

Ecological Ethics

Taking issue with the common assumption that human ethics can be 'extended' to meet the demands of the ongoing ecological crisis, Curry demonstrates that a new and truly ecological ethic is both possible and urgently needed.

"The Ethics of Art" explores the growing ethical consciousness within the artistic community, as it relates to art's production and distribution mechanisms. It attempts to show how the artistic community engages in creative, social dialogue based upon the potential of the body. The first of this book's two sections, "Ecosophy," focuses on eco-art practices and the ways in which the ethical turn in the arts implies a greater receptivity to our environment. The second section addresses the contemporary dance scene as an example of this phenomenon, showing how it exhibits renewed interest in "caring" for one's body, rather than transgressing it, both on the individual level and on that of the larger "body politic" of cooperation and collaboration. In this volume, the singular voices of artists are as important as the scholarly contributions.

Arguing that most predictions of environmental crises are based on unfounded projections of current trends, McCloskey says we don't need to value nature above man. Rather, we need only to pay more attention to such old-fashioned virtues as having concern for future generations and respecting human autonomy.

In 1967, Lynn White, Jr.'s seminal article *The Historical Roots of Our Ecologic Crisis*

was published, essentially establishing the academic study of religion and nature. White argues that religions—particularly Western Christianity—are a major cause of worldwide ecological crises. He then asserts that if we are to halt, let alone revert, anthropogenic damages to the environment, we need to radically transform religious cosmologies. White's hugely influential thesis has been cited thousands of times in a variety of disciplines, including but not limited to religious studies, environmental ethics, history, ecological science, philosophy, psychology, and anthropology. In practical terms, the ecological crisis to which White was responding has only worsened in the decades since the article was published. This collection of original essays by leading scholars in a variety of interdisciplinary settings, including religion and nature, environmental ethics, animal studies, ecofeminism, restoration ecology, and ecotheology, considers the impact of White's arguments, offering constructive criticism as well as reflections on the ongoing, ever-changing scholarly debate about the way religion and culture contribute to both environmental crises and to their possible solutions. Religion and Ecological Crisis addresses a wide range of topics related to White's thesis, including its significance for environmental ethics and philosophy, the response from conservative Christians and evangelicals, its importance for Asian religious traditions, ecofeminist interpretations of the article, and which perspectives might have, ultimately, been left out of his analysis. This book is a timely reflection on the legacy and continuing challenge of White's influential article.

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A comprehensive legal analysis of how governance of human activities in developed states should be restructured to improve ecological protection.

This book is a major new introduction to the field of ecological ethics. Taking issue with the common assumption that existing human ethics can be 'extended' to meet the demands of the ongoing ecological crisis, Patrick Curry shows that a new and truly ecological ethic is both possible and urgently needed. With this distinctive proposition in mind, Curry introduces and discusses all the major concepts needed to understand the full range of ecological ethics. Focussing first on the major concepts of ethics - religious and secular - and value, Curry then examines the gradations of ecological ethics. He discusses light green, shallow or anthropomorphic ethics with the examples of stewardship, lifeboat ethics, and social ecology; mid-green or intermediate ethics represented by animal liberation/rights and biocentrism; and dark green, deep, or ecocentric ethics. Particular attention is given to the various kinds of ecocentric ethics, such as the Land Ethic, The Gaia Hypothesis, and Deep Ecology and its offshoots: Deep Green Theory, Left Biocentrism and the Earth Manifesto. Ecofeminism is also considered in this context. The concluding chapters discuss green ethics as post-secular, moral pluralism and pragmatism, green citizenship, and human population in the light of ecological ethics. This comprehensive and wide-ranging textbook offers a radical but critical introduction to the subject. It will be of great interest to students, activists, and to a wider public concerned with the ecocrisis, its main theories, debates,

and possible solutions.

While a number of schools of environmental thought — including social ecology, ecofeminism, ecological Marxism, ecoanarchism, and bioregionalism — have attempted to link social issues to a concern for the environment, environmental ethics as an academic discipline has tended to focus more narrowly on ethics related either to changes in personal values or behavior, or to the various ways in which nature might be valued. What is lacking is a framework in which individual, social, and environmental concerns can be looked at not in isolation from each other, but rather in terms of their interrelationships. In this book, Evanoff aims to develop just such a philosophical framework — one in which ethical questions related to interactions between self, society, and nature can be discussed across disciplines and from a variety of different perspectives. The central problem his study investigates is the extent to which a dichotomized view of the relationship between nature and culture, perpetuated in ongoing debates over anthropocentric vs. ecocentric approaches to environmental ethics, might be overcome through the adoption of a transactional perspective, which offers a more dynamic and coevolutionary understanding of how humans interact with their natural environments. Unlike anthropocentric approaches to environmental ethics, which often privilege human concerns over ecological preservation, and some ecocentric approaches, which place more emphasis on preserving natural environments than on meeting human needs, a transactional approach attempts to

create more symbiotic and less conflictual modes of interaction between human cultures and natural environments, which allow for the flourishing of both.

