OPEN ACCESS

ESCOLA DE HUMANIDADES
PUCRS

CIVITAS
Revista de Ciências Sociais
Programa de Pós-graduação em Sociologia e Ciência Política

Civitas, Rev. Ciênc. Soc.26: 1-12, jan.-dez. 2026
e-ISSN: 1984-7289 | ISSN-L: 1519-6089

DOSSIÊ: RESSONÂNCIA E DIAGNÓSTICOS DO TEMPO PRESENTE

Resonance and integral ecology: diagnosing the present and designing institutions

Ressonância e ecologia integral: diagnóstico do presente e desenho institucional

Resonancia y ecología integral: diagnóstico del presente y diseño institucional

João Akio Ribeiro Yamaguchi[1]
orcid.org/0000-0002-0917-3958
joaoakio@gmail.com

Recebido em: 04 ago. 2025.
Aprovado em: 23 fev. 2026.
Publicado em: 15 jul. 2026.

Abstract: This article brings Hartmut Rosa's time sociology into dialogue with Catholic integral ecology to diagnose the present and propose criteria for institutional renewal. Building on Rosa, it reads social acceleration across technical, social, and experiential registers that compress the present and erode democratic responsiveness. It then develops resonance as a relational ethic in which subjects and world are mutually affected without control, organized along horizontal, diagonal, and vertical axes. From Laudato Si' and Laudate Deum, the article retrieves a moral horizon that binds the cry of the earth and the cry of the poor, names the technocratic paradigm as a cultural deformation, and calls for verifiable pathways of ecological conversion. The bridge aligns integral ecology with Rosa's axes and operationalizes two evaluative conditions—callability and answerability—as institutional design features for non-domination. An illustrative reading of a diocesan Laudato Si' Action Plan shows how participatory governance, material care, and liturgical formation can move organizations from resource optimization to relation transformation. The discussion offers policy and pastoral criteria that widen windows for responsive encounters, lower systemic time pressure, and reorient ends toward communion.

Keywords: Resonance. Social acceleration. Integral ecology. Environmental ethics. Catholic social teaching.

Resumo: Este artigo coloca a sociologia do tempo de Hartmut Rosa em diálogo estruturado com a ecologia integral católica para diagnosticar o presente e propor critérios para renovação institucional. A partir de Rosa, examina-se a aceleração social em registros técnicos, sociais e vivenciais que comprimem o presente e corroem a responsividade democrática. Em seguida, desenvolve-se o conceito de ressonância como uma ética relacional na qual sujeitos e mundo se afetam mutuamente sem controle, organizada ao longo de eixos horizontal, diagonal e vertical. Das encíclicas Laudato Si' e Laudate Deum, o artigo recupera um horizonte moral denso que vincula o clamor da terra e o clamor dos pobres, identifica o paradigma tecnocrático como uma deformação cultural e reivindica caminhos verificáveis de conversão ecológica. A ponte construída alinha a ecologia integral aos eixos de Rosa e operacionaliza duas condições avaliativas, chamabilidade e responsividade, como princípios de desenho institucional voltados à não-dominação. Uma leitura ilustrativa de um Plano Diocesano Laudato Si' demonstra como a governança participativa, o cuidado material com edifícios e terras e a formação litúrgica podem mover organizações da otimização de recursos para a transformação das relações. A discussão oferece critérios políticos e pastorais que ampliam oportunidades para encontros responsivos, reduzem a pressão sistêmica do tempo e reorientam fins para a comunhão, com implicações para uma governança pós-crescimento nas esferas eclesial e civil.

Palavras-chave: Ressonância. Aceleração social. Ecologia integral. Ética ambiental. Doutrina social católica.

Resumen: Este artículo establece un diálogo estructurado entre la sociología del tiempo de Hartmut Rosa y la ecología integral católica para diagnosticar el presente y proponer criterios para la renovación institucional. A partir de Rosa,

Este é um artigo de acesso aberto distribuído sob a licença CC-BY 4.0, que permite a cópia e redistribuição do material em qualquer formato e para qualquer finalidade, desde que a autoria original e os créditos de publicação sejam mantidos.

