

# Ecological Theology in the Era of Climate Crisis: A Preliminary Proposal for Evolutionary Conservation and Un-sustainability

Ick Sang Shin\*

## Abstract

Inappropriate encounters between capitalism and modern science and technology have brought about the climate crisis. These encounters have helped capitalism to distort, alter, and commercialize science and technology. Capitalism reinforces market-driven growthism through this commercialized science and technology. This series of processes reveals that the climate crisis and human alienation are not separate issues.

This paper emphasizes that the problem of climate crisis at stake in-

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\* Assistant professor, Yeollim Academy of Liberal Arts, Sungkonghoe University, Seoul, Korea. Ph.D.

cludes human alienation through the discussion of the rights to life that encompass human rights, and proposes the conceptual transition necessary for ecological theology to be a radical alternative to the climate crisis in response to market-driven growthist capitalism: ecological theology must go the way of de-growthism. This requires a thorough evolutionary reinterpretation of the concept of conservation of the world created by God, and an acceptance of the concept of unsustainability as a methodological alternative for the realization of sustainability.

- Keywords

ecological theology, climate crisis, capitalism, evolution, growthism and de-growthism, sustainability and un-sustainability, developmentalism and environmentalism

## I. Introduction

The time has come for the changes caused by the climate crisis to be perceived by every civilization. But the civilizations, accustomed to the illusion of capitalist growth, are miserly with their realization and willingness to cope with the climate crisis, despite being the culprit of the climate crisis. Global warming proceeds relatively slowly until it reaches the critical point<sup>1</sup> of the stability and balance of the planet. Then when it reaches the critical point, change is so sudden it becomes unpredictable, it is not possible to restore the present stability and balance. Of course, this drastic change may lead to another form of stability and balance, but then even all humanity to sense this stability and balance may have disappeared.

The climate crisis should therefore be taken as a *crisis*. Minor signs of climate change do not last forever. If humanity lets it go, it will go to a stage of catastrophic change in an instant. In order to prevent the rapid change of climate, the urgent need for radical change, in which the ecological debate is pursued in ways of unifying problems within civilization, centered on eco-justice in both policy and mindset, and breaking out of the war between development and conservation camps, is required. The issues of human rights should be integrated into, and dealt with, in the issues of the rights to life as a whole.

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1 The “critical point” is generally defined as the highest peak just over which a situation or substance changes. Taking a spring as an example, pulling and releasing the spring to a certain point will bring the spring back into its original state, but if it is pulled too hard, it will lose its elasticity at some point and not return to its original state. The earth’s ecosystems also have their multiple critical points to maintain their stability and properties. One of them is temperature, and even an increase of the global average of 2.0°C can make the planet’s ecosystems beyond irreversible.

Such integration should proceed in a way that challenges the growthist capitalist market-driven system itself, which is developing around the market. Because this system is not capable of capturing and responding to the crisis, even though it causes climate crisis. This paper urges ecological theology to take a path of renewal in two directions in order to position itself as a radical alternative to this capitalism. One is to reinterpret the theological foundation of the conservation of the world created by God, and the other is to radically rethink the ecological theme of sustainability.

## II. Eco-crisis and Human Alienation: Two Different Problems of the Same Cause

If ecology is in contact with the spirit of anti-anthropocentrism, its history must go back to Darwinian evolution and to Copernicus' heliocentric theory. First of all, the fact that it was the German evolutionist biologist Ernst Haeckel (1834-1919), who first coined the term ecology, demonstrates that ecology is a science that started with evolution. So also, since the term ecology first appeared in the world in 1866, it began to grow in close association with biology. Of course, ecology is one of convergence and complex studies at various academic intersections that biology alone cannot contain, at least today. In any case, Haeckel's definition of ecology is to study how species in a particular region interact with their environment to use natural resources.<sup>2</sup> Immediately, this definition started to be used to represent

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2 Peter J. Bowler and Iwan R. Morus, *Making Modern Science: A Historical Survey*, vol.1, trans. Bong-Kook Kim et al. into Korean (Seoul: Kungree, 2008), 297.

the developmentalist's point of view for developing natural resources: because human beings have taken good care of nature so that they can reuse resources by means of this knowledge.

