

**JEA, JHEASA**  
**THE DEPARTMENT OF INTERRELIGIOUS STUDIES,**  
**ST XAVIERS COLLEGE, MUMBAI**  
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**IGNATIAN PEDAGOGY**  
**IN THE CONTEXT OF**  
**AN EVOLUTIONARY UNIVERSE**

It seems that our issues of social justice and environmental crisis appear only to be increasing. This, in spite of information in all forms of media and evidence in our own daily lives. Why is this and how can JEA and JHEASA respond?

Prior to COP21 (the UN Climate Change conference Nov-Dec 2015) Pope Francis issued an encyclical *Laudato Si: On Care for our Common Home*. (LS) Other leaders of the world's varied faith traditions and indigenous peoples also issued documents to their communities encouraging reflection of our common ground- Earth, and her family of life-human and non-human, hoping to foster a sense of reverence and responsibility. This mindset, of a bodily existence within a web of life, he named "Integral Ecology". Through this lens, the cry of the poor and the cry of the Earth are not two separate issues, they are one. The one issue is our lack of appreciation for the whole (LS 115-122), naming this dysfunctional cosmology 'anthropocentrism'. Pope Francis states our need for an adequate anthropology (LS202).

Humanity, with an adequate self-understanding of being interrelated has an appreciation for the whole (LS110) with lifestyles whose effects heal our issues. Our need is to foster the understanding of the unity of G-d, Universe and human and right relationships. (LS 66: 216-221, GC 35: D, no.18).

An emerging movement worldwide (Big History, Universe Story, Cosmic Education, Universal History etc.) has identified our sense of separateness (not integral) as the root cause of our issues of spiritual alienation, social injustices and ecological unsustainability. Unfortunately, our academic systems worldwide are based on a sense of separation. Our institutions are increasingly divided with various academic silos. Words alone cannot change hearts and minds or life practice. To heal this sense of separation, to foster an integral mindset, in ourselves and our students, this seminar will engage a fourfold wisdom conversation, proposed by geologist Thomas Berry, namely: science, religion, women and indigenous peoples. Using a radical (return to the roots) application of our Ignatian Pedagogical Paradigm(IPP), we will explore the wisdom of science, our 13.7 Billion Year integral journey, our Big History, our *fundamental context*- our Mystery. We will combine all the academic silos (physics, chemistry, geology, life, anthropology, religion, sociology) into one Big History.

The aim of the seminar is not to amass more information (LS 19) but through the integration of different habits (107) to foster right relationships. Our goal is a change of heart, a metanoia and involves two forms – the personal (LS 217) and the communal (LS 219) facilitated through the experience-reflection-action process of an expanded context of the IPP. Through sharing of *experiences* in movement, meditation and *reflective* storytelling we will find new ways to understand ourselves, and new ways to teach this understanding in *action* to our students.

We cannot shape “men and women *for* others” until we understand that we are fundamentally, ‘*of* others’ ...human and non-human. By fully engaging with our Big History, our fundamental context, with the experiences of reverence, awe wonder and compassion, we will stand in our embodied full potential to ‘be the change’ as integral co-creators while in our classrooms, homes, work and recreation.

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