[1] Pesquisador independente, Brasília, DF, Brasil..

se analiza la aceleración social en registros técnicos, sociales y experienciales que comprimen el presente y erosionan la capacidad democrática de respuesta. Luego desarrolla la resonancia como una ética relacional en la cual sujetos y mundo se afectan mutuamente sin control, organizada en ejes horizontal, diagonal y vertical. Desde las encíclicas Laudato Si' y Laudate Deum, el artículo recupera un horizonte moral profundo que vincula el grito de la tierra y el grito de los pobres, identifica el paradigma tecnocrático como deformación cultural y reclama vías verificables de conversión ecológica. Este puente alinea la ecología integral con los ejes de Rosa y operacionaliza dos condiciones evaluativas, llamabilidad y capacidad de respuesta, como principios de diseño institucional orientados a la no dominación. Una lectura ilustrativa de un Plan Diocesano Laudato Si' muestra cómo la gobernanza participativa, el cuidado material de edificios y tierras y la formación litúrgica pueden mover a las organizaciones desde la optimización de recursos hacia la transformación relacional. La discusión ofrece criterios políticos y pastorales que amplían oportunidades para encuentros receptivos, disminuyen la presión sistémica del tiempo y reorientan los fines hacia la comunión, con implicaciones para una gobernanza poscrecimiento en ámbitos eclesiales y civiles.

Palabras clave: Resonancia. Aceleración social. Ecología integral. Ética ambiental. Doctrina social católica.

Introduction: diagnosing the present

The dossier's invitation to attempt a diagnosis of the present aligns with a long sociological effort to interpret the structures of modern life. Hartmut Rosa's work offers a precise grammar for this task. In Social Acceleration, Rosa (2013) argues that late-modern societies are shaped by three interlocking kinds of acceleration: technical acceleration in transport, communication, and production; the acceleration of social change in institutions and culture; and the acceleration of the pace of life as experienced subjectively. These dimensions reinforce one another in a "circle of acceleration," producing a self-propelling spiral that generates widespread experiences of a runaway world.

Against this background, Rosa (2019) identifies a pervasive "shrinking of the present"—the contraction of the time span in which expectations based on past experience plausibly match the near future. The cumulative effect is a form of social life in which actors, organizations, and publics struggle to synchronize. Desynchronization appears politically as deficits of responsiveness and institutionally as regimes requiring growth, innovation, and competition to maintain stability. Rosa (2019) calls this condition "dynamic stabilization," an escalatory logic that constrains both personal and collective agency.

If acceleration is the problem, Rosa (2019) proposes resonance as a way to name the good and measure the health of our world-relations. Resonance is a mode of relation in which subject and world are mutually affected and responsive without the fantasy of control. Rosa differentiates three axes: the horizontal axis of social relations, including democratic politics; the diagonal axis of relations to things, work, and learning; and the vertical axis of relations to perceived totalities such as God, nature, art, or history.

This relational lens resonates strongly with Catholic integral ecology. Laudato Si' frames today's crisis as both social and environmental, calling the Church and the world to hear "both the cry of the earth and the cry of the poor" and to reject a dominant technocratic paradigm that reduces human action to instrumental mastery (Francis 2015). A decade later, Laudate Deum intensifies the urgency, insisting that the human causes of global warming are "now beyond doubt" and appealing for monitored, verifiable pathways of action (Francis 2023).

Read together, these frameworks yield a coherent diagnostic. Rosa (2019, 2013) clarifies the temporal mechanics by which growth imperatives and institutional desynchronization compress horizons of action. Catholic integral ecology clarifies the ethical stakes by insisting that social justice and ecological justice are inseparable. The guiding question follows: Can resonance-centered ethics, operationalized across Rosa's three axes, and Catholic integral ecology, operationalized through ecological conversion and participatory care, together ground a non-dominating relation of subject to world and neighbor? The sections that follow elaborate the mechanics of acceleration, spell out a theory of resonance, present integral ecology's moral content, and propose an operational framework for evaluating concrete practices.