But as soon as the term became a discipline to support the ideas of natural resource developmentalists, it also began to be reinterpreted and used by those who support the environmental movement. Already at the beginning of the nineteenth century, romanticists such as William Blake (1757-1827) fiercely criticized the industrialization of capitalist economies, which severely undermined the ecological environment. This trend led to religious environmentalists in Europe and America who followed the Christian faith in the conservation of the order created by God, which led to the redefinition of ecology. They understood ecology, which is the study of explaining and understanding the relationship between organisms and the environment, as "the study of how the ecosystem responds to human involvement."<sup>3</sup> According to them, human involvement and interference in nature harms the entire planet; various development projects that human beings are targeting nature ruin the earth.

In this way, ecology has become the arena between ecological developmentalists and ecological protectionists. While the former, standing in anthropocentric traditions, uses ecology in the manner of objectifying nature, the latter, standing in anti-anthropocentric traditions, attempts to deal with the eco-environment in a more comprehensive way by putting even human beings intervening in nature into the one of objects of ecology. In fact, ecology varies between these two extremes. So, ecology does not have a single specialized field with a

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3 *Ibid.*, 293. Also, see, Anna Bramwell, *Ecology in the 20th Century: A History* (New Haven and London: Yale University Press, 1989), 75.

common research program or methodology. Multifarious ecologies are possible for us depending on what kind of beliefs we have in what kind of situations. Ecology, which is one of comprehensive convergence and complex studies of biology, earth science, chemistry, political economy, etc., has been a battleground between ethical optimism and pessimism about human beings.

If so, in what kind of ideology and what kinds of challenges do we have to think about ecology? What about the combination of the challenge of overcoming the eco-crisis and the idea of green growth? The “Global Warming 1.5 °C - an IPCC Special Report” of the 47th IPCC General Assembly held in October 2018 in Incheon, South Korea made it clear that the idea of green growth cannot go along with the challenges of overcoming the eco-crisis. The report highlights the climate crisis as a top priority for overcoming the eco-crisis and emphasizes that by 2030 the global average temperature should be raised below 0.5 °C. However, this is a goal that cannot be achieved even if the Paris Climate Agreement were faithfully implemented at the global level, and even more unrealistic in real situations where the Paris Agreement is not being implemented in good faith. This special report makes it clear that the idea of green growth, which seeks the proper compromise between ecological development and ecological protection, while maintaining capitalist growth, cannot be an alternative beyond the reality of the climate crisis.<sup>4</sup>

The ecology of the 21st century calls for the idea of “de-growth” in

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4 M. R. Allen et al., 2018, Technical Summary, in: *Global Warming of 1.5°C*, An IPCC Special Report on the impacts of global warming of 1.5°C above pre-industrial levels and related global greenhouse gas emission pathways, in the context of strengthening the global response to the threat of climate change, sustainable development, and efforts to eradicate poverty [V. Masson-Delmotte et al., eds.].

the face of the climate crisis. Since the ideal of the economic growth represented by the increase of the gross national product (GNP) is sustained through the capitalist market-driven economy system, de-growth should aim to escape the capitalist politico-economy system, especially the market-driven exchange system which has extended its denotation to the socialist economy system. This means that the discussion of ecology cannot be carried out just along the confrontation of developmentalism versus environmentalism or anthropocentrism versus anti-anthropocentrism. For example: in fact, we can easily find that it is in the underdeveloped countries where there is a sharp conflict between developmentalists and environmentalists. Here, the developmentalists argue that developed-country-level development is essential to promote the human rights of underdeveloped countries (And this argument quietly justifies the developments of the developed countries that are going on throughout the world). Environmentalists, on the other hand, insist that the rights to life of all organisms are an absolute order of priority over development. However, the human rights of developmentalists and the rights to life of environmentalists are not two opposite terms. The ecology of de-growth points out that human rights issues in underdeveloped countries are of the same origin as the global-level issues of the rights to life. The same origin here refers to the market-driven growthist economy system.

