

## In Dialogue With Nature Press Release

Industrialism has alienated us from nature, disconnected us from our own embodiment, and blinded us the character of the technological society we have ourselves produced. This book brings together ideas and research from both social and natural sciences to throw light on the hidden dimensions of industrial life, showing how the emerging global economic system has dissolved our embodied subjectivity into industrial processes. The symbolic abilities that have allowed us to dominate all other creatures have now entrapped us within systems that we do not understand and have little control over, making us as vulnerable to the extension of economic and technological ideologies as our ancestors were to the natural threats that surrounded them. If we are to regain our humanity and integrity, the essential first step, outlined in this book, is to recognise and challenge the sources of our own powerlessness.

While the historical development of symbolic power has benefitted humanity enormously, there is an insidious and seldom recognised price that goes beyond environmental degradation and cultural disintegration. With insights from both social and natural sciences, this book explores the changing character of subjectivity in contemporary life.

The Handbook For Working With Children & Youth: Pathways To Resilience Across Cultures and Contexts examines lives lived well despite adversity. Calling upon some of the most progressive thinkers in the field, it presents a groundbreaking collection of original writing on the theories, methods of study, and interventions to promote resilience. Unlike other works that have left largely unquestioned their own culture-bound interpretations of the ways children and youth survive and thrive, this volume explores the multiple paths children follow to health and well-being in diverse national and international settings. It demonstrates the connection between social and political health resources and addresses the more immediate concerns of how those who care for children create the physical, emotional, and spiritual environments in which resilience is nurtured.

These six diverse and difficult dialogues are seen together as aspects of Plato's project of reformulating his theory of Forms. An exploration of consciousness in all matter--from quantum to cosmos • Outlines theories of consciousness in ancient and modern philosophy from before Plato to Alfred North Whitehead • Reveals the importance of understanding mind-in-matter for our relationships with the environment, with other people, even with ourselves Are rocks conscious? Do animals or plants have souls? Can trees feel pleasure or pain? Where in the great unfolding of life did consciousness first appear? How we answer such questions can dramatically affect the way we live our lives, how we treat the world of nature, and even how we relate to our own bodies. In this new edition of the award-winning *Radical Nature*, Christian de Quincey explores the "hard problem" of philosophy--how mind and matter are related--and proposes a radical and surprising answer: that matter itself tingles with consciousness at the deepest level. It's there in the cells of every living creature, even in molecules and atoms. Tracing the lineage of this idea through Western philosophy and science, he shows that it has a very noble history--from before Plato to Alfred North Whitehead. He reveals that the way to God is through nature and that understanding how body and soul fit together has surprising consequences for our relationships with our environment, with other people, and even with ourselves.

*Science and Nature* brings together the work and insights of historian Carolyn Merchant on the history of science, environmental history, and ethics. The book explores her ideas about the interconnections among science, women, nature, and history as they have emerged over her academic lifetime. Focusing on topics such as "The Death of Nature," the Scientific Revolution, women in the history of science and environment, and partnership ethics, it synthesizes her writings and sets out a vision for the twenty-first century. Anyone interested in the interactions between science and nature in the past, present, and future will want to read this book. It is an ideal text for courses on the environment, environmental history, history of science, and the philosophy of science.

*Making art*, says Peter London, is a perfect vehicle for recovering our lost sense of unity with Nature. When we draw closer to Nature through art, we simultaneously draw closer to our Selves, and thereby enjoy a richer, more authentic creativity and a deeper, fuller life. Through exercises, theoretical reflections, poetic meditations, and stories, London presents an innovative approach to creativity that engages body, mind, and spirit. A series of guided "Encounters"—some to be done outdoors, some indoors in the presence of some natural objects, and some entirely in the imagination—invites the reader to investigate Nature's secrets and then to celebrate through making a work of art. Topics and exercises include: the essentials of creative practice, such as time, space, media, and intention; cultivating a simple, firsthand way of seeing Nature in all its subtlety, mystery, and intimacy; creating a personal sanctuary in which to communicate directly with Nature; conducting a sacred conversation with archetypal forms of Nature encountered in the imagination; seeking forgiveness from Nature, with the intention of healing our broken primal relationship with the natural world and rediscovering our rightful place in it.

The relationship between social thought and earth processes is in its infancy. This book offers to make good the defect by exploring how human induced changes impact upon planetary processes.