Social acceleration: from growth imperatives to frenetic standstill

Rosa's (2013) theory unfolds in three steps illu-

minating why late-modern societies must keep accelerating to remain the same. The first dimension—technological acceleration—is visible in the revolution of the space-time regime through faster mobility, instantaneous communication, and productivity-enhancing technologies. Technical acceleration compacts distances and compresses latency, so that production cycles and logistical chains continually shorten. Far from liberating free time, these gains prime society for further speedups by raising baseline expectations for throughput.

The second dimension concerns the rate at which cultural knowledge, roles, and institutions transform. Rosa (2013) characterizes late modernity by rising "decay rates" of the validity of experience and action-guiding expectations. As the present shortens, institutions struggle to keep time with markets, media, and innovation systems, generating desynchronization across subsystems. In political life, this shows up as paradoxical time horizons where slow deliberation collides with fast shocks.

Despite labor-saving technologies, individuals report feeling increasingly time-pressured. Rosa (2013) links this to a growth in the number of episodes per unit time that subjects try to squeeze into everyday life, recalibrating norms of availability and responsiveness. The result is the experiential side of acceleration: racing to keep up and a perceptible contraction of the present that undermines stability in self-understanding and relationships.

What locks these dynamics together is a set of drivers making acceleration self-propelling. Rosa (2013) identifies an economic motor tying time to money through competition; a cultural motor promising a better life through novelty and optimization; and a socio-structural motor temporalizing complexity through quicker iteration. These drivers feed one another and are amplified by institutions rewarding speed. The result is a "circle of acceleration" in which speedups in one domain create pressure to accelerate in others.

Rosa (2019; 2013) generalizes this syndrome as "dynamic stabilization." Modern societies reproduce their basic order only if they continually grow, innovate, and accelerate. If these imperatives are not met, cascading failures follow. This explains why deceleration cannot be straightforwardly prescribed. Dynamic stabilization also explains the peculiar late-modern experience Rosa, following Paul Virilio, calls a "frenetic standstill"—constant change coexisting with structural rigidity.

In late modernity, the temporal requirements of democratic will-formation are increasingly out of sync with media cycles, financial markets, and transnational networks. William E. Scheuerman (2004) develops a parallel diagnosis: liberal-democratic institutions are structured for slower temporalities yet confront accelerating policy agendas. The result is expedited procedures, executive drift, and a public sphere pressed to deliver instant consent.

If the analysis stopped here, a naive conclusion would be to call for slowing down. Rosa (2019) resists that move. Given dynamic stabilization, deceleration alone is neither feasible nor normatively adequate. Instead, he proposes resonance as an alternative semantic of the good life. As Rosa (2019) puts it: if acceleration is the problem, resonance may be the solution—and the solution is not deceleration. The point is to ask whether institutions amplify the circle of escalation or interrupt it with spaces enabling responsive engagement.

Resonance: a relational ethic of non-domination

Rosa's (2019) resonance theory proposes a way of relating to the world in which subjects and world are mutually affected without mastery. Resonance names a mode of experience in which something in the world "speaks" to us, we answer, and both sides are transformed. As Rosa (2019) insists, resonance includes both sides of the relation; the world maintains its own voice and cannot be forced to respond on command. This irreducible otherness is a condition of meaning: encounters become resonant only where there is what Rosa calls "unavailability"—the felt excess of the world over our plans (Rosa 2020).

From this definition follow ethical stakes. If resonance requires an answering relation to something

that addresses us in its own right, domination dampens or mutes resonance. The good life cannot be secured through accumulation and control alone; it depends on the quality of our world-relations (Rosa 2019).

Rosa (2019) organizes these relations along three axes. The horizontal axis concerns social relations—family, friendship, and democratic politics—where recognition and voice are central. Rosa shows how modern democracies aspire to be resonant spaces by giving each person a voice, so that the politically shaped world becomes a polyphony. The analysis engages democratic theory through musical metaphors, drawing on Nancy Love's work to show how participation gains force in call-and-response forms (Love 2006; Rosa 2019).