The problem of the market-driven growthist economy system, in particular, results from its perspective on the human condition when thinking about the relationship between human rights and the rights to life. Its perspective on the human condition is based on liberal humanism or atomic individualism, which is a problem for both human

rights and the rights to life. In fact, the perspective on the human condition is not an immutable and fixed idea that is generally accepted anywhere and anytime, but rather is a concept shared by most people at a certain time and place. This raises the need to define norms for the description of human beings, the values to be followed, and the meaning of life. The growthist perspective on human condition is no exception, and this perspective has been the standard of Western, modern people who have developed the capitalist market-driven economy system.

The capitalist perspective on human condition stems from at least two long thoughts. One is the idea of the “great chain of being” that goes back to Aristotle, and the other is the idealization of man based on atomic individualism, the invention of Western modernity.

The Vitruvian Man, pictured by Leonardo da Vinci in 1492, inspired by the golden ratio of Marcus Vitruvius Pollio, a Roman architect of the first century BC, is a prime example of it (figure 1). The idea that

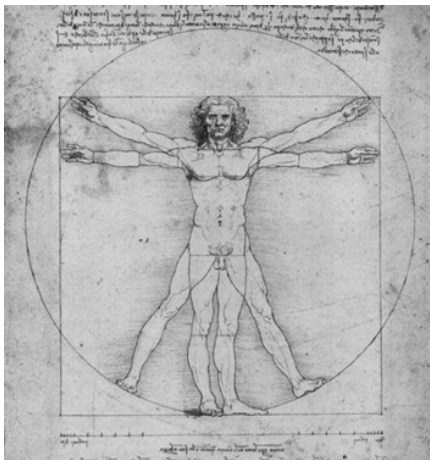


figure 1. the Vitruvian Man (1492)

the human body is at the ideal golden ratio is the result of the combination of the idea that human beings are at the top of the great chain of being and the idea that individual humans possess rationality and reason. According to this view of humanity, every individual human being has an ideal body which is universally golden in proportion. In addi-



tion, every individual human being can reasonably and rationally grasp that he has this body. However, we find some compelled universality in this ideal human image by Leonardo da Vinci. Why should it always be the male and male body to be in the universal human ideal?

The Declaration of the Rights of Man and of the Citizen in the French Revolution, which played one of the key roles in the formation of Western modernity, also faces a similar question. How is the *human* under this declaration, which values freedom, equality, and philanthropy and tries to give all human rights as individuals, actually different from the *bourgeois*?

We can find the intersection of human rights and the rights to life in the sense that anthropocentrism, the basis of capitalist growthism, is indistinguishable from bourgeois-andro-centrism. The fact that the modern Western perspective on human condition has been developed in the direction of alienating the proletariat and, as the perspective expanded on a global scale, has promoted diversity of alienation in countless distinctions, including gender, race, region, and age comes across the fact that developmentalism, based on this perspective on the human condition, has exploited other species and the ecological environment. Human rights and the rights to life meet with each other in the sense that they are a common victim alienated and exploited by the Western bourgeois-andro-centric world order.

### III. Lost Faces, Living in the Climate Crisis

Human alienation and life alienation are deepened as those who

enjoy vested interests hiding behind the name universal man or average man approaching the peak of the ideal man. It is already long ago that this has been seen through. This can be seen in chapter 7 of *Mille Plateaux: capitalisme et schizophrénie*, by Gilles Deleuze and Félix Guattari in 1980.<sup>5</sup> They point out that the best expression of Western men above the middle class is none other than Jesus Christ, a man who became God. Whether these authors' insights are true is still easy to check: Go online and search for images of "Jesus" in Korean on any portal site or search engine. In almost every image, you'll see a Western man with high nose, deep eyes and shiny hair, who looks like healthy, wealthy, and highly educated.

These images may show that Jesus, the ideal human archetype, is being represented as a Western middle-class elite male. But the opposite may also be true: the probability that the image of the Western middle-class elite male would be absolutized as an archetype of Jesus. But both of these possibilities alienate humans and non-human lives far from this archetype, encouraging all humans to desire the image of a Western middle-class elite man identified with Jesus. And this desire is realized by forming a step of power. The farther from the standardized human image of "Jesus = the Western middle-class elite male", the farther from power. According to the degree of resemblance to the absolutized face as the archetype, the ranking of power takes place. In the long sequence of that hierarchy, there is a fierce competition and a ride to reach the archetype at all. In this way, the face of a certain kind of humans becomes the face of Jesus and, at the same time, various other beings lose their faces.

