare these remarks for the NCCRE 2023, I can't help but associate "Greening the Faith" with several Lasallian eco-spirituality initiatives. May I share with you some initiatives that the Lasallian family holds dear? As discussed and expounded in Dr. Lysander Rivera's 2019 article on Lasallian eco-spirituality, "the Philippine Lasallian Family's commitment to protecting the environment takes prominence through the years as the world experiences the grave effects of climate change. The Lasallian Institute for the Environment (LIFE) was formed to gather existing efforts to save the environment from further degradation. Right from its inception, it organized two main projects: The One Million Trees and Beyond (OMTB) project which, up to the present, is being carried out by various stakeholders in all La Salle schools in the country; the other one is the Watershed Management Process, a joint effort of the LIFE and the then Jesse Robredo Institute of Governance (LSIG) of De La Salle University, Manila (Rivera, 2019). One of the principles of social involvement that the Philippine Lasallian Family had developed is that schools must strive to develop among their members greater recognition of the realities of human suffering and the stewardship role. The worldwide Institute of the Brothers of

Christian Schools came up with the “Environmental Educational Plan for Sustainable Development" which is aimed at laying the principles for the Lasallian family’s ecological actions. On the other hand, De La Salle Philippines spearheaded the development of a manual for running Lasallian educational institutions in the Philippines. Titled “Modern Conduct of Schools,” the manual is an adaptation of Saint La Salle’s own guidebook which he wrote for the first batch of Brothers. Part of that 64 manual is the Facilities and Environmental Program Management (FEPM), which was formed to assist the schools in a more efficient and environmental performance towards sustainability in all areas of the educational ministry. Several other projects and activities that facilitate awareness and spur interest among various stakeholders to actively get involved in the advocacy are being done in the Lasallian educational establishments in the country.”

Recognizing the gravity of the ecological crisis, the Philippine Lasallian Family encourages Lasallians not to remain indifferent to the many cases of abuse inflicted upon the environment or to slumber in apathy in the midst of rampant destruction of our natural resources that threaten their very future. Several initiatives have been identified to help mitigate the effects of global warming and climate change and to support society in adapting to the “new norm” – stronger typhoons, new paths of storms, rising temperatures, etc. (Rivera, 2019).

Today marks another initiative to listen, and dialogue with the message of Jesus as we “care for our common home,” and figure out how we can respond to the challenges this post to religious education, embodied in the exchange of conversation manifested through academic speeches and presentations at this conference. I am grateful that as we approach the conclusion of this pandemic, we once again gather face-to-face and virtually - via hybrid manner to affirm the stewardship of the members of the Church, value eco-spirituality, and explore ways on how catechesis can be an avenue to promote advocacies. We as educators, are committed to empowering the youth trusted to our care to be

living advocates of Christ's presence in their care for the environment and be in communion with the Church mission.

As we officially start this conference, I invite you to reflect and be in dialogue with our guest speakers, paper presenters, and each participant. I hope this activity might serve as one of the sources of inspiration as you nurture the seeds of faith, zeal for service, and communion in mission, and lead you to move forward by responding in Christian action.

I thank the organizers of this event - the Department of Theology and Religious Education in collaboration with the Religious Educators Association of the Philippines. Congratulations, and let us continue working together. Thank you, and live Jesus in our hearts, forever!

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PROGRAM OF ACTIVITIES

June 23, 2023

DAY 1 (In-person), HYFLEX mode

Emcee and Moderator:
Dr. Teresa M. Camarines and Mr. Rafael F. Fernando

***- in-person and online Venue: Y507-508**

Zoom Moderator:
Dr. Jose Eric M. Lacsa, *DLSU*

Time (Manila time)	**Activity**	**In-Charge**
7:40 AM	Privacy Notice, Conference virtual & house rules Institutional Roll Call	Emcee*
	Philippine National Anthem	
8:00 AM	Opening Prayer	**Dr. Mariel A. Abante*** Sta. Teresa College, Batangas

8:05 AM	Opening Address	**Br. Bernard S. Oca FSC** DLSU President, and Chancellor
8:20 AM	Introduction to the First Plenary Speaker	**Mr. Ronaldo R. Celestial** DTRE Faculty
8:30 - 9:00 AM	PLENARY SPEAKER 1	**Rev. Fr. Reynaldo Raluto Ph.D.** St. John Vianney Theological Seminary
9:00 - 9:30 AM	Open Forum Awarding of certificate	Emcee & Moderator*
9:30 - 9:50 AM	Short HEALTH BREAK/Coffee	Emcee
9:50 - 9:55 AM	Introduction to the Chancellor, Archdiocese of Manila	**Ms. Joanne Marie Grace P. Pabalan** DTRE Ph.D. candidate
9:55 - 10:05 AM	Greetings from the Archdiocese of Manila	**Rev. Fr. Isidro T. Marinay** Chancellor, Archdiocese of Manila
10:05 - 10:15 AM	INTERMISSION NUMBER	**De La Salle Innersoul**

10:15 - 10:25 AM	Introduction to the Second Plenary Speaker	**Dr. Teresa M. Camarines** DLSU Integrated School
10:25 - 10:55 AM	PLENARY SPEAKER 2	**Prof. Dr. Jeramie N. Molino** St. Louis University
10:55 - 11:15 AM	Open Forum Awarding of Certificate	Emcee and Moderator*
11:15 AM - 12:50 PM	LUNCH BREAK	
12:50 - 12:55 PM	Announcements/ Reminders	Emcees*
12:55 - 1:00 PM	Introduction to the Third Plenary Speaker	**Dr. Rebecca G. Cacho** DLSU, DTRE
1:00 - 1:30 PM	PLENARY SPEAKER 3	**Prof. Dr. Stefan Altmeyer** Johannes Guttenberg University, Mainz (virtual)
1:30 - 2:00 PM	Open Forum Awarding of Certificate	Emcee

2:00 - 2:05 PM	Introduction to the Fourth Plenary Speaker	**Prof. Dr. Arvin D. Eballo** UST, REAP President
2:05 - 2:35 PM	PLENARY SPEAKER 4	**Prof. Dr. Jeane C. Peracullo** DLSU, Chair, Department of Philosophy (virtual)
2:35 - 3:05 PM	Open Forum Awarding of Certificate	Emcee
3:05 - 3:15 PM	Coffee break	
3:15 - 3:30 PM	Picture Taking (Henry Sy Ground)	IMS photographer* REAP Officer*
END OF DAY 1		

June 24, 2023

DAY 2 (Full online)

Emcee: ***Mr. Alvenio G. Mozol, Jr.*** *- DTRE, DLSU*

Zoom Moderator:
Dr. Jose Eric M. Lacsa, *DLSU*

Time (Manila time)	**Activity**	**In-charge**
8:30 AM	Opening Prayer	**Mr. Nicko C. Fernandez** MA student, DTRE De La Salle Santiago Zobel School
8:30 - 8:40 AM	Recap/ Highlights of Day 1 insights	**Mr. John Patrick C. Toledo** Ph.D. student, DTRE Adamson University
8:40 - 8:50 AM	Announcements and Instructions for the Parallel Panels	Emcee

