

## **Sustainability Social Justice And Religious Creativity**

*In the face of the current environmental crisis—which clearly has moral and spiritual dimensions—members of all the world’s faiths have come to recognize the critical importance of religion’s relationship to ecology. The Wiley Blackwell Companion to Religion and Ecology offers a comprehensive overview of the history and the latest developments in religious engagement with environmental issues throughout the world. Newly commissioned essays from noted scholars of diverse faiths and scientific traditions present the most cutting-edge thinking on religion’s relationship to the environment. Initial readings explore the ways traditional concepts of nature in Christianity, Judaism, Islam, Buddhism, and other religious traditions have been shaped by the environmental crisis. Readings then address the changing nature of theology and religious thought in response to the challenges of protecting the environment. Various conceptual issues and themes that transcend individual traditions—climate change, bio-ethics, social justice, ecofeminism, and more—are then analyzed before a final section examines some of the immediate challenges we face in caring for the Earth while looking to the future of religious environmentalism. Timely and thought-provoking, Companion to Religion and Ecology offers illuminating insights into the role of religion in the ongoing struggle to secure the future well-being of our natural world. With a foreword by Ecumenical Patriarch Bartholomew I, and an Afterword by John Cobb*

*Provides a new understanding of the traditions of Christian pacifism in order to address wars in a warming world.*

*This book explores human dignity, human rights and social justice based on a Chinese interdisciplinary dialogue and global perspectives. In the Chinese and other global contexts today, social justice has been a significant topic among many disciplines and we believe it is an appropriate topic for philosophers, theologians, legal scholars, and social scientists to sit together, discuss, enrich each other, and then deepen our understanding of the topic. Many of them are concerned with the conjuncture between social justice, human rights, and human dignity. The questions this volume asks are: what's the place of human rights in social justice? How is human dignity important in the discourse on human rights? And, through these inquiries, we ask further: how is possible to achieve humanist justice? This volume presents the significance, challenges, and constraints of human dignity in human rights and social justice and addresses the questions through philosophical, theological, sociological, political, and legal perspectives and these are placed in dialogue between the Chinese and other global settings. We are concerned with the norms regarding human dignity, human rights and social justice while we take seriously into account their practice. This volume consists of two main sections. The first section examines Chinese perspectives on human rights and social justice, in which both from Confucianism and Christianity are considered and the issues such as patriotism, religious freedom, petition, social protest, the rights of marginalized people, and sexual violence are studied. The second section presents the perspectives of Christian public theologians in the global contexts. They examine the influence of Christian thought and practice in the issues of human rights and social justice*

*descriptively and prescriptively and address issues such as religious laws and rights, diaconia, majoritarianism, general equality, social-economic disparities, and climate justice from global perspectives including in the contexts of America, Australia, Israel and Europe. With contributions by experts from mainland China, Hong Kong, South Korea, Australia, New Zealand, the UK, USA and Norway, the book provides valuable cross-cultural and interdisciplinary insights and perspectives. As such it will appeal to political and religious leaders and practitioners, particularly those working in socially engaged religious and civil organizations in various geopolitical contexts, including the Korean Peninsula and Japan. When did Christians begin to address environmental questions? What can be learned from these pioneering thinkers? This study reveals that between 1910 and 1954 many theologians called for responsibility towards nature. The focal point is the work of Joseph Sittler (1904-1987), an American Lutheran and ecumenical theologian. The role of these early ecotheologians is discussed in relation to environmental history and education. The findings show that ecotheology was not as strongly separated from other environmentalism as it was after the 1960s. (Series: Studies in Religion and the Environment / Studien zur Religion und Umwelt, Vol. 12) [Subject: Religious Studies, Environmental Studies, Ecotheology, Joseph Sittler]*

*This international volume provides a comprehensive account of contemporary research, new perspectives and cutting-edge issues surrounding religion and spirituality in social work. The introduction introduces key themes and conceptual issues such as understandings of religion and spirituality as well as definitions of social work, which can vary between countries. The main body of the book is divided up into sections on regional*