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5 Gilles Deleuze and Félix Guattari, *A Thousand Plateaus: Capitalism and Schizophrenia*, trans. Jae-In Kim into Korean (Seoul: Saemulgyul, 2003), 319-363.

Today, all the beings in the market alike have their own lost faces. In the early days of the development of capitalism, only workers seemed to end up losing their faces. However, as time passed, more and more people became aware that the faces of more diverse humans and lives – women, sexual minorities, disabled people, children, the elderly, young people, non-white humans, non-human inhabitants of the earth, etc. – are lost. They all take over the corners of goods, production and consumption in some way in the market society that Michael Sandel says in his book *What Money Can't Buy*.<sup>6</sup>

The development process of capitalism is like the process in which capitalism makes up for its weaknesses. The strength of this politico-economy is that it has the flexibility to use even its own weaknesses as a means to sustain its system. Capitalism complements its weaknesses by means of embracing emerging alternatives, which criticize itself, through the market. Perhaps the movie market is a prime example of this nature of capitalism, as is the 2012 musical film *Les Misérables*. This film, which is set in the June 1832 uprising of workers and republican elites in the early-and-mid-19th-century France, a constitutional monarchy where capitalist labor exploitation was severe, is a commercial film produced with huge capitals of the 21st century on its back. Whenever more people watch this film and think about people's liberty deeply, what really happens is a profit increases proportional to the number of audiences. Capitalism sells even criticism of itself.

However, a social system in which almost everything is reduced to the goods in the market exposes at least two serious problems in times

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6 Michael J. Sandel, *What Money Can't Buy: The Moral Limits of Markets* (New York: Farrar, Straus and Giroux, 2013), 3-16.

of crisis. The first is that the capitalist market does not capture the crisis that is caused by it, but out of it. The market therefore does not try to take any responsibility for crises outside the market. Second, market-driven growthist capitalism mistakes the crisis outside the market for a crisis within the market and thinks that the logic of growth of the market can fully solve the crisis. Both of these problems cause the market to lose its ability to respond properly to crises outside the market.

President Donald Trump's response to the climate crisis is a good example of how vulnerable market-driven growthist capitalism is to the out-of-market crisis. He has insisted that climate change has been a scam by China since he was a presidential candidate, and officially declared the withdrawal of the United States from the Paris Agreement on November 5, 2019. He argues that a market-driven strong economy is essential to protecting the environment, such as air, land and water, shutting his eyes to the climate crisis. In his claim that the climate crisis is nothing more than international political fraud, it can be confirmed that those who believe in market-driven capitalism have no awareness of the climate crisis caused by the energy market in the industrial society. In addition to his typical developmentalist ecology, he stresses the need for a strong economy centered on the market, pursuing environmental protection as far as human needs, or more precisely the needs of the market. This shows his attitude in which the climate crisis, that is not captured by market, is distorted within the market system and treated as the object that can be solved by market logic.

Trump's choice confirms the fact that market-driven capitalist social system followers ignore the crisis which is outside of the system but caused by this system, or if not, are under an illusion that this crisis

can be fully overcome by market logic. A serious weakness of this attitude is that it overlooks the fact that nature has a critical point of balance and stability, making it impossible to come up with steps to take before this balance and stability reach its critical point. The earth's ecological clock is constantly running towards the critical point, and it is the climate crisis caused by the immoderate increase of manmade greenhouse gases that clearly shows this.

The unequal distribution of wealth is also deepening due to market-centered capitalism, but it is a crisis that is going outside of the market. In market-driven capitalism, the market operates on the premise that everyone is equal before exchange, thus ignoring the actual inequality of wealth. Otherwise, even if wealth inequality is a problem, the advocates of market-centrism believe that it is a separate issue from the market, nonetheless, it can be solved through the market.

People living in the Sahel region of Africa and poor people in New Orleans, USA, who were driven to death and suffering from Hurricane Katrina in 2005 show that wealth inequality and climate crisis are not separate problems, but twin problems of the same cause. Both wealth inequality and climate crisis extremely suffer first and foremost for the poor. However, for those who live with some or more wealth in developed countries, their pain is a different story in a faraway country. Wealthy people in developed countries can help them and sympathize with their pain, but are ignorant or blind to the fact that it is linked to the wealth and prosperity of themselves.

