

Ethics Environment And Our Place In The World

"[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,

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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*

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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*. Collected essays present Weston's pragmatic environmental philosophy, calling for reconstruction and imagination rather than deconstruction and analysis.

First published in 1983, *The Ethics of Environmental Concern* has become a classic in the relatively new field of environmental ethics. Examining traditional attitudes toward nature, and the

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degree to which these attitudes enable us to cope with modern ecological problems, Robin Attfield looks particularly at the Judeo-Christian heritage of belief in humankind's dominion, the tradition of stewardship, and the more recent belief in progress to determine the extent to which these attitudes underlie ecological problems and how far they embody resources adequate for combating such problems. He then examines concerns of applied ethics and considers our obligations to future generations, the value of life, and the moral standing and significance of nonhumans. Simultaneously, he offers and defends a theory of moral principles appropriate for dealing with such concerns as pollution, scarce natural resources, population growth, and the conservation and preservation of the environment. The second edition includes a new preface and introduction, as well as a bibliographic essay and an updated list of references incorporating relevant scholarship since the publication of the first edition.

In these skeptical and disillusioned times, there are still groups of people scattered throughout the world who are trying to live out utopian dreams. These communities challenge the

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inevitability and morality of dominant political and economic models. By putting utopian religious ethics into practice, they attest to the real possibility of social alternatives. In *Seeds of the Kingdom*, Anna L. Peterson reflects on the experiences of two very different communities, one inhabited by impoverished former refugees in the mountains of El Salvador and the other by Amish farmers in the Midwestern U.S. What makes these groups stand out among advocates of environmental protection, political justice, and sustainable development is their religious orientation. They aim, without apology, to embody the reign of God on earth. The Salvadoran community is grounded in Roman Catholic social thought, while the Amish adhere to Anabaptist tradition. Peterson offers a detailed portrait of these communities' history, social organization, religious life, environmental values, and agricultural practices. She discovers both practical and ideological commonalities in these two comparatively successful and sustainable communities, including a strong collective identity, deep attachment to local landscapes, a desire to preserve non-human as well as human lives, and, perhaps unexpectedly, a utopian horizon that

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provides both goals and the hope of reaching them. By examining the process by which people struggle to live according to a transcendent value system, she sheds light on both the actual and the potential place of religion in public life. Peterson argues that the Amish and Salvadoran communities, geographically and culturally removed from the industrialized West, have relevance for the political and environmental problems of the developed world. These communities have succeeded in the face of significant internal and external challenges, offering important practical and theoretical lessons on how to achieve ecological sustainability and social justice in the wider world.

Americans increasingly cite moral values as a factor in how they vote, but when we define morality simply in terms of a voter's position on gay marriage and abortion, we lose sight of the ethical decisions that guide our everyday lives. In our encounters with friends, family members, nature, and nonhuman creatures, we practice a nonutilitarian morality that makes sacrifice a rational and reasonable choice. Recognizing these everyday ethics, Anna L. Peterson argues, helps us move past the seemingly irreconcilable conflicts of culture and refocus on

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issues that affect real social change. Peterson begins by divining a "second language" for personal and political values, a vocabulary derived from the loving and mutually beneficial relationships of daily life. Even if our interactions with others are fleeting and fragmentary, they provide a viable alternative to the contractual and atomistic attitudes of mainstream culture. Everyday ethics point toward a more just, humane, and sustainable society, and to acknowledge moments of grace in our daily encounters is to realize a different way of relating to people and nonhuman nature an alternative ethic to cynicism and rank consumerism. In redefining the parameters of morality, Peterson enables us to make fundamental problems such as the distribution of wealth, the use of public land and natural resources, labor and employment policy, and the character of political institutions the preferred focus of debate and action.

