

Radical Ecology

A post-capitalist manifesto for conservation Conservation needs a revolution. This is the only way it can contribute to the drastic transformations needed to come to a truly sustainable model of development. The good news is that conservation is ready for revolution. Heated debates about the rise of the Anthropocene and the current 'sixth extinction' crisis demonstrate an urgent need and desire to move beyond mainstream approaches. Yet the conservation community is deeply divided over where to go from here. Some want to place 'half earth' into protected areas. Others want to move away from parks

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to focus on unexpected and 'new' natures. Many believe conservation requires full integration into capitalist production processes. Building a razor-sharp critique of current conservation proposals and their contradictions, Büscher and Fletcher argue that the Anthropocene challenge demands something bigger, better and bolder. Something truly revolutionary. They propose convivial conservation as the way forward. This approach goes beyond protected areas and faith in markets to incorporate the needs of humans and nonhumans within integrated and just landscapes. Theoretically astute and practically relevant, *The Conservation Revolution* offers a manifesto for conservation in the twenty-first century--a

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clarion call that cannot be ignored.

Examines the major philosophical, ethical, scientific and economic roots of environmental problems and identifies ways in which radical ecologists can transform science and society in order to sustain life.

The Struggle for Nature presents a well researched and erudite survey of the historical development and current state of environmental thinking.

Human ecology - the study and practice of relationships between the natural and the social environment - has gained prominence as scholars seek more effectively to engage with pressing global concerns. In the past seventy years most human ecology has skirted the

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fringes of geography, sociology and biology. This volume pioneers radical new directions. In particular, it explores the power of indigenous and traditional peoples' epistemologies both to critique and to complement insights from modernity and postmodernity. Aimed at an international readership, its contributors show that an inter-cultural and transdisciplinary approach is required. The demands of our era require a scholarship of ontological depth: an approach that can not just debate issues, but also address questions of practice and meaning. Organized into three sections - Head, Heart and Hand - this volume covers the following key research areas: Theories of Human Ecology Indigenous

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and Wisdom Traditions Eco-spiritual Epistemologies and Ontology Research practice in Human Ecology The researcher-researched relationship Research priorities for a holistic world With the study of human ecology becoming increasingly imperative, this comprehensive volume will be a valuable addition for classroom use. Shows the psychological roots of our ecological crisis. "The American people sees itself advance across the wilderness, draining swamps, straightening rivers, peopling the solitude, and subduing nature," wrote Alexis de Tocqueville in 1835. That's largely how we still think of nineteenth-century America today: a country expanding unstoppably, bending the continent's natural

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bounty to the national will, heedless of consequence. A country of slavery and of Indian wars. There's much truth in that vision. But if you know where to look, you can uncover a different history, one of vibrant resistance, one that's been mostly forgotten. This Radical Land recovers that story. Daegan Miller is our guide on a beautifully written, revelatory trip across the continent during which we encounter radical thinkers, settlers, and artists who grounded their ideas of freedom, justice, and progress in the very landscapes around them, even as the runaway engine of capitalism sought to steamroll everything in its path. Here we meet Thoreau, the expert surveyor, drawing anticapitalist property maps. We visit a black

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antislavery community in the Adirondack wilderness of upstate New York. We discover how seemingly commercial photographs of the transcontinental railroad secretly sent subversive messages, and how a band of utopian anarchists among California's sequoias imagined a greener, freer future. At every turn, everyday radicals looked to landscape for the language of their dissent--drawing crucial early links between the environment and social justice, links we're still struggling to strengthen today. Working in a tradition that stretches from Thoreau to Rebecca Solnit, Miller offers nothing less than a new way of seeing the American past--and of understanding what it can offer us for the present . . .

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and the future.