In this provocative assessment of the world's current ecological crisis, the author of the critically acclaimed *In the Beginning* exposes the false assumptions underlying the conflicts between science and religion, and proposes an innovative approach to saving the planet. Traditionally, science and religion have been thought of as two distinct and irreconcilable ways of looking at the world, and scientists have often chastised the world's religions for keeping their eyes on the heavens and paying scant attention to the destruction of Earth's precious resources and its natural wonders. In *The Reenchantment of Nature*, Alister McGrath, who holds doctorates in both molecular biology and divinity, challenges this long-held and dangerously misguided dichotomy. Arguing that Christianity and other great religions have always respected and revered the bounty and beauty of the earth, McGrath calls for a radical shift in perspective. He shows that by defining the world in the narrowest of scientific terms and viewing it as a collection of atoms and molecules governed by unchanging laws and forces, we have lost our ability to appreciate nature's enchantments. In order to address the threats to our environment, he maintains, it is essential to reawaken our sense of awe and look at the world as a glorious creation, an irreplaceable gift of God. In setting forth a new framework for the debate between science and religion on ecological theory, *The Reenchantment of Nature* points the way to integrating two different traditions in a sane and productive effort to rescue the natural world from its present environmental decline.

*The Nature of Concepts* examines a central issue for all the main disciplines in cognitive science: how the human mind creates and passes on to other human minds a concept. An excellent cross-disciplinary collection with contributors including Steven Pinker, Andy Clarke and Henry Plotkin.

*Nature-centered economics for the age of peak oil*

Human society has constructed many varied notions of the environment. Scientific information about the environment is often seen

as the only worthwhile knowledge. This ignores the complexities created by interaction between people and the environment. Idealist thinking argues that everything we know is based on a construct of our minds and that all is possible. Can both be correct and true? *Interpreting Nature* explores the position of humanity in the environment from the principle that the models we construct are imperfect and can only be provisional. Having examined the way in which the natural sciences have interrogated nature, the types of data produced and what they mean to us, this looks at the environment within philosophy and ethics, the social sciences and the arts, and analyses their role in the formation of environmental cognition.

*Autonomous Nature* investigates the history of nature as an active, often unruly force in tension with nature as a rational, logical order from ancient times to the Scientific Revolution of the seventeenth century. Along with subsequent advances in mechanics, hydrodynamics, thermodynamics, and electromagnetism, nature came to be perceived as an orderly, rational, physical world that could be engineered, controlled, and managed. *Autonomous Nature* focuses on the history of unpredictability, why it was a problem for the ancient world through the Scientific Revolution, and why it is a problem for today. The work is set in the context of vignettes about unpredictable events such as the eruption of Mt. Vesuvius, the Bubonic Plague, the Lisbon Earthquake, and efforts to understand and predict the weather and natural disasters. This book is an ideal text for courses on the environment, environmental history, history of science, or the philosophy of science.

Essays by revisionist historians, scientists, and cultural critics explore the connection between nature and American culture, analyzing how it is packaged and presented at places such as Sea World and the Nature Company stores

The artist should not only paint what he sees before him, claimed Caspar David Friedrich, but also what he sees in himself. He should have a dialogue with Nature. Friedrich's words encapsulate two central elements of the Romantic conception of landscape: close observation of the natural world and the importance of the imagination. Exploring aspects of Romantic landscape drawing in Britain and Germany from its origins in the 1760s to its final flowering in the 1840s, this exhibition catalogue considers 26 major drawings, watercolors and oil sketches from The Courtauld Gallery, London, and the Morgan Library and Museum, New York, by artists such as J.M.W. Turner, Samuel Palmer, Caspar David Friedrich and Karl Friedrich Lessing. It draws upon the complementary strengths of both collections: the Morgan's exceptional group of German drawings and The Courtauld's wide-ranging holdings of British works. *A Dialogue with Nature* offers the opportunity to consider points of commonality as well as divergence between two distinctive schools. The legacy of Claude Lorraine's idealizing vision is visible in Jakob Hackert's magisterial view of ruins at Tivoli, near Rome, as well as in a more intimate but purely imaginary rural scene by Thomas Gainsborough, while cloud and tree studies by John Constable and Johann Georg von Dillis demonstrate the importance of drawing from life and the observation of natural phenomena. The important visionary strand of Romanticism is brought to the fore in a group of works centered on Friedrich's evocative *Moonlit Landscape* and Samuel Palmer's *Oak Tree and Beech*, Lullingstone Park. Both are exemplary of their creators' intensely spiritual vision of nature as well as their strikingly different techniques, Friedrich's painstakingly fine detail contrasting with the dynamic freedom of Palmer's penwork. The most expansive and painterly works include Turner's *St Goarshausen and Katz Castle*, the luminous simplicity of Francis Towne's watercolor view of a wooded valley in Wales, and Friedrich's subtle wash drawing of a coastal meadow on the remote Baltic island of Rugen. Three small-scale drawings reveal a more introspective and intimate facet of the Romantic approach to landscape: Theodor Rehbenitz's fantastical medievalising scene, Palmer's meditative *Haunted Stream*, and lastly, Turner's *Cologne*, made as an illustration for *The Life and Works of Lord Byron* (1833).

