

**Christiana Z. Peppard and Andrea Vicini, ed., *Just Sustainability: Technology, Ecology, and Resource Extraction*, Catholic Theological Ethics in the World Church Series #3, Bengaluru: Dharmaram Publications, 2016 (Reprinted; First published by Orbis Book, Maryknoll, New York, 2015). Pages: xii+291. ISBN: 978-93-84964-64-1**

The book, *Just Sustainability: Technology, Ecology, and Resource Extraction*, is an excellent collection of essays written by scholars from different parts of the world. It is an amazing work and it contains a wealth of information on just sustainability. It is published under the auspices of the Catholic Theological Ethics in the World Church series. As mentioned in the introduction, it is “an exercise in honing twenty-first-century sensibilities about sustainability from a particular, thick set of descriptions. It represents a collective inquiry into the contours of sustainability from Catholic thought, theology, and practices worldwide” (p. 3). This volume sheds light on some of the conceptual terrain with a particularly well-developed form of ethical discourse. There is a search for transformative ethics, which is oriented towards the common good and global flourishing, that seeks to challenge oppressive structures and relational dynamics (p. 4).

The book has three parts. The first part, *Locations*, presents eleven essays that depict and analyze the challenges, a particular region faces in different nations. In general, these essays reflect on how existing forms of thought and actions might need to be reframed for just sustainability. Dzintra Ilisko investigates the significance of ecofeminism for sustainability education in the Baltic States. According to the author “ecofeminism seeks to reevaluate and eventually transform the social, political, and religious dynamics that oppress both human beings and the earth” (p. 14). Markus Vogt explains the exigency of responsible energy supply from the perspective of the Churches in Germany, and reminds the significant duty of the Churches to clarify the ethical and religious dimensions of the concept of sustainability, which includes global and intergenerational justice, respecting creation as a gift, and promoting the intrinsic value of nature (p. 17). Francis X. Hezel gives an account of the threats to environmental integrity in Micronesia by climate change and sea-level rise (p. 21). Osamu Takeuchi, having discussed the influence of the Great East Japan Earthquake of 2011 on Japan and the inability of nuclear power to provide peace or prosperity, suggests lessons for future to give genuine attention to the environmental and human costs of nuclear disasters (p. 25). Shedding light on the developmental projects and involuntary displacement in India, John Karuvelil suggests that “developmental projects in India can be authentic only when the affected

people are taken care of and are made a part of such projects” (p. 27). Viviane Minikongo Mundele reflects on ecology and spirituality in light of Catholic moral theology and articulates principles concerning human relationships with nature (p. 32). Muhigirwa Rusembuka Ferdinand presents theological perspectives on Governance in the mining sector in the democratic republic of Congo, and stresses creation as a gift from God entrusted to the stewardship of humankind (p. 36). Benedict Chidi Nwachukwu-Udaku analyses the issues concerning resource exploitation in the context of Nigeria, and calls for a new paradigm for economic sustainability (p. 40-41). João Batista Libanio contemplates how in Brazil, nature is among the poor and overlooked constituencies that deserve recognition and a preferential option among colonial legacies and neocolonial economic and extractive systems. Miguel Ángel Sánchez Carlos throws light on social sustainability and political structures from Mexico and calls for a renewed organizational support and more efficient dissemination of successful sustainable solutions that are needed (p. 49), and Kenneth M. Weare reports on the dangers of industrial agriculture in the United States.

The second part, *Structures*, consists of eight essays that emphasize structural realities assessing them in the light of Catholic theological and ethical resources. John Sniegocki highlights some of the major crises that the world confronts, and proposes possible alternative visions and constructive responses (p. 65-66). Dennis T. Gonzalez portrays measures for justice, ecological wisdom, and integral development in the light of environmental changes and challenges. Constansia Mumma-Martinon explains the key aspects of contemporary sustainable planning theology, and how it pertains to the development of several cities in Kenya, and proposes the activities that can be undertaken for the same (p. 85-92). While reflecting on empty granaries, stolen harvests and the weapon of grain, Teresia Hinga addresses the problem of food scarcity, and suggests five key features for the ministry of the granary to incorporate (p. 100-102). Mark Graham delineates the environmental and social problems in the United States and articulates some salient elements of a Christian food ethic, centred on the level of individual choice and initiative (p. 112-113). Peter Knox seeks an adequate understanding of sustainability, and concludes that the ‘goods of Creation’ belong to all people, and it is the state’s duty to ensure that the benefits are evenly distributed (p. 127). Based on the evaluation of the national HIV and AIDS programme in Chad, Jacqueline Azétsop highlights the ethical and efficiency requirements for sustainable health systems (p. 138-142). Celia Deane-Drummond offers a critical appraisal of genetically modified food (p. 146-

148), toxic bodies (p. 148-149) and nanotechnologies (p. 150) through the lens of a theology of gratuitousness (p. 151-154).

In the third part, *Theological Stances and Sustainable Relations*, the nine entries capture theological and ethical resources for transforming both local and global realities into a more just and sustainable world community. Denis Edwards begins reflecting on the theological stances and relationships (P. 161-165) that promote human flourishing within an ecologically sustainable community of life. Randy J.C. Odchigue discusses the ecclesial contributions to sustainable communities and affirms the framework of relationality and communion for just sustainability. Ann Marie Mealey outlines what ecofeminism entails and stresses the exigency to deconstruct patterns of behaviour and theological thinking that perpetuate inequality between women and men and that are reflected in the way we relate to the environment (p. 192). After having rearticulated four environmental significant virtues (p. 195-198), Nancy M. Rourke, describes Catholic virtues ecology as a type of interdependent structure and finally deliberates ecological awareness (p. 200-201). Christine Firer Hinze presents central notions of economy and ecology, Catholic social teaching on sustainability, and finally explores what conversion and solidarity have to do with just sustainability (p. 212-216). Edward Osang Obi posits a 'community-of-interests' perspective on natural resource exploitation to critique and reconfigure problematic economic relation. Erin Lothes Biviano expounds the problem of fossil fuel extraction and combustion in the light of climate change and then offers a theological analysis of renewable energy, suffused with contemporary energy scholarship as well as religious rhetoric. Daniel R. DiLeo explores what Ignatian spirituality can offer in the process of cultivating just sustainability on both personal and societal levels (p. 252-256). Peter J. Henriot reflects on the vital linkages among education, empowerment, and sustainability – a task appropriate to the present and future generations that must learn to share the challenge of living together sustainably in a complex world and concludes with educational efforts toward sustainability (P. 264-267).

The variety of approaches and insights by different authors on just sustainability make the volume a rich mine of resources. The insights are relevant and extremely beneficial in the present context, and challenge and urge everyone to live together sustainably. The volume offers a wealth of material, teaches us some criteria and invites us to further reflection on just sustainability. The index given at the end is worthwhile. The authors of various essays and the editors deserve appreciation, and I

heartily recommend this book. **Naiju Jose Kalambukattu, CMI**  
(kalambukattunaiju@gmail.com) Samanvaya Theology College, Jagdalpur