

# Environmental Culture The Ecological Crisis Of Reason Environmental Philosophies

The Anthropocene, in which humankind has become a geological force, is a major scientific proposal; but it also means that the conceptions of the natural and social worlds on which sociology, political science, history, law, economics and philosophy rest are called into question. The Anthropocene and the Global Environmental Crisis captures some of the radical new thinking prompted by the arrival of the Anthropocene and opens up the social sciences and humanities to the profound meaning of the new geological epoch, the 'Age of Humans'. Drawing on the expertise of world-recognised scholars and thought-provoking intellectuals, the book explores the challenges and difficult questions posed by the convergence of geological and human history to the foundational ideas of modern social science. If in the Anthropocene humans have become a force of nature, changing the functioning of the Earth system as volcanism and glacial cycles do, then it means the end of the idea of nature as no more than the inert backdrop to the drama of human affairs. It means the end of the 'social-only' understanding of human history and agency. These pillars of modernity are now destabilised. The scale and pace of the shifts occurring on Earth are beyond human experience and expose the anachronisms of 'Holocene thinking'. The book explores what kinds of narratives are emerging around the scientific idea of the new geological epoch, and what it means for the 'politics of unsustainability'.

In this much-needed account of what has gone wrong in our thinking about the environment,

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Val Plumwood digs at the roots of environmental degradation. She argues that we need to see nature as an end itself, rather than an instrument to get what we want. Using a range of examples, Plumwood presents a radically new picture of how our culture must change to accommodate nature.

Val Plumwood was an eminent environmental philosopher and activist who was prominent in the development of radical ecophilosophy from the early 1970s until her death in 2008. Her book *Feminism and the Mastery of Nature* (1992) has become a classic. In 1985 she was attacked by a crocodile while kayaking alone in the Kakadu national park in the Northern Territory. She was death rolled three times before being released from the crocodile's jaws. She crawled for hours through swamp with appalling injuries before being rescued. The experience made her well placed to write about cultural responses to death and predation. The first section of *The Eye of the Crocodile* consists of chapters intended for a book on crocodiles that remained unfinished at the time of Val's death. The remaining chapters are previously published papers brought together to form an overview of Val's ideas on death, predation and nature.

*Making Place, Making Self* explores new understandings of place and place-making in late modernity, covering key themes of place and space, tourism and mobility, sexual difference and subjectivity. Using a series of individual life stories, it develops a fascinating polyvocal account of leisure and life journeys. These stories focus on journeys made to the North Cape in Norway, the most northern point of mainland Europe, which is both a tourist destination and an evocation of a reliable and secure point of reference, an idea that gives meaning to an individual's life. The theoretical core of the book draws on an inter-weaving of post-Lacanian

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versions of feminist psycho-analytical thinking with phenomenological and existential thinking, where place-making is linked with self-making and homecoming. By combining such ground-breaking theory with her innovative use of case studies, Inger Birkeland here provides a major contribution to the fields of cultural geography, tourism and feminist studies.

In *Beyond Civilization*, Daniel Quinn thinks the unthinkable. We all know there's no one right way to build a bicycle, no one right way to design an automobile, no one right way to make a pair of shoes, but we're convinced that there must be only one right way to live -- and the one we have is it, no matter what. *Beyond Civilization* makes practical sense of the vision of Daniel Quinn's best-selling novel *Ishmael*. Examining ancient civilizations such as the Maya and the Olmec, as well as modern-day microcosms of alternative living like circus societies, Quinn guides us on a quest for a new model for society, one that is forward-thinking and encourages diversity instead of suppressing it. *Beyond Civilization* is not about a "New World Order" but a "New Personal World Order" that would allow people to assert control over their own destiny and grant them the freedom to create their own way of life right now -- not in some distant utopian future.