"By linking environmental philosophy and Continental thought, Zimmerman's book represents a landmark in both fields."—J. Baird Callicott, University of Wisconsin, Stevens Point

[The Ecocentrists](#)

[Deciphering Radical Ecology in Contemporary British Fiction](#)

[Gyn/Ecology](#)

[Deep Environmental Politics](#)

[Green Syndicalism](#)

[Radical Ecologist](#)

[International Relations Theory and Ecological Thought](#)

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[Rethinking Environmental Aesthetics](#)

[This Radical Land](#)

[Capitalism, Socialism, Ecology](#)

[Ecology Without Nature](#)

[An Introduction](#)

[The Frankfurt School and Contemporary Environmental Crises](#)

[Struggle for Nature](#)

Environmental movements are the subject of increasingly rigorous political theoretical study. Can the Frankfurt School's critical frameworks be used to

address ecological issues, or do environmental conflicts remain part of the "failed promise" of this group? Critical Ecologies aims to redeem the theories of major Frankfurt thinkers--Theodor Adorno, Max Horkheimer, and Herbert Marcuse, among others--by applying them to contemporary environmental crises. Critical Ecologies argues that sustainability and critical social theory have many similar goals, including

resistance to different forms of domination. Like the Frankfurt School itself, the essays in this volume reflect a spirit of interdisciplinarity and draw attention to intersections between environmental, socio-political, and philosophical issues. Offering textual analyses by leading scholars in both critical theory and environmental politics, Critical Ecologies underscores the continued relevance of the Frankfurt School's ideas for addressing

contemporary issues.

This book introduces green ideas to students of the social sciences, showing how society affects and is affected by nature and assessing the future of the green movement.

McLaughlin (philosophy, City U. of New York) argues that industrialism is the cause of our current environmental crisis, and that the solution requires a fundamental change in how we understand nature and humanity. He

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reviews the capitalist, socialist, industrial, and scientific views of nature, the ideology of control, anthropocentrism, and other topics.

Paper edition (unseen), \$16.95.

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Cramer provides a window into the world of radical environmentalism and the political process. He explores tenets, history, and tactics of deep ecology. This book provides the first comprehensive

look at the impact of deep ecology by examining environmental legislation, congressional testimony, legal scholarship, court cases, and media reporting.

The Radical Ecology of the Shelleys: Eros and Environment is the first full-length study to explore a radically queer ecology at work in writings by Percy Bysshe Shelley and Mary Wollstonecraft Shelley as their discussions of nature and the natural consistently link ecology and

erotic practice. Initiated by Timothy Morton in 2010 as a hybrid of two schools of thinking about nature, queer ecology combines the alertness of environmentalists to constructions of the "natural" with efforts of sexuality scholars to denaturalize identity and to expose sexuality as a culture-bound construct. Conceptions of place are central to this investigation not only because an attachment to place is traditionally thought to be the

ontological basis of all environmental consciousness (e.g. think-globally-act-locally) but because these two Romantic writers underscore the dynamic interaction between a person's natural surroundings and his/her interpersonal attachments. The poetical and prose writings of the Shelleys claim our special attention because of their unusual conception of the oikos, the etymological root of "ecology," to mean both local grounds and the social, often domestic,

places in which people dwell and desire. The overarching thesis of this book asserts that proto-ecological theories in Romantic-era England cannot be understood separately from discourses related to married/family life, and the texts considered demonstrate the comingling of earthly and erotic enjoyment. The issues raised by Eros and Environment are fundamental not only to literary and queer history but to all humanistic studies. They render the

study of nature from a queer perspective a matter of intense interest to scholars in numerous disciplines ranging from ecocriticism and the natural sciences, including climate studies, to feminist criticism and sexuality studies.

In Green Syndicalism, Shantz issues a call to action to the environmental movement and labor activists, particularly rank and file workers, to join forces in a common struggle to protect the environment from capitalism,

corporate greed, and the extraction of resources. He argues for a major transformation to address the jobs versus the environment rhetoric that divides these two groups along lines of race and class. Combining practical initiatives and theoretical perspectives, Shantz offers an approach that brings together radical ecology and revolutionary unionism in a promising vision of green politics. Ecological crises have never been higher on the international political agenda.