The diagonal axis concerns relations to things, materialities, and artefacts, especially in work and learning. Things become resonant when they "begin to respond"—when the craftsperson feels material yield, resistance, and promise. This is why work can be a primary site of resonance: it discloses self-efficacy in shaping a world that also shapes us back (Rosa 2019).

The vertical axis concerns relations to perceived totalities—God, nature, art, history—where the world is experienced as more than the sum of objects and others. Religious practice, encounters with landscapes, aesthetic absorption, and historical conscience can become portals through which subjects are addressed by something resisting reduction to utility. The vertical dimension is an intensification of world-relation in which the subject is decentered and answerable (Rosa 2019).

Two normative conditions give this theory operational bite. The first is callability: a sphere becomes resonant when it can address subjects in a way neither scripted nor coerced. Callability names the world's capacity to "maintain its own voice." Callability cannot be engineered by fiat, but institutions can protect the permeability through which calls are likely heard (Rosa 2019).

The second condition is answerability: resonance requires the capacity and opportunity to respond, to "speak back," experiencing self-efficacy without domination. Rosa (2019) frames this through a musical image: democratic life becomes resonant when it works in a call-and-response mode combining spontaneity and structure. Where answerability is blocked—by bureaucratic closure, market monologues, or algorithmic filtering—relations slide toward alienation (Rosa 2019; Love 2006).

These conditions specify Rosa's (2020) claim that resonance cannot be commanded. The more we try to secure outcomes through control, the more the world falls mute. In The Uncontrollability of the World, Rosa (2020) generalizes this insight: modernity's drive to render the world predictable undermines the very experiences by which we feel alive and connected.

The ethic implied is not a retreat from modernity but a criterion for its renewal. In work, the point is practices where materials can "answer" and practitioners experience non-dominating self-efficacy. In education, classrooms "crackle" when learners and materials respond to each other. In politics, the test is whether institutions make room for polyphony. Across these domains, callability and answerability function as operational criteria for designing non-dominating relations.

Rosa's (2019) framework avoids two pitfalls. It is not romanticism dissolving the self, because answerability presupposes subjects capable of speaking. It is not managerial humanism producing resonance on demand, because callability marks the world's intractable independence. Recognition remains necessary but insufficient: many resonant experiences—music, nature, religious practice—cannot be captured by recognition's grammar alone (Honneth 1995; Rosa 2019).

Integral ecology: anthropological, social, and environmental integration

Integral ecology names a comprehensive vision in Catholic social teaching that refuses to separate environmental degradation from social injustice or spiritual desolation. In Laudato Si', Pope Francis frames it through the insistence that everything is connected, making ecological conversion inseparable from economic, political, cultural, and religious conversion. Chapter Four gathers this conviction into a program spanning environmen-

tal, economic, social, and cultural dimensions as well as intergenerational justice (Francis 2015). The point is a re-centering of human flourishing within networks of relation that include the poor, other species, and future generations.

This integration is sharpened by the encyclical's central claim: a "true ecological approach always becomes a social approach" that hears "both the cry of the earth and the cry of the poor" (Francis 2015, §49). Francis rejects any ecology treating ecosystems as neutral scenery or the poor as externalities. The encyclical names the "technocratic paradigm" as a root cause—a cultural logic treating reality as object for control and crowding out ethical horizons. An integral ecology must resist this paradigm by cultivating "a distinctive way of looking at things," reforming policy, education, and lifestyle together (Francis 2015, §101, 106, 109, 111).

Laudato Si' implies there is no place to flee from planetary interdependence: "there are no frontiers or barriers, political or social, behind which we can hide" (Francis 2015, §52). Therefore, as Yamaguchi (2025) argues in a related context, integral ecology obliges local planning to include care for climate (im)mobility itself.

Eight years later, Laudate Deum intensifies the urgency. Francis repeats that "everything is connected" and "no one is saved alone" (Francis 2023, §19). The text calls for a reconfigured multilateralism capable of "binding forms of energy transition" that are "efficient, obligatory, and readily monitored," so international politics can recover credibility (Francis 2023, §59). The exhortation both renews the critique of the technocratic paradigm and translates it into institutional expectations for verifiable pathways.