8:50 - 10:30 AM (1 hr & 40min.)	MORNING PARALLEL PANELS PANEL 1 PANEL 2 PANEL 3 PANEL 4	PANEL MODERATORS* Room 1* Room 2* Room 3* Room 4* Zoom Break-out Room
10:30 - 11:30 AM	REAP ASSEMBLY *Next host for the 12th NCCRE?	**Prof. Dr. Arvin D. Eballo** UST, REAP President
11:30 - 12:50 PM	LUNCH	
12:50 - 12:55 PM	INTERMISSION NUMBER	**De La Salle Innersoul**
12:55 - 2:35 PM (1 hr. & 40 mins.)	AFTERNOON PARALLEL PANELS PANEL 1 PANEL 2 PANEL 3 PANEL 4 Online Panels	Moderators Room 1* Room 2* Room 3* Room 4* Online Room

2:35 - 4:00 pm	Back to Plenary Liturgy - Holy Eucharist (online)	**Fr. Francis Xavier R. Salcedo** DLSU / Priest Celebrant Preparation c/o **Mr. Alvenio G. Mozol, Jr.** DTRE Faculty
4:00 - 4:00 PM	Announcements & Awarding of Certificates to Delegates	Emcee*
4:30 - 4:40 PM	Online Evaluation – For Day 1 and Day 2	**Ms. Rosemarie V. Bautista** and **Atty. Katherine Pia M. Cabatbat** DTRE Faculty
4:40 - 4:50 PM	CLOSING REMARKS	**Dr. Lysander P. Rivera** DLSU, DTRE Chair
4:40 - 5:00 PM	Virtual Picture Taking (via Zoom)	REAP Officer*
END OF CONFERENCE	Thank you for gracing this event. See you at the 12th NCCRE!	Live Jesus in our hearts, forever.

ABSTRACTS

ECOTHEOLOGY FROM YOUTH ENVIRONMENTAL ATTITUDES: POSSIBILITIES FOR RELIGIOUS EDUCATION

Prof. Dr. Jeramie N. Molino
Head, Religion Department
St. Louis University, Baguio City, Philippines

Eco-theologians vary in their eco-theological views according to their presuppositions and theological materials. These varieties of doing eco-theology assume that human activities and technologies which breed environmental crises are not value-neutral. The build-up of this moral appreciation coupled with the urgent nature of the climate emergency makes ecological justice an urgent priority in the last 50 years. This paper reviews the attributes of Kalikhasang Balaan as an eco-theological view of young Filipinos through content analysis of a Christian environmentalism model drawn from young Filipino informants in a previous study. Young eco-theological views are known to follow theocentric, creation-centered ethical perspectives. Doing eco-theology in this respect highlights the role of God, the goodness of nature, and Christian stewardship as three key poles to guide students' eco-theological reflection. Implications of kalikhasang balaan for Religious Education are discussed briefly.

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LEARNING FOR UTOPIAN THINKING – LESSONS FROM THE JUDEO-CHRISTIAN TRADITION IN FACE OF THE CLIMATE CRISIS

Prof. Dr. Stefan Altmeyer
Faculty of Catholic Theology, Johannes Gutenberg-Universitat Mainz, Germany

As perhaps the greatest threat to the foundations of the life of present and future generations as well as to nature, climate change also represents a serious inequality problem. Emotional reactions such as “climate guilt” or “ecological shame” indicate that a corresponding awareness of injustice has arrived in the everyday lives of many people, where it is often leaving its strongly paralyzing traces. After all, everything one does is always too little, not to mention what one does, knowing all too well that one really shouldn't do it. The lecture is about the question of whether there are resources for dealing with this frightening experience, what they consist of, and what role the Judeo-Christian tradition could play in this.

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RE-IMAGINING SERVICE-LEARNING THRU PARTICIPATORY ACTION RESEARCH FOR COMMUNITY IMPACT: PROSPECTS AND CHALLENGES

Prof. Dr. Jeane C. Peracullo
Chair, Department of Philosophy,
De La Salle University, Philippines

The traditional Service-Learning approach, practiced in the Philippines, emphasizes the learning process that emerges from the students' engagement with the community. While traditional service-learning has revolutionized pedagogy since it started in the 1970s, the collaboration with the community and evaluation of the impact of the service-learning projects on the community is not highlighted or missing in the SL projects conducted in the Philippines. Combined with the Participatory Action Research for Community Impact (PARCI), a re-imagined service learning is possible. Participatory Action research highlights meaningful collaboration with the community stakeholders and sustainable outputs that create a long-term relationship with the community. A reimagined Service-Learning has its roots in the principles of social justice informed by the Social Teachings of the Catholic Church. At the same time, its leaves and branches respond to the increasing demand for higher education to sustain a long-term relationship with the community outside of the academia's classrooms with a goal in mind to bring about social transformation.

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June 24, 2023
MORNING PARALLEL PANELS
8:50 - 10:30 AM

Parallel Session 1: Religious Education and the Environment

RELIGIOUS EDUCATION AND THE ENVIRONMENT: EXPLORING THE ROLE OF RELIGIOUS EDUCATION IN FOSTERING ENVIRONMENTAL AWARENESS AND SUSTAINABILITY AMONG THE CATHOLIC STUDENTS IN CEBU CITY, PHILIPPINES

Dr. Peb H. Villacrusis
University of San Jose Recoletos, Cebu City, Philippines
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This study will explore the potential of Religious Education in promoting environmental awareness and sustainability among Catholic Senior High School students in Cebu City, Philippines. Through qualitative methodology, this research will gather data from students attending various schools in the city through semi-structured interviews. Data gathered have been analyzed thematically to identify key themes related to the relationship between Religious Education and environmental awareness. This study seeks to emphasize the significance of Religious Education in shaping the attitudes, values, and behaviors of individuals toward the environment. Given the escalating environmental challenges faced by the world, such as climate change and pollution, the research aims to evaluate the effectiveness of religious education programs in promoting environmental consciousness and encouraging positive environmental behavior among students. The study highlights the importance of incorporating environmental education into religious instruction and the crucial role that religious institutions play in promoting sustainability. Through this research, it is hoped that educators

and policymakers will recognize the role of Religious Education in contributing to the advancement of environmental awareness and sustainable development. Furthermore, it is expected that the findings of this research will provide valuable insights to educators, religious leaders, and policymakers in designing more effective and impactful environmental education programs in the context of religious education.

Keywords: Religious Education, environmental awareness, sustainability, Catholic Senior High School, qualitative methodology, semi-structured interviews, environmental consciousness, positive environmental behavior, environmental education, policymakers.