Greening the Children of God uncovers the theological roots of the growing ethical imperative to reconnect children to their natural environment. Theologians emphasize the sacramental nature of embedding our lives in creation. Environmental

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educators emphasize knowledge of local biology. Psychologists emphasize the morally pro-formative experience of care between biodiverse creatures. Together they affirm that knowing their place in the natural environment helps a child develop an intersubjective "ecological" identity that nurtures virtues of mutuality and care. During the Scientific Revolution this ethical harmony was threatened as science and moral theology began to adopt different epistemological methods. Seventeenth-century Anglican priest and poet Thomas Traherne was prescient of the consequences of this divorce and insisted that education should promote a child's attention to the moral dimensions woven into "the tapestry of creation." Traherne professed that play, wonder, and a sensory relationship to diverse creatures play a pedagogical role in a child's moral formation. *Greening the Children of God* establishes the contemporary significance of Traherne's moral theory in conversation with child psychologists, educators, philosophers, and theologians who know that cultivating a place-based relationship to the local ecology helps children perceive creation's deep mutuality and develop a moral identity in the image of a caring Creator.

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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,

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to propose a new restoration ethic grounded in the concrete, hands-on experience of humans working as partners with the land. 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

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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.

[An Introduction](#)

[Exploring Religion, Ethics and Aesthetics](#)

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

[The Ethics of Solar Radiation Management](#)

[Rethinking Place, Exclusion, Freedom and Environment](#)

[The Future of Environmental Criticism](#)

[Being Animal](#)

[Doing Environmental Ethics](#)

[Living as Eco-Physical Beings in God's Eco-Physical World](#)

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[Aesth/ethics in Environmental Change](#)

[A Christian Vision for Creation Care](#)

[The Next Millennium for Life on Earth](#)

[Perspectives from the Humanities](#)

For most people, animals are the most significant aspects of the nonhuman world. They symbolize nature in our imaginations, in popular media and culture, and in campaigns to preserve wilderness, yet scholars habitually treat animals and the environment as mutually exclusive objects of concern. Conducting the first examination of animals' place in popular and scholarly thinking about nature, Anna L. Peterson builds a nature ethic that conceives of nonhuman animals as active subjects who are simultaneously parts of both nature and human society. Peterson explores the tensions between humans and animals, nature and culture, animals and nature, and domesticity and wildness. She uses our intimate connections with companion animals to examine nature more broadly. Companion animals are liminal creatures straddling the boundary between human society and wilderness, revealing much about the mutually constitutive relationships binding humans and nature together. Through her paradigm-shifting reflections, Peterson disrupts the artificial boundaries between two seemingly distinct categories, underscoring their fluid and continuous

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character.

Climate change, habitat loss, rising extinction rates - such problems call for more than just new policies and practices. They raise fundamental questions about the world and our place in it. What, for instance, is the natural world? Do we humans belong to it? Which parts of it are we morally obliged to protect? Drawing on an exceptionally wide range of sources, from virtue ethics to Buddhism, leading environmental philosopher Simon P. James sets out to answer these vitally important questions. The book begins with a discussion of animal minds, before moving on to explore our moral relations with non-human organisms, ecosystems and the earth as a whole. James then considers environmental aesthetics, humanity's place in the natural world and the question of what it means to be wild. In the concluding chapter, he applies his findings to the topic of global climate change, building a strong moral case for urgent action. This accessible, entertainingly written book will be essential reading for students of the environment across the humanities and social sciences. It will, moreover, be an ideal guide for anyone keen to deepen their understanding of environmental issues.

This book examines from different perspectives the moral significance of non-human members of the biotic community and their omission from climate ethics literature. The complexity of life in an age of rapid

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climate change demands the development of moral frameworks that recognize and respect the dignity and agency of both human and non-human organisms. Despite decades of careful work in non-anthropocentric approaches to environmental ethics, recent anthologies on climate ethics have largely omitted non-anthropocentric approaches. This multidisciplinary volume of international scholars tackles this lacuna by presenting novel work on non-anthropocentric approaches to climate ethics. Written in an accessible style, the text incorporates sentiocentric, biocentric, and ecocentric perspectives on climate change. With diverse perspectives from both leading and emerging scholars of environmental ethics, geography, religious studies, conservation ecology, and environmental studies, this book will offer a valuable reading for students and scholars of these fields. With this book the international academic discourse on mobility is taken a step further, through the intertwined perspectives of different social sciences, engineering and the humanities. The Ethics of Mobilities departs from the recent interest in social surveillance, raised by the use of technology for the surveillance and control of mobility as well as for transport. It widens this theme to encompass a broad scale of issues, ranging from freedom and escape to social exclusion and control, thus raising important questions of ethics, identity and religion; questions that are dealt with by a diverse, yet

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structured range of chapters, arranged around the themes of ethics and religion, and freedom and control. Through their variety and diversity of perspectives, the chapters of this book offer a substantial interdisciplinary contribution to the socially and environmentally relevant discussion about what a technically and economically accelerating mobility does to life and how it might be transformed to sustain a more life-enhancing future. Ethics of Mobilities will excite not only international interest, but will also appeal to scholars across a wide range of disciplines, in fields as diverse as theology and engineering.