*perspectives; religious and spiritual traditions; faith-based service provision; religion and spirituality across the lifespan; and social work practice. The final chapter identifies key challenges and opportunities for developing both social work scholarship and practice in this area. Including a wide range of international perspectives from Australia, Canada, Hong Kong, India, Ireland, Israel, Malta, New Zealand, South Africa, Sweden, the UK and the USA, this Handbook succeeds in extending the dominant paradigms and comprises a mix of authors including major names, significant contributors and emerging scholars in the field, as well as leading contributors in other fields of social work who have an interest in religion and spirituality. The Routledge Handbook of Religion, Spirituality and Social Work is an authoritative and comprehensive reference for academics and researchers as well as for organisations and practitioners committed to exploring why, and how, religion and spirituality should be integral to social work practice.*

*In Ecologies of Grace, Willis Jenkins presents a field-shaping introduction to Christian environmental ethics. Observing how religious environmental practices often draw on concepts of grace, Jenkins maps the way Christian environmental strategies draw from traditions of salvation as they engage the problems of environmental ethics.*

*Boldly reconfigures Walden for contemporary ethics and politics by recovering Thoreau's theological vision of environmental justice.*

[\*The Limit of Reason, the Basis of Value, and the Crisis of Environmental Ethics\*](#)

[\*Living Cosmology\*](#)

[\*Walden Woods, Social Justice, and the Politics of Asceticism\*](#)

[\*Early Ecotheology and Joseph Sittler\*](#)

[The Urgency of Climate Change](#)

[Environmental Ethics and Christian Theology](#)

[Sacred Mountains](#)

[Eco-Justice--The Unfinished Journey](#)

[Promises and Pitfalls of a Social Justice Approach to Interfaith Dialogue](#)

[The Struggle for Social Sustainability](#)

[Justice and the Way of Jesus](#)

[Religion, Sustainability, and Place](#)

[Reenvisioning Christian Ethics](#)

[Encyclopedia of Religion and Nature](#)

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

*On a misty morning in eastern Kentucky, cross-bearing Christians gather for a service on a surface-mined mountain. They pray for the health and renewal of the land and for their communities, lamenting the corporate greed of the mining companies. On another day, in southern West Virginia, Andrew Jordon hosts Bible study in a small cabin overlooking a disused*

*1,400-acre surface mine. He believes his efforts to reclaim sites like these represent responsible environmental stewardship. In Sacred Mountains, Andrew R. H. Thompson highlights scenes such as these in order to propose a Christian ethical analysis of the controversial mining practice that has increasingly divided the nation and has often led to fierce and even violent confrontations. Thompson draws from the arguments of H. Richard Niebuhr, whose work establishes an ideal foundation for understanding Appalachia. Thompson provides a thorough introduction to the issues surrounding surface mining, including the environmental consequences and the resultant religious debates, and highlights the discussions being carried out in the media and by scholarly works. He also considers five popular perspectives (ecofeminism, liberation theology, environmental justice, environmental pragmatism, and political ecology) and offers his own framework and guidelines for moral engagement with the subject. Thompson's arguments add to the work of other ethicists and theologians by examining the implications of culture in a variety of social, historical, and religious contexts. A groundbreaking and nuanced study that looks past the traditionally conflicting stereotypes about religion and environmental consciousness in Appalachia, Sacred Mountains offers a new approach that unifies all communities, regardless of their beliefs.*

*The Wiley-Blackwell Companion to Religion and Social Justice brings together a team of distinguished scholars to provide a comprehensive and comparative account of social justice in the major religious traditions. The first publication to offer a comparative study of social justice for each of the major world religions, exploring viewpoints within Christianity, Islam, Judaism, Hinduism, Buddhism, and Confucianism Offers a unique and enlightening volume for those studying religion and social justice - a crucially important subject within the history of religion, and a significant area of academic study in the field Brings together the beliefs of individual traditions in a comprehensive, explanatory, and informative style All essays are newly-commissioned and written by eminent scholars in the field Benefits from a distinctive four-part organization, with sections on major religions; religious movements and themes; indigenous people; and issues of social justice, from colonialism to civil rights, and AIDS through to environmental concerns*

*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.*

*Sustainability is now key to international and national policy, manufacture and consumption. It is also central to many individuals who try to lead environmentally ethical lives. Historically, religion has been a significant part of many visions of sustainability. Pragmatically, the inclusion of religious values in conservation and development efforts has facilitated relationships between people with different value structures. Despite this, little attention has been paid to the interdependence of sustainability and religion, and no significant comparisons of religious and secular sustainability advocacy. Religion and Sustainability presents the first broad analysis of the spiritual dimensions of sustainability-oriented social movements. Exploring the similarities and differences between the conceptions of sustainability held by religious, interfaith and secular organizations, the book analyses how religious practice and discourse have impacted on political ideology and process.*