The faces of those doubly exposed to climate crisis and poverty are the faces lost by market-driven capitalist systems. But these lost faces are not just outside of this system. Their lost faces are caused by the huge whole of growthist markets, and a prophecy that eventually all

of the lives on the planet take lost faces because of that whole.

#### IV. A Preliminary Proposal: The Era of Climate Crisis and New Agenda of Ecological Theology

The lost faces in the era of climate crisis highlight the challenges confronting global eco-systems. If so, what ideological alternatives are possible in this situation? To answer this question, we need to rethink the market-driven growthist capitalist ideology in today's situation.

Today's growthist capitalism, in combination with modern science and technology, seeks to explore new areas of growth, which is an extension of life. Yuval Harari argues that modern capitalism tries to overcome aging and death and reach happy immortality through science and technology. He diagnoses that, formerly, death was a holy and metaphysical experience as one of key sources of all meanings, but today, where science and technology is driving success, it has become a technological flaw in living things that has to be solved technically.<sup>7</sup> This is no different than saying that in former times death was the gateway to eternity, but today it is treated as a barrier to immortality.

Harari sees a timely step in understanding death. While the term "former times" is an expression of the religious and philosophical understanding of death, the term "today" is an expression of the scientific and technological understanding of death. He sees the shift from the age of religion and philosophy to the age of science and technology

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7 Yuval N. Harari, *Homo Deus: A Brief History of Tomorrow*, trans. Myung-Joo Kim into Korean (Paju: Gimmyoung Publishers, 2017), 40-41.

as a great flow of modern civilization, but it is hard to deny that the religious understanding of death is still powerful today. However, Harari's idea makes sense in that market-driven growthist capitalism is better suited to the scientific and technological understanding of death than to the religious understanding. Capitalism seeks to maintain its system by realizing added value through the production, distribution and consumption of new commodities. To this end, it promises endless prosperity to the consuming masses by confusing them, as if their consuming lives would last forever. Thus, to the masses of consumption, death must be confined to other beings or delayed to a very distant future; through the market, the masses have to consume with everlasting happiness just before dying. Therefore, the delay or disappearance of death through science and technology must be an attractive item in the capitalist market.

The era of climate crisis is also an era in which the capitalist market combined with science and technology is more prosperous on a global scale than ever before. Climate crisis, science and technology, and capitalism are the ethos that characterize this age. These three are closely connected to each other. Capitalism uses science and technology to perpetuate the market. So, capitalism combined with science and technology deepens the climate crisis. As mentioned earlier, the climate crisis is a crucial weakness of capitalism in that it combines with another problem of capitalism, wealth inequality; in addition, capitalism itself is the cause of this vulnerability, but capitalism is not able to solve this problem because it is not captured within the capitalist system. Some argue that capitalism, in combination with science and technology, not only will have the capacity to cope with the climate crisis by maximizing its efficiency, but also that capitalism itself will become a

system that does not cause the climate crisis. However, there is no persuasiveness in such an argument in that, since not viewing the climate crisis as an exigent challenge, capitalism does not place it as the number one problem to be solved, whereas the climate crisis is too urgent for capitalist science and technology to respond properly after having equipped its marketability.

The climate crisis calls for more radical alternative. This alternative is only possible outside of capitalism. Thus, ecological theology must be outside of capitalism. At the same time, ecological theology, which is an extension of ecology, should be an alternative in combination with science and technology, the basis of ecology.

Then, is science and technology something value-neutral which does not matter whether it is in combination with capitalist ecology that seeks growth or in combination with anti-capitalist ecology that seeks de-growth? Never is it. Growthism utilizes science and technology that has been broken or distorted by capitalist ideas. On the other hand, anti-capitalist ecology that pursues de-growth comes from the worldview and ideology of science and technology itself. Science and technology have been the source of a holistic and evolutionary worldview and philosophy from the 19th to 20th centuries to the 21st century. Capitalism cannot capture the worldview and idea of science and technology as a whole because capitalism fragments science and technology as needed and uses only a portion of it.