Read together, the two documents specify integral ecology's structure. Anthropologically, it refuses a self-enclosed subject and retrieves a "situated anthropocentrism" in which human dignity is affirmed without denying mutual dependence with other creatures. Socially, it binds climate and inequality: environmental harm and social exclusion share causes and effects. Environmentally, it insists that the biosphere cannot be protected by technical fixes alone, since the root is an ethos of domination. Conversion must be cultural and spiritual, generating practices resisting the "throwaway culture" (Francis 2015; Francis 2023).

Daniel P. Castillo's (2016) theological reading clarifies integral ecology's political edge. Castillo argues that Francis's language functions as a call to radical conversion aligned with Gustavo Gutiérrez's "integral liberation." Precisely here the liberationist method matters: critical social analysis ensures integral ecology does not become legitimation for business as usual. If integral ecology is misread as technocratic optimization, it betrays Francis's intent. If read as a preferential option including the earth alongside the poor, the encyclical's chapters take on the tenor of metanoia.

That liberationist framing guards against pitfalls Laudato Si' warns about. Francis argues that ecological culture "cannot be reduced to a series of urgent and partial responses," because piecemeal solutions remain captives of the same monoculture producing harm (Francis 2015, §111). In Laudate Deum, that logic appears in the call for a reconfigured multilateralism with real authority and enforceable rules (Francis 2023). Theologically, that is the translation of the option for the poor and the earth into institutional design.

Integral ecology also contains an ecclesial praxis. The Laudato Si' Action Platform (2025) offers a participatory pathway in which dioceses, parishes, schools, and other Catholic institutions develop plans, pledge publicly, choose high-impact actions, and track progress. The platform provides a common framework explicitly designed to embed integral ecology into concrete decisions and budgets.

Within this frame, the dossier's interest in non-domination finds a theological home. To say that "everything is connected" is to deny subject-world relations of mastery and affirm relations of gift, reciprocity, and shared vulnerability. When Laudato Si' grounds integral ecology in the Franciscan sense that each creature is a sister or brother, the implication is ethical and political: institutions muting the voices of the poor and ecosystems cannot be justified by appeals to efficiency alone. That is why Laudate Deum names the "weakness of international politics" as a pathology. The accountability

demanded by the poor and the earth becomes a test of whether relations are non-dominating and thus just.

Bridging framework: from integral ecology to resonant world-relations

Integral ecology supplies a thick theological anthropology in which persons are created for communion with God, neighbor, and the wider community of creatures. In Rosa's (2019) terms, this corresponds to the "vertical" axis where subjects encounter perceived totalities. In Laudato Si', Francis (2015) frames the vertical horizon by insisting that the ecological crisis is also a moral and social one, requiring seeing creation as gift. Rosa's (2019) theory clarifies why this matters: if acceleration is the problem, the answer is cultivating responsive relations. When integral ecology calls for worship, contemplation, and conversion, it names practices through which the vertical axis can "speak" again. In Laudate Deum, Francis (2023) warns that the technocratic paradigm isolates us from this contact, reinforcing a posture of humility before a world exceeding our control.

Table1 – Bridging resonance and integral ecology across the three axes

Resonance axis	Integral-ecology horizon	Non-dominating practice (illustrative)	Diagnostic indicator
Horizontal: social relations.	Common good, participatory justice, option for the poor.	Parish listening assemblies; shared budgeting in energy transition.	Documented inclusion of affected voices; evidence of callability and answerability.
Diagonal: relations to things, work, learning.	Ecological stewardship, dignified labor, technological humility.	Energy audits oriented to long-term care; curriculum engaging land and craft.	Materials "answer back" in use; longer care cycles; felt reciprocity.
Vertical: relations to God, nature, history.	Worship, contemplation, ecological spirituality.	Season of Creation observance; retreats in nature; catechesis linking salvation history and bioregion.	Regular practices eliciting awe and gratitude; transformative encounter.

Source: Created by the author.

