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"A lucid, original, and useful work by a fine scholar already well known in the emerging field of environmental philosophy."—David Abram, University of Kansas

This book advances Earth Stewardship toward a planetary scale, presenting a range of ecological worldviews, practices, and institutions in different parts of the world and to use them as the basis for considering what we could learn from one another, and what we could do together. Today, inter-hemispheric, intercultural, and transdisciplinary collaborations for Earth Stewardship are an imperative. Chapters document pathways that are being forged by socio-ecological research networks, religious alliances, policy actions, environmental citizenship and

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participation, and new forms of conservation, based on both traditional and contemporary ecological knowledge and values. “The Earth Stewardship Initiative of the Ecological Society of America fosters practices to provide a stable basis for civilization in the future. Biocultural ethic emphasizes that we are co-inhabitants in the natural world; no matter how complex our inventions may become” (Peter Raven).

Leading scholars critically assess the pioneering environmental philosophy of J. Baird Callicott.

The Oxford Handbook of the Study of Religion provides a comprehensive overview of the academic study of religion. Written by an international team of leading scholars, its fifty-one chapters are divided thematically into seven sections. The first section addresses five major conceptual aspects of research on religion. Part two surveys eleven main frameworks of analysis, interpretation, and explanation of religion. Reflecting recent turns in the humanities and social sciences, part three considers eight forms of the expression of religion. Part four provides a discussion of the ways societies and religions, or religious organizations, are shaped by different forms of allocation of resources. Other chapters in this section consider law, the media, nature, medicine, politics, science, sports, and tourism. Part five reviews important developments, distinctions, and arguments for each of the selected topics. The study of religion addresses religion as a historical

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phenomenon and part six looks at seven historical processes. Religion is studied in various ways by many disciplines, and this Handbook shows that the study of religion is an academic discipline in its own right. The disciplinary profile of this volume is reflected in part seven, which considers the history of the discipline and its relevance. Each chapter in the Handbook references at least two different religions to provide fresh and innovative perspectives on key issues in the field. This authoritative collection will advance the state of the discipline and is an invaluable reference for students and scholars.

This book approaches deep ecology as a philosophy, not as a political, social, or environmental movement.

Updated with nearly forty new selections to reflect the tremendous growth and transformation of scholarly, theological, and activist religious environmentalism, the second edition of *This Sacred Earth* is an unparalleled resource for the study of religion's complex relationship to the environment.

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

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work—the philosophical underpinnings of the radical ecological movement—that is the subject of *Contesting Earth's Future*. The book offers a much-needed, balanced appraisal of radical ecology's principles, goals, and limitations. Michael Zimmerman critically examines the movement's three major branches—deep ecology, social ecology, and ecofeminism. He also situates radical ecology within the complex cultural and political terrain of the late twentieth century, showing its relation to Martin Heidegger's anti-technological thought, 1960s counterculturalism, and contemporary theories of poststructuralism and postmodernity. An early and influential ecological thinker, Zimmerman is uniquely qualified to provide a broad overview of radical environmentalism and delineate its various schools of thought. He clearly describes their defining arguments and internecine disputes, among them the charge that deep ecology is an anti-modern, proto-fascist ideology. Reflecting both the movement's promise and its dangers, this book is essential reading for all those concerned with the worldwide ecological crisis.

This is a thought-provoking look at Native American stories, cultural institutions, and ways of knowing, and what they can teach us about living sustainably.

The *Encyclopedia of Religion and Nature*, originally published in 2005, is a landmark work in the burgeoning field of religion and nature. It covers a vast and interdisciplinary range of material, from thinkers to religious traditions and beyond,

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with clarity and style. Widely praised by reviewers and the recipient of two reference work awards since its publication (see www.religionandnature.com/ern), this new, more affordable version is a must-have book for anyone interested in the manifold and fascinating links between religion and nature, in all their many senses.

Bringing together ecology, evolutionary moral psychology, and environmental ethics, J. Baird Callicott counters the narrative of blame and despair that prevails in contemporary discussions of climate ethics and offers a fresh, more optimistic approach. Whereas other environmental ethicists limit themselves to what Callicott calls Rational Individualism in discussing the problem of climate change only to conclude that, essentially, there is little hope that anything will be done in the face of its "perfect moral storm" (in Stephen Gardiner's words), Callicott refuses to accept this view. Instead, he encourages us to look to the Earth itself, and consider the crisis on grander spatial and temporal scales, as we have failed to in the past. Callicott supports this theory by exploring and enhancing Aldo Leopold's faint sketch of an Earth ethic in "Some Fundamentals of Conservation in the Southwest," a seldom-studied text from the early days of environmental ethics that was written in 1923 but not published until 1979 after the environmental movement gathered strength.

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