This book demonstrates that numerous prominent artists in every period of the modern era were expressing spiritual interests when they created celebrated works of art. This magisterial overview insightfully reveals the centrality of an often denied and misunderstood element in the cultural history of modern art.

From the moment Mary Poppins arrives at Number Seventeen Cherry-Tree Lane, everyday life at the Banks house is forever changed. This classic series tells the story of the world's most beloved nanny, who brings enchantment and excitement with her everywhere she goes. Featuring the charming original cover art by Mary Shepard, these new editions are sure to delight readers of all ages. Mary Poppins reappears just in time! According to her tape measure, Jane and Michael have grown "Worse and Worse" since she went away. But the children won't have time to be naughty with all that Mary has planned for them. A visit to Mr. Twigley's music box-filled attic, an encounter with the Marble Boy, and a ride on Miss Calico's enchanted candy canes are all part of an average day out with everyone's favorite nanny. This research book is a landmark contribution to the rapidly growing field of wildlife tourism, especially in regard to its underpinning foundations of science and conservation. Written by a number of environmental and biological scientists it explains the synergy between wildlife and tourism by drawing on their global experiences.

Essays that put noted political thinkers of the past—including Plato, Machiavelli, Hobbes, Wollstonecraft, Marx, and Confucius—in dialogue with current environmental political theory. Contemporary environmental political theory considers the implications of the environmental crisis for such political concepts as rights, citizenship, justice, democracy, the state, race, class, and gender. As the field has matured, scholars have begun to explore connections between Green Theory and such canonical political thinkers as Plato, Machiavelli, Locke, and Marx. The essays in this volume put important figures from the political theory canon in dialogue with current environmental political theory. It is the first comprehensive volume to bring the insights of Green Theory to bear in reinterpreting these canonical theorists. Individual essays cover such classical figures in Western thought as Aristotle, Hume, Rousseau, Mill, and Burke, but they also depart from the traditional canon to consider Mary Wollstonecraft, W. E. B. Du Bois, Hannah Arendt, and Confucius. Engaging and accessible, the essays also offer original and innovative interpretations that often challenge standard readings of these thinkers. In examining and explicating how these great thinkers of the past viewed the natural world and our relationship with nature, the essays also illuminate our current environmental predicament. Essays on Plato • Aristotle • Niccolò Machiavelli • Thomas Hobbes • John Locke • David Hume • Jean-Jacques Rousseau • Edmund Burke • Mary Wollstonecraft • John Stuart Mill • Karl Marx • W. E. B. Du Bois • Martin Heidegger • Hannah Arendt • Confucius Contributors Sheryl D. Breen, W. Scott Cameron, Peter F. Cannavò, Joel Jay Kassiola, Joseph H. Lane Jr. Timothy W. Luke, John M. Meyer, Özgüç Orhan, Barbara K. Seeber, Francisco Seijo, Kimberly K. Smith, Piers H. G. Stephens, Zev Trachtenberg, Andrew Valls, Harlan Wilson

Media literacy is often focused on evaluating the message rather than reflecting on the medium. Bringing together postphenomenology, media ecology, posthumanism, and complexity theory, Richard Lewis's book offers a method for such a reflection and shows how our everyday media environments constitute us as (post)human subjects: one that is becoming and constitutes through relations – also with our media technologies. An original interdisciplinary effort – including for example the term 'intrasubjective mediation' – and a must-read book for everyone interested in how we become with and through technologies. Prof Mark Coeckelbergh, University of Vienna Technology, *Media Literacy, and the Human Subject* is a clearly and concisely written book that employs a fruitful transdisciplinary approach. It at once offers an excellent grounding in the literature, whilst simultaneously developing a useful tool for students to reflect deeply and critically upon their own engagement with media. Thoroughly recommended. Alexander Thomas, University of East London What does it mean to be media literate in

