

Comparative Religious Environmental Ethics

A challenge to the belief that process thinking of writers like A.N. Whitehead has offered an unambiguously positive contribution to environmental ethics. It compares process ethics to other environmental ethics, and reveals difficulties in process thinking about the environment.

"With a growing recognition of the potentially catastrophic impacts of human actions on current and future generations, people around the world are urgently seeking new, sustainable ways of life for themselves and their communities. What do these calls for a sustainable future mean for our current values and ways of life, and what kind of people will we need to become? Approaches to ethical living that emphasize good character and virtue are recently resurgent, and especially well-suited to addressing the challenges we face in pursuing sustainability. From rethinking excessive consumption, to appropriately respecting nature, to being resilient in the face of environmental injustice, our characters will be frequently tested. The virtues of sustainability - character traits enabling us to lead sustainable, flourishing lives - will be critical to our success. This volume, divided into three sections, brings together newly-commissioned essays by leading scholars from multiple disciplines - from philosophy and political science, to religious studies and psychology. The essays in the first section focus on key factors and structures that support the cultivation of the virtues of sustainability, while those in the second focus in particular on virtues embraced by various non-Western communities and cultures, and the worldviews that underlie them. Finally, the essays in the third section each address further particular virtues of sustainability, including cooperativeness, patience, conscientiousness, and creativity and open-mindedness. Together, these essays provide readers with a rich understanding of the importance and diversity of the virtues of sustainability, and practical guidance towards their cultivation and effective application"--

Inspired by the 1993 Parliament of the Worlds Religions, this volume for the first time brings the scholarly discipline of comparative religious ethics into constructive collaboration with the community of interreligious dialogue. The contributors draw from both communities of discourse in addressing questions of method and theory and global moral issues such as human rights, distributive justice, politics of war, international business, the environment, and genocide in a cross-cultural context. }Inspired by the 1993 Parliament of the Worlds Religions, this volume for the first time brings the scholarly discipline of comparative religious ethics into constructive collaboration with the community of interreligious dialogue. Its design is premised on two important insights. First, interreligious dialogue offers to comparative religious ethics a new, more persuasive rationale, agenda of issues, and practical orientation. Second, comparative religious ethics offers to interreligious dialogue an arsenal of critical tools and methods which will enhance the sophistication of its practical work. In this way, both theory (a dominant concern and strength of comparative religious ethics) and praxis (a dominant concern and strength of interreligious moral dialogue) are joined together in mutual effort, each contributing to the benefit of the other. The volumes contributors share this vision of collaboration, drawing explicitly from both communities of discourse in a manner that crosses disciplinary and professional boundaries to deal creatively and constructively with important methodological and global moral issue. Although theory and practice cannot easily be separated in such a collaborative project, for the purpose of clarity, the volume is divided into two main parts. The first specifically engages questions of method, theory, and the social role of the public intellectual; the second, on substantive moral themes and issues, many of which were raised at the 1993 Parliament. Taken together, the volumes essays articulate and illustrate new ways of approaching contemporary moral concerns cross-culturally yet with a rigor appropriate to our complex and pluralistic world.

Ecologically oriented visions of God, the Sacred, the Earth, and human beings. The proposed handbook will serve as the definitive overview of these exciting new developments. Divided into three main sections, the books essays will reflect the three dominant dimensions of the field. Part I will explore

Being Human examines the complex connections among conceptions of human nature, attitudes toward non-human nature, and ethics. Anna Peterson proposes an "ethical anthropology" that examines how ideas of nature and humanity are bound together in ways that shape the very foundations of cultures. Peterson discusses mainstream Western understandings of what it means to be human, as well as alternatives to these perspectives, and suggests that the construction of a compelling, coherent environmental ethics will revise our ideas not only about nature but also about what it means to be human.