*Lived Theology contains the work of an emerging generation of theologians and scholars who pursue research, teaching, and writing as a form of public responsibility motivated by the conviction that theological ideas aspire in*

*their inner logic toward social expression. Written as a two-year collaboration of the Project on Lived Theology at the University of Virginia, this volume offers a series of illustrations and styles that distinguish Lived Theology in the broader conversation with other major approaches to the religious interpretation of embodied life. The book begins with a modest query: How might theological writing, research, and teaching be expanded to engage lived experience with the same care and precision given by scholars to books and articles? Behind this question lies the claim that theological engagements and interpretations of lived experience offer rich and often surprising insights into God's presence and activity in the world. Answers to, and explorations of, this question form the narrative framework of this groundbreaking volume. Lived theology is shown to be an exceedingly curious enterprise, transgressing disciplinary boundaries as a matter of course, examining circumstance, context, and motivation, and marshalling every available resource for the sake of discerning the theological shape of enacted and embodied faith. Understanding the social consequences of theological ideas is a task with wide ranging significance, inside the academy and in the broader forums of civic discussion. Contributors consider Lived Theology from a diverse array of experiences and locations, including towns in Mississippi struggling with histories of racist*

*violence and murder; a homeless shelter in Atlanta; churches in the Democratic Republic of Congo; faith based volunteer organizations in Columbus, Ohio; and a college classroom in the Midwest. This innovative work offers a fresh and exciting model for scholars, teachers, practitioners, and students seeking to reconnect the lived experience of faith communities with academic study and reflection.*

*The Urgency of Climate Change addresses a pivotal challenge for the sustainability of our planet. This topic was selected for the inaugural conference in 2015 of an annual series on the Integrity of Creation. The essays in this collection were selected in a peer-reviewed manner and appeal to a general audience. The chapters move from general to more specific points of view, with a discussion at the end of each section addressing the global impact of climate change. The first section sets the Context for the discussion, explaining that the climate is an indispensable common good. The part on Science emphasises that empirical reality must guide any analysis of the climate as a matter of basic knowledge and comprehension. A crucial implication is whether the climate is sufficiently robust for the Earth to flourish for millennia ahead, as discussed in the part on Sustainability. In turn, these sections raise pivotal questions, regarding Ethics about social obligations for the planet to flourish and regarding*

*Religion to foster global stewardship. Finally, this alignment of Ethics and Religion around the problems related to Science and Sustainability leads to the final section on Law that considers policy possibilities to effectively engage Climate Change.*

[\*Nonreligious Imaginaries of World Repairing\*](#)

[\*The Unfinished Journey\*](#)

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

[\*Ecowomanism\*](#)

[\*Thoreau's Religion\*](#)

[\*Understanding Climate Change through Religious Lifeworlds\*](#)

[\*Moral Conflicts in Global Social Policy\*](#)

[\*Religious Grounds for Ecological Ethics\*](#)

[\*T&T Clark Handbook of Christian Theology and Climate Change\*](#)

[\*Moral Geographies of the Anthropocene\*](#)

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

[\*Social Movements and the Politics of the Environment\*](#)

[\*Faith, Hope, and Sustainability\*](#)

[\*Calming the Storm\*](#)

**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-envisions humanity's role in the universe.

Can a livable society also be sustainable? How can we move beyond anthropocentrism without surrendering humanity's unique contribution to the globe? What of the contradictions conservative economics seems to reveal in so-called liberal approaches to economics and ecology? Does Christianity have anything to say about living in a world of limits? In 'Sustainability', John Cobb argues that reflections on ecological issues inevitably raise religious questions as well. Admittedly, traditional Christian teaching to subdue the earth had contributed to the mindset responsible for the crisis we are facing today. But Christianity can contribute to the discussion of how to keep the planet from ecological disaster. For one thing, Christianity can keep ecological