today's world? How are we transformed by the many media infrastructures around us? We are immersed in a world mediated by information and communication technologies (ICTs). From hardware like smartphones, smartwatches, and home assistants to software like Facebook, Instagram, Twitter, and Snapchat, our lives have become a complex, interconnected network of relations. Scholarship on media literacy has tended to focus on developing the skills to access, analyze, evaluate, and create media messages without considering or weighing the impact of the technological medium—how it enables and constrains both messages and media users. Additionally, there is often little attention paid to the broader context of interrelations which affect our engagement with media technologies. This book addresses these issues by providing a transdisciplinary method that allows for both practical and theoretical analyses of media investigations. Informed by postphenomenology, media ecology, philosophical posthumanism, and complexity theory the author proposes both a framework and a pragmatic instrument for understanding the multiplicity of relations that all contribute to how we affect—and are affected by—our relations with media technology. The author argues persuasively that the increased awareness provided by this posthuman approach affords us a greater chance for reclaiming some of our agency and provides a sound foundation upon which we can then judge our media relations. This book will be an indispensable tool for educators in media literacy and media studies, as well as academics in philosophy of technology, media and communication studies, and the post-humanities.

Organised as a dialogue between nature and design, this book explores design ideas, opportunities, visions and practices through relating and uncovering experience of the natural world. Presented as an edited collection of 25 wide-ranging short chapters, the book explores the possibility of new relations between design and nature, beyond human mastery and understandings of nature as resource and by calling into question the longstanding role for design as agent of capitalism. The book puts forward ways in which design can form partnerships with living species and examines designers' capacities for direct experience, awe, integrated relationships and new ways of knowing. It covers: • New design ethics of care • Indigenous perspectives • Prototyping with nature • Methods for new design and nature relations • A history of design and nature • Animist beliefs • De-centering human-centered design • Understanding nature has power and agency *Design and Nature: A Partnership* is a rich resource for designers who wish to learn to engage with sustainability from the ground up.

A pioneering book that shows how the two great themes of classic science, order and chaos, are being reconciled in a new and unexpected synthesis *Order Out of Chaos* is a sweeping critique of the discordant landscape of modern scientific knowledge. In this landmark book, Nobel Laureate Ilya Prigogine and acclaimed philosopher Isabelle Stengers offer an exciting and accessible account of the philosophical implications of thermodynamics. Prigogine and Stengers bring contradictory philosophies of time and chance into a novel and ambitious synthesis. Since its first publication in France in 1978, this book has sparked debate among physicists, philosophers, literary critics and historians.

*Women Writing Nature* addresses the question, "Do women write about nature differently?" In the process, the collection considers women's writings about the natural world in light of recent and current feminist and ecofeminist theory.

Chase's innovative work uses a compelling blend of theological, scriptural, historical, and cultural discussions to reclaim the role of nature in the formation of Christian spiritual and moral identity.

Environmental artists from Europe and North America talk about their work.

Calling for inclusion and dialogue, these essays by an international group of feminist scholars and activists stress the need to put into relation seemingly discrepant approaches to reality and to scholarship in order to build coalitions across the usual North/South and East/West divides. This diverse group of authors, who spent fourteen weeks working collaboratively, dispense with unity and seek instead to use dialogue and difference in their production of knowledge about effective political action. The dialogues materialized here among women's movements that have emerged within different contexts and cosmologies take feminisms' challenges to contemporary corporate globalization in new empirical and theoretical directions.

Demonstrating how a university can, in a very practical and pragmatic way, be re-envisioned through a transdisciplinary informed frame, this book shows how through an open and collegiate spirit of inquiry the most pressing and multifaceted issue of contemporary societal (un)sustainability can be addressed and understood in a way that transcends narrow disciplinary work. It also provides a practical exemplar of how far more meaningful deliberation, understandings and options for action in relation to contemporary sustainability-related crises can emerge than could otherwise be achieved. Indeed it helps demonstrate how only through a transdisciplinary ethos and approach can real progress be achieved. The fact that this can be done in parallel to (or perhaps underneath) the day-to-day business of the university serves to highlight how even micro seed initiatives can further the process of breaking down silos and reuniting C.P. Snow's 'two cultures' after some four centuries of the relentless project of modernity. While much has been written and talked about with respect to both sustainability and transdisciplinarity, this book offers a pragmatic example which hopefully will signpost the ways others can, will and indeed must follow in our common quest for real progress.

