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Environmental policy agendas, activism and academic research into ecological questions are all predominantly derived from the philosophical perspectives of the West. At national and global levels, environmental policy-makers tend to work according to Western-based methodologies. At the same time, emergent or developing economies are profoundly affected by the issues they address, including air pollution, rapid urban expansion, habitat loss and climate change. If environmental awareness, and the policies that stem from it, are to have a lasting global impact, it is important that non-Western voices are heard in their own right, and not merely as adjuncts of Western-led agendas. Jain thought is a useful case study of a system of values in which environmental protection and the idea of a 'web of life' are central, but which has evolved in India independently of Western environmentalism. This book describes and explains Jain environmental philosophy, placing it in its cultural and historical context while comparing and contrasting with more familiar or 'mainstream' forms of ecological thought. It will also show how this thought translates into practice, with an emphasis on the role of environmental concerns within the business and commercial practices of Jain communities. Finally, the book examines the extent to which Jain ideas about environmental protection and interconnectedness have universal relevance. This book will be of great interest to students and scholars of environmental ethics, sustainable business and economics, environmental policy, and Jainism.

Being Animal

The Tao Te Ching is fundamental to the Taoist school of Chinese philosophy and strongly influenced other schools, such as Legalism and Neo-Confucianism. This ancient book is also central in Chinese religion, not only for Taoism but Chinese Buddhism, which when first introduced into China was largely interpreted through the use of Taoist words and concepts. Many Chinese artists, including poets, painters, calligraphers, and even gardeners have used the Tao Te Ching as a source of inspiration. Its influence has also spread widely outside East Asia, aided by hundreds of translations into Western languages. Notice: This Book is published by Historical Books Limited (www.publicdomain.org.uk) as a Public Domain Book, if you have any inquiries, requests or need any help you can just send an email to publications@publicdomain.org.uk This book is found as a public domain and free book based on various online catalogs, if you think there are any problems regard copyright issues please contact us immediately via DMCA@publicdomain.org.uk

Asian Perspectives on Education for Sustainable Development

Despite international initiatives such as the Earth Summit in 1992 and ongoing efforts to implement the Kyoto Protocol, human activities continue to register a destructive toll on the planetary environment. At root, research on global environmental risk seeks new pathways for reversing unsustainable trends,

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curtailing ongoing destructive activities, and creating a life-sustaining planet. This book takes stock of the distinctive challenges posed by global environmental risks, the capacity of knowledge systems to identify and characterize such risks, and the competence of human society to manage the unprecedented complexity. Particular attention turns on engaging, in ways conducive to enhancing social learning and adaptation, the large uncertainties inherent in these risks. Various chapters enlist different scales of analysis to explore the manifestation and causes of global environmental risks in all the diversity of their regional expression. Throughout, the editors and contributors accord prominence to the vulnerability of people and places to environmental degradation. Understanding vulnerability is a neglected key to assessing the nature of the risks and determining strategies for altering trajectories of threat. Global risk futures, the editors argue, are not intractable, and are still amenable to a risk-analysis enterprise that is democratic in principle, humanistic in concept, and geared to the realities that pertain to the particular societies, locales, and regions that will ultimately bear the risk.

Asian and Feminist Philosophies in Dialogue

Hans Joas is one of the foremost social theorists in Germany today. Based on Joas's celebrated study of George Herbert Mead, this work reevaluates the contribution of American pragmatism and European philosophical anthropology to theories of action in the

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social sciences. Joas also establishes direct ties between Mead's work and approaches drawn from German traditions of philosophical anthropology. Joas argues for adding a third model of action to the two predominant models of rational and normative action—one that emphasizes the creative character of human action. This model encompasses the other two, allowing for a more comprehensive theory of action. Joas elaborates some implications of his model for theories of social movements and social change and for the status of action theory in sociology in the face of competition from theories advanced by Luhmann and Habermas. The problem of action is of crucial importance in both sociology and philosophy, and this book—already widely debated in Germany—will add fresh impetus to the lively discussions current in the English-speaking world.