Can aesthetics and ethics be integrated for the good of habitats, places, and spaces? How can the arts widen our perception of nature and deepen environmental ethics? Should the political meaning of a landscape be defined solely in terms of its economic and ecological values? Questions like these are explored from the angles of arts, environmental ethics, ecology, religious studies, theology, art history, and philosophy. The book prompts discussion about the aesthetic and spiritual dimension in the environmental humanities, and it offers transdisciplinary insights into the challenge of sustainability and ongoing changes in society and the environment. (Series: Studies in Religion and the Environment / Studien zur Religion und Umwelt - Vol. 7)

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Engineering the Climate: The Ethics of Solar Radiation Management discusses the ethical issues associated with deliberately engineering a cooler climate to combat global warming. Climate engineering (also known as geoengineering) has recently experienced a surge of interest given the growing likelihood that the global community will fail to limit the temperature increases associated with greenhouse gases to safe levels. Deliberate manipulation of solar radiation to combat climate change is an exciting and hopeful technical prospect, promising great benefits to those who are in line to suffer most through climate change. At the same time, the prospect of geoengineering creates huge controversy. Taking intentional control of earth's climate would be an unprecedented step in environmental management, raising a number of difficult ethical questions. One particular form of geoengineering, solar radiation management (SRM), is known to be relatively cheap and capable of bringing down global temperatures very rapidly. However, the complexity of the climate system creates considerable uncertainty about the precise nature of SRM's effects in different regions. The ethical issues raised by the prospect of SRM are both complex and thorny. They include: 1) the uncertainty of SRM's effects on precipitation patterns, 2) the challenge of proper global participation in decision-making, 3) the legitimacy of intentionally manipulating the global climate system in

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the first place, 4) the potential to sidestep the issue of dealing with greenhouse gas emissions, and, 5) the lasting effects on future generations. It has been widely acknowledged that a sustained and scholarly treatment of the ethics of SRM is necessary before it will be possible to make fair and just decisions about whether (or how) to proceed. This book, including essays by 13 experts in the field of ethics of geoengineering, is intended to go some distance towards providing that treatment.

*Covering three broader issues - biodiversity conservation, religious doctrine and environment - the book *Biodiversity Conservation Ethics in Major Religions* is the result of a unique approach. It attempts to initiate scientific discourse through the fabric of religions. Spread across 15 chapters, the book covers the essence of 10 religions on biodiversity, encompassing a wide range of issues related to conservation. The book promises to be a useful resource for biodiversity students, researchers and protected area managers and also for religious scholars who are invited to look at the broader themes of religions beyond theology.*

This substantially revised and updated edition provides the most thorough evangelical treatment available on a theology of creation care.

[*Greening the Children of God*](#)

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[The Ethics of Mobilities](#)

[Tree Cultures](#)

[Being Human](#)

[Biodiversity Conservation Ethics in Major Religions](#)

[Exploring a Christian Ecological Virtue Ethic](#)

[Architecture, Ethics, and the Personhood of Place](#)

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

[The Environment](#)

[The Oxford Handbook of Environmental Ethics](#)

[A New Environmental Ethics](#)

[For the Beauty of the Earth](#)

[Ecological Awareness](#)

*Karen F. Stein University of Rhode Island, Kingston, USA
Rachel Carson is the twentieth century's most significant environmentalist. Her books about the sea blend science and poetry as they invite readers to share her celebration of the ocean's wonders. Silent Spring, her graphic and compelling exposé of the damage caused by the widespread aerial spraying of persistent organic pesticides such as DDT, opened our eyes to the interconnectedness of all living*

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beings and the ecological systems we inhabit. Carson's work challenges our belief that science and technology can control the natural world, asks us to recognize our place in the world around us, and inspires us to treat the earth respectfully. She calls us to rekindle our sense of wonder at nature's power and beauty, and to tread lightly on the earth so that it will continue to sustain us and our descendants. This book guides readers on a journey through Carson's life and work, considers Carson's legacies, and points to some of the continuing challenges to sustainability. It provides a listing of resources for reading, learning, or teaching about the environment, about nature writing, and about Carson and the crucial issues she addressed.