This collection of essays discusses the human relationship with, and responsibilities toward, the natural environment from the perspective of religions and the social sciences. The chapters examine a variety of conditions that have contributed to the contemporary environmental crisis, including abuse of power, economic greed, industrialization, deforestation, and unplanned waste management. They then discuss concepts from several different religious texts and traditions that promote environmental protection as a sacred moral duty for all humanity. Religious concepts such as dharma (duty toward Mother Earth), tikkun Olam (repair of the world), khalifa (people as deputies of God on earth), amanah (the universe as a trust in human hands), and paticca samuppada (dependent co-arising) are employed to argue that all the components of the biosphere are integral to the cosmos, each piece with its own value and role in the harmony of the whole. The book makes it clear that religions can become more "green" and play a helpful role in raising our ecological consciousness and supporting preservation of the environment into the future.

Debunking myths behind what is known collectively as the new cosmology—a grand, overlapping set of narratives that claim to bring science and spirituality together—Lisa H. Sideris offers a searing critique of the movement's anthropocentric vision of the world. In *Consecrating Science*, Sideris argues that instead of cultivating an ethic of respect for nature, the new cosmology encourages human arrogance, uncritical reverence for science, and indifference to nonhuman life. Exploring moral sensibilities rooted in experience of the natural world, Sideris shows how a sense of wonder can foster environmental attitudes that will protect our planet from ecological collapse for years to come.

Much has been written about the issue of religious freedom and church-state relations. The contributors to this book, however, take up another side of the question: what has been the impact of religion on human rights. Representatives from various religious traditions address a broad range of topics, from environmental rights to the basic validation of human rights, to the rights of women in India and Iran and within Orthodox Judaism, to the global imposition of criminal justice, to pressures for democratization within the Catholic Church in Latin America. The six major essays, along with their accompanying "replies" answer questions and raise issues in a provocative and compelling debate.

[Ethics, Environment, and Our Place in the World](#)

[Autonomy, Human Flourishing and the Political Philosophy of Sustainability](#)

[Japanese Environmental Philosophy](#)

[Spirit of the Environment](#)

[Emerging Ethical Perspectives](#)

[Environmental Ethics for a Postcolonial World](#)

[Comparative Religious Ethics](#)

[Contributions to an Integral Water Ethic](#)

[Everyday Decisions for Our Everyday Lives](#)

[Consecrating Science](#)

[Acceptable Genes?](#)

[One Planet, Many Possibilities](#)

The contemporary world faces a number of problems that are both deep-seated and interrelated, since they arise from the very nature of technological society. The environment upon which all life depends is seriously threatened by climate change, rising sea levels, pollution, overpopulation, resource depletion and increased risks of droughts, forest fires, floods and other extreme weather events. Environmental degradation is intimately connected to the consumer lifestyle of developed countries. This lifestyle promotes materialism, entertainment and hedonistic superficiality that ultimately lead to moral corruption. Our insensitive and destructive attitude towards nature is not isolated, or unrelated to other problems of social justice. The environmental crisis reflects human structures of domination that include political and economic exploitation, racism, sexism and ageism. These challenges are immense, and solutions to them will require a renewed dedication to moral reflection and a commitment to social justice. This book discusses the challenges in connection with topics such as human rights, economic exploitation and inequality, environmental protection, globalization, global food justice, technology, gender equality and ageism. It provides a plurality of moral and spiritual perspectives including Hinduism, Buddhism, Daoism and Christianity that offer guidance in finding responses that are both possible and reasonable.

This collection offers new perspectives on the study of science and religion, bringing together articles that highlight the differences between epistemological systems and call into question the dominant narrative of modern science. The volume provides historical context for the contemporary discourse around religion and science, detailing the emergence of modern science from earlier movements related to magic and other esoteric arts, the impact of the Reformation on science, and the dependence of Western science on the so-called Golden Age of Islam. In addition, contributors examine the impacts of Western science and colonialism on the ongoing theft of the biological resources of traditional and indigenous communities in the name of science and medicine. The volume's multi-perspectival approach aims to refocus the terms of the conversation around science and religion, taking into consideration multiple rationalities outside of the dominant discourse.