issues closely tied to those of social justice -- a necessity for a sustainable society. Christianity can also make clear the need for individual change of heart (conversion) that is a prerequisite to real social and economic change. As the Earth Summit testified, our world stands in need of new visions, to nurture new ways of integrating its human, mineral, animal, vegetable, and energy components. 'Sustainability' is John Cobb at his best . . . timely, incisive, and vigorous. The T&T Clark Handbook of Christian Theology and Climate Change entails a wide-ranging conversation between Christian theology and various other discourses on climate change. Given the far-reaching complicity of "North Atlantic Christianity" in anthropogenic climate change, the question is whether it can still collaborate with and contribute to ongoing mitigation and adaptation efforts. The main essays in this volume are written by leading scholars from within North Atlantic Christianity and addressed primarily to readers in the same context; these essays are critically engaged by respondents situated in other geographic regions, minority communities, non-Christian traditions, or non-theological disciplines. Structured in seven main parts, the handbook explores: 1) the need for collaboration with disciplines outside of Christian theology to address climate change; 2) the need to find common moral ground for such collaboration; 3) the difficulties posed by collaborating with other Christian traditions from within; 4) the questions that emerge from such collaboration for understanding the story of God's work; and 5) God's identity and character; 6) the implications of such collaboration for ecclesial praxis; and 7) concluding reflections examining whether this volume does justice to issues of race, gender, class, other animals, religious diversity, geographical divides and carbon mitigation. This rich ecumenical, cross-cultural conversation provides a comprehensive and in-depth engagement with the theological and moral challenges raised by anthropogenic climate change.

**Global realities of human inequality, poverty, violence and ecological destruction call for a twenty-first-century Christian response which links cross-cultural and interreligious cooperation for change to the Gospel. This book demonstrates why just action is necessarily a criterion of authentic Christian theology, and gives grounds for Christian hope that change in violent structures is really possible. Lisa Sowle Cahill argues that theology and biblical interpretation are already embedded in and indebted to ethical-political practices and choices. Within this ecumenical study, she explores the use of the historical Jesus in constructive theology; the merits of Word and Spirit Christologies; the importance of liberation and feminist theologies as well as theologies from the global south; and also the possibility of qualified moral universalism. The book will be of great interest to all students of theology, religious ethics and politics, and biblical studies.**

**How can religion help to understand and contend with the challenges of climate change? Understanding Climate Change through Religious Lifeworld, edited by David Haberman, presents a unique collection of essays that detail how the effects of human-related climate change are actively reshaping religious ideas and practices, even as religious groups and communities endeavor to bring their traditions to bear on mounting climate challenges. People of faith from the low-lying islands of the South Pacific to the glacial regions of the Himalayas are influencing how their communities understand earthly problems and develop meaningful responses to them. This collection focuses on a variety of different aspects of this critical interaction, including the role of religion in ongoing debates about climate change, religious sources of environmental knowledge and how this knowledge informs community responses to climate change, and the ways that climate change is in turn driving religious change. Understanding Climate Change through**

**Religious Lifeworlds** offers a transnational view of how religion reconciles the concepts of the global and the local and influences the challenges of climate change.

Articles linking ecological sustainability and social justice.

Interfaith initiatives are increasingly prevalent on college and university campuses around the country. In large part, this trend responds both to ongoing religious violence throughout the world and to increasing religious tension in the United States. As such, these interfaith initiatives often attempt to bolster interfaith collaboration and increase awareness of different religious cultures, identities, beliefs, and traditions. In this book, Edwards reviews the various goals and processes associated with the interfaith movement, and offers both warnings and suggestions for those who are interested in pursuing an approach to interfaith dialogue that is oriented toward social justice. In doing so, this book fills a critical gap in academic literature surrounding the impact of religious identity and interfaith relations on pedagogy, educational experiences, and campus climates. Through three descriptive case studies set in a large public university in the United States, Edwards explores the use of Intergroup Dialogue as a pedagogical model for interfaith dialogue. While the goal of this pedagogy is to increase student understanding of privilege, oppression, and social injustice pertaining to religious identity, the cases in this book demonstrate how and why social justice oriented interfaith dialogue can be easily derailed and, if so, may potentially have harmful implications for religious minorities. Accordingly, Edwards offers five necessary conditions for assuring that social justice oriented interfaith dialogue (which Intergroup Dialogue is intended to be) succeeds. By focusing on the unique perspectives of four particular student participants (all of whom have religious identities outside of the three dominant Abrahamic religions) Edwards also highlights the experiences of those from religious

identity groups that are the most overlooked and under-represented in the discourse on interfaith dialogue.