By interweaving Hegelian dialectic and the middle voice, this book develops a holistic account of life, nature, and the ethical orientation of human beings with respect to them, without falling into the trap of either subjecting human rights to totality or relegating non-human beings and their habitats to instrumentalism. Both ontological problems that have arisen in the conceptualization of non-human life as well as ethical problems that arise within human relations to non-human living beings and their ecosystems are addressed. Presenting a systematic derivation of categories, life is shown to be irreducible to mechanico-chemical processes and that, taken together with the sphere of rights and obligations unique to human beings, the specific character of the category of life implies an ecological ethic whose object of concern includes species as well as habitats. The ontological character of life is in turn clarified in terms of the middle voice, providing a philosophically grounded human-nature holism that preserves the specific differences important for both inter-human and ecological ethics on the one hand and for both philosophy and the empirical sciences on the other.

[Ecological Governance](#)

[God's Family, God's Earth](#)

[Christian Ecological Ethics](#)

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

[Australian Outback](#)

[Human Health and Ecological Integrity](#)

[Linking Ecology and Ethics in Theory and Practice](#)

[Ecological Turns in the Performing Arts](#)

[The Foundations of Nature](#)

[The Ethics of Art](#)

[Ecological Ethics and the Human Soul](#)

[Exploring a Christian Ecological Virtue Ethic](#)

[The Ethics of Maintaining Planetary Life](#)

[An Introduction](#)

Lisa Sideris proposes a new way of thinking about the natural world, an environmental ethic that incorporates the ideas of natural selection and values the processes rather than the products of nature. Such an approach encourages us to take a minimally interventionist approach to nature. Only when the competitive realities of evolution are faced squarely, Sideris argues, can we generate practical environmental principles to deal with such issues as species extinction and the relationship between suffering and sentience.

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.

It is increasingly argued that a focus on environmental sustainability is fundamental to effective and equitable governance, and ultimately for the good of mankind. This book argues that, in the face increasing environmental challenges, it is essential to recognise the role that ecological integrity has played, and must play, in governance for environmental sustainability in order to ensure the future survival of life on earth. Ecological integrity encompasses not only the necessity of respect for nature, but also the human right to a sound and healthy environment. The author shows that on this basis, acceptance of its primacy in law and governance is key to a sustainable and equitable future for all. The book presents a

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uniquely informed treatise on the term, its origins, evolution and position in current debates, exploring the conflicts which have so far prevented its acceptance. Written by a leading scholar on the subject, this book provides the most in-depth exposition of ecological integrity available to increase understanding of this crucial concept and encourage its adoption in governance and international law. Ecological restoration integrates the science and art of repairing ecosystems damaged by human activities. Despite relatively little attention from environmental ethicists, restoration projects continue to gain significance, drawing on citizen volunteers and large amounts of public funds, providing an important model of responding to ecological crisis. Projects range from the massive, multi-billion dollar Kissimmee River project; restoring 25,000 acres of Everglades' wetlands; to the \$30 million effort to restore selected wetlands in industrial Brownfield sites in Chicago's south side Lake Calumet area; to the reintroduction of tall grass prairie ecosystems in various communities in the Midwest. *Restored to Earth* provides the first comprehensive examination of the religious and ethical dimensions and significance of contemporary restoration practice, an ethical framework that advances the field of environmental ethics in a more positive, action-oriented, experience-based direction. Van Wieren brings together insights and examples from restoration ecology, environmental ethics, religious studies, and conservation and Christian thought, as well as her own personal experiences in ecological restoration, to propose a new restoration ethic grounded in the concrete, hands-on experience of humans working as partners with the land.