Now in its second edition, *Grounding Religion* explores relationships between the environment and religious beliefs and practices. Established scholars introduce students to the ways in which religion shapes human-earth relations, surveying a series of questions about how the religious world influences and is influenced by ecological systems. Case studies, discussion questions, and further reading enrich students' experience. This second edition features updated content, including revisions of every chapter and new material on natural disasters, gender and sexuality, race and ethnicity, climate change, food, technology, and hope and despair. An excellent text for undergraduates and graduates alike, it offers an expansive overview of the academic field of religion and ecology as it has emerged in the past fifty years.

Perspectives on genetically modified foods from world religions and indigenous traditions.

This book is a critical comparative study of African (Shona) and Christian attitudes to nature. The purpose of initiating this discussion is to review the existing attitudes to nature in these two religions. This has important implications in an attempt to formulate a public environmental ethic in which traditional Shona and Christian adherents participate. This is crucial in the light of the ongoing inequity and ecological imbalance in Zimbabwe.

Inspired by the 1993 Parliament of the World's Religions, this study brings the subject of comparative religious ethics into constructive collaboration with the community of inter religious dialogue. Contributors here address questions of method and theory and global moral issues--such as human rights, distributive justice, politics of war, international business, the environment, and genocide--in a cross cultural context.

Deane Curtin puts today's most important social and environmental ethical issues into their historical, political, and philosophical contexts, and offers deep insights into the nature of our freedom and its relation to justice in our globalized, commercialized culture. Using familiar literary and historical icons to make surprising points about colonial attitudes and practices, he also

demonstrates the unique linkages between colonialism and environmentalism. Using an array of well-documented cases from around the world, Environmental Ethics for a Postcolonial World is an accessible and very readable book ideal for students of environmental ethics, globalization, environmental politics, or environmental political theory, as well as for anyone interested in policy and practical options for change.

Can humans flourish without destroying the earth? In this book, experts on many of the world's major and minor religious traditions address the question of human and earth flourishing. Each chapter considers specific religious ideas and specific environmental harms. Chapters are paired and the authors work in dialogue with one another. Taken together, the chapters reveal that the question of flourishing is deceptively simple. Most would agree that humans should flourish without destroying the earth. But not all humans have equal opportunities to flourish. Additionally, on a basic physical level any human flourishing must, of necessity, cause some harm. These considerations of the price and distribution of flourishing raise unique questions about the status of humans and nature. This book represents a step toward reconciliation: that people and their ecosystems may live in peace, that people from different religious worldviews may engage in productive dialogue; in short, that all may flourish.

[Environmental Ethics and Process Thinking](#)

[Religion and Human Rights: Competing Claims?](#)

[Environmental Ethics](#)

[Competing Claims?](#)

[Grounding Religion](#)

[That All May Flourish](#)

[Loving Waters Across Religions](#)

[The Oxford Handbook of Religion and Ecology](#)

[Being Human](#)

[A Multicultural Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback](#)

[Ethos and Agency for the Sake of Earth](#)

[Environmental Ethics in Buddhism](#)

Unlike other texts, Gudorfs work focuses on common, everyday issues including food and diet, work, sex and marriage, proper dress, anger and violence, charity, family, and infirmity and the elderly while drawing out ethical implications of each and demonstrating how different religious traditions prescribe rules for action. An introductory chapter reviews standard ethical theory and core elements of comparative religious analysis. Each chapter opens with a riveting real-life case and shows how religious ethics can shed light on how to handle the larger issues, without determining for the reader what a proper ethical response might be.

Spirit of the Environment brings spiritual and religious concerns to environmental issues. Providing a much needed alternative to exploring human beings' relationship to the natural world through the restrictive lenses of 'science', 'ecology', or even 'morality', this book offers a fresh perspective to the field. Spirit of the Environment addresses: * the environmental attitudes of the major religions; * the relationship between art and nature; * the Gaia hypothesis; * the non-instrumental values which have inspired environmental concern. Contributors range from a variety of disciplines including philosophy, comparative religion, education and social anthropology, providing students with an intriguing survey on the role that spirituality and religion play in nature. This is a vital collection for those eager to examine the relationship between the spiritual and the environment.