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MARIST STEWARDSHIP: RELIGIOUS EDUCATION AND RESPONDING TO THE VOICE OF CREATION

Mr. Jezreel Mark Raymundo
Notre Dame of Marbel University, Philippines
jezray.edu@gmail.com

In our present time, we see the fast deterioration of the environment, our common home. It should be our collective responsibility as stewards to respond to the cries of creation. The human being is mandated by God to take care of the environment. The Church, as the people of God, continuously informs the faithful of their duty to protect the earth. Taking note that Catholic academic institutions play a significant role in raising awareness and giving instructions in taking care of the environment, this research aims to highlight how Notre Dame of Marbel University's Religious Education integrates care for creation in its curriculum. This research will begin by presenting recent Church pronouncements on the care for the environment culminating in *Laudato Si'* and the role of institutions. Stemming

from educational institutions, the study will then expound on Norte Dame of Marbel University's Green University Program and its influence on the Pastoral Integration program of the Religious Education Curriculum. In conclusion, academic instruction through Religious Education is one of the best ways for students to collectively respond to the voice of creation as they initiate different advocacies in taking care of our common home.

Keywords: environment, curriculum, Religious Education, pastoral integration

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BEING LASALLIAN: FAITHFULNESS TO THE ORIGINAL DESIGN OF GOD

Ms. Ruth Hilario
College of St. Benilde, and De La Salle University, Philippines
ruth_hilario@dlsu.edu.ph

School workers who care about the environment are essential to keeping ecological practices and building a culture of stewardship in schools. This paper examines how important it is for school staff to care for the environment and to take concrete steps toward a more eco-friendly community. The awareness is not only for the students but for everyone in the community, including the people in charge of the school's security and the team responsible for maintaining the cleanliness of the school. The study includes an analysis of the relevant literature that may aid the College of St. Benilde, Manila, in proper education and training for environmental awareness. Knowledge of the policies and practices that support activities that cause recognizable impact or ecological footprint would contribute to environmental initiatives. Getting the teachers and staff at the school to care about the environment is essential for a sustainable future that shows respect to Creator. This is not just a phrase that should be

used on Earth Day alone. Our faith demands that we practice environmental stewardship. Our religious beliefs require us to live in such a way that we work together with God's creation to uphold justice and compassion for all. This environmental crisis contains strong ethical underpinnings that must not be ignored. It must be addressed, and alternative solutions must be developed. The purpose of this study is to investigate the impact of environmental consciousness among both teaching and non-teaching staff members, including the Benildean Associates. It hopes to identify some possible ways to enhance the schools' sustainable initiatives. Lasallian institutions, inspired by the Lasallian Guiding Principles, must strive to develop among their members a greater recognition of the realities of human suffering and become more engaged in endeavors that protect the integrity of God's creation and create a society that is humane and just. Likewise, Lasallian institutions must better understand the needs of their communities and work towards addressing those needs through education, service, and advocacy to create a more equitable and sustainable world for all. This approach aligns with the Lasallian mission of providing a human and Christian education that promotes the integral development of people, particularly those who are marginalized. By doing so, Lasallian institutions can build a more compassionate and inclusive society that reflects the values of faith, service, and community.

The De La Salle College of Saint Benilde in Manila and Antipolo Campus, through the Lasallian Guiding Principles, call all its students, faculty, and staff to be constantly aware of how they contribute to the creation of an atmosphere that is suitable for learning. In line with the Benildean Expressions (BenEx), the college must create, monitor, and ensure the continuation of environmental initiatives to fulfill its ecological management mandate.

Keywords: personnel, care for the environment, environmental projects

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Parallel Session 2: Church and the Environmental Crises

THE CHURCH AS A SACRAMENTAL COMMUNITY IN THE ANTHROPOCENE: PERSPECTIVES FROM THE SOCIAL ENCYCLICALS

Mr. Jose Ruben A. Garcia
De La Salle University, Philippines
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The publication of Laudato Si in 2015 and Fratelli Tutti in 2020 is Pope Francis' significant contribution to the Catholic Social Encyclicals. These texts present a critical assessment of modern capitalism: it condemns the mistreatment of our common home by capitalistic consumerism and the technocratic exploitation of human labor and the natural world. It laments the emergence of new global divisions which discriminate between citizens of the developed and developing worlds. In this essay, I shall argue that Pope Francis' contribution to the growing body of Catholic social encyclicals allows Christians to engage in conversations about the Anthropocene and discern our collective future as we face an impending climate catastrophe. His social encyclicals propose reimagining the church as a "sacramental community" that sees human society and nature as a pilgrimage toward its creator. Following Leonardo Boff's method for a theology of liberation, Pope Francis' texts point our attention to the concrete conditions of our time, marked by frequent and intensified natural disasters which destroy communities and livelihoods, destructive models of economic development, and intensified social antagonism at local and international levels. The conversation on the Anthropocene exposes the underlying ideological factors that sustain destructive economic models and activities. The critical nature of Pope Francis' social encyclicals implies that Christian educators have a broader role in inviting everyone to a sustained collective critique of our predicament.

Keywords: Catholic social encyclicals, sacramental community

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ON THE ATTITUDE OF *UBOS-BIYAYA*: A CORRELATIONAL ELUCIDATION ON THE NEGATIVE EFFECTS OF CAPITALISM AND THE CHURCH'S RESPONSE

Mr. Jonathan James O. Canete
De La Salle University, Philippines
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In the Phenomenological sense, ubos-biyaya is a subtle event apparent in the mindset and practice among many Filipinos, especially when payday comes. The sudden surge of people in various shopping centers is a sign that ubos-biyaya has magnificently entered people's lives. This behavioral phenomenon is an expected outcome of capitalism's dream of controlling the masses and creating a culture that praises consumption as viable means of being happy and satisfied. But it only leaves the people imprisoned in an endless cycle of discontentment, which capitalism takes as an advantage in amassing their wealth at the expense of the people's illusive belief in satisfaction gained in material gratification. Ubos-biyaya, as an outcome of capitalism's plan of indirect manipulation, is primarily opposed by the Church, for its alienating effect. Ubos-biyaya not only engages humans to participate in the process of consumption, but it also enables the participants to alienate and look at the outcast not as an extension of oneself, but as a commodity. The reduction of human worth, not the positive effect of capitalism's free market, is what the Church is against. Hence, Church proposes an economy of inclusion to solve the ongoing alienation of man.

Keywords: *Ubos-biyaya*, phenomenology, capitalism, consumption, alienation, Church, economy of inclusion

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CARE FOR THE ENVIRONMENT IN THE ERA OF DISINFORMATION: EXPLORING STRATEGIES AND LESSONS FROM *FRATELLI TUTTI*

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While climate change and environmental degradation are already gigantic issues facing the world, disinformation has exacerbated the problems further. Through critical analysis and reflection, this paper explores the strategies and lessons offered by *Fratelli Tutti* in addressing the environmental challenges presented by *Laudato Si*. Pope Francis emphasizes the need for a holistic approach to environmental issues that recognizes the interconnectedness of all beings and the importance of shared responsibility. The encyclical highlights the role of dialogue and communication in addressing environmental challenges, calling on individuals and communities to work together towards a common goal of ecological sustainability. The paper argues that the lessons and strategies offered by *Fratelli Tutti* are responsive to the vicious methods of disinformation peddlers. The paper emphasizes the importance of rejecting the language of hate and intolerance in environmental communication. It argues that environmental issues can be polarizing and divisive and that we must be careful to avoid demonizing those who disagree. The paper argues that by adopting a language of respect and empathy, we can build bridges and foster collaboration around shared environmental goals.