[Just Sustainability](#)

[African American Women and Earth-Honoring Faiths](#)

[An Essential Franciscan Guide for Faith and Sustainable Living](#)

[Christian Pacifism for an Environmental Age](#)

[Ecologies of Grace](#)

[A Chinese Interdisciplinary Dialogue with Global Perspective](#)

[The Greening of US Faith Communities](#)

[Ecology, Justice, and Christian Faith](#)

[Human Dignity, Human Rights, and Social Justice](#)

[The Routledge Handbook of Religion, Spirituality and Social Work](#)

[Pivotal Perspectives](#)

[Seeking Social Justice in a Northern Suburb](#)

[Ecowomanism, Religion and Ecology](#)

[The Future of Ethics](#)

***Christian ethics is a wide and varied field; so diverse are the methods and approaches, theological perspectives and starting points, and scopes of inquiry and purposes—dare we even call it a discipline?—that the field is rarely considered as a whole. Christian ethics includes historical, descriptive, critical, constructive, and***

***applied projects on countless topics. Lending creative energy to this field of study are a range of partner disciplines, including, most prominently, theology, philosophy, and sociology, each containing multiple schools themselves. To envision the entire field of Christian ethics is a difficult task; to reenvision the entire field may perhaps be impossible for one person. Thus, this publication includes original research by multiple scholars, each offering a distinct perspective from their primary partner discipline. Chapters include Roman Catholic and Protestant voices from Europe, Asia, and North America. In aggregate, these writings contribute to a composite reenvisioning of Christian ethics, refracting our collective vision through the prisms of diverse academic and methodological perspectives in this vast field of inquiry, study, and practice.***

***A cross-case analysis of fifteen faith communities striving to care for the earth and live more sustainably. Faith, Hope, and Sustainability explores the experiences of fifteen faith communities striving to care for the earth and live more sustainably. A church in Maine partners with fishermen to create the first community-supported fishery, so they can make a living without overfishing. A Jewish congregation in***

***Illinois raises extra funds to construct a green synagogue that expresses their religious mission to heal the world. Benedictine sisters in Wisconsin adopt caring for the earth as part of their mission and begin restoring one hundred acres of prairie, reviving their community in the process. Presbyterians in Virginia, dismayed by air pollution in Shenandoah National Park, take courage from their conviction that “God does not call us to do little things” and advocate for improved national air pollution policies. Stories such as these highlight the variety of environmental actions that people of faith are enacting through congregational venues. Beyond simply narrating inspiring stories, however, this book compares these case studies to explore in detail the processes through which the communities took action. In addition to examining why faith communities engage in earth care, Cybelle T. Shattuck explores how they put intention into action and how the congregational context affects what they do. She introduces an analytical framework focusing on four domains of activity—champions, faith leaders, congregations, and organizations—to explicate the full range of factors that influences how initiatives develop and whether sustainability becomes***

***embedded in these religious organizations. Both the framework and the information on process presented in this book will be highly useful to scholars and to people of faith interested in implementing an earth-care ethic through sustainability programs. Cybelle T. Shattuck is Assistant Professor with a joint position in the Institute of the Environment and Sustainability and the Department of Comparative Religion at Western Michigan University. She is the author of Dharma in the Golden State: South Asian Religious Traditions in California. Now in its second edition, Grounding Religion explores relationships between the environment and religious beliefs and practices. Established scholars introduce students to the ways in which religion shapes human-earth relations, surveying a series of questions about how the religious world influences and is influenced by ecological systems. Case studies, discussion questions, and further reading enrich students' experience. This second edition features updated content, including revisions of every chapter and new material on natural disasters, gender and sexuality, race and ethnicity, climate change, food, technology, and hope and despair. An excellent text for undergraduates and graduates alike, it offers an expansive overview***

***of the academic field of religion and ecology as it has emerged in the past fifty years.***

***Bloggers confessing that they waste food, non-governmental organizations naming corporations selling unsustainably harvested seafood, and veterans apologizing to Native Americans at the Standing Rock Sioux Reservation for environmental and social devastation caused by the United States government all signal the existence of action-oriented guilt and identity-oriented shame about participation in environmental degradation. Environmental Guilt and Shame demonstrates that these moral emotions are common among environmentally friendly segments of the United States but have received little attention from environmental ethicists though they can catalyze or hinder environmental action. Concern about environmental guilt and shame among “everyday environmentalists” reveals the practical, emotional, ethical, and existential issues raised by environmental guilt and shame and ethical insights about guilt, shame, responsibility, agency, and identity. A typology of guilt and shame enables the development and evaluation of these ethical insights. Environmental Guilt and Shame makes three major claims:***