Must freedom be sacrificed to achieve ecological sustainability - or vice versa? Can we be genuinely free and live in sustainable societies? This book argues that we can, if we recognise and celebrate our ecological embeddedness, rather than seeking to transcend it. But this does not mean freedom can simply be redefined to fit within ecological limits. Addressing current unsustainability will involve significant restrictions, and hence will require political justification, not just scientific evidence. Drawing on material from perfectionist liberalism, capabilities approaches, human rights, relational ethics and virtue theory, Michael Hannis explores the relationship between freedom and sustainability, considering how each contributes to human flourishing. He argues that a substantive and ecologically literate conception of human flourishing can underpin both capability-based environmental rights and a eudaimonist ecological virtue ethics. With such a foundation in place, public authorities can act both to facilitate ecological virtue, and to remove structural incentives to ecological vice. Freedom and Environment is a lucid addition to existing literature in environmental politics and virtue ethics, and will be an excellent resource to those studying debates about freedom with debates about ecological sustainability.

Many forms of Buddhism, divergent in philosophy and style, emerged as Buddhism filtered out of India into other parts of Asia. Nonetheless, all of them embodied an ethical core

that is remarkably consistent. Articulated by the historical Buddha in his first sermon, this moral core is founded on the concept of karma--that intentions and actions have future consequences for an individual--and is summarized as Right Speech, Right Action, and Right Livelihood, three of the elements of the Eightfold Path. Although they were later elaborated and interpreted in a multitude of ways, none of these core principles were ever abandoned. The Oxford Handbook of Buddhist Ethics provides a comprehensive overview of the field of Buddhist ethics in the twenty-first century. The Handbook discusses the foundations of Buddhist ethics focusing on karma and the precepts looking at abstinence from harming others, stealing, and intoxication. It considers ethics in the different Buddhist traditions and the similarities they share, and compares Buddhist ethics to Western ethics and the psychology of moral judgments. The volume also investigates Buddhism and society analysing economics, environmental ethics, and Just War ethics. The final section focuses on contemporary issues surrounding Buddhist ethics, including gender, sexuality, animal rights, and euthanasia. This groundbreaking collection offers an indispensable reference work for students and scholars of Buddhist ethics and comparative moral philosophy.

This popular textbook has been thoroughly revised and updated to reflect recent global developments, whilst retaining its unique and compelling narrative-style approach. Using ancient stories from diverse religions, it explores a broad range of important and complex moral issues, resulting in a truly reader-friendly and comparative introduction to religious ethics. A thoroughly revised and expanded new edition of this popular textbook, yet retains the unique narrative-style approach which has proved so successful with students. Considers the ways in which ancient stories from diverse religions, such as the Bhagavad Gita and the lives of Jesus and Buddha, have provided ethical orientation in the modern world. Updated to reflect recent discussions on globalization and its influence on cross-cultural and comparative ethics, economic dimensions to ethics, Gandhian traditions, and global ethics in an age of terrorism. Expands coverage of Asian religions, quest narratives, the religious and philosophical approach to ethics in the West, and considers Chinese influences on Thich Nhat Hanh's Zen Buddhism, and Augustine's Confessions. Accompanied by an instructor's manual (coming soon, see www.wiley.com/go/fasching) which shows how to use the book in conjunction with contemporary films.

Using the resources of theology and ethics to bring religion into the climate engineering debate, this book considers the moral questions raised by scientists, engineers, and philosophers while adding new questions and insights to the debate. Readers new to the discussion will be introduced in an engaging and thoughtful manner, while those who already work on this issue will wrestle with it in a new way.

A work of environmental ethics that looks at how "otherkind"--and humankind--contributes to our moral imagination.