In search of answers and action, the award-winning poet and essayist Lisa Wells brings us *Believers*, introducing trailblazers and outliers from across the globe who have found radically new ways to live and reconnect to the Earth in the face of climate change. We find ourselves at the end of the world. How, then, shall we live? Like most of us, Lisa Wells has spent years overwhelmed by increasingly urgent news of climate change on an apocalyptic scale. She did not need to be convinced of the stakes, but she could not find practical answers. She embarked on a pilgrimage, seeking wisdom and paths to action from outliers and visionaries,

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pragmatists and iconoclasts. *Believers* tracks through the lives of these people who are dedicated to repairing the earth and seemingly undaunted by the task ahead. Wells meets an itinerant gardener and misanthrope leading a group of nomadic activists in rewilding the American desert. She finds a group of environmentalist Christians practicing “watershed discipleship” in New Mexico and another group in Philadelphia turning the tools of violence into tools of farming—guns into ploughshares. She watches the world’s greatest tracker teach others how to read a trail, and visits botanists who are restoring land overrun by invasive species and destructive humans. She talks with survivors of catastrophic wildfires in California as they try to rebuild in ways that acknowledge the fires will come again. Through empathic, critical portraits, Wells shows that these trailblazers are not so far beyond the rest of us. They have had the same realization, have accepted that we are living through a global catastrophe, but are trying to answer the next question: How do you make a life at the end of the world? Through this miraculous commingling of acceptance and activism, this focus on seeing clearly and moving forward, Wells is able to take the devastating news facing us all, every day, and inject a possibility of real hope. *Believers* demands transformation. It will change how you think about your own actions, about how you can still make an impact, and about how we might yet reckon with our inheritance.

The core assumption of this book is the interconnectedness of humans and nature, and that the future of the planet depends on humans’ recognition and care for this interconnectedness. This comprehensive resource supports the work of pre-service and practicing elementary teachers as they teach their students to be part of the world as engaged citizens, advocates for social and ecological justice. Challenging readers to more explicitly address current

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environmental issues with students in their classrooms, the book presents a diverse set of topics from a variety of perspectives. Its broad social/cultural perspective emphasizes that social and ecological justice are interrelated. Coverage includes descriptions of environmental education pedagogies such as nature-based experiences and place-based studies; peace-education practices; children doing environmental activism; and teachers supporting children emotionally in times of climate disruption and tumult. The pedagogies described invite student engagement and action in the public sphere. Children are represented as 'agents of change' engaged in social and environmental issues and problems through their actions both local and global.

In this thoughtful study, respected Old Testament scholar Patricia K. Tull explores the Scriptures for guidance on today's ecological crisis. Tull looks to the Bible for what it can tell us about our relationships, not just to the earth itself, but also to plant and animal life, to each other, to descendants who will inherit the planet from us, and to our Creator. She offers candid discussions on many current ecological problems that humans contribute to, such as the overuse of energy resources like gas and electricity, consumerism, food production systems--including land use and factory farming--and toxic waste. Each chapter concludes with discussion questions and a practical exercise, making it ideal for both group and individual study. This important book provides a biblical basis for thinking about our world differently and prompts us to consider changing our own actions. Visit [inhabitingeden.org](http://inhabitingeden.org) for links to additional resources and information.

An indispensable resource for students and scholars, *The Oxford Handbook of the Psalms* features a diverse array of essays that treat the Psalms from a variety of

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perspectives. Classical scholarship and approaches as well as contextual interpretations and practices are well represented. The coverage is uniquely wide ranging.

This book draws on recent developments across a range of perspectives including psychoanalysis, narrative studies, social practice theory, posthumanism and trans-species psychology, to establish a radical psychosocial alternative to mainstream understanding of 'environmental problems'. Only by addressing the psychological and social structures maintaining unsustainable societies might we glimpse the possibility of genuinely sustainable future. The challenges posed by the reality of human-caused 'environmental problems' are unprecedented. Understanding how we respond to knowledge of these problems is vital if we are to have a hope of meeting this challenge. Psychology and the social sciences have been drafted in to further this understanding, and inform interventions encouraging sustainable behaviour. However, to date, much of psychology has appeared happy to tinker with individual behaviour change, or encourage minor modifications in the social environment aimed at 'nudging' individual behaviour. As the ecological crisis deepens, it is increasingly recognised that mainstream understandings and interventions are inadequate to the collective threat posed by climate change and related ecological crises.