Catholic social tradition also thickens the "horizontal" axis. Rosa's (2019) horizontal axis concerns social relations, including democratic life. Laudato Si' holds together the cry of the earth and the cry of the poor, arguing that institutions must be ordered to the common good and participation (Francis 2015). This aligns with Rosa's (2019) claim that democracy should be polyphonic and voice-sensitive. The Church's commitment to recognition, dialogue, and inclusion provides a normative account of why political institutions should be designed for call and response.

On the "diagonal" axis, Rosa (2019) analyzes relations to things, work, and learning. Laudato Si' names the decisive moral content by criticizing the technocratic paradigm and calling for conversion of habits so that making and using become care rather than mastery. Francis warns that technology "severed from ethics" cannot limit its own power (Francis 2015). These claims can be operationalized through practices letting material reality "answer back." Laudate Deum intensifies this turn by urging clear multilateral commitments redirecting everyday material practices toward stewardship (Francis 2023).

Castillo's (2016) reading clarifies integral ecology's structure and edge. He argues it is not a thin sustainable-development slogan but a liberationist concept aligned with Gutiérrez's "integral liberation". Resonance provides an empirical grammar for assessing whether relations "speak," while integral ecology secures why those relations ought to be non-dominating and preferentially attentive to the poor and creation.

The Church also offers an institutional vehicle mapping onto Rosa's axes. The Laudato Si' Action Platform (2025) invites communities to craft plans with measurable goals toward "total sustainability". As a communal learning process, it strengthens horizontal participation, redirects diagonal practices, and animates vertical worship. In Rosa's (2019) terms, it is a design for cultivating oases of resonance within institutions tempted by acceleration and control.

Taken together, the alignment is conceptual and practical. The vertical axis receives theological depth from integral ecology's doctrine of creation. The horizontal axis is reinforced by Catholic social teaching on recognition, participation, and the common good. The diagonal axis is re-educated by practices of care letting things and places answer us. Resonance offers a sensitive diagnostic, while integral ecology specifies the moral horizon of non-domination as stewardship, communion, and justice (Rosa 2019; Francis 2015; Francis 2023; Castillo 2016).

Illustrative application: reading a laudato si' action plan through resonance

This section operationalizes the bridging framework by reading a diocesan Laudato Si' Action Platform (2025) plan through resonance theory. The evaluation asks whether practices invite relations that can "speak back" across the three axes, rather than merely optimize resources. Resonance is treated as the criterion for institutional design, with non-domination specified by Catholic integral ecology (Rosa 2019; Francis 2015; Francis 2023).

Consider a representative diocesan pathway. The Diocese of Arlington's Laudato Si' Action Plan, Year 2 (2024-2025) integrates spirituality, communications, and facilities with energy audits, liturgical observance of the Season of Creation, and mentoring of parish teams (Diocese of Arlington 2024). The Diocese of Lexington's (2024) process makes explicit use of parish listening sessions, enrollment on the Platform, and annual evaluation over seven years, institutionalizing feedback loops.

On the horizontal axis, resonance appears where governance listens, recognizes, and responds. Lexington's process requires each parish to host listening sessions, synthesize notes, and submit plans to both bishop and Platform; the diocese convenes webinars to support teams (Diocese of Lexington 2024). Such structures keep space open for voices to call and be answered, increasing the probability that plans are shared commitments in which communities recognize themselves. Within Catholic social teaching, this aligns with Laudato Si's insistence that "a true ecological approach always becomes a social approach" (Francis 2015).

On the diagonal axis, resonance is tested in how material systems "answer back" when treated not as inert objects but as partners in care. Arlington's plan directs parishes toward energy audits, best-practice facility management, and mentoring of creation-care teams; it embeds rhythms like the Season of Creation alongside operational measures (Diocese of Arlington 2024). Davenport's Diocesan (2024) climate action adds a strategic horizon pursuing carbon emissions reductions under a diocesan seal recognizing steps taken. Diagonal resonance is achieved when work "begins to respond" and institutions design conditions exhibiting felt reciprocity (Rosa 2019).

On the vertical axis, diocesan plans can create liturgical and spiritual apertures through which the world is received as addressed gift. Arlington proposes spiritual practices and liturgical observances during the Season of Creation; paired with catechesis and retreat, these practices enact what Laudato Si' calls a "distinctive way of looking" resisting the technocratic paradigm (Francis 2015).