Keywords: Environment, Fratelli Tutti, Laudato Si, disinformation

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Parallel Session 3: Religious Education Curriculum and the Environment

RELIGIOUS EDUCATION IN A GENERAL EDUCATION COMMUNICATION CURRICULUM AT A SECULAR UNIVERSITY IN THE PHILIPPINES

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Challenges to Religious Education (RE) are highlighted in the theme of this year's conference. However, this paper narrativizes its potential and positionality in Communication Studies (CS), particularly advancing Asian Communication Theory (ACT) in a General Education (GE) Communication course or curriculum at the University of the Philippines Los Baños (UPLB). In line with ASEAN Integration that kicked off in 2015, regional and Indigenous or local concepts, frameworks, and models have been sought in line with the Sustainable Development Goals (SDG). These include perspectives and worldviews of religions that flourished in Asia. Interestingly, with Buddhism and Hinduism within the region or adjacent countries, the Philippines has synagogues of Judaism, mosques of Islam, and cathedrals of Christianity. These all embody an indispensable intellectual resource that can advance ACT. Initially, this paper (1) revisits policy declarations or statements that promote the integration of such topics in the curriculum. For instance, in the ASEAN Work Plan on Education (WPE) in 2016-2020 first priority was ASEAN identity through Indigenous knowledge and local history. Further, it (2) reviews research within the same period. For example, Miike (2016) explains Asiacentricity as a metatheoretical framework with four dimensions: (a) linguistic, (b) religious-philosophical, (c) historical, and (d) aesthetic. In terms of practice, this paper (3) reports the transformations of COMM 10-Critical Perspectives in Communication such that it now accommodates Hebrew, Islamic, Hindu, Buddhist, and other

Asian and Indigenous concepts and worldviews. This is an output of classroom-based action research in the Second Semester of the Academic Year 2022-2023.

Keywords: Religious Education, General Education, Communication Studies, Asian Communication Theory, Asiacentricity

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ECOLOGICAL EDUCATION: AN APPROACH OF AN AETA COMMUNITY SCHOOL

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St. Francis Learning Center Foundation, Inc. is an Aeta Community School run by the Congregation of St. Francis of Immaculate Conception located at Subic, Zambales. They practiced a certain school curriculum that respects the ecological culture of the tribe. They align it to address the needs and enhance the basic skills of the Aeta children that will contribute to their tribe. However, standardization of the curriculum of all schools in the Philippines has been a great challenge for the institution due to limited resources and alignment difficulties that neglected to consider the community needs. This paper provides a review of the importance of Laudato Si's concept of ecological education *vis-a-vis* the anthropological, religious, and cultural background of the Aeta tribe. Moreover, this work describes the contemporary curriculum development approaches and possible integration into indigenous practices. The results of this study will greatly contribute to the development of contextualized ecological curriculum. The experimental design referred to as ethnographic was used. Taken together, the findings suggest the importance of the enduring value of education in context, smooth integration of

ecological education into our existing curriculum, and offer a new paradigm of understanding curriculum standards based on grassroots needs and resources. These findings add substantially to our understanding of curriculum development that challenges the validity, effectiveness, and relevance of contextualized curriculum as opposed to curriculum standardization that exists in our country.

Key Words: Curriculum Development, Ecological Education, Contextualized Curriculum, Standardized Curriculum

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CLIMATE-SENSITIVE RELIGIOUS EDUCATION CURRICULUM IN THE UNIFIED SCHOOLS OF THE ARCHDIOCESE OF LIPA (USAL)

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The Catholic Church recognizes the role of Catholic schools in teaching the faith to students and how it can be applied in their daily life. With the global challenge we face due to climate change, the education sector plays an essential role in promoting awareness, adaptation, and mitigation against climate change. This study tries to describe the possibility of integrating climate sensitivity into the religious education curriculum for the senior high school level, the Unified Schools of the Archdiocese of Lipa (USAL). Through a focus group discussion among religious education teachers of USAL, climate sensitivity is found in the elements of the religious education curriculum through the objectives, contents, learning experience, and assessment. A climate-sensitive religious education curriculum in USAL is evident through the integration of environmental education into

religious education subjects by the teachers on selected lessons for the senior high school level that aims to bring out the relationship between the faith being taught and the action that the students must do toward the environment to care and protect it. Thus, climate sensitivity bridges how one must live the faith in favor of God's creation.

Keywords: climate change; Catholic Social Teaching; Laudato Si'; curriculum; environment

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Parallel Session 4: Religious Education and Eco-Spiritualities

THE APPRECIATION OF RELIGIOUS EDUCATION AND ECO-SPIRITUALITY AMONG LA SALLE UNIVERSITY UNDERGRADUATE STUDENTS

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As a Catholic institution, La Salle University (LSU) includes four standard religious education (RE) courses across its undergraduate curricula. Anchored to its institutional outcomes, each course has at least one learning outcome related to experiencing, relating, and caring for creation (environment), thus fostering a sense of eco-spirituality among the students to produce graduates who can "contribute to the transformation of society" and "discern the causes and effects of social-environmental problems" (La Salle University, 2023).
The relationship between eco-spirituality and RE has been described in the literature (Skjoldager-Nielsen, 2021; Silveira &

Silveira, 2019; Crowe, 2011; Smith, 2009). However, little is known about the relationship of the latter to the appreciation of religious education (APRE). Appreciation, as a construct, encompasses valuing, enjoyment, and satisfaction (Fagley, 2016). These components are indicators for learning (Lo, 2010) and are keys to curriculum evaluation and quality assurance in higher education (Lee, 2021; Razinkina et al., 2018). The present study will aim to correlate these two constructs.
A cross-sectional survey design will be used. A 32-item rating scale was developed and validated to measure the APRE. The Ecospirituality Scale (Suganthi, 2019) on the other hand will be used to quantify the self-perceived level of ecospirituality. Scores from the two scales will be analyzed using non-parametric statistics to determine the correlation between the variables. The results of the study shall serve as a quantitative external evaluation of the existing RE curriculum and may be used as a basis for improving the program in the future.

Keywords: Religious Education, ecological appreciation

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EARTH RIGHTS IN RELIGIOUS EDUCATION: AN EMERGING ECO-MISSIOLOGICAL MANDATE

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“To subdue the earth” is not a human right but a human responsibility. It is to be construed in the light of missiology. However, in the face of consumerism, throw-away culture, anthropocentrism, and individualism, “to subdue” is to mercilessly exploit, destroy, and degrade what God has entrusted us for keeping, leaving the future generation a narrow opportunity to *see* nature as ordered and designed by God. As a theological reflection, this paper shall use See-Judge-Act as its method and

shall dialogue with Pope Francis' *Laudato 'Si* in reading the signs of the time, analyzing and discerning the message of the Gospel in making sense of the emerging ecological and missiological crises, and seek ways to respond to the said crises in the context of religious education. Moreover, this paper shall seek to uphold what is due for our planet and for its impoverished human inhabitants that are pushed to the boundaries of human civilization because of unjust social structures. This paper pursues a faith-based education that facilitates awareness of the dangers of ignorance, maltreatment, and apathy toward our common habitat.