Environmental Ethics in Buddhism presents a logical and thorough examination of the metaphysical and ethical dimensions of early Buddhist literature. The author determines the meaning of nature in the early Buddhist context from general Buddhist teachings on dhamma, paticcasamuppada, samsara and the cosmogony of the Agganna Sutta. Consequently, the author shows that early Buddhism can be understood as an environmental virtue ethics. To illustrate this dimension, the Jatakas are used as a source. These are a collection of over five hundred folk tales, which also belong to early Buddhist literature. This work gives an innovative approach to the subject, which puts forward a distinctly Buddhist environmental ethics that is in harmony with traditional teachings as well as adaptable and flexible in addressing environmental problems.

[Doing Environmental Ethics](#)

[Wonder, Knowledge, and the Natural World](#)

[Morality and Spirituality in the Contemporary World](#)

[Earth's Insights](#)

[Religious Grounds for Ecological Ethics](#)

[Environmental Ethics and Dietary Choice](#)

[The Virtues of Sustainability](#)

[Towards an African-Christian Environmental Ethic](#)

[Calming the Storm](#)

[A Virtues Approach](#)

[Nature Spirituality and the Planetary Future](#)

[A Field Guide to the Study of Religion and Ecology](#)

"A lucid, original, and useful work by a fine scholar already well known in the emerging field of environmental philosophy."—David Abram, University of Kansas

Although the religious and ethical consideration of food and eating is not a new phenomenon, the debate about food and eating today is distinctly different from most of what has preceded it in the history of Western culture. Yet the field of environmental ethics, especially religious approaches to environmental ethics, has been slow to see food and agriculture as topics worthy of analysis. This book examines how religious traditions and communities in the United States and beyond are responding to critical environmental ethical issues posed by the global food system. In particular, it looks at the responses that have developed within Jewish, Christian, and Islamic traditions, and shows how they relate to arguments and approaches in the broader study of food and environmental ethics. It considers topics such as land degradation and restoration, genetically modified organisms and seed consolidation, animal welfare, water use, access, pollution, and climate, and weaves consideration of human wellbeing and justice throughout. In doing so, Gretel Van Wieren proposes a model for conceptualizing agricultural and food practices in sacred terms. This book will appeal to a wide and interdisciplinary audience including those interested in environment and sustainability, food studies, ethics, and religion.

Japanese Environmental Philosophy is an anthology that responds to the environmental problems of the 21st century by drawing from Japanese philosophical traditions to investigate our relationships with other humans, nonhuman animals, and the environment. It contains chapters from fifteen top scholars from Japan, the United States, and Europe. The essays cover a broad range of Japanese thought, including Zen Buddhism, Shintoism, the Kyoto School, Japanese art and aesthetics, and traditional Japanese culture. The moral values and interpretive systems of religions are crucially involved in how people imagine the challenges of sustainability and how societies mobilize to enhance ecosystem resilience and human wellbeing. The *Routledge Handbook of Religion and Ecology* provides the most comprehensive and authoritative overview of the field. It encourages both appreciative and critical angles regarding religious traditions, communities, attitude, and practices. It presents contrasting ways of thinking about "religion" and about "ecology" and about ways of connecting the two terms. Written by a team of leading international experts, the Handbook discusses dynamics of change within religious traditions as well as their roles in responding to global challenges such as climate change, water, conservation, food and population. It explores the interpretations of indigenous traditions regarding modern environmental problems drawing on such concepts as lifeway and indigenous knowledge. This volume uniquely intersects the field of religion and ecology with new directions within the humanities and the sciences. This interdisciplinary volume is an essential reference for scholars and students across the social sciences and humanities and for all those looking to understand the significance of religion in environmental studies and policy.

This book shows that environmental protection is a global concern that must enlist all of humanity's cultural, religious, and moral resources. The nine essays in this volume explore the foundations of environmental ethics in the Western philosophical tradition as well as from the perspectives of Christianity, Islam, Daoism, and Buddhism and propose morally responsible attitudes towards nature and the environment.