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The present rate and extent of species extinction -- estimated by some scientists as one species every 20 minutes -- are unprecedented in the history of mankind. Human activities are responsible for nearly all species loss, yet ethical aspects of this crisis are rarely mentioned. Any concern expressed tends to be over potentially valuable resources -- information for scientists, or compounds that could be used in new medicines -- that are lost when a species disappears. In *The Death of Our Planet's Species*, Martin Gorke argues that such a utilitarian perspective is not only shortsighted but morally bankrupt. Holding doctoral degrees in both ecology and philosophy, Gorke is uniquely qualified to examine the extinction crisis from both scientific and philosophical perspectives. He offers a wide-ranging review of the literature on the subject, drawing together those two lines of reasoning that are almost always pursued separately. After critical examination of the current state of relevant ecological knowledge, Gorke presents a carefully considered case for attributing intrinsic value to all of nature, including all species. At the heart of his argument is an analysis of the concept of morality. According to this analysis, the universal character of morality does not permit us to establish limits of moral considerability. More precisely, every act of exclusion from the moral community is an arbitrary act and is not compatible with a moral point of view. *The Death of Our Planet's Species* sets forth a sound and original argument about the philosophical and ethical dimensions of species conservation. Throughout, the author combines a high level of theoretical sophistication with clear and straightforward writing. Originally published in German, this Island Press

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edition makes *The Death of Our Planet's Species* available for the first time to English-speaking experts and lay readers.

To comprehensively address the complexities of current socio-ecological problems involved in global environmental change, it is indispensible to achieve an integration of ecological understanding and ethical values. Contemporary science proposes an inclusive ecosystem concept that recognizes humans as components.

Contemporary environmental ethics includes eco-social justice and the realization that as important as biodiversity is cultural diversity, inter-cultural, inter-institutional, and international collaboration requiring a novel approach known as biocultural conservation. Right action in confronting the challenges of the 21st century requires science and ethics to be seamlessly integrated. This book resulted from the 14th Cary Conference that brought together leading scholars and practitioners in ecology and environmental philosophy to discuss core terminologies, methods, questions, and practical frameworks for long-term socio-ecological research, education, and decision making.

The connection between environment and health has been well studied and documented, particularly by the World Health Organization. It is now being included in some legal instruments, although for the most part caselaw does not explicitly make that connection. Neither the right to life nor the rights to health or to normal development are actually cited in the resolution of cases and in judges' decisions. This volume makes the connection explicit in a broad review of human rights and legal issues associated with public health and the environment. It will be

particularly useful as many legal instruments emphasize the right to 'development' without fully discussing the necessary safety and public health aspects, and the respect for the ecology of any area where such 'development' (often unwanted by local or indigenous communities) is to be located. Climate change is another pressing variable that is considered, and several chapters address the interface between human health and ecological conditions. Overall the book integrates perspectives from a wide range of disciplines, including ethics, ecology, public health and epidemiology, and human rights and law.

In *Ecological Ethics and the Human Soul: Aquinas, Whitehead, and the Metaphysics of Value*, Francisco J. Benzoni addresses the pervasive and destructive view that there is a moral gulf between human beings and other creatures. Thomas Aquinas, whose metaphysics entails such a moral gulf, holds that human beings are ultimately separate from nature. Alfred North Whitehead, in contrast, maintains that human beings are continuous with the rest of nature. These different metaphysical systems demand different ethical stances toward creation. Benzoni analyzes and challenges Thomas's understanding of the human soul, his primary justification for the moral separation, arguing that it is finally philosophically untenable. The author finds promising the alternative metaphysics of Whitehead, for whom human beings are a part of nature--even if the highest part; all creatures have a degree of subjectivity and creativity, and thus all have intrinsic value and moral worth, independent of subjective human valuation. Further, though there is difference, there is no moral gulf between God and the world. God is truly affected

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by the experience of creatures. Benzoni argues that if this vision of moral worth is articulated with sufficient force and clarity, it could help heal the human relation to our planet. "Eminently clear in concept and analysis, profound in insight, and precise in reasoning, this book not only contributes a distinguished study of Aquinas but also reshapes contemporary ecological ethics by relating it to basic issues of metaphysics. Both subsequent moral theory attentive to Aquinas and subsequent formulations of ecological ethics will be incomplete without taking account of Benzoni's argument." --Franklin I. Gamwell, Shailer Mathews Distinguished Service Professor of Religious Ethics, the Philosophy of Religion, and Theology, The University of Chicago Divinity School "In the introduction and conclusion, Francisco Benzoni makes clear the broader significance of this work for the field of ecological ethics and the future well-being of the human species on this earth. One can learn a great deal about the philosophy of both Aquinas and Whitehead in working through these pages." --Joseph Bracken, Xavier University

[Aquinas, Whitehead, and the Metaphysics of Value](#)