Keywords: *Earth rights, eco-missiology, ecology, missiology, Religious Education*

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(RE)DISCOVERING THE SACREDNESS OF MOUNT PULAG: A POST-COVID-19 PANDEMIC ECO-SPIRITUAL GROUNDING

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This paper explores the spiritual dimension of human ecology at Mount Pulag. To achieve this, the researcher analyzed themes on the sacredness of Mount Pulag from available literature and field interviews with members of the indigenous groups living around the sacred mountain at the onset of the COVID-19 pandemic. The elements in the sacred mountains of the Judeo-Christian tradition are made to dialogue and interplay with the themes relative to Mount Pulag. The dialogue among the elements leads to the realization that the sacred Mount Pulag of Kabayan is physically distant from but very akin to the sacred mountains of Theophany in biblical Israel. In similar ways, both mountains are sacred mountains of God's presence. Sustained by His (and spirits')

presence, Mount Pulag contributes to the well-being of human beings and creation. Thus, God's sustaining presence makes sacred Mount Pulag a source of spirituality at the height of the COVID-19 pandemic. If recognized and made to influence practice, this rediscovered eco-spiritual bond between humankind and Mount Pulag could lead to a transformed way of being in the world, with humanity interrelating with all creation as subjects, not objects, in the post-COVID-19 pandemic era.

Keywords: sacred mountains, human ecology, eco-spirituality, post-COVID-19, indigenous people

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SALAT, SAPAT, SOBRA: WIKA AT KULTURANG PILIPINO BILANG BATIS NG PAGDADALUMAT TUNGO SA ISANG PILIPINONG TEOLOHIYA NG PANGANGALAGANG PANGKALIKASAN

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Ang presentasyong ito ay isasagawa alinsunod sa balangkas na nalikha mula sa isang mas nauna kong artikulo na "Ginhawa, Hanapbuhay, Himagsikan: Tungo sa Isang Pilipinong Pagdadalumat ng Katarungang Panlipunan/Katwirang Bayan" (2020), na naggigiit ng kakayahan at saysay ng wika at kulturang Pilipino bilang batis ng pagteteorya. Sa pagkakataong ito, itutuon ang pansin sa wika at kulturang Pilipino sa pagdadalumat ng isang Pilipinong teolohiya ng pangangalagang pangkalikasan. Isasagawa ito sa pamamagitan ng pagtuon sa interkoneksyon sa pagitan ng mga dalumat ng "salat," "sapat," at "sobra." Pangunahin itong tutungtong sa "teolohiya ng sapat" na nauna nang dinalumat nina Mary Antonette Beroya at Max de Mesa sa *Sapat: An Environmental Ethic for Personal and Social Transformation.* Susubukang palawigin ang naunang

pagdadalumat na ito sa pamamagitan ng pag-uugnay rito sa “salat” at “sobra.” Iuugnay rin ang tatlong ito sa iba pang mahalagang Pilipinong dalumat tulad ng “ginhawa,” “loob,” at “ganda.” Liban sa wikang Filipino, hahalaw rin ang presentasyon mula sa katutubong kaalaman ng ilang Pilipinong pangkat etniko ukol sa pangangalaga sa kalikasan.
Gamit ang balangkas ng “Liwanag-Diliman-Muling Liwanag” ng Pilipinong historyador na si Zeus Salazar at sa diwa ng *thematic cultural exegesis* ng Pilipinong teologo na si Jose de Mesa, isusulong ang argumento na mahalaga ang “pagbabalik-loob” ng kasalukuyang lipunan sa kalinangan ng sinaunang pamayanang Pilipino, bilang pagbalikwas sa mapangwasak na kapitalista-modernistang pananaw ng Kanluran sa kalikasan na nadala sa Pilipinas dahil sa kolonyalismo. Ito’y sapagkat ang etika ng salat-sapat-sobra ng sinaunang pamayanang Pilipino ay mas malapit at mas tapat sa Biblikal na pananaw sa kalikasan.
Keywords: Prinsipyong Sapat, wika, kultura, pangangalaga sa kalikasan

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June 24, 2023
AFTERNOON PARALLEL PANELS
12:55 - 2:35 PM

Parallel Session 1: Gender, Culture, Ecology, and Religious Education

WOMEN EDUCATORS IN PARACELIS, MT. PROVINCE AS MANAGERS OF INDIGENOUS KNOWLEDGE ON CARE FOR CREATION

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The role of Indigenous women in the preservation and transmission of local and traditional knowledge was the theme of the 2022 International Day of the World's Indigenous Peoples (9 August 2022). This paper celebrates some women secondary school teachers in Paracelis, Mt. Province, as keepers or managers of Indigenous knowledge, particularly care for creation. In this context, Knowledge Management (KM), in this context, is the documentation/storage, dissemination/sharing, and development/scaling up of local knowledge. They were participants in a school-based workshop on qualitative research in December 2017. This is a synthesis of their outputs, which were accepted for oral presentation at a conference in March 2018. More specifically, this paper (1) argues that care for creation does not only refer to repairing the damaged natural or physical environment but being reconciled, reconnected, and restored into the spiritual or supernatural environment/realm that interacts with the former. Being Indigenous, such perspectives or principles are embedded in their practices. The paper lists a few of these: (a) *apugid*, (b) *loyong*, (c) *manekat*, (d) *cammaral*, (e) *pinuqo*, (f) *fangar*, (g) *ubfia*, and (h) *idao*. Lastly, this paper (3) proposes an ecology of caring for creation. Local concepts or grounded theories like this must necessitate environmental conservation or preservation projects, for instance, those that have been initiated by Youth for Environment in Schools-Organization (YES-O) in Indigenous cultural communities. Ultimately, these are largely spiritual engagements and not only practical or manual activities.

Keywords: Women educators, Indigenous Knowledge Management, spiritual or supernatural environment/realm, ecology of care for creation, projects/initiatives

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IKAW AT ECO

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"Ikaw," which means "you" in English, is used to refer to the person or people that the speaker is addressing. "Eco" is a prefix that is connected to the word environment. You and the environment—it is referred to as human-environment relationships. This is a survey study that looks at the following: (1) What is the profile of the respondents in terms of name, grade or level, and school? (2) What is the respondents' experience with environmental problems today? (3) What are the respondents' actions to help mother earth? (4) Are they familiar with Laudato Si, the encyclical of Pope Francis?

The researcher used the descriptive-quantitative method. The respondents in this study include three hundred twenty students from San Sebastian College, Recoletos de Cavite, and Dasmarinas North National High School who were grade 10 to grade 12 students during Academic Year 2019-2020.

Questionnaires, defined as online Google Forms used to collect information, are used to get this information. The information was counted and put into a table for the descriptive presentation. Then, it was analyzed and explained. The researchers use relative frequency, or percent share, and a weighted average mean.

Because of the foregoing findings, the following conclusions were drawn: (1) Most of the respondents are in grade 10, and they are from Dasmarinas North National High School; (2) the majority are experiencing pollution, climate change, waste disposal, global warming, and public health issues; (3) they are recycling, cleaning the surroundings, planting trees and plants, using reusable bags, saving water, and using electricity; and (4) most of the respondents are not familiar with Laudato Si.