However, ecological thought and international relations theory have developed as separate disciplines. This ground-breaking study looks at the relationship between ecological thought and international relations theory arguing that there are shared concerns: peace, co-operation and security. The authors ask what ecological crisis can teach IR theorists as well as what ecological perspectives have been adopted by governments and

international NGOs.

Regarding Nature

Radical Naturalism in the Face of the Anthropocene

The Oxford Handbook of Environmental Political Theory

Julian Barnes, David Mitchell and John Fowles

The Conservation Revolution

The Radical Ecology of the Shelleys

Psychology in the Service of Life

Perspectives on Ecology

[A Critique of Radical Ecology](#)
[Critical Ecologies](#)
[Radical Ideas for Saving Nature Beyond](#)
[the Anthropocene](#)
[Contesting Earth's Future](#)
[A Critical Essay](#)
[A Preconference Discussion Journal for](#)
[the Radical Ecology Conference](#)

This revised edition includes a New Intergalactic Introduction by the Author. Mary Daly's New Intergalactic Introduction explores her process as a Crafty Pirate on the Journey of Writing Gyn/Ecology and reveals the autobiographical context of this

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"Thunderbolt of Rage" that she first hurled against the patriarchy in 1979 and no hurls again in the Re-Surging Movement of Radical Feminism in the Be-Dazzling Nineties.

Set at the intersection of political theory and environmental politics, yet with broad engagement across the environmental social sciences and humanities, The Oxford Handbook of Environmental Political Theory, defines, illustrates, and challenges the field of environmental political theory (EPT). Featuring contributions from distinguished political scientists working in this field, this volume addresses canonical theorists and contemporary environmental problems with a diversity of theoretical approaches. The initial volume focuses on EPT as a field of inquiry, engaging both traditions of political thought and

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the academy. In the second section, the handbook explores conceptualizations of nature and the environment, as well as the nature of political subjects, communities, and boundaries within our environments. A third section addresses the values that motivate environmental theorists—including justice, responsibility, rights, limits, and flourishing—and the potential conflicts that can emerge within, between, and against these ideals. The final section examines the primary structures that constrain or enable the achievement of environmental ends, as well as theorizations of environmental movements, citizenship, and the potential for on-going environmental action and change. Following the 1960s, that decade's focus on consciousness-raising transformed into an array of intellectual projects far

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a field of movement politics. The mind's powers came to preoccupy a range of thinkers and writers: ethicists pursuing contractual theories of justice, radical ecologists interested in the paleolithic brain, seventies cultists, and the devout of both evangelical and New Age persuasions. In Ideal Minds, Michael Trask presents a boldly revisionist argument about the revival of subjectivity in postmodern American culture, connecting familiar figures within the seventies intellectual landscape who share a commitment to what he calls "neo-idealism" as a weapon in the struggle against discredited materialist and behaviorist worldviews. In a heterodox intellectual and literary history of the 1970s, Ideal Minds mixes ideas from cognitive science, philosophy of mind, moral philosophy, deep ecology, political

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theory, science fiction, neoclassical economics, and the sociology of religion. Trask also delves into the decade's more esoteric branches of learning, including Scientology, anarchist theory, rapture prophecies, psychic channeling, and neo-Malthusianism. Through this investigation, Trask argues that a dramatic inflation in the value of consciousness and autonomy beginning in the 1970s accompanied a growing argument about the state's inability to safeguard such values. Ultimately, the thinkers Trask analyzes—John Rawls, Arne Naess, L. Ron Hubbard, Hal Lindsey, Philip Dick, Ursula Le Guin, Edward Abbey, William Burroughs, John Irving, and James Merrill—found alternatives to statism in conditions that would lend intellectual support to the consolidation of these concepts in the radical free market

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ideologies of the 1980s.

This text explores the full spectrum of concerns in contemporary eco-philosophy: environmental ethics, ecofeminism and social justice, environmental continental philosophy, and political ecology.