Architecture and environmental design are among the last professional fields to develop a sustained and nuanced discussion concerning ethics. Hemmed in by politics and powerful clients on one side and the often unscrupulous practices of the construction industry on the other,

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environmental designers have been traditionally reluctant to address ethical issues head on. And yet the rapid urbanization of the world's population continues to swell into new megacities, each less healthy, welcoming, secure, or environmentally sustainable than the next. Green, carbon-reduced, and sustainable building practices are important ways architects have recently responded to the symptoms of the crisis, but are these efforts really addressing the core issues? Taking the Dine (Navajo) "Hogan Song"--a song used to protect and nourish the personhood of newly constructed dwellings--as their inspiration, the architects, philosophers, poets, and other contemporary scholars contributing to this volume demonstrate that a deeper, more radical change in our relationship to the built world needs to occur. While offering a careful critique of modernist, corporate, or techno-enthralled design practices, these essays investigate an alternative "relational ecology" whose wisdom draws from ancient and often-marginalized voices, if not the whisperings of the earth itself. Contributors

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include: Richard Kearney, Alberto Perez-Gomez, Juhani Pallasmaa, Karsten Harries, Edward Casey, Susan Stewart, David Abram, Stacy Alaimo, Jace and Laura Weaver, Philip Sheldrake, and Sebnem Yucel Young.

This book examines the theory and practice of Corporate Social Responsibility (CSR) in countries across Asia, including China, Japan, Malaysia, Thailand and Bangladesh, providing much needed Asian perspectives on this important issue. Arguing that Western CSR has enjoyed limited effectiveness, it asks whether Asia can avoid the West's mistakes.

The relationship between nature and culture has become a popular focus in social science, but there have been few grounded accounts of trees. Providing shelter, fuel, food and tools, trees have played a vital role in human life from the earliest times, but their role in symbolic expression has been largely overlooked. For example, trees are often used to express nationalistic feelings. Germans drew heavily on tree and forest imagery in nation-building, and the idea

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of 'hearts of oak' has been central to concepts of English identity. Classic scenes of ghoulish trees coming to life and forests closing in on unsuspecting passers-by commonly feature in the media. In other instances, trees are used to represent paradisaical landscapes and symbolize the ideologies of conservation and concern for nature. Offering new theoretical ideas, this book looks at trees as agents that co-constitute places and cultures in relationship with human agency. What happens when trees connect with human labour, technology, retail and consumption systems? What are the ethical dimensions of these connections? The authors discuss how trees can affect and even define notions of place, and the ways that particular places are recognized culturally. Working trees, companion trees, wild trees and collected or conserved trees are considered in relation to the dynamic politics of conservation and development that affect the values given to trees in the contemporary world. Building on the growing field of landscape study, this book offers rich insights into the symbolic and practical roles

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of trees. It will be vital reading for anyone interested in the anthropology of landscape, forestry, conservation and development, and for those concerned with the social science of nature.

The second edition of Environmental Ethics combines a strong theoretical foundation with applications to some of the most pressing environmental problems. Through a mix of classic and new essays, it discusses applied issues such as pollution, climate change, animal rights, biodiversity, and sustainability. Roughly half of the selections are original essays new to this edition. Accessible introduction for beginners, including important established essays and new essays commissioned especially for the volume Roughly half of the selections are original essays new to this edition, including an entirely new chapter on Pollution and climate change and a new section on Sustainability Includes new material on ethical theory as a grounding for understanding the ethical dimensions of the environment, our interactions with it, and our place in it The text incorporates helpful