Keywords: students' initiatives, environmental awareness

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LUMUGAR KA, MAY PAGLALAGYAN KA: INTERROGATING A SENSE OF PLACE AMID ENVIRONMENTAL DISPLACEMENT

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Seven years after the release of Pope Francis' encyclical on ecology, *Laudato Si* (On Care for Our Common Home), the Church observes that the great treasure of *Laudato Si's* wisdom needs to become far more deeply known and effectively put into practice. Its message is still not known, and the environmental crisis of our common home has worsened drastically as humans are increasingly becoming aware of the extinction, devastation, and destruction they have caused. Hastened by globalization and the Western ideology of transitory ways of living that resulted in the 'displacement' of many, humanity became dislocated and displaced. The yearning to be somewhere, to have a place called home is a deep and noble quest. Concerned with the intersection of culture, ecology, and spirituality, the study documented the different place meanings the locals ascribed to their place. The locals offered dominant narratives about their place as home, source of beauty, mother, and abundance which are equated with their identity and history. Reflections about "place" helps build relationships and provide contexts for dialogue about important issues within a community. The study highlighted the meanings of places as spaces for people to voice stories of discontent or communally imagine new stories for the kind of future their place is to have. The Filipino adage, *Lumugar ka at may paglalagyan ka,* exhorts humans to rediscover a sense of place amid ecological crisis and displacement which is often ignored yet unavoidable. It challenges the churches to recover a sense of place as a foundational dimension of reflecting Jesus' incarnation and the Spirit's inhabitation on Earth.

Keywords: sense of place, environmental displacement

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Parallel Session 2: Prospects for Religious Education Engagements in the Climate Emergency

PENTECOSTALS, CIVIC EDUCATION, AND ECO-INTEGRATED FARMING: THE CASE OF FOUR ECO-FARMING INSTITUTIONS IN NORTHERN LUZON, PHILIPPINES [1]

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Farmers are now the "dying breed" in the Philippine populace due to the negative impact of the ecological crisis that aggravated the life and livelihood of farmers. Philippine farmers are discouraged from continuing farming due to inflations and price hikes of farm inputs caused by the war between Ukraine and Russia. But what do Pentecostals do as a religion to base their attitudes and behaviors toward responsible ecological farming? How do Pentecostal believers respond to issues of environmental degradation and ecological disasters, and species extinctions? How are Pentecostals empowering local farmers to integrate and increase crops, livestock, fisheries, and fruit-bearing trees using civic education to respond to the critical issues of the farming industry? How do they create sustainable on/off-farm and agricultural entrepreneurship job opportunities that generate income for small local farmers? Using biblical data, this study investigates the theological themes of eco-farming as a basis of Spirit-empowered religion. It provides models of Pentecostal pro-eco-farming institutions in Northern Luzon to look at their approaches and best practices of eco-farming. While this study predicts that fewer farmers engaging in agriculture in the future will aggravate food insecurity, leading to a food crisis, the task of religious and civic education in refueling integrative farming in the Philippines is worth pursuing and a civic call to the global agricultural industry.

Keywords: Pentecostals, Religious Education, integrated farming, ecology

[1] This paper was presented at the International Symposium on Religion, Civic Culture, and Ecological Crisis hosted and sponsored by Kyung Hee University, Seoul, Soth Korea on May 28, 2022 and at the Pentecostal Brunnen of Ecotheology at 12th General Assembly of World Council of Churches, September 1-2,2022, Karlsruhe, Germany.

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EKYUMENIKAL NA PAGKILOS NG MGA TAONG SIMBAHAN AT SAYSAY NG BASIC ECCLESIAL COMMUNITY LABAN SA BATAAN NUCLEAR POWERPLANT NOONG PANAHON NG DIKTADURYANG MARCOS (1972-1986)

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Malaki ang gampanin ng simbahan di lamang sa aspektong espiritwal kundi pati na rin sa aspektong panlipunan at pangkapaligiran ng isang bansa. Bahagi ng pananampalatayang Kristiyano sa Pilipinas ang kahalagahan na mailapat ang ideya na mga naniniwala sa pananampalatayang ito ay tagapangalaga ng sangkalibutan na ipinagkatiwala ni Hesu Kristo sa mga ito. Ngunit, ang interbensyon ng simbahan sa iba't ibang proyektong panlipunan at pangkapaligiran ay nalimitahan dahil na rin sa pagkakahati ng simbahan at estado ayon sa konstitusyon ng Malolos, na naging sanhi upang hindi bigyang saysay ang pananaw ng mga relihiyoso pagdating sa iba't ibang proyektong panlipunan katulad na lamang malaking bahagi nito sa pag-papasara ng *Bataan Nuclear Power Plant*. Isang proyekto na ipinatayo sa ilalim ng Diktaduryang Marcos (1972-1986) na nagdudulot ng samu't saring kapinsalaan sa kapaligiran at kalusugan ng tao.

Layunin ng papel na ito na maitampok ang ekyumenikal na

pagkilos ng mga taong simbahan laban sa pagtatayo ng *Bataan Nuclear Power Plant* na mayroong malaking epekto sa aspektong pangkapaligiran, pang-ekonomiya, at panlipunan ng probinsya. Bibigyang-saysay ang pagsasagawa ng *Basic Ecclesial Community* bilang tugon sa mga suliraning pangkapaligiran na kakabit sa proyektong *Bataan Nuclear Power Plant.* Ang ganitong uri ng naratibo o/at salaysay ay nagpapakita ng maigting pagtuligsa sa iba't ibang mga mapaminsalang proyektong panlipunan ng pambansang pamahalaan na hindi binibigyang pansin ang negatibong epekto nito sa ugnayan ng mga tao sa kanyang espasyo o/at kapaligiran. Mahalaga ang ganitong uri ng pagbibigay kabuluhan sa pagkilos at reaksyon ng mga tao upang mas maunawaan ang kahalagahan ng myutwal na ugnayan pagdating sa iba't ibang usaping pangkapaligiran at panlipunan na nakaaapekto sa kondisyon ng pamumuhay ng mga tao sa isang partikular na lipunan at panahon.

Susing Salita: Bataan Nuclear Power Plant (BNPP), Kilusang Ekyumenikal, Basic Ecclessia Community, Nuclear Free Bataan Movement (NFBM)

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#NOTOKALIWADAM: THE CHURCH IN SOLIDARITY WITH THE DUMAGAT-REMONTADOS

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This study aimed at analyzing and reflecting on the factors that led to the opposition of the Dumagat-Remontados in the construction of the Kaliwa dam and the Church's solidarity efforts with the indigenous peoples. Using the See-Judge/Discern-Act methodology, the authors looked at the

struggles of the indigenous peoples (IPs) which is the locus of the Church's expression of solidarity. Moreover, this study discerned the indigenous peoples' environmental and ancestral commitment in the light of the Catholic Social Teaching principles of integral and sustainable human development, common good, and a preferential option for the poor. In support of the resistance of the IPs, the Philippine Church expressed their solidarity through their pastoral letters and exhortations condemning the construction of the Kaliwa dam and proposing some alternatives that will not displace the Dumagat-Remontados. The Church has supported and will continue to demand that the mountains are for the flora and fauna and the indigenous peoples whose lives depend on them.