[Religion and Ecological Crisis](#)

[Just Ecological Integrity](#)

[The Virtuous Epistemic Circle](#)

[Suffering and Responsibility](#)

[The Green Halo](#)

[Christian Ecological Ethics of Ubuntu](#)

[Christianity, Environmental Ethics, and Ecological Restoration](#)

[The "Lynn White Thesis" at Fifty](#)

[The Emergence of Ecological Virtue Ethics](#)

[The Structural Links between Ecology, Evolution and Ethics](#)

[The Oxford Handbook of Environmental Ethics](#)

[The Middle Voice of Autopoietic Life](#)

The Green Halo is a highly readable introduction to the vast field of contemporary ecological thought. It is a basic education in environmental philosophy and a welcome propaedeutic for understanding the most crucial problem facing humankind in the coming century: How can humans live on this earth so that they do not destroy the preconditions for their own existence?

Just Ecological Integrity presents a collection of revised and expanded essays originating from the international conference 'Connecting Environmental Ethics, Ecological Integrity, and Health in the New Millennium' held in San Jose, Costa Rica in June 2000. It is a cooperative venture of the Global Ecological Integrity Project and the Earth Charter Initiative. Beginning with an in depth look at the history and meaning of the Earth Charter itself, Just Ecological Integrity moves to consider the systems of measurement necessary to indicate progress in achieving the Earth Charter's goals. Contributors to the volume explore such issues as the reciprocal impacts between humans and nature; human destructiveness; and the various ways in

which the revaluation of nature in terms of intrinsic qualities affects broader notions of justice. A rich collection of case studies enhances the volume and examines such issues as violence, risk, and the preservation of nature in local circumstances.

By interweaving Hegelian dialectic and the middle voice, this book develops a holistic account of life, nature, and the ethical orientation of human beings with respect to them without falling into the trap of either subjecting human rights to totality or relegating non-human beings and their habitats to instrumentalism.

*In this thoroughly revised and updated second edition of the highly successful *Ecological Ethics*, Patrick Curry shows that a new and truly ecological ethic is both possible and urgently needed. With this distinctive proposition in mind, Curry introduces and discusses all the major concepts needed to understand the full range of ecological ethics. He discusses light green or anthropocentric ethics with the examples of stewardship, lifeboat ethics, and social ecology; the mid-green or intermediate ethics of animal liberation/rights; and dark or deep green ecocentric ethics. Particular attention is given to the Land Ethic, the Gaia Hypothesis and Deep Ecology and its offshoots: Deep Green Theory, Left Biocentrism and the Earth Manifesto.*

Ecofeminism is also considered and attention is paid to the close relationship between ecocentrism and virtue ethics. Other chapters

discuss green ethics as post-secular, moral pluralism and pragmatism, green citizenship, and human population in the light of ecological ethics. In this new edition, all these have been updated and joined by discussions of climate change, sustainable economies, education, and food from an ecocentric perspective. This comprehensive and wide-ranging textbook offers a radical but critical introduction to the subject which puts ecocentrism and the critique of anthropocentrism back at the top of the ethical, intellectual and political agenda. It will be of great interest to students and activists, and to a wider public.

In the last few decades, religious and secular thinkers have tackled the world's escalating environmental crisis by attempting to develop an ecological ethic that is both scientifically accurate and free of human-centered preconceptions. This groundbreaking study shows that many of these environmental ethicists continue to model their positions on romantic, pre-Darwinian concepts that disregard the predatory and cruelly competitive realities of the natural world. Examining the work of such influential thinkers as James Gustafson, Sallie McFague, Rosemary Radford Ruether, John Cobb, Peter Singer, and Holmes Rolston, Sideris proposes a more realistic ethic that combines evolutionary theory with theological insight, advocates a minimally interventionist stance toward nature, and values the processes over

the products of the natural world.

Powerful conversations between His Holiness the Dalai Lama and leading scientists on the most pressing issue of our time. Engage with leading scientists, academics, ethicists, and activists, as well as His Holiness the Dalai Lama and His Holiness the Karmapa, who gathered in Dharamsala, India, for the twenty-third Mind and Life conference to discuss arguably the most urgent questions facing humanity today: What is happening to our planet? What can we do about it? How do we balance the concerns of people against the rights of animals and against the needs of an ecosystem? What is the most skillful way to enact change? And how do we fight on, even when our efforts seem to bear no fruit? Inspiring, edifying, and transformative, this should be required reading for any citizen of the world.