With the arrival of European explorers and settlers during the seventeenth century, Native American ways of life and the environment itself underwent radical alterations as human relationships to the land and ways of thinking about nature all changed. This colonial ecological revolution held sway until the nineteenth century, when New England's industrial production brought on a capitalist revolution that again remade the ecology, economy, and conceptions of nature in the region. In Ecological

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Revolutions, Carolyn Merchant analyzes these two major transformations in the New England environment between 1600 and 1860. In a preface to the second edition, Merchant introduces new ideas about narrating environmental change based on gender and the dialectics of transformation, while the revised epilogue situates New England in the context of twenty-first-century globalization and climate change. Merchant argues that past ways of relating to the land could become an inspiration for renewing resources and achieving sustainability in the future.

This book indicates that postmodern literature might reveal much in common with radical environmental movements. It also offers discussions for how an ecological postmodern literary theory can

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provide significant contributions to the paradigm shift in social and individual dimensions before the extant environmental crisis turns into a deeper turmoil. In this context, concerning ecological images and environmental discussions they provide, A History of the World in 10 1/2 Chapters by Julian Barnes, Cloud Atlas by David Mitchell and The Collector by John Fowles are analyzed through the lens of such radical ecological movements like deep ecology, social ecology and ecofeminism.

'A hugely useful and fascinating resume of rewilding – what it means, where it came from, why it's important and where it's going. Jepson and Blythe have done a masterly job, explaining the science behind rewilding in an accessible, honest and compelling way. It deserves to be widely read and become a book

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of great influence.' Isabella Tree, author of Wilding 'Compelling ... [a] succinct and objective account' Financial Times Rewilding is the first popular book on the ground-breaking science behind the restoration of wild nature. As ecologists Paul Jepson and Cain Blythe show, rewilding is a new and progressive approach to conservation, blending radical scientific insights with practical innovations to revive ecological processes, benefiting people as well as nature. Its goal is to restore lost interactions between animals, plants and natural disturbance that are the essence of thriving ecosystems. With its sense of hope and purpose, rewilding is breathing new life into the conservation movement, and enabling a growing number of people – even urban-dwellers – to enjoy thrilling wildlife experiences previously accessible only

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in remote wilderness reserves. 'De-domesticated' horses galloping across a Dutch 'Serengeti'; beavers creating wetlands in the British countryside; giant tortoises restoring the wildlife of the Mauritian islands; perhaps one day even rhinos roaming the Australian outback – rewilding is full of exciting and inspirational possibilities.

[*Debate Between Murray Bookchin and Dave Foreman*](#)

[*Towards a Synthesis*](#)

[*Radical Ecology, Postmodernity, and Social Theory*](#)

[*Environmental Philosophy*](#)

[*Ecology*](#)

[*Raising Consciousness in the Antisocial Seventies*](#)

[*Ecological Revolutions*](#)

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[*A History of Radical Environmentalism*](#)

[*Eros and Environment*](#)

[*A Critique of the Environmental Movement*](#)

[*Spinoza, Ecology and International Law*](#)

[*Radical Ecology*](#)

[*Defending the Earth*](#)

[*Philosophy and Tactics*](#)

As we survey the effects of modernism—environmental destruction, the net consumption of irreplaceable natural resources, the ever-widening gulf between first and third worlds—we are forced to grapple with the consequences of the

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domination of nature by human beings. The readings gathered here join these issues with critical theory to examine the ongoing struggle to rediscover the nature within human beings and to reconnect it with external nature. Starting with an examination of the use of modernist thought as legitimation for the domination of nature, the collection progresses on a broad front: It examines how first-world economies create third-world dependency; the connections between poverty and population; how basic needs could be fulfilled in a green sustainable economy; the debate among deep,

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social, and socialist ecologists over the new ecological worldview; ecofeminism and the liberation of both women and nature; environmental justice for minorities and third-world peoples; the need for new spiritual relations between people and nature; and a new postmodern science that offers people a partnership with nature. The conclusion presents the "Principles of Environmental Justice," adopted by the First National People of Color Environmental Leadership Summit. Each essay stands on its own as a contribution to the ecological debate, but the cumulative effect is clearly

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to ask how critical theorists, current environmental philosophers, and scientists propose to liberate both human beings and nature.