Western Historical Thinking

Seminal essays on environmental philosophy from Indian, Chinese, and Japanese traditions of thought. *Environmental Philosophy in Asian Traditions of Thought* provides a welcome sequel to the foundational volume in Asian environmental ethics *Nature in Asian Traditions of Thought*. That volume, edited by J. Baird Callicott and Roger T. Ames and published in 1989, inaugurated comparative environmental ethics, adding Asian thought on the natural world to the developing field of environmental philosophy. This new book, edited by Callicott and James McRae, includes some of the best articles in environmental philosophy from the perspective of

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Asian thought written more recently, some of which appear in print for the first time. Leading scholars draw from the Indian, Chinese, and Japanese traditions of thought to provide a normative ethical framework that can address the environmental challenges being faced in the twenty-first century. Hindu, Buddhist, Confucian, and Daoist approaches are considered along with those of Zen, Japanese Confucianism, and the contemporary philosophy of the Kyoto School. An investigation of environmental philosophy in these Asian traditions not only challenges Western assumptions, but also provides an understanding of Asian philosophy, religion, and culture that informs contemporary environmental law and policy.

Ethical Perspectives on Environmental Issues in India

Applying values and ethics to social work practice is taught widely across the qualifying degree programme, on both Masters and BA courses. This book is a clear introduction to this subject and will help students develop their understanding by showing social work students how ethics can have positive impacts on the lives of vulnerable people. There are chapters on how social workers can make good ethical and value-based decisions when working with risk, and how the role of the social worker as professional can impact on service users. Above all the book is a timely and clear introduction to the subject, with an emphasis on advocacy and empowerment and how the beginning social worker

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can start to apply these concepts.

Hinduism and Environmental Ethics

Ang Lee (b. 1954) has emerged as one of cinema's most versatile, critically acclaimed, and popular directors. Known for his ability to transcend cultural and stylistic boundaries, Lee has built a diverse oeuvre that includes films about culture clashes and globalization (*Eat Drink Man Woman*, 1994, and *The Wedding Banquet*, 1993), a period drama (*Sense and Sensibility*, 1995), a martial arts epic (*Crouching Tiger, Hidden Dragon*, 2000), a comic book action movie (*Hulk*, 2003), and an American western (*Brokeback Mountain*, 2005). *The Philosophy of Ang Lee* draws from both Eastern and Western philosophical traditions to examine the director's works. The first section focuses on Taoist, Confucian, and Buddhist themes in his Chinese-language films, and the second examines Western philosophies in his English-language films; but the volume ultimately explores how Lee negotiates all of these traditions, strategically selecting from each in order to creatively address key issues. With interest in this filmmaker and his work increasing around the release of his 3-D magical adventure *The Life of Pi* (2012), *The Philosophy of Ang Lee* serves as a timely investigation of the groundbreaking auteur and the many complex philosophical themes that he explores through the medium of motion pictures.

The Geography of Thought

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This volume provides the advanced student or scholar a set of introductions to each of the world's major non-European philosophical traditions. Sections on Chinese philosophy, Indian philosophy, Buddhist philosophy, East Asian philosophy, African philosophy, and trends in global philosophy are all edited by an expert.

Xunzi

This book argues that the standard arguments for and against the claim that certain Hindu texts and traditions attribute direct moral standing to animals and plants are unconvincing. It presents careful, extensive, and original interpretations of passages from the Manusmṛti (law), the Mahābhārata (literature), and the Yogasūtra (philosophy), and argues that these texts attribute direct moral standing to animals and plants for at least three reasons: they are sentient, they are alive, and they possess a range of other relevant attributes and abilities. This book is of interest to scholars of Hinduism and the environment, religion and the environment, Hindu and/or Buddhist philosophy more broadly, and environmental ethics.

Cattle Bring Us to Our Enemies

This book argues that the standard arguments for and against the claim that certain Hindu texts and traditions attribute direct moral standing to animals and plants are unconvincing. It presents careful, extensive, and original interpretations of passages

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The Creativity of Action

An international group of environmental philosophers and educators propose ways universities can produce and promote ecological literacy and environmental ethics.

Confucian Role Ethics

Here, Western environmental philosophers and some of our most distinguished representatives of Asian and comparative philosophy critically consider what Asia has to offer. The first section provides an ecological world view as a basis for comparison. Subsequent sections include chapters by leading contemporary scholars in Chinese, Japanese, Indian, and Buddhist thought that explore the Western perception of Asian traditions--the perception that Asian philosophy is a rich conceptual resource for contemporary environmental thinkers.