Worldwide environmental crisis has become increasingly visible over the last few decades as the full scope of anthropogenic climate change manifests itself and large-

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scale natural resource extraction has expanded into formerly remote areas that seemed beyond the reach of industrialization. Scientists and popular culture alike have turned to the term "Anthropocene" to capture the global scale of environmental and even geological transformations that humans have carried out over the last two centuries. The chapters in *Ecological Crisis and Cultural Representation in Latin America* examine the dynamics and interplay between local cultures and the expansion of global capitalism in Latin America, emphasizing the role of art in bearing witness to and generating awareness of environmental and social crises, but also its possibilities for formulating solutions. They take particular care to draw out the ways in which local environmental crises in Latin American nations are witnessed and imagined as part of a global system, focusing on the problems of time, scale, and complexity as key terms in conceiving the dimensions of crisis. At the same time, they question the notion of the Anthropocene as a species-wide "human" historical project, making visible the coloniality of natural resource extraction in Latin America and its dire effects for local people, cultures, and environments. Taking an ecocritical approach to Latin American cultural production including literature, film, performance, and digital artwork, the chapters in this volume develop a notion of ecological crisis that captures not only its documentary sense in the representation of environmental destruction (the degradation of the oikos), but also the crisis in the modern worldview (logos) that the acknowledgment of crisis provokes. In this sense, crisis is also the promise of a turning

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point, of the possibilities for change. Latin American representations of ecological crisis thus create the conditions for projects that decolonize environments, developing new, sustainable ways of conceiving of and relating to our world or returning to old ones. A potent new book examines the overlap between our ecological crisis and video games. Video games may be fun and immersive diversions from daily life, but can they go beyond the realm of entertainment to do something serious--like help us save the planet? As one of the signature issues of the twenty-first century, ecological deterioration is seemingly everywhere, but it is rarely considered via the realm of interactive digital play. In *Playing Nature*, Alenda Y. Chang offers groundbreaking methods for exploring this vital overlap. Arguing that games need to be understood as part of a cultural response to the growing ecological crisis, *Playing Nature* seeds conversations around key environmental science concepts and terms. Chang suggests several ways to rethink existing game taxonomies and theories of agency while revealing surprising fundamental similarities between game play and scientific work. Gracefully reconciling new media theory with environmental criticism, *Playing Nature* examines an exciting range of games and related art forms, including historical and contemporary analog and digital games, alternate- and augmented-reality games, museum exhibitions, film, and science fiction. Chang puts her surprising ideas into conversation with leading media studies and environmental humanities scholars like Alexander Galloway, Donna Haraway, and Ursula Heise, ultimately exploring manifold

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ecological futures--not all of them dystopian.

Engages the global ecological crisis through a radical rethinking of what it means to inhabit the earth. Meditating on the work of American poet and environmental activist Gary Snyder and thirteenth-century Japanese Zen Master Eihei Dōgen, Jason M. Wirth draws out insights for understanding our relation to the planet's ongoing ecological crisis. He discusses what Dōgen calls "the Great Earth" and what Snyder calls "the Wild" as being comprised of the play of waters and mountains, emptiness and form, and then considers how these ideas can illuminate the spiritual and ethical dimensions of place. The book culminates in a discussion of earth democracy, a place-based sense of communion where all beings are interconnected and all beings matter. This radical rethinking of what it means to inhabit the earth will inspire lovers of Snyder's poetry, Zen practitioners, environmental philosophers, and anyone concerned about the global ecological crisis. "There are numerous books that discuss Snyder's ecological view and, to a lesser extent, his relation to Dōgen. There are also many books on Buddhism and ecology. But this book is unique in its focus and format and its authorial voice. It's a distinctive, ambitious, and timely work." — David Landis Barnhill, translator of Bashō's *Journey: The Literary Prose of Matsuo Bashō* "This is a very interesting book on, arguably, the most crucial topic that we are facing today. It makes us realize how deep we are in the ecological crisis, and that this crisis is not merely a crisis outside of us, but lies first and foremost deeply in ourselves. An incredibly timely and important book—