Doing Environmental Ethics faces our ecological crisis by drawing on environmental science, economic theory, international law, and religious teachings, as well as philosophical arguments. It engages students in constructing ethical presumptions based on arguments for duty, character, relationships, and rights, and then tests these moral presumptions by predicting the likely consequences of acting on them. Students apply what they learn to policy issues discussed in the final part of the book: sustainable consumption, environmental policy, clean air and water, agriculture, managing public lands, urban ecology, and climate change. Questions after each chapter and a worksheet aid readers in deciding how to live more responsibly. The second edition has been updated to reflect the latest developments in environmental ethics, including sustainable practices of corporations, environmental NGO actions, and rainforest certification programs. This edition also gives greater emphasis to environmental justice, Rawls, and ecofeminism. Revised study questions concern application and analysis, and new 'Decisions' inserts invite students to analyze evaluate current environmental issues.

Contemporary environmental activists and the animal-rights community are more often than not considered separate movements, despite similar goals and attitudes toward desired change in the world. A fundamental distinction is seen in the environmentalist's broad focus on an entire species, whereas animal rights activists tend to think more about the behavior of select groups of people. Thus far, uniting these two movements has proven difficult, despite their sharing of many of the same ideological sentiments. In *Eating Earth*, Lisa Kemmerer reveals a potential place of common ground for the environmental and animal-rights movements: human dietary choice. The book links environmentalism with animal-rights thinkers, by exploring the many ways that mass consumption of animal products by people is harmful to the environment. The book argues that rather than choosing to pursue separate agendas, a joint promotion of vegetarianism and veganism could lead to targeted results for both groups. Kemmerer discusses the harmful toll that the hunting and fishing industries take on ecosystems, and addresses how modern agriculture's treatment of animals is both unethical and environmentally unsustainable. Chapter topics also include movements and ideas like ecofeminism and human-population control, and their intersections with environmentalism. A brief but poignant examination of what human beings consume, *Eating Earth* shows that the issue of dietary choice deserves to be considered in a new environmental light.

"[*Being Human*] is one of the few books that begins to integrate theological narratives with scientific ones, looking for a compelling correlation between them where modern and religious sensibilities might both be affirmed. This is a unique work."—Bron Taylor, Professor and Director of Environmental Studies, University of Wisconsin, Oshkosh, and author of *Ecological Resistance Movements: The Global Emergence of Radical and Popular Environmentalism*. "*Being Human* succeeds at accounting for people's conception of humanness and human's relationship with nature—no easy task, but one that is a crucial starting point for any discussion of environmental ethics."—Kay Read, Associate Professor of Comparative Ethics and Native American Religions, DePaul University, and author of *Time and Sacrifice in the Aztec Cosmos* "Anna

Peterson's Being Human is a stellar work of integration. Peterson argues that the ideology of human exceptionalism and disconnection from the rest of nature is a major source of social and ecological harm. She draws together cultural constructionist, Asian, Native American, feminist and evolutionary thought to present a view of the human as both an integral part of nature and a creator of culture, called to develop an ethic of interrelationality for the sake of the wellbeing of the whole earth community."—Rosemary Radford Ruether, Garrett Theological Center, author of *Gaia and God: An Ecofeminist Theology of Earth Healing*. "In the postmodern academic climate of slice-and-dice, take-no-prisoners 'analysis,' and 'critical theory,' Anna Peterson's book is a welcome breath of fresh air. She positions her discussion as a development of—rather than a deconstructive triumph over—earlier work in the field of environmental philosophy. Peterson takes up the themes that are absolutely central to the field—the nature of nature, human nature, and the appropriate relationship between the two. Her conclusions are well-informed, well-reasoned, reasonable, and last but not least, beautifully and engagingly expressed."—Baird Callicott, Professor of Philosophy and Religion Studies, University of North Texas, and author of *Earth's Insights: A Multicultural Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback* (California, 1997), *In Defense of the Land: Essays in Environmental Philosophy*, and *Beyond the Land Ethic: More Essays in Environmental Philosophy*. "Peterson challenges us to think critically about the ideas about nature and humanity that shape our ethical behavior. She also brings into critical dialogue insights from a wide variety of religious traditions—Buddhist, Taoist, Navaho, Koyukon, Catholic and Protestant. Peterson helps us think creatively and critically about the task of comparative ethics, and the imperatives of environmental ethics. This book is a must-read for any one concerned with environmental ethics and with comparative ethics."—Sharon Welch, Professor of Religious Studies at the University of Missouri—Columbia, and author of *A Feminist Ethic of Risk, Sweet Dreams in America: Making Ethics and Spirituality Work*, and *Communities of Resistance and Solidarity: A Feminist Theology of Liberation*.