What does it mean for nature to be sacred? Is anything supernatural or even unnatural? *Nature's Transcendence and Immanence: A Comparative Interdisciplinary Ecstatic Naturalism* discusses nature's divinizing process of unfolding and folding through East-West dialogues and interdisciplinary methodologies. Nature's selving/god-ing processes are the sacred that is revealed as nature's transcendent and immanent dimensions. Each chapter of *Nature's Transcendence and Immanence: A Comparative Interdisciplinary Ecstatic Naturalism* shares a part of nature's sacred folds that are complexes within nature that have unusual semiotic density. These discussions serve to help restore a better relationship to nature as a whole through an innovative combination of research and ideas from a variety of traditions and disciplines. This collection not only introduces ecstatic naturalism and deep pantheism as sacred practices of philosophy and theology, but also invites a broader audience from a wide range of academic disciplines such as neuro-psychoanalysis, aesthetics, mythology, neuroscience, and artificial intelligence (AI).

'Nature' is a deceptively simple and ahistorical term, suggesting intrinsic, unchanging reality. Yet nature has a history too, both in terms of human attitudes and human impacts. Coates outlines the major understandings of 'nature' in the western world since classical times, from nature as higher authority to its more recent meaning of threatened physical space and life forms. Unlike many others, this book places the history of attitudes to nature within the story of human-induced changes in the material environment. And few others take a supranational perspective, or cross the divides between historical eras. A distinctive unifying theme is Coates's interest in how 'green' writers over the last thirty years have interpreted our past dealings with nature, specifically their efforts to diagnose the roots of contemporary ecological problems and their search for ancestors. He concludes with a discussion of the future of nature in the context of developments such as the 'new' ecology, global warming, advances in genetic engineering and research on animal behaviour. Assuming no previous knowledge, *Nature* provides the reader with an accessible synthesis and introduction to some of environmental history's central features and debates, confirming its status as one of the most enthralling current pursuits within historical studies. This will be essential reading for second-year

undergraduates and above in cultural history and environmental history, as well as to the general reader interested in environmental issues.

The current environmental crises demand that we revisit dominant approaches for understanding nature-society relations. *Narrating Nature* brings together various ways of knowing nature from differently situated Maasai and conservation practitioners and scientists into lively debate. It speaks to the growing movement within the academy and beyond on decolonizing knowledge about and relationships with nature, and debates within the social sciences on how to work across epistemologies and ontologies. It also speaks to a growing need within conservation studies to find ways to manage nature with people. This book employs different storytelling practices, including a traditional Maasai oral meeting—the *enkiguena*—to decenter conventional scientific ways of communicating about, knowing, and managing nature. Author Mara J. Goldman draws on more than two decades of deep ethnographic and ecological engagements in the semi-arid rangelands of East Africa—in landscapes inhabited by pastoral and agropastoral Maasai people and heavily utilized by wildlife. These iconic landscapes have continuously been subjected to boundary drawing practices by outsiders, separating out places for people (villages) from places for nature (protected areas). *Narrating Nature* follows the resulting boundary crossings that regularly occur—of people, wildlife, and knowledge—to expose them not as transgressions but as opportunities to complicate the categories themselves and create ontological openings for knowing and being with nature otherwise. *Narrating Nature* opens up dialogue that counters traditional conservation narratives by providing space for local Maasai inhabitants to share their ways of knowing and being with nature. It moves beyond standard community conservation narratives that see local people as beneficiaries or contributors to conservation, to demonstrate how they are essential knowledgeable members of the conservation landscape itself.

Environmental destruction, animal abuse, and widespread indifference toward plants and elemental systems demand that a human-centric view of the world be permanently dismantled. But once it is, what functional hierarchies take its place, if any? This volume brings Alfred North Whitehead's process-relational worldview into conversation with deeper empirical perspectives on science and religion, with activist and de/constructive philosophies, with South Asian and indigenous traditions, and with...