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could not stop reading it and thinking about it.” — Gerard Kuperus, author of *Ecopolitical Homelessness: Defining Place in an Unsettled World*

*Media and the Ecological Crisis* is a collaborative work of interdisciplinary writers engaged in mapping, understanding and addressing the complex contribution of media to the current ecological crisis. The book is informed by a fusion of scholarly, practitioner, and activist interests to inform, educate, and advocate for real, environmentally sound changes in design, policy, industrial, and consumer practices. Aligned with an emerging area of scholarship devoted to identifying and analysing the material physical links of media technologies, cultural production, and environment, it contributes to the project of greening media studies by raising awareness of media technology’s concrete environmental effects.

Marrying western environmentalism with Chinese medicine, this revolutionary book illustrates the many ways that our personal well-being and climate health are vitally connected. Crises such as melting ice caps, dying forests, and devastating floods are symptoms of deeper issues, both within us as individuals and within our culture. Informed by author Brendan Kelly's experience as a practitioner of traditional Chinese medicine, *The Yin and Yang of Climate Crisis* reveals that the current life-threatening severity of climate change speaks to the level of imbalance that exists in the people and institutions responsible for the crisis. Considering issues such as loss of life from increasingly severe storms, stress on farmers from rapidly changing weather, and

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increasing rates of disease, this book goes on to present hopeful, deep-reaching personal and societal remedies to treat the underlying causes of climate change and to restore our own health. *The Yin and Yang of Climate Crisis* blends the external focus of environmentalism—western science, policy issues, regulations—with the internal focus of Chinese medicine—personal health, balancing Qi, diet—to present a holistic view of our interrelationship with the planet. Kelly provides a deeper look at how we've gotten to this place of climate destabilization and ways to treat both the symptoms and their root causes. Looking through the lens of Chinese medicine, we are better able to understand that the severity of climate destabilization speaks to deeper philosophical and spiritual issues and provides an opportunity to address our own personal and collective imbalances. With his unique perspective and far-reaching perceptions, Kelly encourages us to translate the reality of our warming planet into an opportunity to ask bigger and deeper questions, including who we are, what we're here to do, and what promotes health and healing.

Humanity's future may rest on how we deal with climate change, environmental problems, and their impacts on society. *Terrestrial Transformations: A Political Ecology Approach to Society and Nature* recognizes that such problems have social, political, and cultural contexts, and that politics, money, and power have physical impacts on nature and society that cannot be ignored. This book brings together a set of chapters that provide an overview of the political ecology approach, illustrating its theoretical

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underpinnings, central concepts, methods, and major interests. The authors examine the political contexts of a broad range of environmental and social problems, drawing attention to the political and economic forces driving environmental and ecological problems, how societies are transformed as they attempt to cope and adapt to a changing nature, and who pays the price.

This book uses a transdisciplinary systems approach to examine how Earth's human-caused ecological crisis arose and presents a new legal approach for overcoming it. *Ecological Law and the Planetary Crisis* first examines how the history of humanity's social metabolism, along with the history of human inventions and ideas, led to the human-Earth dilemma we see today and explains why contemporary law is inadequate for confronting this dilemma. The book goes on to propose ecological law—law that maintains human activity within ecological limits such as planetary boundaries while ensuring social justice and equity—as an essential element of an urgently needed radical pathway of change toward a perpetual, mutually enhancing human-Earth relationship. Finally, it offers a systems-based analytical tool for organizing actions to promote the transition from environmental to ecological law. Increasing the visibility, clarity and development of ecological law, this book will be of great interest to students and scholars of ecological and environmental law and governance.