[Religious Traditions and Genetically Modified Foods](#)

[Moral Habitat](#)

[Comparative Religious Ethics And Interreligious Dialogue](#)

[Comparative Religious Environmental Ethics](#)

[The Ethics of Encounter](#)

[Food, Farming and Religion](#)

[Routledge Handbook of Religion and Ecology](#)

[Environmental Guilt and Shame](#)

[A Narrative Approach to Global Ethics](#)

[Dark Green Religion](#)

[Intercultural Perspectives](#)

[Space, Place, and Environmental Ethics](#)

The inaugural collection in an exciting new exchange between philosophers and geographers, this volume provides interdisciplinary approaches to the environment as space, place, and idea. Never before have philosophers and geographers approached each other's subjects in such a strong spirit of mutual understanding. The result is a concrete exploration of the human-nature relationship that embraces strong normative approaches to environmental problems. While grounded in philosophy and geography, the essays also will interest readers in political theory, environmental studies, public policy, and other disciplines. "A love of green may be a human universal. Deepening the palette of green scholarship, Bron Taylor proves remarkably to be both an encyclopedist and a visionary."—Jonathan Benthall, author of *Returning to Religion: Why a Secular Age is Haunted by Faith* "This important book provides insight into how a profound sense of relation to nature offers many in the modern world a vehicle for attaining a spiritual wholeness akin to what has been historically associated with established religion. In this sense, *Dark Green Religion* offers both understanding and hope for a world struggling for meaning and purpose beyond the isolation of the material here and now."—Stephen Kellert, Yale University School of Forestry and Environmental Studies "In this thought-provoking volume, Bron Taylor explores the seemingly boundless efforts by human beings to understand the nature of life and our place in the universe. Examining in depth the ways in which influential philosophers and naturalists have viewed this relationship, Taylor contributes to the further development of thought in this critically important area, where our depth of understanding will play a critical role in our survival."—Peter H. Raven, President, Missouri Botanical Garden "Carefully researched, strongly argued, originally conceived, and very well executed, this book is a vital contribution on a subject of immense religious, political, and environmental importance. It's also a great read."—Roger S. Gottlieb, author of *A Greener Faith: Religious Environmentalism and our Planet's Future* "A fascinating analysis of our emotional and spiritual relationship to nature. Whether you call it dark green religion or something else, Bron Taylor takes us through our spiritual relationship with our planet, its ecosystems and evolution, in an enlightened and completely undogmatic manner."—Dr. Claude Martin, Former Director General, World Wildlife Fund "An excellent collection of guideposts for perplexed students and scholars about the relationships of nature religions, spirituality, animism, pantheism, deep ecology, Gaia, and land ethics—and for the environmentalist seeking to make the world a better place through green religion as a social force."—Fikret Berkes, author of *Sacred Ecology: Traditional Ecological Knowledge and Resource Management* "Dark Green Religion shows conclusively how nature has inspired a growing religious movement on the planet, contesting the long reign of many older faiths. Taylor expertly guides us through an astonishing array of thinkers, past and present, who have embraced, in part or whole, the new religion. I was thoroughly convinced that this movement has indeed become a major force on Earth, with great potential consequences for our environmental ethics."—Donald Worster, University of Kansas "In this exceptionally interesting and informative book, Bron Taylor has harvested the fruits of years of pioneering research in what amounts to a new field in religious studies: the study of how religious/spiritual themes show up in the work of people concerned about nature in many diverse ways. Taylor persuasively argues that appreciation of nature's sacred or spiritual dimension both informs and motivates the work of individuals ranging from radical environmentalists and surfers, to eco-tourism leaders and museum curators. I highly recommend this book for everyone interested learning more about the surprising extent to which religious/spiritual influences many of those who work to protect, to exhibit, or to represent the natural world."—Michael E. Zimmerman, Director, Center for Humanities and the Arts, University of Colorado at Boulder