***first, individuals and collectives, including the diffuse collectives that cause climate change, can have identity, agency, and responsibility and thus guilt and shame. Second, some agents, including collectives, should feel guilt and/or shame for environmental degradation if they hold environmental values and think that their actions shape and reveal their identity. Third, a number of conditions are required to conceptually, existentially, and practically deal with guilt and shame's effects on agents. These conditions can be developed and maintained through rituals. Existing rituals need more development to fully deal with individual and collective guilt and shame as well as the anthropogenic environmental degradation that may spark them. 2017 Wilbur Non-Fiction Award Recipient Winner of the 2018 Author's Award in scholarly nonfiction, presented by the New Jersey Studies Academic Alliance In Black Women's Christian Activism, Betty Livingston Adams examines the oft overlooked role of non-elite black women in the growth of northern suburbs and American Protestantism in the first half of the twentieth century. When a domestic servant named Violet Johnson moved to the affluent white suburb of Summit, New Jersey in 1897, she became one of just barely***

***a hundred black residents in the town of six thousand. In this avowedly liberal Protestant community, the very definition of “the suburbs” depended on observance of unmarked and fluctuating race and class barriers. But Johnson did not intend to accept the status quo. Establishing a Baptist church a year later, a seemingly moderate act that would have implications far beyond weekly worship, Johnson challenged assumptions of gender and race, advocating for a politics of civic righteousness that would grant African Americans an equal place in a Christian nation. Johnson’s story is powerful, but she was just one among the many working-class activists integral to the budding days of the civil rights movement. Focusing on the strategies and organizational models church women employed in the fight for social justice, Adams tracks the intersections of politics and religion, race and gender, and place and space in a New York City suburb, a local example that offers new insights on northern racial oppression and civil rights protest. As this book makes clear, religion made a key difference in the lives and activism of ordinary black women who lived, worked, and worshiped on the margin during this tumultuous time.***

***The moral values and interpretive systems of religions are crucially involved in how people imagine the challenges of sustainability and how societies mobilize to enhance ecosystem resilience and human well-being. The Routledge Handbook of Religion and Ecology provides the most comprehensive and authoritative overview of the field. It encourages both appreciative and critical angles regarding religious traditions, communities, attitude, and practices. It presents contrasting ways of thinking about "religion" and about "ecology" and about ways of connecting the two terms. Written by a team of leading international experts, the Handbook discusses dynamics of change within religious traditions as well as their roles in responding to global challenges such as climate change, water, conservation, food and population. It explores the interpretations of indigenous traditions regarding modern environmental problems drawing on such concepts as lifeway and indigenous knowledge. This volume uniquely intersects the field of religion and ecology with new directions within the humanities and the sciences. This interdisciplinary volume is an essential reference for scholars and students across the social sciences and humanities and for all those looking to understand the***

***significance of religion in environmental studies and policy. Ecowomanism features the voices of women of African descent and their contributions to the environmental justice movement. The edited volume features religious perspectives from Ghana, West Africa, Tibet, Brazil, and the southern United States.***