No Marketing Blurb

'The ecological challenge demands a paradigm shift in our thinking about the human-environment relation. Reconciling Human Existence with Ecological Integrity provides a state of the art account of work on ecological integrity - and offers a compelling vision for the future. Derek Bell, Senior Lecturer at the School of Geography, Politics and Sociology, University of Newcastle
A book of vast scope and richness ... If policymakers around the world took notice of this insightful set of messages, we would all live with greater happiness,

health, and wellbeing, with a brighter future for our children and grandchildren. Lawrence O. Gostin, O'Neill Professor of Global Health Law, Georgetown University Law Center This book attempts to do in theory what the world needs to do in practice. It is an ecological master plan that shows how we can not only survive but also flourish. James P. Sterba, President of the American Philosophical Association, Central Division Ecosystems have been compared to a house of cards: remove or damage a part and you risk destroying or fundamentally and irreversibly altering the whole. Protecting ecological integrity means maintaining that whole - an aim which is increasingly difficult to achieve given the ever-growing dominance of humanity. This book is the definitive examination of the state of the field now, and the way things may (and must) develop in the future. Written and edited by members of the Global Ecological Integrity Group - an international collection of the worlds most respected authorities in the area - the book considers the extent to which human rights (such as the rights to food, energy, health, clean air or water) can be reconciled with the principles of ecological integrity. The issue is approached from a variety of economic, legal, ethical and ecological standpoints, providing an essential resource for researchers, students and those in government or business in a wide range of disciplines.

[*The Ecological Community*](#)

[*Earth Stewardship*](#)

[*Proceedings of the 2015 International Conference on Materials Engineering and Environmental Science \(MEES2015\), Wuhan, China, September 25-27, 2015*](#)

[*Being Human*](#)

[*Ethics, Biopolitics, and Saving the Natural World*](#)

[*Ethics, Law and Human Rights*](#)

[*Environmental Ethics, Ecological Theology, and Natural Selection*](#)

[*Earth's Insights*](#)

[*Ecology, Ethics, and Interdependence*](#)

[*Science, ethics and the law*](#)

[*Restored to Earth*](#)

[*An Ecological Ethics of Human-nature Relationship*](#)

[*Linking Ecology and Ethics for a Changing World*](#)

Will the ecological crises of our time be resolved using the same form of thought that brought them about? Are technological prowess and political power the proper tools to solve them? Is there not a deeper connection between our ecological crises and our human, political, economic, and ethical crises? This book argues that the popular approaches to ecological, bioethical, and other human crises are not working because they fail to examine the problem in its full depth. This depth escapes us because we have abandoned true meta-

reflection on the whole and substituted it unknowingly for a series of inadequate alternatives. Both the technocratic paradigm that views all of nature mechanistically and its antagonistic eco-philosophies that argue for the realities of intrinsic value, relationality, and beauty are partial truths but are insufficient. This book presents a more radical alternative, rooted in the classical tradition yet fresh and vibrant. The metaphysics of gift, based in the giftedness of existence shared by all, offers a deeper and more satisfying vision of all things that can transform our relationship with nature and touches every aspect of human life: social, economic, technical, and ethical.

Addressing a topic of growing and vital concern, this book asks us to reconsider how we think about the natural world and our place in it. Steven Bouma-Prediger brings ecotheology into conversation with the emerging field of environmental virtue ethics, exploring the character traits and virtues required for Christians to be responsible keepers of the earth and to meet the challenging decades to come. He shows how virtue ethics can enrich Christian environmentalism, helping readers think and act in ways that rightly value creation.

Links the political critique of sovereign power with ecological concerns

"[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 traditional 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*

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"Being Human succeeds at accounting for people's conception of humanness and human relationship with nature—no easy task, but one that is a crucial starting point for any 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 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 a 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, Garrettsville 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 them. 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 *D*

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, 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 anyone 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*.

Leading environmental thinkers investigate the complexities of boundary formation and negotiation at the heart of environmental problems.

This book advances Earth Stewardship toward a planetary scale, presenting a range of ecological worldviews, practices, and institutions in different parts of the world and to be used as the basis for considering what we could learn from one another, and what we could do together. Today, inter-hemispheric, intercultural, and transdisciplinary collaborations for Earth Stewardship are an imperative. Chapters document pathways that are being forged by ecological research networks, religious alliances, policy actions, environmental citizenship participation, and new forms of conservation, based on both traditional and contemporary ecological knowledge and values. "The Earth Stewardship Initiative of the Ecological Society of America"

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America fosters practices to provide a stable basis for civilization in the future. Biocul emphasizes that we are co-inhabitants in the natural world; no matter how complex o inventions may become" (Peter Raven).