Adopts ecological theory to critique, confront, and suggest solutions for contemporary cultural problems.

Radical ecology typically brings to mind media images of ecological activists standing before loggers' saws, staging anti-nuclear marches, and confronting polluters on the high seas. Yet for more than twenty years, the activities of organizations such as the Greens and Earth First! have been influenced

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by a diverse, less-publicized group of radical ecological philosophers. It is their work--the philosophical underpinnings of the radical ecological movement--that is the subject of *Contesting Earth's Future*. The book offers a much-needed, balanced appraisal of radical ecology's principles, goals, and limitations. Michael Zimmerman critically examines the movement's three major branches--deep ecology, social ecology, and ecofeminism. He also situates radical ecology within the complex cultural and political terrain of the late twentieth century, showing its relation to Martin Heidegger's

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anti-technological thought, 1960s counterculturalism, and contemporary theories of poststructuralism and postmodernity. An early and influential ecological thinker, Zimmerman is uniquely qualified to provide a broad overview of radical environmentalism and delineate its various schools of thought. He clearly describes their defining arguments and internecine disputes, among them the charge that deep ecology is an anti-modern, proto-fascist ideology. Reflecting both the movement's promise and its dangers, this book is essential reading for all those concerned with the worldwide ecological crisis.

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Expanded new edition of a classic examination of the psychological roots of our ecological crisis.

Is ecological sabotage a prank or terrorism? Do women hold the key to rethinking environmentalism? Are ecoactivists "Goliaths of Doom"? Can radical and mainstream ecologists find common ground? The readings in this book explore these and many other questions challenging conventional thinking about our relationship to the environment. Unique among books on environmental ethics, this anthology deals with themes of deep ecology, ecofeminism, and environmental

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activism - considered radical stands by most environmental moderates. On a philosophical level, the selections present thought-provoking responses to issues such as our ethical obligations to each other and nonhuman parts of nature, the personal and social responsibilities of men and women to each other, and proper personal and social reactions to the degradation of nature. As concrete calls to action, especially in the case of ecotage, exponents of radical environmentalism often advocate measures more moderate environmentalists find ethically unacceptable (both points of view are

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presented in this collection). However, as the editor of this provocative anthology states, "...understanding this movement can help 'moderates' sharpen their resolve to do more about environmental problems and find solutions which will check the relentless consumption of wild nature".

Disenchanted with the mainstream environmental movement, a new, more radical kind of environmental activist emerged in the 1980s. Radical environmentalists used direct action, from blockades and tree-sits to industrial sabotage, to save a wild nature that they believed to be in a state of

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crisis. Questioning the premises of liberal humanism, they subscribed to an ecocentric philosophy that attributed as much value to nature as to people. Although critics dismissed them as marginal, radicals posed a vital question that mainstream groups too often ignored: Is environmentalism a matter of common sense or a fundamental critique of the modern world? In *The Ecocentrists*, Keith Makoto Woodhouse offers a nuanced history of radical environmental thought and action in the late-twentieth-century United States. Focusing especially on the group *Earth First!*, Woodhouse explores how radical

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environmentalism responded to both postwar affluence and a growing sense of physical limits. While radicals challenged the material and philosophical basis of industrial civilization, they glossed over the ways economic inequality and social difference defined people's different relationships to the nonhuman world. Woodhouse discusses how such views increasingly set Earth First! at odds with movements focused on social justice and examines the implications of ecocentrism's sweeping critique of human society for the future of environmental protection. A

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groundbreaking intellectual history of environmental politics in the United States, *The Ecocentrists* is a timely study that considers humanism and individualism in an environmental age and makes a case for skepticism and doubt in environmental thought.