**[Sustainability, Social Justice, and Religious Creativity](#)**

**[A Christian Ethical Approach to Mountaintop Removal](#)**

**[Christian Responses to Journey of the Universe](#)**

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

**[The Wiley Blackwell Companion to Religion and Ecology](#)**

**[Environmental Guilt and Shame](#)**

**[Sustainability](#)**

**[Global Justice, Christology and Christian Ethics](#)**

**[Grounding Religion](#)**

**[Critical Conversations about Religion](#)**

**[Black Women's Christian Activism](#)**

**[The Human Relationship to Nature](#)**

**[New Perspectives on Method, Style, and Pedagogy](#)**

**[Economics, Ecology, and Justice](#)**

The Future of Ethics interprets the big questions of sustainability and social justice through practical problems arising from humanity's increasing power over basic systems of life. What does climate change mean for our obligations to future generations? How can the sciences work with pluralist cultures in ways that will help societies learn from ecological change? Traditional religious ethics examines texts and traditions and highlights principles and virtuous behaviors that can apply to particular issues. Willis Jenkins develops lines of practical inquiry through "prophetic pragmatism," an approach to ethics that begins with concrete problems and adapts to changing circumstances. This brand of pragmatism takes its cues from liberationist theology, with its emphasis on how individuals and communities actually cope with overwhelming problems. Can religious communities make a difference when dealing with these issues? By integrating environmental sciences and theological ethics into problem-based engagements with philosophy, economics, and other disciplines, Jenkins illustrates the wide understanding and moral creativity needed to live well in the new conditions of human power. He shows the significance of religious thought to the development of interdisciplinary responses to sustainability issues and how this calls for a new style of religious ethics. The ongoing social crises and moral conflicts evident in global social policy debates are addressed in this timely volume. Leading interdisciplinary scholars focus on the 'social' of social policy, which is increasingly conceived in a globalized form, as new international agreements and global goals engender social struggles. They tackle pressing 'social questions', many of which have been exacerbated by COVID-19, including growing inequality, changing world population, ageing societies, migration and intersectional disadvantage. This ground-breaking volume critically engages with contested conceptions of 'the social' which

are increasingly deployed by international institutions and policy makers. Focusing on 'social sustainability', 'social cohesion', 'social justice', 'social wellbeing' and 'social progress' this text is even more crucial as policy makers look to accelerate socially sustainable solutions to the world's biggest challenges.

"Eighteen Christian theologians and ethicists offer a rich engagement with the theological ethics of Glen Stassen (1936-2014)"--

The Spirit of Sustainability helps readers navigate the moral worlds and ethical concepts, and social and religious practices related to sustainability. In collaboration with the Forum on Religion and Ecology, an established network of leading scholars, it explores a wide range of topics and perspectives, from the promise and problems of approaching sustainability through global and indigenous religions, to major theories in philosophy and environmental ethics, and professional practices and social movements. This volume presents the various goals of sustainability - ecological integrity, economic health, human dignity, fairness to the future, and social justice - and provides a framework for reasoning through many interrelated environmental challenges for both current and future generations.

Environmental problems compel examination of three contrasting patterns of moral reasoning concerning the human relationship to nature: the currently implemented Progress Ethic, and the proposed alternatives of a Stewardship Ethic and Connection Ethic. But none of these deliver all they promise, whether in theory or practice or both, because all dubiously presume that moral reason is commensurate with nature, and that the value of natural entities is an intrinsic property. Matthew R. Foster argues that resolution of this crisis requires reaching beyond the limit of reason, and acknowledging value to be not a noun, but a verb about the

incomparable relation of two entities.

The Franciscan vision offers a powerful antidote to the moral malaise that prevents ordinary Christians from making the necessary choices to live more simply and share the worlds goods more equitably. *Ecological Footprints* unfolds the theological, spiritual, and ethical treasure trove of Christianity especially as it has been developed and lived in Franciscan theology and tradition as it relates to our efforts to achieve sustainable living.

The first comprehensive and critical overview of Christian perspectives on the relationship between social justice and ecological integrity, this annotated bibliography focuses on works that include ecological issues, social-ethical values and problems, and explicitly theological or religious reflection on ecological and social ethics and their interrelations. This body of moral reflection on the relationship between ecological ethics and social and economic justice (sometimes called eco-justice) will be of interest to those involved in religious education, research, liturgical renewal, public policy recommendations, community action, lay witness, and personal life-style transformation. The work is comprised of an introductory review essay followed by over 500 complete annotations. As a contemporary subject, much has been written in the past 30 years about the Christian approaches to the relationship between ecological integrity and social justice. The literature comes from a variety of disciplines and perspectives from biblical studies to philosophical theology and cultural criticism; and from evangelical theory to process, feminist, and creation-centered theologies. Although there have been significant movements and developments in this literature, much writing seems unaware of other or earlier discussions of the interrelationships. This volume brings all the works together

[Ecological Footprints](#)

## Acces PDF Sustainability Social Justice And Religious Creativity

[Routledge Handbook of Religion and Ecology](#)

[Lived Theology](#)

[Religion and Sustainability](#)

[A Critical Guide to the Literature](#)

[The Wiley-Blackwell Companion to Religion and Social Justice](#)

[Berkshire Encyclopedia of Sustainability 1/10](#)

[The Cosmic Common Good](#)

[The Spirit of Sustainability](#)

[Technology, Ecology, and Resource Extraction](#)

[Christian Ethics and the Incarnational Discipleship of Glen Stassen](#)