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pedagogy, including extensive editorial material, cases, and study questions Includes key information on recent developments in the field Presents a carefully selected set of readings designed to progressively move the reader to competency in subject comprehension and essay writing Americans increasingly cite moral values as a factor in how they vote, but when we define morality simply in terms of a voter's position on gay marriage and abortion, we lose sight of the ethical decisions that guide our everyday lives. In our encounters with friends, family members, nature, and nonhuman creatures, we practice a nonutilitarian morality that makes sacrifice a rational and reasonable choice. Recognizing these everyday ethics, Anna L. Peterson argues, helps us move past the seemingly irreconcilable conflicts of culture and refocus on issues that affect real social change. Peterson begins by divining a "second language" for personal and political values, a vocabulary derived from the loving and mutually beneficial relationships of daily life. Even if our interactions with others are fleeting and

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fragmentary, they provide a viable alternative to the contractual and atomistic attitudes of mainstream culture. Everyday ethics point toward a more just, humane, and sustainable society, and to acknowledge moments of grace in our daily encounters is to realize a different way of relating to people and nonhuman nature--an alternative ethic to cynicism and rank consumerism. In redefining the parameters of morality, Peterson enables us to make fundamental problems such as the distribution of wealth, the use of public land and natural resources, labor and employment policy, and the character of political institutions the preferred focus of debate and action. Written by one of the world's leading theorists in ecocriticism, this manifesto provides a critical summary of the ecocritical movement. A critical summary of the emerging discipline of "ecocriticism". Written by one of the world's leading theorists in ecocriticism. Traces the history of the ecocritical movement from its roots in the 1970s through to its diversification and proliferation today. Takes account

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of different ecocritical positions and directions. Describes major tensions within ecocriticism and addresses major criticisms of the movement. Looks to the future of ecocriticism, proposing that discourses of the environment should become a permanent part of literary and cultural studies.

Finding Our Place in Nature argues that Aristotelian philosophy provides a much needed ethical foundation for the environmental sciences and for our daily commitment to practices of sustainability. Shearman challenges previously held interpretations of Aristotle's value to the grounding of environmental ethics. He demonstrates that Aristotelian philosophy is a valuable and under-appreciated resource for any student-citizen who requires ethically persuasive reasons—both for pursuing environmental science in the first place and for grounding our social practices as citizens. The author clarifies sustainability as a moral concept—this supplies the underlying purpose to the applied environmental sciences and to living the good life. Aristotle without

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contemporary environmental science is inadequate; more importantly, the environmental sciences without the ethical grounding provided by Aristotle are incomplete and unable to motivate us.

[Engineering the Climate](#)

[Constructing a River Town](#)

[The Ethics of Environmental Concern](#)

[Environmental Ethics](#)

[Utopian Communities in the Americas](#)

[Dusty Earthlings](#)

[Earthkeeping and Character](#)

[Philosophy, Science, and Ethics](#)

[Rethinking Our Place on Earth](#)

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

[Public Religion and the Urban Environment](#)

[Ecology and the Environment](#)

[Everyday Ethics and Social Change](#)

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

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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 book analyses how African literary texts have engaged with pressing ecological problems in Africa. It is a multi-disciplinary text, for both researchers and scholars of African Studies, the environment and postcolonial literature.

Environmental justice is the subtext of this collection of anxieties around the need for a sustainable future on Planet Earth. Thinkers and scholars from a diversity of backgrounds reflect on what it means and how cultures must change to greet this future. From Romania to Mexico, Bosnia to Canada, Sweden to California authors analyze and recount community experiences and expectations leading to justice for land, sea, air and wildlife. The kind of ethical weltanschauung for a society in which this kind of justice is achievable is suggested. The collection points to the myriad of single instance decisions that we must all make in living our daily lives whether in our homes, workplaces or leisure time. From good policies to sound management, governments, corporations and community-based organizations will find prudent praxis from cover to cover. At the Interface/Probing the Boundaries seeks to encourage and promote cutting edge interdisciplinary and multi-disciplinary projects and inquiry. By bringing people together from differing contexts, disciplines, professions, and vocations, the aim is to engage in conversations that are innovative, imaginative, and creatively interactive. Inter-Disciplinary dialogue enables people to go beyond the boundaries of what they usually encounter and share in perspectives that are new, challenging, and richly rewarding. This kind of dialogue often illuminates one's own area of work, is suggestive of new possibilities for development, and creates exciting horizons for future conversations with persons from a wide variety of national and

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international settings. By sharing cross-disciplinary insights and perspectives, ATI/PTB publications are designed to be both exploratory examinations of particular areas and issues, and rigorous inquiries into specific subjects. Books in the series are enabling resources which will encourage sustained and creative dialogue, and become the future resource for further inquiries and research.