Citrus

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Laszlo traces the spectacular rise and spread of citrus across the globe, from southeast Asia in 4000 BC to modern Spain and Portugal, whose explorers introduced the fruit to the Americas. This book explores the numerous roles that citrus has played in agriculture, horticulture, cooking, nutrition, religion, and art.

Values and Ethics in Social Work Practice

Columbia Companion to Twentieth-Century Philosophies is the first guide to cover both the Anglo-American analytic and European Continental traditions. The first section features Nicholas Rescher writing on neoidealism, Josephine Donovan commenting on feminist philosophy, Tyler Burge discussing the philosophy of language and mind, and Robert Hanna reflecting on Kant's legacy. The second section presents Jean Grondin on hermeneutics, Leonard Lawlor on phenomenology, Charles Scott on postmodernism, and Babette Babich on the philosophy of science. The volume also covers logical positivism, naturalism, pragmatism, aesthetics, existentialism, Marxism, the Frankfurt School, structuralism, psychoanalysis, political philosophy, ethics, and the philosophy of religion. The final section addresses concurrent trends in Indian, Chinese, Japanese, and African philosophy, and a comprehensive introduction by Constantin V. Boundas not only provides a thorough outline of the problems and issues of the analytic and Continental traditions but also boldly challenges the conviction that the two approaches must be rivals. Offering an unusually

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panoramic perspective, the Columbia Companion to Twentieth-Century Philosophies enables readers to encounter foundational materials on their own terms.

Global Environmental Risk

The environmental crisis is global in scope, yet contemporary environmental ethics is centered predominantly in Western philosophy and religion. *Earth's Insights* widens the scope of environmental ethics to include the ecological teachings embedded in non-Western worldviews. J. Baird Callicott ranges broadly, exploring the sacred texts of Islam, Hinduism, Jainism, Taoism, Confucianism, and Zen Buddhism, as well as the oral traditions of Polynesia, North and South America, and Australia. He also documents the attempts of various peoples to put their environmental ethics into practice. Finally, he wrestles with a question of vital importance to all people sharing the fate of this small planet: How can the world's many and diverse environmental philosophies be brought together in a complementary and consistent whole?

Hinduism and Environmental Ethics

In Defense of the Land Ethic: Essays in Environmental Philosophy brings into a single volume J. Baird Callicott's decade-long effort to articulate, defend, and extend the seminal environmental philosophy of Aldo Leopold. A leading voice in this new field, Callicott sounds the depths of the proverbial iceberg, the tip of which is "The Land Ethic." "The Land Ethic,"

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Callicott argues, is traceable to the moral psychology of David Hume and Charles Darwin's classical account of the origin and evolution of Hume's moral sentiments. Leopold adds an ecological vision of organic nature to these foundations. How can an evolutionary and ecological environmental ethic bridge the gap between is and ought? How may wholes--species, ecosystems, and the biosphere itself--be the direct objects of moral concern? How may the intrinsic value of nonhuman natural entities and nature as a whole be justified? In addition to confronting and resolving these distinctly philosophical queries, Callicott engages in lively debate with proponents of animal liberation and rights--finally to achieve an integrated theory of animal welfare and environmental ethics. He critically discusses the land ethic that is alleged to have prevailed among traditional American Indian peoples and points toward a new and equally revolutionary environmental aesthetic.

Nature in Asian Traditions of Thought

In this collection of original essays, international scholars put Asian traditions, such as Hinduism, Buddhism, Daoism, and Confucianism, into conversation with one or more contemporary feminist philosophies, founding a new mode of inquiry that attends to diverse voices and the complex global relationships that define our world. These cross-cultural meditations focus on the liberation of persons from suffering, oppression, illusion, harmful conventions and desires, and other impediments to

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full personhood by deploying a methodology that traverses multiple philosophical styles, historical texts, and frames of reference. Hailing from the discipline of philosophy in addition to Asian, gender, and religious studies, the contributors offer a fresh take on the classic concerns of free will, consciousness, knowledge, objectivity, sexual difference, embodiment, selfhood, the state, morality, and hermeneutics. One of the first anthologies to embody the practice of feminist comparative philosophy, this collection creatively and effectively engages with global, cultural, and gender differences within the realms of scholarly inquiry and theory construction.