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The culmination of over three decades of writing by environmental scientist and writer Haydn Washington, this book examines the global environmental crisis and its solutions. Many of us know that something is wrong with our world, that it is wounded. At the same time, we often don't know why things have gone wrong – or what can be done. Framing the discussion around three central predicaments – the ecological, the social, and the economic – Washington provides background as to why each of these are in crisis and presents steps that individuals can personally take to heal the world. Urging the reader to accept the reality of our problems, he explores practical solutions for change such as the transition to renewable energy, rejection of climate denial and the championing of appropriate technology, as well as a readjustment in ethical approaches. The book also contains 19 'solution boxes' by distinguished environmental scholars. With a focus on positive, personal solutions, this book is an essential read for students and scholars of environmental science and environmental philosophy, and for all those keen to heal the world and contribute towards a sustainable future.

The twenty-first century presents an increasing number of environmental problems, including toxic pollution, global warming, destruction of tropical forests, extinction of biological diversity, and depletion of natural resources. These

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environmental problems are generally due to human behavior, namely over-consumption of resources and overpopulation. Designing effective policies to address these problems requires a deep understanding of human behavior as well as ecology. This in turn requires considerations of human nature, and the evolutionary "design" of the human mind. Evolutionary research on human behavior has profound implications for the environmental sciences. The aim of this collection is to bring together a variety of chapters that show how and why. Part 1, "Human Nature and Resource Conservation," addresses environmental problems from different evolutionary perspectives. Part 2, "The Ecological Noble Savage Hypothesis," examines the notion that our environmental problems are due to Western culture, and that our ancestors and people in indigenous societies lived in harmony with nature until the corrupting influences of Western culture. Part 3, "The Tragedy of the Commons," explores the conservation of common-pool or open-access natural resources, such as fisheries, forests, grazing lands, freshwater, and clean air. Part 4, "The Evolution of Discounting and Conspicuous Consumption," looks at the problem of explaining why people are so ecologically short-sighted and why people in developed countries consume so many resources. Part 5, "Overpopulation and Fertility Declines," addresses the evolution of human reproductive decisions. Part 6, "Biophilia,"

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aims to explain why people cherish nature as well as destroy it. The goal of this volume is to introduce environmental thinkers to evolutionary perspectives on human behavior, and the new interdisciplinary sciences of evolutionary psychology and behavioral ecology. This reader aims to help bridge  
This book examines the concept of liberty in relation to civilization's ability to live within ecological limits. Freedom, in all its renditions – choice, thought, action – has become inextricably linked to our understanding of what it means to be modern citizens. And yet, it is our relatively unbounded freedom that has resulted in so much ecological devastation. Liberty has piggy-backed on transformations in human-nature relationships that characterize the Anthropocene: increasing extraction of resources, industrialization, technological development, ecological destruction, and mass production linked to global consumerism. This volume provides a deeply critical examination of the concept of liberty as it relates to environmental politics and ethics in the long view. Contributions explore this entanglement of freedom and the ecological crisis as well as investigate alternative modernities and more ecologically benign ways of living on Earth. The overarching framework for this collection is that liberty and agency need to be rethought before these strongly held ideals of our age are forced out. On a finite planet, our choices will become limited if we hope to survive the climatic

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transitions set in motion by uncontrolled consumption of resources and energy over the past one hundred and fifty years. This volume suggests concrete political and philosophical approaches and governance strategies for learning how to flourish in new ways within the ecological constraints of the planet. Mapping out new ways forward for long term ecological well-being, this book is essential reading for students and scholars of ecology, environmental ethics, politics and sociology and for the wider audience interested in the human-earth relationship and global sustainability.

Two of the most important political movements of the late twentieth century are those of environmentalism and feminism. In this book, Val Plumwood argues that feminist theory has an important opportunity to make a major contribution to the debates in political ecology and environmental philosophy. *Feminism and the Mastery of Nature* explains the relation between ecofeminism, or ecological feminism, and other feminist theories including radical green theories such as deep ecology. Val Plumwood provides a philosophically informed account of the relation of women and nature, and shows how relating male domination to the domination of nature is important and yet remains a dilemma for women.