The discourse between nature and grace finds its linguistic and existential podium in the political condition of human beings. As Caitlin Smith Gilson shows, it is in this arena that the perennial territorial struggle of faith and reason, God and man, man and state, take place; and it is here that the understanding of the personal-as-political, as well as the political-as-personal, finds its meaning. And it is here, too, that the divine finds or is refused a home. Any discussion of "post-secular society" has its origins in this political dialogue between nature and grace, the resolution of which might determine not only a future post-secular society but one in which awe is re-united to affection, solidarity and fraternity. Smith Gilson questions whether the idea of pure nature antecedently disregards the fact that grace enters existence and that this accomplishes a conversion in the metaphysical/existential region of man's action and being. This conversion alters how man acts as an affective, moral, intellectual, social, political and spiritual being. State of nature theories, transformed yet retained in the broader metaphysical and existential implications of the Hegelian *Weltgeist*, are shown to be indebted to the ideological restrictedness of pure nature (*natura pura*) as providing the foremost adversary to any meaningful type of divine presence within the polis, as well as inhibiting the phenomenological facticity of man as an open nature.

Drawing on the rich resources of the ten-volume series of *The Oxford Handbooks of Political Science*, this one-volume distillation provides a comprehensive overview of all the main branches of contemporary political science: political theory; political institutions; political behavior; comparative politics; international relations; political economy; law and politics; public policy; contextual political analysis; and political methodology. Sixty-seven of the top political scientists worldwide survey recent developments in those fields and provide penetrating introductions to exciting new fields of study. Following in the footsteps of the *New Handbook of Political Science* edited by Robert Goodin and Hans-Dieter Klingemann a decade before, this *Oxford Handbook* will become an indispensable guide to the scope and methods of political science as a whole. It will serve as the reference book of record for political scientists and for those following their work for years to come.

Popular culture provides a daily catalog of cultural attitudes, values, and practices. From television sitcoms to the daily news, from the theater to the sports stadium, we observe embodiments and enactments of character, virtue, honesty, and integrity (or lack thereof) in situations we find understandable, if not familiar. The essays in this volume address popular mediated constructions of ethical and unethical communication in news, sports, advertising, film, television, and the internet. Emphasis is on the consumption of popular culture messages, as well as how auditors make moral sense out of what they read, hear, and observe.

"In this graphic book/novel, readers eavesdrop on conversations about contemporary science and learn about how scientists uncover the secrets of the universe. Topics in the book range from black holes, to the multiverse, to string theory, to food science. The book is structured as a set of 9 conversations in 11 chapters. The people in the conversations include non-experts and experts in physics, both adults and children, both male and female. These characters are fictional. The locations are in cities around the world, in cafes, train stations, on the street, buses, museums, libraries. The book is, uniquely for this subject matter, a fully graphic book. A graphic novel, but NOT science fiction. The science is real, and often concerns research topics that have been highlighted in general-interest media outlets"--

The edited record of four public dialogues held at the University of Utah in 1988 between eminent writers in the fields of natural history.

*Reimagining Nature* is a new introduction to the fast developing area of natural theology, written by one of the world's leading theologians. The text engages in serious theological dialogue whilst looking at how past developments might illuminate and inform theory and practice in the present. This text sets out to explore what a properly Christian approach to natural theology might look like and how this relates to alternative interpretations of our experience of the natural world. Alister McGrath is ideally placed to write the book as one of the world's best known theologians and a chief proponent of natural theology. This new work offers an account of the development of natural theology throughout history and informs of its likely contribution in the present. This feeds in current debates about the relationship between science and religion, and religion and the humanities. Engages in serious theological dialogue, primarily with Augustine, Aquinas, Barth and Brunner, and includes the work of natural scientists, philosophers of science, and poets.

On June 30, 1908, a mysterious explosion erupted in the skies over a vast woodland area of Siberia. Known as the Tunguska Event, it has been a source of wild conjecture over the past century, attributed to causes ranging from meteors to a small black hole to antimatter. In this imaginative book, Michael Hampe sets four fictional men based on real-life scholars—a physicist (Günter

Hasinger and Steven Weinberg), a philosopher (Paul Feyerabend), a biologist (Adolf Portmann), and a mathematician (Alfred North Whitehead)—adrift on the open ocean, in a dense fog, to discuss what they think happened. The result is a playful and highly illuminating exploration of the definition of nature, mankind's role within it, and what its end might be. *Tunguska, Or the End of Nature* uses its four-man setup to tackle some of today's burning issues—such as climate change, environmental destruction, and resource management—from a diverse range of perspectives. With a kind of foreboding, it asks what the world was like, and will be like, without us, whether we are negligible and the universe random, whether nature can truly be explained, whether it is good or evil, or whether nature is simply a thought we think. This is a profoundly unique work, a thrillingly interdisciplinary piece of scholarly literature that probes the mysteries of nature and humans alike.

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