



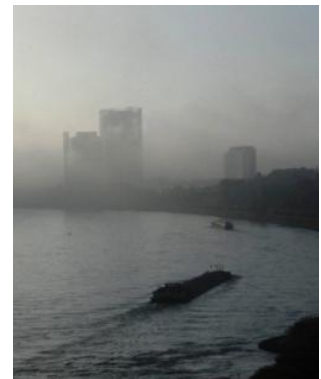
## Humanity at a turning point

### - The critique of new paradigms and forms of power derived from technology

*Science and technology have made such amazing advances that we are tempted to see the solution of all problems, including climate change and environmental degradation, in terms of technology. Pope Francis in 'Laudato Si' praises the marvellous achievements of modern technology. At the same time he sees the necessity of 'a bold cultural revolution' to change the way we live, produce and consume, if we are to cope successfully with the present crisis.*

✿ **Humanity has entered a new era** in which our technical prowess has brought us to a crossroads... Technology has remedied countless evils which used to harm and limit human beings. How can we not feel gratitude and appreciation for this progress... (102) Technology, which, linked to business interests, is presented as the only way of solving these problems, in fact proves incapable of seeing the mysterious network of relations between things and so sometimes solves one problem only to create others. (20) This situation has led to a constant schizophrenia, wherein a technocracy which sees no intrinsic value in lesser beings coexists with the other extreme, which sees no special value in human beings. (Laudato Si 118)

✿ The technocratic paradigm also tends to dominate economic and political life. The economy accepts every advance in technology with a view to profit, without concern for its **potentially negative impact on human beings**. Finance overwhelms the real economy. (109)... Economic powers continue to justify the current global system where priority tends to be given to speculation and the pursuit of financial gain, which fail to take the context into account, let alone the effects on human dignity and the natural environment. (56) The **idea of infinite or unlimited growth**, which proves so attractive to economists, financiers and experts in technology. It is based on the lie that there is an infinite supply of the earth's goods, and this leads to the planet being squeezed dry beyond every limit. (106)



✿ **The natural environment is a collective good**, the patrimony of all humanity and the responsibility of everyone. If we make something our own, it is only to administer it for the good of all. (95) **The climate is a common good, belonging to all and meant for all...** A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system... (23) Climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of **the principal challenges facing humanity** in our day. (25) The warming caused by huge consumption on the part of some rich countries has repercussions on the poorest areas of the world, especially Africa... (51)



✿ All of this shows the urgent need for us to move forward in **a bold cultural revolution**. (114)... Humanity is called to recognize **the need for changes of lifestyle, production and consumption**, in order to combat this warming or at least the human causes which produce or aggravate it. (23) We have the freedom needed to limit and direct technology; we can put it at the service of another type of progress, one which is healthier, more human, more social, more integral. (112)

*Our ancestors forbade the sale of game meat. If you killed a wild animal, it was the gift of the soil. You did not keep the animal in your cattle pen, why would you sell it. It was a present from the ancestors and the Creator.* Chenjerai Hove