Ecologically oriented visions of God, the Sacred, the Earth, and human beings. The proposed handbook will serve as the definitive overview of these exciting

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new developments. Divided into three main sections, the books essays will reflect the three dominant dimensions of the field. Part I will explore From Apocalypse to Way of Life is a comprehensive and in depth survey of environmental crisis as it has been understood for the last four decades. Buell recounts the growing number of ecological and social problems critical for the environment, and the impact that the growing experience with, and understanding of, them has had on American politics, society and culture. Unlike many titles on environmental issues that portend a dark future, Environmental Success Stories delves into the most daunting ecological and environmental challenges humankind has faced and shows how scientists, citizens, and a responsive public sector have dealt with them successfully. In addition to presenting the basic chemical and environmental science underlying problems like providing clean drinking water, removing DDT and lead from agriculture and our homes, and curtailing industrial pollution, this book also discusses the political actors, agency regulators, and community leaders who have collaborated to enact effective legislation. Sharing the stories of the people, organizations, and governments who have addressed these problems successfully, Frank M. Dunnivant explains how we might confront the world's largest and most complex environmental crisis: climate change. Now is the time

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for rededicated scientific exploration and enlightened citizen action to save our environment, and Dunnivant's book offers a stirring call to action.

This book provides an accessible overview of the ways that key areas of technology have impacted global ecosystems and natural communities. It offers a new way of thinking about the overall origins of environmental problems. Combining approaches drawn from environmental biology and the history of science and technology, it describes the motivations behind many technical advances and the settings in which they occurred, before tracing their ultimate environmental impacts. Four broad areas of human activity are described: over-harvesting of natural resources using the examples of hunting, fishing and freshwater use; farming, population, land use, and migration; discovery, synthesis and use of manufactured chemicals; and development of sources of artificial energy and the widespread pollution caused by power generation and energy use. These innovations have been driven by various forces, but in most cases new technologies have emerged out of fascinating, psychologically rich, human experiences. This book provides an introduction to these complex developments and will be essential reading for students of science, technology and society, environmental history, and the history of science and technology.

The Philosophical Roots of the Ecological Crisis: Descartes and the Modern Worldview traces the conceptual sources of the present environmental degradation within the worldview of Modernity, and particularly within the thought of René Descartes, universally acclaimed as the father of modern philosophy. The book demonstrates how the triple foundations of the Modern worldview – in terms of an exaggerated anthropocentrism, a mechanistic conception of the

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natural world, and the metaphysical dualism between humanity and the rest of the physical world – can all be largely traced back to Cartesian thought, with direct ecological consequences.

This book presents Charles Neider's fascinating narrative of his third trip beyond Cape Horn to Antarctica--the last wild place on earth.

This book opens a conversation about the mediated relationship between culture and ecology. The terms ecology and culture are past separation. We are far removed from their prior historical binaric connection, and they coincide through a supplementary role to each other. Ecology and culture are unified.

A much-needed account of what has gone wrong in our thinking about the environment. Val Plumwood argues that we need to see nature as an end itself, rather than an instrument to get what we want.

In 1967, Lynn White, Jr.'s seminal article *The Historical Roots of Our Ecologic Crisis* was published, essentially establishing the academic study of religion and nature. White argues that religions—particularly Western Christianity—are a major cause of worldwide ecological crises. He then asserts that if we are to halt, let alone revert, anthropogenic damages to the environment, we need to radically transform religious cosmologies. White's hugely influential thesis has been cited thousands of times in a variety of disciplines, including but not limited to religious studies, environmental ethics, history, ecological science, philosophy, psychology, and anthropology. In practical terms, the ecological crisis to which White was responding has only worsened in the decades since the article was published. This collection of original essays by leading scholars in a variety of interdisciplinary settings, including religion and nature,

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environmental ethics, animal studies, ecofeminism, restoration ecology, and ecotheology, considers the impact of White's arguments, offering constructive criticism as well as reflections on the ongoing, ever-changing scholarly debate about the way religion and culture contribute to both environmental crises and to their possible solutions. Religion and Ecological Crisis addresses a wide range of topics related to White's thesis, including its significance for environmental ethics and philosophy, the response from conservative Christians and evangelicals, its importance for Asian religious traditions, ecofeminist interpretations of the article, and which perspectives might have, ultimately, been left out of his analysis. This book is a timely reflection on the legacy and continuing challenge of White's influential article.