Keywords: Kaliwa Dam, indigenous peoples, ecology, Dumagat-Remontados

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COMMON GOOD VS. EXCLUSIVE PROGRESS: THE CRY OF KALIWA AND ITS IMPENDING DESTRUCTION

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A reservoir, like a dam, is a storage area where water is collected in large quantities. The Kaliwa River Basin is located in Tanay, Rizal. A dam on the upper portion of the Kaliwa River Watershed called the New Centennial Water Source (NCWS), or the Kaliwa Dam Project, is ongoing construction. It took the government almost seven years and six months to fully implement and start building because of the lengthy negotiation process with the people affected, particularly the Dumagat-Remontados tribes, obtaining clearances from different agencies and government sectors. Despite the plight and strenuous efforts of several non-

profit organizations, local government bodies, people in different provinces, the Prelature of Infanta, and the Diocese of Antipolo, the project was started and will be soon finished by the year 2025-2026. There was a lack of dialogue and transparency between the government and everyone affected. Research has shown that there were only 46 families who will be affected by the construction, according to the Metropolitan Waterworks and Sewerage System (MWSS), disregarding the downstream provinces that would be affected once there will be releasing of extra water from the dam. In the negotiation process, some failures, like not recognizing other people's concerns, resulted in complaints, protests, and campaigns against the project. This study aims to identify the failures or deficiencies between the negotiation process and the impending problems once the construction is done. The researcher analyzes the situation and investigates the possibility of dialogue between parties where the Common Good should be prioritized. Based on the review of related literature, several lapses and failures were discovered on the government's side that posed problems to everyone involved. Analysis of the project demonstrated that a vast forested area would be submerged, destroying biodiversity; another is a lack of transparency on the side of the Chinese investors regarding the project agreement, several Dumagat-Remontados indigenous peoples will be displaced, and people downstream will be much affected by possible flooding due to effects of the dam. The results indicate that a proper dialogue between parties is essential, protection of natural resources is a must, Ecological Education, particularly about climate change and emergencies, is needed, study for alternative water sources should be given time, and promoting inclusive progress and the Common Good is the answer.

Keywords: Kaliwa, Common Good, Dumagat-Remontados, Ecological Education

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Parallel Session 3: Concept and Practice of Care for Creation

CONCEPT AND PRACTICE OF CARE OF CREATION

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Care for Creation is one of the Social Teachings of the Church, and even though it is often mentioned last in the list of Social Teachings, Care for Creation is not the least of importance.

Yet sadly, this would seem how the world currently perceives creation. It is evident when we see our country or even the world at large - take God's gifts, nature itself, and its resources for granted; not caring and protecting it from the greed of humanity, and eventually causing or reinforcing damage to the environment like climate change, erosion, flooding and the diminishing number of biodiversity.

Many modern theories criticize Scripture-based religions for their claim that humans are the pinnacle of God's creation and stewards who must "subdue the earth" and are therefore responsible for many of our current environmental problems. A brief presentation of key points will be shared to present how the Scriptures, and particularly the gospels value the environment as a blessing, and the Gospels also speak of the responsibility that goes with caring for the earth.

This paper hopes to recognize that many of our youth today are still able to respect, understand, and value the gift of God's creation. Despite the modern, digital, fast-paced, consumeristic world, there is a need to bridge the concepts of Care for Creation and the practices that may ascertain sustainable efforts.

The earth's growing population can not afford to waste any valuable resources available. As resources are being used for industrialization, and are left unchecked, problems like pollution, deforestation, environmental contamination, and diminishing biodiversity expose everyone to danger. We do not only endanger

the environment, we disrespect all life, including our own, - gifts that God has given us to protect, care for and develop.
God is not calling us to be wasteful and selfish, but to be forever grateful, - giving value to the gift of God's creation and passionately caring for its preservation and protection as true stewards.

Keywords: Care for creation, Social Teachings of the Church

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"REVIEWING ENVIRONMENTAL STEWARDSHIP AS '*PAMAGMASABAL'* IN KAPAMPANGAN: ANALYZING THE NEED FOR CULTURAL CONTEXT"

Mr. Bonnadelbert A. Antonio*
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Environmental stewardship is one of the key concepts in education campaigns for ecological sustainability in school settings. This concept is crucial for building the right perspectives and needed motivation to address the climate emergency. This paper discusses the preliminary literary basis for identifying "*pamagmasabal*" as a Kapampangan appropriation of environmental stewardship. Using de Mesa's Cultural Exegesis as an analytical framework, our investigation is basically founded on an argument that peculiar differing regional notions of stewardship uniquely influence thinking and behavior. This paper is part of a more considerable study that investigates the empirical basis of *pamagmasabal* as a contemporary Kapampangan concept corresponding to environmental stewardship. We primarily source our analysis from relevant local and foreign literature. From our analysis, *pamagmasabal* is an appropriate notion for interpreting ecological stewardship for the Kapampangan audience.

Keywords: context; culture; environmental stewardship; sustainability; environmental education

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PAMAGMASABAL: ENVIRONMENTAL STEWARDSHIP FRAMEWORK FOR PAMPANGA

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The existence of the term *pamagmasabal* in the spoken language of the Kapampangan people, which is a local expression for caring and concern interests the researcher in exploring its profound connection to environmental stewardship. *An exploratory sequential mixed methods design investigated Pamagmasabal as a proposed value correlate of environmental stewardship*. Based on the responses of 40 informants (20 adults and 20 youth) in the interview, the results of the cultural exegesis, and the literature review, the contextual meaning of *pamagmasabal* revolves around the notions of care, concern, and compassion. *Pamagmasabal* appears to be a distinctive Kapampangan expression (a '*pantayong pananaw'*) for compassionate care. Both age groups concur that *pamagmasabal* is expressive of *pamagmalasakit* (to show compassion), *pamag-lingap* (to give care), *pamagrespetu* (to show/give respect), *pamakialam* (to show concern), *pamanyaup* (to help), and *pamanatindi* (to show/give consideration. These results were utilized in developing an instrument that was administered to 385 youth participants for the quantitative survey. The responses were statistically analyzed using reliability tests, data reduction techniques, and Exploratory Factor Analysis to determine the latent dimensions of *pamagmasabal*. The validity of the instrument was tested using the Christian Environmentalism

Scale (Baring et al, 2022) to check for possible convergent validity. The underlying dimensions were subjected to further discussion in light of relevant literature. The results of the quantitative survey of 385 respondents revealed a two-dimensional meaning of *Pamagmasabal*: 1) an external dimension regarding the relationality of the human being to the environment; and 2) an internal dimension manifesting the human person's identity as a steward which is manifested through his / her inherent values as a caring being. These two dimensions are essential in formulating the final working construct for *Pamagmasabal* as the Kapampangan expression for environmental stewardship which hopefully may promote a sustainable culture in the province.