Mapping these axes also surfaces where acceleration pressures intrude. Procurement cycles often privilege short-term savings over life-cycle care; facility upgrades may be scheduled for speed rather than participatory discernment. Laudato Si' names this pattern as the "technocratic paradigm" (Francis 2015, §109). Laudate Deum insists that transitions be "binding," "obligatory," and "monitorable" (Francis 2023). In resonance language, the remedy is institutional callability and answerability: plans must reliably invite response and be structured to receive it.

Read this way, a diocesan plan can be seen moving from resource optimization to relation transformation. Savings from audits matter, but the deeper measure is whether assemblies, catechesis, work on buildings, and public commitments are organized so that subjects and worlds co-affect, speak, and answer across axes. The LSAP's self-assessment and annual update rhythm institutionalize this posture by directing communities toward context-relevant actions. When plans foreground the poor and future generations, they realize Laudato Si's inseparability of social and ecological justice, giving empirical content to Rosa's normative proposal that resonance—not mastery—should guide institutions (Francis 2015; Rosa 2019).

Discussion: from post-growth diagnostics to policy and pastoral criteria

The argument yields evaluative questions allowing scholars and practitioners to judge policies and pastoral plans. First, does a given initiative widen the window for responsive encounters so that persons and communities can be addressed and answer in return? This criterion stems from Rosa's diagnosis that late modernity's escalatory logic corrodes relations by pushing institutions toward dynamic stabilization. Any reform creating thicker, slower, more dialogical moments counts as a counter-move against this muting. Evaluative attention falls on whether a policy builds conditions for callability and answerability (Rosa 2019).

Second, does an initiative lower systemic time-pressure eroding participation? Rosa's (2019) critique suggests responsiveness is an institutional possibility structure. If a school timetable, synod schedule, or permitting regime is organized around speed and novelty, people cannot keep pace and political voice collapses. Policies purchasing time for listening, iterative consultations, and seasonal rhythms are enabling constraints holding open the present.

Third, does an initiative reorder ends away from throughput toward communion? Integral ecology presses this turn by refusing to separate social from ecological justice and naming the technocratic paradigm as a moral deformation. Policies measured only by optimized flows predictably externalize harm; policies evaluated by whether they enable recognition, participation, and shared goods tend to heal. The question is whether programs convert instrumental habits into relational ones through worship, education, and common projects (Francis 2015).

Within ecclesial life, the Laudato Si' Action Platform (2025) functions as a vehicle both participatory and accountable. It articulates seven-goal pathways, invites actors to craft plans, and has launched certification recognizing verified progress. The question for evaluators is whether milestones demonstrably enlarge spaces where the world and neighbor can "speak back." Certification is not a technocratic add-on but a way to render relational gains publicly legible, provided it remains tethered to listening, participation, and justice.

A reform is promising when it measurably lengthens the time in which actors can be addressed and answer; when it reduces structural rush blocking participation; and when it reorients institutional ends from accumulation toward common life. These are not soft ideals—they follow directly from a critical sociology locating pathology in escalatory compulsion and from a magisterial tradition naming conversion as cultural, educational, and spiritual. Rosa's analysis clarifies why many governance reforms fail: they fight acceleration with more acceleration. Integral ecology clarifies what success looks like: institutions making room for encounter and for flourishing within creation (Rosa 2019; Francis 2015; Francis 2023).

Conclusion: a program for ethical world-relations

The wager of this article is that our diagnostics must be bilingual. Rosa's (2019, 2013) time-sociology teaches us to see how modernity's dynamic stabilization locks systems into growth and speed, producing crises of resonance fraying our relations to world, neighbor, and self. Integral ecology supplies a normative horizon in which those relations are named as worship, communion, and justice,

and in which the cry of the earth and the cry of the poor are heard as one summons. Together they point beyond frenetic standstill toward institutions capable of resonance—measured not by throughput but by the breadth and depth of responsive encounters they sustain.