Jainism and Environmental Philosophy

Xunzi asserted that the original nature of man is evil, differing on this point from Mencius, his famous predecessor in the Confucian school. In the most complete, well-ordered philosophical system of his day, Xunzi advocated the counteraction of man's evil through self-improvement, the pursuit of learning, the avoidance of obsession, and observance of ritual in life. Readers familiar with Xunzi's work will find that Burton Watson's lucid translation breathes new life into this classic. Those new to Xunzi will find his ideas on government, language, and order and safety in society surprisingly close to concerns of our own age.

Environmental Philosophy in Asian Traditions of Thought

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Rethinking Nature brings the voices of leading Continental philosophers into discussion about what is emerging as one of our most pressing and timely concerns—the environmental crisis facing our planet. The essays featured in this volume embrace environmental philosophy in its broadest sense and include topics such as environmental ethics, environmental aesthetics, ontology, theology, gender and the environment, and the role of science and technology in forming knowledge about our world. Here, philosophy goes out into the field and comes back with rich insights and new approaches to environmental problems. This far-reaching and lively volume affords firm ground for thinking about the multiple ways that humans engage nature. Contributors are David Abram, Edward S. Casey, Daniel Cerezuelle, Ron Cooper, Bruce V. Foltz, Robert Frodeman, Trish Glazebrook, James Hatley, Robert Kirkman, Irene J. Klaver, Alphonso Lingis, Kenneth Maly, Diane Michelfelder, Elaine P. Miller, Robert Mugerauer, Stephen David Ross, John Sallis, Ingrid Lemán Stefanovic, Bruce Wilshire, David Wood, and Michael E. Zimmerman.

Inherited Land

This important book is set to be a key document for those interested in Indonesia's recent economic and political history. There have been many unanswered questions about exactly how the regional currency crisis snowballed into a full-scale banking crisis in Indonesia, coupled with a total loss of credibility within a short time. This record by the official in the

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midst of the banking crisis, the ex governor of Bank Indonesia, gives a fuller and intriguing picture of the events, including the actions of President Soeharto, as well as a balanced account of the much criticised interventions by the International Monetary Fund. The author also analyses the lessons for monetary policy to avoid future such crisis. This is essential reading for economists and Indonesia watchers.

Beyond the Land Ethic

The Human Eros explores themes in classical American philosophy, primarily the thought of John Dewey, but also that of Ralph Waldo Emerson, George Santayana, and Native American traditions. Alexander's primary claim is that human beings have an inherent need to experience meaning and value, a "Human Eros." Our various cultures are symbolic environments or "spiritual ecologies" within which the Human Eros seeks to thrive. This is how we inhabit the earth. Encircling and sustaining our cultural existence is nature, yet Western philosophy has not provided adequate conceptual models for thinking ecologically. Alexander introduces the idea of "eco-ontology" to explore ways in which this might be done, beginning with the primacy of Nature over Being but also including the recognition of possibility and potentiality as inherent aspects of existence. He argues for the centrality of Dewey's thought to an effective ecological philosophy. Both "pragmatism" and "naturalism," he shows, need to be contextualized within an emergentist, relational, nonreductive view of nature and an aesthetic,

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imaginative, nonreductive view of intelligence.

The Philosophy of Ang Lee

A very distinctive and important new option for Christian theology. McFague proposes in a clear and challenging way a theological program based on what she calls 'the organic model' for conceiving God.

Earth Summit Ethics

A leading theorist addresses a wide spectrum of topics central to the field of environmental philosophy.

Eco-Phenomenology

Nature Across Cultures: Views of Nature and the Environment in Non-Western Cultures consists of about 25 essays dealing with the environmental knowledge and beliefs of cultures outside of the United States and Europe. In addition to articles surveying Islamic, Chinese, Native American, Aboriginal Australian, Indian, Thai, and Andean views of nature and the environment, among others, the book includes essays on Environmentalism and Images of the Other, Traditional Ecological Knowledge, Worldviews and Ecology, Rethinking the Western/non-Western Divide, and Landscape, Nature, and Culture. The essays address the connections between nature and culture and relate the environmental practices to the cultures which produced them. Each essay contains an extensive

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bibliography. Because the geographic range is global, the book fills a gap in both environmental history and in cultural studies. It should find a place on the bookshelves of advanced undergraduate students, graduate students, and scholars, as well as in libraries serving those groups.