Semiconductors, for example, are the result of using quantum mechanical predictions that the probability that an electron will cross the energy barrier is not zero, but it does not reflect the holistic world view of quantum mechanics; and, capitalism's concern lies in the semiconductor itself, not the quantum mechanical worldview. Capitalism also



distorts the idea of science and technology. For example, Haeckel, who first proposed the term of ecology from a developmental point of view, distorted Darwin's theory of evolution by seeing it as a theory of progress.<sup>8</sup> Relating science to progress makes development and growth the ideology that science seeks, so that capitalism and technology can be combined under the same ideological context. But Darwin's theory of evolution is never progressive. Evolution is not about progress, but about transition by transformation.

A holistic, evolutionary worldview, the prevailing ideology of modern science and technology, makes an ecological worldview possible. In fact, based on this worldview, the ecology of environmentalists has tried to protect the planet from the ecological crisis by pointing out and overcoming the limits of capitalism. Actually, environmentalist ecology attempts to overcome the weaknesses of capitalism through a holistic and relational worldview. However, as mentioned earlier, capitalism sells even criticism to or alternatives for capitalism itself. The holism and relationship have already become a regular menu for those who speak of the Fourth Industrial Revolution today.<sup>9</sup> Blockchain technology, cloud-based connectivity, the Internet of Things, etc. show that it is possible to commercialize the holism and relationship by extending them not only to humans but also to the results of science and technology such as artificial intelligence. The reason for this is clear. It is because holism or relationship is not a concept that is in opposition to the market-driven growth discourse of capi-

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8 See also, John Bellamy Foster, *Marx's Ecology: Materialism and Nature* (New York: Monthly Review Press, 2000), 196.

9 Hannah Monyer and Martin Gessmann, *Memories Lean toward the Future*, trans. Dae-Ho Chun into Korean (Seoul: Moonye Publishing, 2017), 32; W. David Stephenson, *The Future is Smart*, trans. Jung-A Kim into Korean (Paju: Dasan Books, 2019), 93-99.

talism. These concepts are not those outside of capitalism, but those that have existed within capitalism but have not been related to capitalism. Capitalism cannot commercialize what is uncapturable outside of it, but commercializes anything inside of it but not connected with it if it takes a chance.

Therefore, ecology should think outside of capitalism in earnest in the face of the climate crisis; standing at the diametrical opposite of capitalist growth and thinking about de-growth and being combined with modern science and technology on the basis of de-growth. Because the holistic, evolutionary worldview of modern science and technology is not combined with growth but with de-growth. The discourse of growth justifies the inequality in the market as inevitable, but holism resists such an inequality. The discourse of growth runs toward the progress of civilization, but the theory of evolution leads to adventures and journeys into an unknown world.

Accordingly, ecological theology must at least make two self-transformations. First, ecological theology must reinterpret the concept of “conservation of the created world” which is its theological basis. In general, the concept is linked to the doctrine of creation and fall. And theology does not deviate from the fundamental form of this doctrine (figure 2), even if it is far from traditional interpretation.