In this major new book, André Gorz expands on the political implications of his prescient and influential *Paths to Paradise* and *Critique of Economic Reason*. Against the background of technological developments which have transformed the nature of work and the structure of the workforce, Gorz explores

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the new political agendas facing both left and right. Each is in disarray: the right, torn between the demands of capital and the 'traditional values' of its supporters, can only offer illusory solutions, while the left either capitulates to these or remains tempted by regressive, 'fundamentalist' projects inappropriate to complex modern societies. Identifying the grave risks posed by a dual society with a hyperactive minority of full-time workers confronting a silenced majority who are, at best, precariously employed, Gorz proposes a new definition of a key social conflict within Western societies

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in terms of the distribution of work and the form and content of non-working time. Taking into account changing cultural attitudes to work, he re-examines socialism's historical project—which, he contends, has always properly been to lay down the rules and limits within which economic rationality may be permitted to function, not to create some statist, productivist countersystem. Above all, he offers a vital fresh perspective for the left, whose objective, in his view, must be to extend the sphere to autonomous human activity, and increase the possibilities for individual self-fulfilment.

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[Radical Ecology and Critical Theory
Rewilding](#)

[Industrialism and Deep Ecology](#)

[An Alternative Red/green Vision](#)

[Radical Ecopsychology, Second Edition](#)

[Intercultural and Indigenous Approaches](#)

[Radical Ecology and Postmodernity](#)

[The Search for a Livable World](#)

[An Ethics of Place](#)

[Eden and the Fall](#)

[Radical Environmentalism](#)

[Against Ecological Sovereignty](#)

[The Fallacies of Radical Ecological History](#)

[Radical Ecopsychology](#)

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This is a new edition of the classic examination of major philosophical, ethical, scientific and economic roots of environmental problems which examines the ways that radical ecologists can transform science and society in order to sustain life on this planet. It features a new Introduction from the author, a thorough updating of chapters, and two entirely new chapters on recent Global Movements and Globalization and the Environment.

Morton argues that the chief stumbling block to environmental thinking is the image of nature most writers promote: they propose a new world view, but their very zeal to preserve the natural world leads them away from the "nature" they revere. To have a

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properly ecological view, Morton suggests, we must relinquish, once and for all, the idea of nature.

Links the political critique of sovereign power with ecological concerns

This book addresses the use of Benedict Spinoza's philosophy in current attempts to elaborate an ecological basis for international environmental law.

*Because the question of environmental protection has not been satisfactory resolved, the legal debate concerning our responsibility for the environment has - as evidenced in the recent UN report series *Harmony with Nature* - come to invite calls for a new eco-centric, rather than anthropocentric, legal paradigm. In this respect, Spinoza appears as a key*

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figure. He is one of the few philosophers in the history of western philosophy who cares, and writes extensively, about the roots of anthropocentrism; the core issue of contemporary normative debates in ecology. And in response to the rapidly developing ecological crisis, his work has become central to a re-thinking of the human relationship with nature. Addressing the contention that Spinoza's ethics might provide a useful source for developing a new, eco-centred framework for environmental law, this book elaborates a more nuanced understanding of Spinoza's philosophy. Spinoza cannot, it is argued here, simply be reduced to an eco-ethicist. That is: his metaphysics cannot be used as basis of an

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essentially naturalised or extended human morality. At the same time, however, this book argues that the radicality of Spinoza's naturalism nevertheless offers the possibility of developing a more adequate ecological basis for environmental law.

[*From Animal Rights to Radical Ecology*](#)

[*The Role of Radical Environmentalism in Crafting American Environmental Policy*](#)

[*Nature, Gender, and Science in New England*](#)

[*Radical Human Ecology*](#)

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

[*The Metaethics of Radical Feminism*](#)

[*Rehearse for the Apocalypse*](#)

[*Ecology and Society*](#)

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[A Natural History of American Dissent](#)

[Ideal Minds](#)

[The Death of Nature - The Radical Ecological Attack Upon Science, Capitalism and the Civilization of the West](#)

[The Fatal Flaw - Nazism, Communism and the Apocalyptic Nature of Radical Ecological History](#)

[The Radical New Science of Ecological Recovery](#)