"Vital signs" are, of course, the basic physiological measures of functioning which health practitioners use to assess the gravity of a patient's predicament. This anthology focuses not so much on our physical predicament, with so many of the Earth's systems severely stressed and beginning to fail - there are plenty of other places to read about this. Instead we focus on our psychological predicament, as news of the situation slowly penetrates our defences and we struggle as individuals and as a society to find an adequate response. By "vital signs" we also mean signs that such a response is beginning to take shape: signs of hope, signs of healing. We feel that ecopsychology in Britain has a distinctive voice and unique contributions to make. In doing so, we hope to facilitate debate and dialogue within the field, in the hope that this will lead eventually to more developed theory and practice.

African Philosophy and Environmental Conservation is about the unconcern for, and marginalisation of, the environment in African philosophy. The issue of the environment is still very much neglected by governments, corporate bodies, academics and specifically,

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philosophers in the sub-Saharan Africa. The entrenched traditional world-views which give a place of privilege to one thing over the other, as for example men over women, is the same attitude that privileges humans over the environment. This culturally embedded orientation makes it difficult for stake holders in Africa to identify and confront the modern day challenges posed by the neglect of the environment. In a continent where deep-rooted cultural and religious practices, as well as widespread ignorance, determine human conduct towards the environment, it becomes difficult to curtail much less overcome the threats to our environment. It shows that to a large extent, the African cultural privileging of men over women and of humans over the environment somewhat exacerbates and makes the environmental crisis on the continent intractable. For example, it raises the challenging puzzle as to why women in Africa are the ones to plant the trees and men are the ones to fell them. Contributors address these salient issues from both theoretical and practical perspectives, demonstrating what African philosophy could do to ameliorate the marginalisation which the theme of environment suffers on the continent. Philosophy is supposed to teach us how to lead the good life in all its forms; why is it failing in this duty in Africa specifically where the issue of environment is concerned? This book which trail-blazes the field of African Philosophy and Environmental Ethics will be of great interest to students and scholars of Philosophy, African philosophy, Environmental Ethics and Gender Studies.

This book's pluralistic, non-dogmatic, and committed investigation of the values of ecological sustainability, economic justice, and human dignity provides balanced analysis of environmental problems and their potential solutions.

Humanists, scientists, and artists collaborate to address the disjunctive temporalities of

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ecological crisis In 2016, Antarctica's Totten Glacier, formed some 34 million years ago, detached from its bedrock, melted from the bottom by warming ocean waters. For the editors of Timescales, this event captures the disjunctive temporalities of our era's—the Anthropocene's—ecological crises: the rapid and accelerating degradation of our planet's life-supporting environment established slowly over millennia. They contend that, to represent and respond to these crises (i.e., climate change, rising sea levels, ocean acidification, species extinction, and biodiversity loss) requires reframing time itself, making more visible the relationship between past, present, and future, and between a human life span and the planet's. Timescales' collection of lively and thought-provoking essays puts oceanographers, geophysicists, geologists, and anthropologists into conversation with literary scholars, art historians, and archaeologists. Together forging new intellectual spaces, they explore the relationship between geological deep time and historical particularity, between ecological crises and cultural expression, between environmental policy and social constructions, between restoration ecology and future imaginaries, and between constructive pessimism and radical (and actionable) hope. Interspersed among these essays are three complementary "études," in which artists describe experimental works that explore the various timescales of ecological crisis. Contributors: Jason Bell, Harvard Law School; Iemanjá Brown, College of Wooster; Beatriz Cortez, California State U, Northridge; Wai Chee Dimock, Yale U; Jane E. Dmochowski, U of Pennsylvania; David A. D. Evans, Yale U; Kate Farquhar; Marcia Ferguson, U of Pennsylvania; Ömür Harman?ah, U of Illinois at Chicago; Troy Herion; Mimi Lien; Mary Mattingly; Paul Mitchell, U of Pennsylvania; Frank Pavia, California Institute of Technology; Dan Rothenberg; Jennifer E. Telesca, Pratt Institute; Charles M. Tung, Seattle U.