Innovative Buddhist Women

Explores how continental philosophy can inform environmental ethics.

The Oxford Handbook of World Philosophy

The Essays In This Volume Are Of Interest Not Only To Readers Concerned With Indian Environmental Issues But Also To Persons Concerned With Environmental Issues Around The World.

Environmental Ethics for the Long Term

Combines the voices of scholars and practitioners in analysing Buddhist women's history. 26 articles document the lives of women who have set in motion changes within Buddhist societies, with analyses of issues such as gender, ethnicity, authority, and class that affect the lives of women in traditional Buddhist cultures and, increasingly, the west.

Earth's Insights

This book is a sequel to *Self as Body in Asian Theory*

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and Practice (SUNY, 1992) and anticipates a third book, *Self as Image in Asian Theory and Practice*. In order to address issues as diverse as the promotion of human rights or the resolution of sexism in ways that avoid inadvertent lapses into cultural chauvinism, alternative cultural perspectives that begin from differing conceptions of self and self-realization must be articulated and respected. This book explores the articulation of personal character within the disparate cultural experiences of Japan, China, and South Asia.

In Defense of the Land Ethic

This book critically considers what various Asian philosophies can contribute to a more substantive discourse on sustainability education and educational philosophy. The contributors examine how ‘east’ and ‘west’ interact in educational philosophy and practice in Asian contexts. As a collection, they provide a broad view of Asian sustainability thinking that is not dominated by Confucianism, Buddhism, Islam, and post-colonialism, but rather which regards these themes—and other frameworks for sustainable education—as dynamic aspects of Asian contexts, both historically and today. As such, the book invites readers to consider the challenges and opportunities for theorising of sustainability in the philosophy of education, while also critically engaging with the way in which ‘Asia’ and ‘east’ are typically understood. Of interest to those researchers in Asian conceptions of sustainability, this book highlights a series of potential insights in relation to the often-foregrounded perspectives of Global North and western-based

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frameworks. The chapters were originally published in Educational Philosophy and Theory.

Tao Te Ching

The ecological footprint is one of the most prominent tools used to measure environmental sustainability, and its rise in academic and policy debates since the early 1990s has been remarkable. Drawing upon research and examples from around the world, t

Self as Person in Asian Theory and Practice

Examines the issues of self (including gender), truth, and transcendence in classical Chinese and Western philosophy.

Rethinking Nature

When Richard Nisbett showed an animated underwater scene to his American students, they zeroed in on a big fish swimming among smaller fish. Japanese subjects, on the other hand, made observations about the background environment and the different "seeings" are a clue to profound underlying cognitive differences between Westerners and East Asians. As Professor Nisbett shows in *The Geography of Thought* people actually think - and even see - the world differently, because of differing ecologies, social structures, philosophies, and educational systems that date back to ancient Greece and China, and that have survived into the modern

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world. As a result, East Asian thought is "holistic" - drawn to the perceptual field as a whole, and to relations among objects and events within that field. By comparison to Western modes of reasoning, East Asian thought relies far less on categories, or on formal logic; it is fundamentally dialectic, seeking a "middle way" between opposing thoughts. By contrast, Westerners focus on salient objects or people, use attributes to assign them to categories, and apply rules of formal logic to understand their behaviour.

Asian Sacred Natural Sites

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

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and nature together. Through her paradigm-shifting reflections, Peterson disrupts the artificial boundaries between two seemingly distinct categories, underscoring their fluid and continuous character.

Bank Indonesia and the Crisis

An in-depth look at the ecology, history, and politics of land use among the Turkana pastoral people in Northern Kenya Based on sixteen years of fieldwork among the pastoral Turkana people, McCabe examines how individuals use the land and make decisions about mobility, livestock, and the use of natural resources in an environment characterized by aridity, unpredictability, insecurity, and violence. The Turkana are one of the world's most mobile peoples, but understanding why and how they move is a complex task influenced by politics, violence, historical relations among ethnic groups, and the government, as well as by the arid land they call home. As one of the original members of the South Turkana Ecosystem Project, McCabe draws on a wealth of ecological data in his analysis. His long-standing relationship with four Turkana families personalize his insights and conclusions, inviting readers into the lives of these individuals, their families, and the way they cope with their environment and political events in daily life. J. Terrence McCabe is Associate Professor of Anthropology, University of Colorado at Boulder.