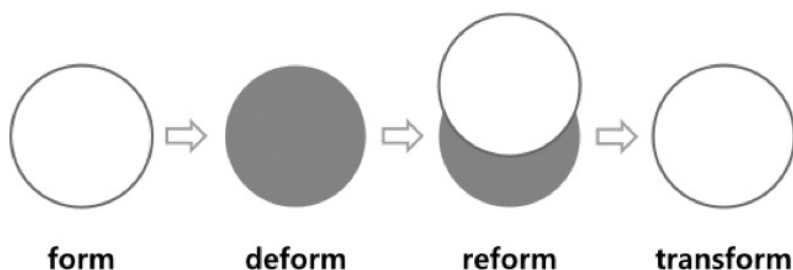


figure 2. the Doctrine of Creation, Fall, Redemption, and Completion

The series of salvation history from creation to completion has a kind of circulation structure. That is, the final completion (transform) coincides with the original creation (form). Completion represents the archetype in any form, and the original form of the archetype is preserved in it in some way, even if the completion is a transform beyond the former form. This idea is contained just as it was in the thought of conservation of the created world. So, the conservation is a kind of the regression to an archetype. However, the evolutionary thinking of modern science and technology is not related to the novelty based on a formation but to the novelty based on a deformation. The novelty, not putting any form on the agenda, is a total adventure, a dense advance that does not allow any regression, and a novelty, which cannot be distinguished because there is no object to be compared with, related to the relation with the situation. Therefore, the conservation of the created world should be interpreted as not maintaining any traces of the past, but making ethical judgments about the direction that can be viewed in relation to the present. In this judgment, the past can only be an epiphany of the present in the form of memory, and thus is just another aspect of “the time of the now” (Rom. 11:5, *ho nyn kairos*).<sup>10</sup>

Second, not sustainability but un-sustainability should be used as a methodology for constructing ecological theology. In ecological theology, sustainability is a keyword to explain the ecological crisis and the Maginot line for overcoming it. In other words, ecological theology seeks to reach sustainability through sustainability. It is to ensure sustainable life by building a sustainable system. However, if ecological theology uses sustainability as a methodology, it is not only difficult

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10 Giorgio Agamben, *The Time that Remains: A Commentary on the Letter to the Romans*, trans. Patricia Dailey (Stanford: Stanford University Press, 2005), 77-78.

to break with the growth discourse of capitalism, but also contradicts the core teachings of Christianity. Sustainability is a key driver of capitalist growth, and the idea of sustaining sustainable life through growth, though based on scarce environmental resources, tempts us to violate the core teachings of Christianity as well as the phenomenon of life by stimulating the illusion that it is technically reachable to the ideal of immortal life.

In fact, what happens when growth discourse and sustainability meet with each other in capitalism is inequality. In capitalism, sustainability is the object of desire and the means of control. Although capitalist growth is not for everyone, the reason why the masses can have the illusion that anyone can enjoy this growth is because the logic that such a growth is sustainable can foster the expectation that those who do not enjoy capitalist growth now may one day enjoy it. For this reason, those who are under the capitalist system desire for sustainability and are thus controlled within capitalism.

But in holistic thinking, life phenomena are not sustained through sustainability but through un-sustainability. All individuals carry on the generations on the basis of its un-sustainability. Sustainability of the long-term prospect is necessarily reached through un-sustainability, not through sustainability itself. The holistic thought that began based on the spatiotemporal proceeding of the organism presupposes the finitude of life. The uniqueness of the whole is based on the temporal evolution of its finite parts.

Un-sustainability is also at the heart of the Christian faith; what the doctrine of the cross and the resurrection mean is the fact that it is impossible to reach life without passing through the disconnection of death. This doctrine makes it clear that sustainability is an ideal that

can only be reached through un-sustainability. Thus, if we try ecological theology based on sustainability, it will be difficult to leave this theology as Christian theology.

The above discussion is briefly described as follows: ecological theology in the age of the climate crisis should be a theology that radically overcomes the fundamental weakness of capitalism, outside of capitalism. In order to become such a theology, ecological theology must renew two theological concepts that are combined with capitalism: first, the concept of conservation of the created world must be thoroughly reinterpreted by means of evolution, and secondly, in order to reinterpret the concept of sustainability, which is the source of capitalist contradictions, it must be reborn as a thoroughly holistic theology that takes the concept of un-sustainability as the heart of thought.

## V. Conclusion

The rate at which the climate crisis is approaching is faster than the rate at which civilization reflects on itself. This fact forces us to read the climate change into the climate crisis. In the face of this reality, ecological theology should consciously speed up the reflection. It is to walk the path of de-growth that we have known for a long time, because it is the way to prevent and confront the discourse of growth, the source of the climate crisis and the core driver of capitalism.

To walk this path, ecological theology must hurriedly rearrange its discourse in two directions. One is to redefine the concept of conservation of the created world. This should not be read as meaning that, as if we know what the beginning of creation is, we can return to and

sustain it; rather, it should be read to reflect the change in the most desirable direction in the now-time situation. The other is a theological reading of the ecological concept of sustainability. In theological honesty, sustainability can only be reached through un-sustainability, and it is therefore the task of ecological theology to present ecological policies based on un-sustainability.

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