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Laudato Si 'is Pope Francis' second encyclical which focuses on the theme of the environment. In fact, the Holy Father in his encyclical urges all men and women of good will, the rulers and all the powerful on earth to reflect deeply on the theme of the environment and the care of our planet. This is our common home, we must take care of it and love it - the Holy Father tells us - because its end is also ours.

This book explores how and why the idea of the African environmental crisis developed and persisted through colonial and post-colonial periods, and why it has been so influential in development discourse. From the beginnings of imperial administration, the idea of the desiccation of African environments grew in popularity, but this crisis discourse was dominated by the imposition of imperial scientific knowledge, neglecting indigenous knowledge and experience. African Environmental Crisis provides a synthesis of more than one-and-a-half century's research on peasant agriculture and pastoral rangeland development in terms of soil erosion control, animal husbandry, grazing schemes, large-scale agricultural schemes, social and administrative science research, and vector-disease and pest controls. Drawing on comparative socio-ecological perspectives of African peoples across the East African colonies and post-independent states, this book refutes the hypothesis that African peoples were responsible for environmental degradation. Instead, Gufu Oba argues that flawed imperial assumptions and short-term research projects generated an inaccurate view of the environment in Africa. This book's discussion of the history of science for development provides researchers across environmental studies, agronomy, African history and development studies with a lens through which to understand the underlying assumptions behind development projects in Africa.

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The first book to present the environmental teachings of this beloved pope—the newly canonized St. John Paul—and the hopeful words of Pope Francis, thoughtfully synthesized into a complete spiritual and practical vision for the future. "The ecological crisis is a moral crisis." So said Pope John Paul II, an unexpected and fierce advocate for ecological responsibility throughout his papacy. Rather than seeing environmental concerns as "earthly" or "political," he showed that they are in fact at the heart of the covenant between human beings and their Creator. In dozens of addresses, sermons, and encyclicals, Pope John Paul II made specific recommendations on twelve interconnected ecological issues, including climate change, ocean destruction, water scarcity, poverty, the role of women, and war. He showed that each could become a source of spiritual, social, and economic transformation. Following St. Francis integrates Pope John Paul II's vision with that of St. Francis of Assisi, patron saint of ecology, and the galvanizing words of Pope Francis. Accessible and illuminating, it speaks to hearts and minds, to nonreligious readers as well as devoted Catholics, incorporating Scripture, current science, and inspiring stories of solutions and restoration. Marybeth Lorbiecki unifies and champions the late, beloved pope's view that all life issues are related and that all forms of life deserve care. And if we work with God and each other to protect them, we can "renew the face of the earth" (Psalm 104:30). From the Hardcover edition.

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.

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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 argues that there is a need to develop greater indigenous-led intergenerational resilience in order to meet the challenges posed by contemporary crises of climate change, cultural clashes, and adversity. In today's media, the climate crisis is kept largely separate and distinct from the violent cultural clashes unfolding on the grounds of religion and migration, but each is similarly symptomatic of the erasure of the human connection to place and the accompanying tensions between generations and cultures. This book argues that both forms of crisis are intimately related, under-scored and driven by the structures of white supremacy which at their most immediate and visible, manifest as the discipline of black bodies, and at more fundamental and far-reaching proportions, are about the power, privilege and patterns of thinking associated with but no longer exclusive to white people. In the face of such crisis, it is essential to bring the experience and wisdom of Elders and traditional knowledge keepers together with the contemporary realities and vision of youth. This book's inclusive and critical perspective on Indigenous-led intergenerational resilience will be valuable to Indigenous and non-Indigenous interdisciplinary scholars working on human-ecological resilience.

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