Bloggers confessing that they waste food, non-governmental organizations naming corporations selling unsustainably harvested seafood, and veterans apologizing to Native Americans at the Standing Rock Sioux Reservation for environmental and social devastation caused by the United States government all signal the existence of action-oriented guilt and identity-oriented shame about participation in environmental degradation. Environmental Guilt and Shame demonstrates that these moral emotions are common among environmentally friendly segments of the United States but have received little attention from environmental ethicists though they can catalyze or hinder environmental action. Concern about environmental guilt and shame among “ everyday environmentalists ” reveals the practical, emotional, ethical, and existential issues raised by environmental guilt and shame and ethical insights about guilt, shame, responsibility, agency, and identity. A typology of guilt and shame enables the development and evaluation of these ethical insights. Environmental Guilt and Shame makes three major claims: first, individuals and collectives, including the diffuse collectives that cause climate change, can have identity, agency, and responsibility and thus guilt and shame. Second, some agents, including collectives, should feel guilt and/or shame for environmental degradation if they hold environmental values and think that their actions shape and reveal their identity. Third, a number of conditions are required to conceptually, existentially, and practically deal with guilt and shame's effects on agents. These conditions can be developed and maintained through rituals. Existing rituals need more development to fully deal with individual and collective guilt and shame as well as the anthropogenic environmental degradation that may spark them.

As ecological degradation continues to threaten permanent and dramatic changes for life on our planet, the question of how we can protect our imperiled Earth has become more pressing than ever before. In this book, Daniel Scheid draws on Catholic social thought to construct what he calls the "cosmic common good," a new norm for interreligious ecological ethics. This ethical vision sees humans as an intimate part of the greater whole of the cosmos, emphasizes the simultaneous instrumental and intrinsic value of nature, and affirms the integral connection between religious practice and the pursuit of the common good. When ecologically reoriented, Catholic social thought can point the way toward several principles of the cosmic common good, such as the virtue of Earth solidarity and the promotion of Earth rights. These are rooted in the classical doctrines of creation in Augustine and Thomas Aquinas, and in Thomas Berry's interpretation of the evolutionary cosmic story. The cosmic common good can also be found in Hindu, Buddhist, and American Indian religious traditions. By placing a Catholic cosmic common good in dialogue with Hindu dharmic ecology, Buddhist interdependence, and American Indian balance with all our relations, Scheid constructs a theologically authentic moral framework that re-envision's humanity's role in the universe.

"McAnally presents an academically rigorous, spiritually rich approach to the myriad global issues related to water. The author draws from Christianity's sacramental consciousness of baptism, loving service of the Yamuna River in Hinduism, and the compassionate wisdom of the bodhisattva to develop 'an integral approach to water ethics.' Building on but distinct from the foundation laid by Christiana Zenner's Just Water, this book is a welcome addition to the growing field of concern surrounding global water crises"--

[Signals of Individual and Collective Responsibility and the Need for Ritual Responses](#)

[Christian Neighbor Love as a Practice of Solidarity](#)

[Nature and the Environment in Contemporary Religious Contexts](#)

[Science and Religion](#)

[Explorations In Global Ethics](#)

[Freedom and Environment](#)

[The Oxford Handbook of Buddhist Ethics](#)

[Religion, Value and Environmental Concern](#)

[Eating Earth](#)

[The Cosmic Common Good](#)

[Theological and Ethical Perspectives on Climate Engineering](#)