First Published in 1997. Routledge is an imprint of Taylor & Francis, an informa compar "A lucid, original, and useful work by a fine scholar already well known in the emerging environmental philosophy."—David Abram, University of Kansas

[The Death of Our Planet's Species](#)

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

[The Ethics and Rhetoric of Invasion Ecology](#)

[A Bird's-Eye View of Ecological Ethics](#)

[The Dalai Lama in Conversation with Leading Thinkers on Climate Change](#)

[Sacramental Commons](#)

[Religious Grounds for Ecological Ethics](#)

[Materials Engineering and Environmental Science](#)

[Dirty Virtues](#)

[Ecological Ethics and Politics](#)

[Against Ecological Sovereignty](#)

[A Challenge To Ecology And Ethics](#)

[Ecological Ethics and Living Subjectivity in Hegel's Logic](#)

This handbook is currently in development, with individual articles publishing online in

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advance of print publication. At this time, we cannot add information about unpublished articles in this handbook, however the table of contents will continue to grow as additional articles pass through the review process and are added to the site. Please note that the online publication date for this handbook is the date that the first article in the title was published online.

The Ethics and Rhetoric of Invasion Ecology provides an introduction to the controversial treatment and ongoing violence routinely utilized against non-native species. Drawing from the tradition of critical animal scholars, Stanescu and Cummings have assembled a group of advocates who argue for a different kind of relationship with foreign species. Where contemporary approaches often emphasize the need to eradicate ecological invaders in order to preserve delicate habitats, the essays in this volume aim to reformulate the debate by arguing for an alternative approach that advances the possibility of an ethics of co-habitation.

This book explores how the mounting ecological crisis has religious, political, and economic roots that enable and promote social and environmental harm. It presents the thesis that religious traditions, including their ethical expressions, can effectively address the crisis, ameliorate its effects, and advocate social and environmental betterment, now and in the future. The ecological overtones of African traditional religions and Christianity are examined along with a discussion on African morality. Recognition is given to the conflict between ecological values and religious teachings in an examination contrasting the awareness of socio-economic problems caused by overpopulation.

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The increasing awareness of environmental issues as ultimately moral issues has led to the intersection of religion and environment. Sacramental Commons presents a unique way of looking at this topic by relating the Christian word 'sacrament' (signs of divine presence) to the term 'commons' (shared place and shared goods, among people and between people and the natural world), suggesting that local natural settings and local communities can be a source for respect and compassion. Sacramental Commons uses Earth-oriented biblical teachings, and ideas from such thinkers as Hildegard, St. Francis, John Muir, and Black Elk, to provide insights about divine immanence in creation, human commitments to creation, and human accountability to the Spirit, Earth, and biotic community. It extends the concept of 'natural rights' beyond humans to include all nature, and affirms intrinsic value in ecosystems in whole and in part. Sacramental Commons declares that the Earth commons and its goods should be shared equitably by human communities and individuals living in interdependent relationships with other members of the community of life. It suggests essential values that will stimulate care for the commons, and embodies them in principles of an innovative Christian Ecological Ethics.

Evolutionary biology, ecology and ethics: at first glance, three different objects of research, three different worldviews and three different scientific communities. In reality, there are both structural and historical links between these disciplines. First, some topics are obviously common across the board. Second, the emerging need for environmental policy management has gradually but radically changed the relationship between these disciplines. Over the last decades in particular, there has emerged a

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need for an interconnecting meta-paradigm that integrates more strictly evolutionary studies, biodiversity studies and the ethical frameworks that are most appropriate for allowing a lasting co-evolution between natural and social systems. Today such a need is more than a mere luxury, it is an epistemological and practical necessity.?

[Ecological Ethics](#)

[Science, Ethics, Economics and Law](#)

[Bioregionalism and Global Ethics](#)

[The Motherly Earth](#)

[Earthkeeping and Character](#)

[Values, Philosophy, and Action](#)

[Metaphysics of Gift for an Integral Ecological Ethic](#)

[A Transactional Approach to Achieving Ecological Sustainability, Social Justice, and Human Well-being](#)

[Boundary Explorations in Ecological Theory and Practice](#)

[Reconciling Human Existence with Ecological Integrity](#)

[The Cosmic Common Good](#)

[Nature's Edge](#)

[Ecological Integrity and Global Governance](#)