Japanese Environmental Philosophy

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Japanese Environmental Philosophy is an anthology that responds to the environmental problems of the 21st century by drawing from Japanese philosophical traditions to investigate our relationships with other humans, nonhuman animals, and the environment. It contains chapters from fifteen top scholars from Japan, the United States, and Europe. The essays cover a broad range of Japanese thought, including Zen Buddhism, Shintoism, the Kyoto School, Japanese art and aesthetics, and traditional Japanese culture.

Nature Across Cultures

Broad in scope, this introduction to environmental ethics considers both contemporary issues and the extent of humanity's responsibility for distant future life. John Nolt, a logician and environmental ethicist, interweaves contemporary science, logical analysis, and ethical theory into the story of the expansion of ethics beyond the human species and into the far future. Informed by contemporary environmental science, the book deduces concrete policy recommendations from carefully justified ethical principles and ends with speculations concerning the deepest problems of environmental ethics. Pedagogical features include chapter outlines, annotated suggestions for further readings, the explanations of key terms when first mentioned, and an extensive glossary.

The Body of God

What is history is a question historians have been

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asking themselves time and again. Here a Western historian offers ten hypotheses that attempt to constitute specifically Western historical thinking, and Asian and African historians comment

The Ecological Footprint

The essays collected in this volume establish Confucian role ethics as a term of art in the contemporary ethical discourse. The holistic philosophy presented here is grounded in the primacy of relationality and a narrative understanding of person, and is a challenge to a foundational liberal individualism that has defined persons as discrete, autonomous, rational, free, and often self-interested agents. Confucian role ethics begins from a relationally constituted conception of person, takes family roles and relations as the entry point for developing moral competence, invokes moral imagination and the growth in relations that it can inspire as the substance of human morality, and entails a human-centered, atheistic religiousness that stands in sharp contrast to the Abrahamic religions.

The Human Eros

"Religion and ecology" has arrived. What was once a niche interest for a few academics concerned with environmental issues and a few environmentalists interested in religion has become an established academic field with classic texts, graduate programs, regular meetings at academic conferences, and growing interest from other academics and the mass

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media. Theologians, ethicists, sociologists, and other scholars are engaged in a broad dialogue about the ways religious studies can help understand and address environmental problems, including the sorts of methodological, terminological, and substantive debates that characterize any academic discourse. This book recognizes the field that has taken shape, reflects on the ways it is changing, and anticipates its development in the future. The essays offer analyses and reflections from emerging scholars of religion and ecology, each addressing her or his own specialty in light of two questions: (1) What have we inherited from the work that has come before us? and (2) What inquiries, concerns, and conversation partners should be central to the next generation of scholarship? The aim of this volume is not to lay out a single and clear path forward for the field. Rather, the authors critically reflect on the field from within, outline some of the major issues we face in the academy, and offer perspectives that will nurture continued dialogue.

Thinking from the Han

Nature conservation planning tends to be driven by models based on Western norms and science, but these may not represent the cultural, philosophical and religious contexts of much of Asia. This book provides a new perspective on the topic of sacred natural sites and cultural heritage by linking Asian cultures, religions and worldviews with contemporary conservation practices and approaches. The chapters focus on the modern significance of sacred natural sites in Asian protected areas with reference, where

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appropriate, to an Asian philosophy of protected areas. Drawn from over 20 different countries, the book covers examples of sacred natural sites from all of IUCN's protected area categories and governance types. The authors demonstrate the challenges faced to maintain culture and support spiritual and religious governance and management structures in the face of strong modernisation across Asia. The book shows how sacred natural sites contribute to defining new, more sustainable and more equitable forms of protected areas and conservation that reflect the worldviews and beliefs of their respective cultures and religions. The book contributes to a paradigm-shift in conservation and protected areas as it advocates for greater recognition of culture and spirituality through the adoption of biocultural conservation approaches.

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