Keywords: culture; environmental stewardship; sustainability; compassionate care

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DECOLONIZING CHRISTIAN ENVIRONMENTALISM

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In Laudato Si, Pope Francis calls for an ecological conversion to protect our common home by reversing the increasingly negative impact of human activities on the planet. And in paragraph no. 146 of the same encyclical, he invites everyone to show special care toward the different indigenous communities, including their cultural traditions, and to make them principal dialogue partners in preserving and taking care of the planet. This article is about the possible directions Christian environmentalism would take if it were enriched with indigenous environmentalism through a decolonial process. Christian environmentalism and indigenous environmentalism differ mainly in their philosophy and their cultural foundations. Christian environmentalism is based on the

belief that God is the creator of everything and God has entrusted it to humans. Therefore, humans have to take care of and protect the environment through responsible dominion and stewardship over all creation. And this principle is quite problematic due to its anthropocentric nature. On the other hand, indigenous environmentalism leans more towards ecocentrism, which prioritizes the interconnectedness of all creation, both living and non-living, and even seen and unseen. This article explores what Christian environmentalism looks like if it is informed by indigenous environmentalism. Christian environmentalism could take the following directions: recognizing and incorporating indigenous knowledge and practices in environmental stewardship; moving away from the traditional anthropocentric view and going towards a more ecocentric and cosmocentric perspectives; examining critically the role of Christianity during the colonial period, particularly in the extraction and destruction of ecosystems; working together with indigenous communities; and promoting cultural and ecological diversity.

Keywords: Laudato Si, Indigenous environmentalism, Christian environmentalism

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Parallel Session 4: *Laudato Si* and its Implications for Religious Education

DEVELOPING A CULTURE OF CARE: ECOLOGICAL EDUCATION ACCORDING TO *LAUDATO SI'*

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As seedbeds, academic institutions must be an avenue of

reflection that involves different sectors of the community. The social encyclical *Laudato si'* centralized on the theme of integral ecology where it emphasizes interconnections which includes human and social dimensions. This paper attempts to explore *Laudato si's* elaboration on ecological education. While existing Catholic Social Teachings from *Rerum Novarum* until *Caritas in Veritate* address different social realities, the question on the topic of ecology as well as teachings on the environment has been scarcely incorporated. This paper analyzes *Laudato si's* conceptual elaboration of ecological education and how this conceptual elaboration provides the framework for the encyclical's vision of ecological education in the contemporary period.

Keywords: ecological education, ecology, Laudato si', Catholic social teaching, Pope Francis

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"*LAUDATO SI*'S 'CONTEMPLATIVE ACT' AND MCGILCHRISTIAN NEUROSCIENCE"

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This presentation highlights the contemplative 'speech act' of Pope Francis's Laudato Si. This contemplative aspect will be re-viewed through the lens of British polymath Iain McGilchrist's work on the human brain. McGilchristian neuroscience will elucidate Laudato Si's contemplative aspect. This re-consideration will be contextualized in school settings using Helen Lees' 'silence for education'. For its practical implication, briefly it will bring in the issue of plastics in the Philippines.

Keywords: Laudato Si, Iain McGilchrist, contemplative, silence, whole-brain pedagogy, Helen Lees

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THE CATHOLIC CHURCH'S RESPONSES TO THE CRY OF THE POOR AMID THE ENVIRONMENTAL CRISIS IN THE LIGHT OF *LAUDATO SI'*

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In the encyclical *Laudato Si'* published in 2015, Pope Francis highlighted the interconnection between the environment and the poor by saying that the suffering of the earth is also the suffering of the poor. Although the environmental crisis affects human life in various aspects, the poor are the most vulnerable. They must bear the prolonged negative impacts of climate change or environmental degradation while being the least responsible for the planet's destruction.

In this study, the researcher uses the See-Judge-Act method to address the Catholic Church's responses to the cry of the poor amid the environmental crisis considering the encyclical *Laudato Si*. In the See aspect, the paper discusses how the poor and the environment are interconnected, the adverse effects of the global ecological crisis on the life of the poor, and the Catholic Church's response to the cry of the poor. People experiencing poverty face two serious issues that significantly relate to their health and life quality: the lack of food and safe water. The major causes of problems are unsustainable use and management of natural resources, dominantly in agricultural and industrial sectors. Responding to ecological crises, the Catholic Church places the environmental protection dimension within the Catholic doctrine and recognizes the environment as a common good of humanity. In the last decade, the Church has more actively participated in combating environmental degradation and promoting the U.N. Sustainable Development Goals, which serve as a universal call

to end poverty and protect the planet. Members from all levels of the Church, such as the pope, bishops, Catholic schools, and individuals, put their efforts into creating an attitude of care for the poor and responsible stewardship for the environment in each person. The Church also collaborates with representatives of governments, non-governmental organizations, and other religions to bring the voices of the poor and the most vulnerable to the decision-makers on environmental policies. However, this progress is still coping with difficulties due to the Covid-19 pandemic and the war in Ukraine. These two outbreaks put the poor in a more severe food insecurity and shortage crisis. Many countries still lack cooperation agreements to share water resources. In the Judge aspect, the researcher will critique the cry of the poor amid environmental crisis in the light of the Bible, the Judaeo-Christian tradition, theological discourse, and other research. Thus, we can see the issue of the poor amid the ecological crisis and our responsibility to the poor from different perspectives. In the Act aspect, suggestions and recommendations will be delineated to respond to the cry of people experiencing poverty through concrete actions which hope to prevent environmental degradation.

Keywords: Laudato Si', environmental crisis, the poor, environmental degradation, the vulnerable

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GOD IS GREEN: EXPLORING THE BIBLICAL BASIS FOR ENVIRONMENTAL PROTECTION

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The paper examines the biblical basis for environmental protection in light of a particular text in the Bible that emphasizes the importance of caring for the natural world. Drawing on the

book of Psalms, specifically Psalm 24:1-2, the paper highlights the potential of scripture to inspire and guide individuals towards environmental stewardship.

It begins by discussing the environmental destructions facing the planet, such as climate change, biodiversity loss, and pollution, and the urgent need for individuals and communities to take action. It then considers how Psalm 24:1-2 provides a theological basis for understanding humanity's relationship with the natural world, emphasizing the concept that the earth belongs to God and that humans are called to be stewards of the earth.

It examines how Psalm 24:1-2 promotes environmental protection. It discusses the concept of stewardship and caretaking, highlighting the importance of viewing the natural world as a sacred trust that humans must protect. The paper also emphasizes the importance of recognizing the interconnectedness of all life and the need for humans to act with humility and respect toward the natural world.

Finally, the paper considers the potential of Psalm 24:1-2 to inspire action towards environmental protection and sustainability. It provides examples of individuals and communities who have been motivated by their faith to take concrete steps toward environmental stewardship, such as engaging in sustainable agriculture, promoting renewable energy, and advocating for policies that prioritize the environment.

Overall, this paper underscores the potential of scripture, specifically Psalm 24:1-2, to inspire and guide individuals towards environmental stewardship and sustainability. It emphasizes the importance of recognizing the sacredness of the natural world and the responsibility that humans have to protect it. The paper also highlights the potential for religious communities to work towards a common goal of environmental protection and to promote a more just and sustainable future for all.

Keywords: Environmental stewardship, climate change, biodiversity loss, sustainable environment

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