'Nature' and the 'city' have most often functioned as opposites within Western culture, a dichotomy that has been reinforced (and sometimes challenged) by religious images. Bohannon argues here that cities and natural environments, however, are both connected and continually affected by one another. He shows how such connections become overt during natural disasters, which disrupt the narratives people use to make sense of the world, including especially religious narratives, and make them more visible. This book offers both a theoretical exploration of the intersection of the city, nature, and religion, as well as a sociological analysis of the 1997 flood in Grand Forks, ND, USA. This case study shows how religious factors have influenced how the relationship between nature and the city is perceived, and in particular have helped to justify the urban control of nature. The narratives found in Grand Forks also reveal a broader understanding of the nature of Western cities, highlighting the potent and ethically-rich intersections between religion, cities and nature.

"Examines ethical, religious, and aesthetic dimensions of the environment from several different disciplines related to the humanities including anthropology, literature, philosophy, religious studies, and history, with examples drawn from Confucianism, aboriginal Australia, Moby-Dick, liberal democracies, Ken Wilber, Joanna Macy, and Gary Snyder"--Provided by publisher.

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

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Christians to be responsible keepers of the earth and to flourish in 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.

Environmental issues raise crucial questions. What should we value? What is our place in nature? What kind of life should we live? How should we interact with other living things? Environmental management and policy-making is ultimately based on answers to these and similar questions, but do we need a new ethics to be able overcome the environmental crisis we face? This book addresses these important questions and explores the values that decision-makers often presuppose in their environmental policy-making. Examining the content of the ethics of sustainable development that the UN and the world's governments want us to embrace, this book examines alternatives to this kind of ethics, and the differences in basic values that these make in practice. Offering a detailed analysis of the ethics that lie behind current policy-making as it is expressed in documents such as Agenda 21 and the Rio Declaration, this unique contribution to the field of environmental studies shows how different environmental ethical theories support different goals of environmental management and generate different policies when it comes to population growth, agriculture, and preservation and management of wilderness areas and endangered species. Mikael Stenmark concludes that policy-makers must take more seriously the value assumptions and conflicts connected to environmental issues, and state explicitly on what values their own proposals and decisions are based and why these should be accepted. Those studying environmental issues or environmental philosophy will find this accessible text invaluable in presenting a clear understanding of environmental ethics and contemporary applications and policies.

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

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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.

[*Finding Our Place in Nature*](#)

[*Environmental Ethics and Policy-Making*](#)

[*Thomas Traherne and Nature's Role in the Moral Formation of Children*](#)

[*Managing Environmental Justice*](#)

[*Environmental Crisis and Literary Imagination*](#)

[*Encyclopedia of Religion and Nature*](#)

[*Restored to Earth*](#)

[*Religion and Ecological Crisis*](#)

[*Challenging Authors*](#)

[*Environmental Philosophy*](#)

[*Beasts and Boundaries in Nature Ethics*](#)

[*The Education of Desire*](#)

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Climate Change Ethics and the Non-Human World

No one looking ahead at the middle of the last century could have foreseen the extent and the importance of the ensuing environmental crises. Now, more than a decade into the next century, no one can ignore it. A New Environmental Ethics: the Next Millennium for Life on Earth offers clear, powerful, and oftentimes moving thoughts from one of the first and most respected philosophers to write on the environment. Rolston, an early and leading pioneer in studying the moral relationship between humans and the earth, surveys the full spectrum of approaches in the field of environmental ethics. This book, however, is not simply a judicious overview. Instead, it offers critical assessments of contemporary academic accounts and draws on a lifetime of research and experience to suggest an outlook for the future. As a result, this focused, forward-looking analysis will be a necessary complement to any balanced textbook or anthology in environmental ethics, and will teach its readers to be responsible global citizens, and residents of their landscape, helping ensure that the future we have will be the one we wish for.