The research task ahead is threefold. We must refine indicators registering gains and losses in callability and answerability at the institutional level. We must expand comparative cases across ecclesial and civil settings to test how policies slowing time-pressure and privileging participation perform. We must study whether resonance-building practices, tracked through platforms protecting against performative Davenport box-ticking, reduce the pathologies of acceleration in measurable ways. That program would honor the Church's call for verifiable commitments while keeping the sociological insight in view: the good life is not possession of resources but a living relation in which the world speaks and we learn to answer (Rosa 2019; Francis 2015; Francis 2023).

References

Castillo, Daniel P. 2016. Integral ecology as a liberationist concept. *Theological Studies* 77 (2): 353-376. https://doi.org/10.1177/0040563916635781.

Diocese of Arlington. 2024. *Laudato Si' action plan, Year 2.* Arlington, VA: Catholic Diocese of Arlington. Accessed July 31, 2025. https://tinyurl.com/mr2v8rpu.

Diocese of Davenport. 2024. *Diocesan climate action*. Davenport, IA: Diocese of Davenport. Accessed July 31, 2025. https://tinyurl.com/mrxs8xm8.

Diocese of Lexington. 2024. *Laudato Si' action plan process: timeline, listening sessions, and evaluation*. Lexington, KY: Catholic Diocese of Lexington. Accessed July 31, 2025. https://tinyurl.com/2md84drw.

Francis. 2015. *Laudato Si': on care for our common home*. Vatican City: Libreria Editrice Vaticana. https://encurtador.com.br/BbFX.

Francis. 2023. *Laudate Deum: apostolic exhortation to all people of good will on the climate crisis*. Vatican City: Libreria Editrice Vaticana. https://encurtador.com.br/sNjQ.

Honneth, Axel. 1995. *The struggle for recognition: the moral grammar of social conflicts*: MIT Press.

Laudato Si' Action Platform. 2024. *Connecting dioceses: a global response to Laudato Si'*. Laudato Si' Action Platform. Accessed March 6, 2026. https://tinyurl.com/yx5feh4h.

Laudato Si' Action Platform. 2025. *The Laudato Si' Action Platform equips Catholic institutions and individuals to journey towards total sustainability in the spirit of Laudato Si'*. Laudato Si' Action Platform. Accessed July 31, 2025. https://tinyurl.com/y2azvpr4.

Love, Nancy S. 2006. *Musical democracy. Albany: State* University of New York Press.

Rosa, Hartmut. 2013. Social acceleration: a new Theory of Modernity. Translated by Jonathan Trejo-Mathys. *New York, NY:* Columbia University Press.

Rosa, Hartmut. 2019. *Resonance: a sociology of our relationship to the world.* Translated by James C. Wagner. Polity.

Rosa, Hartmut. 2020. The uncontrollability of the world. Polity.

Scheuerman, William E. 2004. *Liberal democracy and the social acceleration of time*. Baltimore, MD: Johns Hopkins University Press.

Yamaguchi, João Akio Ribeiro. 2025. Integral ecology and climate (im)mobility: from securitisation to solidarity in local sustainability planning. *Local Environment* 1-9. https://doi.org/10.1080/13549839.2025.2519366.

João Akio Ribeiro Yamaguch

Doutor e mestre em Administração Pública e Governo pela Escola de Administração de Empresas de São Paulo da Fundação Getúlio Vargas (FGV- Eaesp), Brasil. Pesquisador independente.

Disponibilidade de dados:
Não se aplica.

Conflito de interesse:
Não há.

Endereço para correspondência:

SGAN 912, Módulo D, Bloco B, 119
Brasília, DF, Brasil

Como citar este artigo:

Yamaguchi, J. A. R. Ressonância e ecologia integral: diagnóstico do presente e desenho institucional. Civitas: Revista De Ciências Sociais, e48619. https://doi.org/10.15448/1984-7289.2026.1.48619

Editoras da revista

Fernanda Bittencourt Ribeiro

Teresa Cristina Schneider Marques

Os textos deste artigo foram revisados pela Texto Certo Assessoria Linguística e submetidos para validação dos autores antes da publicação.