Original essays by leading scholars consider the environment from biological and ethical perspectives. Philosophical reflections on the environment began with early philosophers' invocation of a cosmology that mixed natural and

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supernatural phenomena. Today, the central philosophical problem posed by the environment involves not what it can teach us about ourselves and our place in the cosmic order but rather how we can understand its workings in order to make better decisions about our own conduct regarding it. The resulting inquiry spans different areas of contemporary philosophy, many of which are represented by the fifteen original essays in this volume. The contributors first consider conceptual problems generated by rapid advances in biology and ecology, examining such topics as ecological communities, adaptation, and scientific consensus. The contributors then turn to epistemic and axiological issues, first considering philosophical aspects of environmental decision making and then assessing particular environmental policies (largely relating to climate change), including reparations, remediation, and nuclear power, from a normative perspective. Contributors Katie McShane, Robert Brandon, Rachel Bryant, Michael Trestman, Brian Steverson, Denis Walsh, Lorraine Code, Jay Odenbaugh, Joseph Cannon, Mariam Thalos, Chrisoula Andreou, Clare Palmer, Ben Hale, Kristin Shrader-Frechette, Andrew Light

This handbook is currently in development, with individual articles publishing online in advance of print publication. At this time, we cannot add information about unpublished articles in this handbook, however the table of contents will

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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 Lord God formed a man from the dust of the ground ... ' (Genesis 2:7). Made of dust, we humans are thoroughly physical beings. We are dusty earthlings. As such, we are also ecological beings, or rather eco-physical beings, firmly embedded in and dependent upon God's earthly ecosystems which support and provide for us and constitute our earthly home. Today we are living in ways that are damaging our home. As Christian dusty earthlings, we are called to oversee God's earthly creation and to follow Jesus Christ - God incarnated as a dusty earthling. How do we do this in the face of the array of ecological problems we face today? How can we obey the ecological principles and limits that govern all of life on God's good earth? Mustol argues that the virtues of humility, voluntary self-limitation, and the principles of kenosis and justice will help as we seek to follow Jesus as dusty earthlings in today's world.

This powerful book provides the first comprehensive overview of the intellectual roots of the worldwide environmental movement - from ancient religions and philosophies to modern science and ethics - and synthesizes them into a new philosophy of nature in which to ground our moral values and social action. It

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traces the origins and evolution of the dominant worldview that has built our industrial, technocratic, man-centered civilization, and brought us to the current ecological crisis. At the same time, it uncovers an alternative cultural tradition in the world's different religions and philosophies and describes how these ideas are now surfacing and coalescing to form an ecological sensibility and a new vision of nature which recognizes the inter-relatedness of all living things. Finally, this book integrates these varied traditions with modern physics and the science of ecology into a larger philosophical whole that provides the environmental movement with a comprehensive vision of an organic and sustainable society in harmony with nature. As ecological disasters continue to threaten our planet, becoming worse with every passing moment of indifference, it has become clear that we must take action. We must change our relationship with nature, and return to the days when our lives were intimately connected to and dependent upon the natural world. Nature's Web lays the foundations for that change by explaining where our complex ideas about nature come from, why they are wrong, and what we can do to change them.

Ecological Awareness, with seventeen authors from multiple disciplines, explores how religious practitioners have become increasingly aware of ecological challenges. It sheds new light on an essential function of belief systems, which

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function not only as cognitive and moral systems, but emerge from and affect the human body and its mode of perceiving our milieu and ourselves within it. The book also contributes to an increasing awareness of our embeddedness in larger life processes, as well as the awareness of life as a gift.

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The Encyclopedia of Religion and Nature, originally published in 2005, is a landmark work in the burgeoning field of religion and nature. It covers a vast and interdisciplinary range of material, from thinkers to religious traditions and beyond, with clarity and style. Widely praised by reviewers and the recipient of two reference work awards since its publication (see www.religionandnature.com/ern), this new, more affordable version is a must-have book for anyone interested in the manifold and fascinating links between religion and nature, in all their many senses.

[Incomplete Eco-Philosopher, The Seeds of the Kingdom](#)

[Hiking Through the Arts, Ecology, Religion and Ethics of the Environment](#)

[Naturalizing Africa](#)

[Essays from the Edges of Environmental Ethics](#)

[Corporate Social Responsibility in Asia](#)

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[Rachel Carson](#)

[The Place of Trees and Trees in Their Place](#)

[Religion and Ecology in the Public Sphere](#)

[Aristotle for Environmental Scientists](#)

[Nature's Web: Rethinking Our Place on Earth](#)