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Lorraine Code, Ecological Thinking: The Politics of Epistemic Location, Oxford University Press, 2006, 344pp., \$35.00 (pbk), ISBN 0195159446. Reviewed by Sharyn Clough, Oregon State University. Code's book is important and timely, marshalling a wide variety of arguments in support of the necessarily messy and complex effects of philosophical holism and naturalism as applied to ecological studies, broadly construed.

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"Ecological Thinking provides a powerful and persuasive epistemological model for responsible knowing which exemplifies the complex intersections between knowledge, subjectivity, politics, ethics, science, citizenship, and agency. Code demonstrates that historically, demographically, and geographically located analyses of knowledge production and distribution will generate more responsible knowing practices.

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Ecological Thinking: the Politics of Epistemic Location provides a road map for ecologists who are looking for ways to situate their research ethically and politically, as well as scientifically. It offers multiple openings for

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thinking about collaborative interdisciplinary research or theoretical conversations across disciplines.

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epistemological approach implicit in Rachel Carson's scientific practice, Lorraine Code elaborates the creative, restructuring resources of ecology for a theory of knowledge.

Ecological Thinking - Lorraine Code - Oxford University Press

ecological thinking the politics of epistemic location studies in feminist philosophy Sep 19, 2020 Posted By Evan Hunter Public Library TEXT ID e8589cff Online PDF Ebook Epub Library empiricism ecological subjectivity in the making the child as fact and artifact patterns of autonomy acknowledgment and advocacy rational imagining responsible knowing

Arguing that ecological thinking can animate an epistemology capable of addressing feminist, multicultural, and other post-colonial concerns, this book critiques the instrumental rationality, hyperbolized autonomy, abstract individualism, and exploitation of people and places that western epistemologies of mastery have legitimated. It proposes a politics of epistemic location, sensitive to the interplay of particularity and diversity, and focused on responsible epistemic practices. Starting from an epistemological approach implicit in Rachel Carson's scientific projects, the book draws, constructively and critically, on ecological theory and practice, on (post-Quinean) naturalized epistemology, and on feminist and post-colonial theory. Analyzing extended examples from developmental psychology, from medicine and law, and from circumstances where vulnerability, credibility, and

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public trust are at issue, the argument addresses the constitutive part played by an instituted social imaginary in shaping and regulating human lives. The practices and examples discussed invoke the responsibility requirements central to this text's larger purpose of imagining, crafting, articulating a creative, innovative, instituting social imaginary, committed to interrogating entrenched hierarchical social structures, en route to enacting principles of ideal cohabitation.

How could ecological thinking animate an epistemology capable of addressing feminist, multicultural, and other post-colonial concerns? Starting from an epistemological approach implicit in Rachel Carson's scientific practice, Lorraine Code elaborates the creative, restructuring resources of ecology for a theory of knowledge. She critiques the instrumental rationality, abstract individualism, and exploitation of people and places that western epistemologies of mastery have legitimated, to propose a politics of epistemic location, sensitive to the interplay of particularity and diversity, and focused on responsible epistemic practice. Drawing on ecological theory and practice, on naturalized epistemology, and on feminist and post-colonial theories, Code analyzes extended examples from developmental psychology, and from two "natural" institutions of knowledge production--medicine and law. These institutions lend themselves well to a reconfigured naturalism. They are, in practice, empirically-scientifically informed, specifically situated, and locally interpretive. With human subjects as their "objects" of knowledge, they



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invoke the responsibility requirements central to Code's larger project. This book discusses a wide range of literature in philosophy, social science, and ethico-political thought. Highly innovative, it will generate productive conversations in feminist theory, and in the ethics and politics of knowledge more broadly conceived.

Ecological thinking is the regulative principle for a theory of knowledge informed by feminism, multiculturalism, and other post-colonial theories. Drawing on ecological theory and naturalized epistemology, it interrogates the instrumental rationality and exploitation of people and places that western epistemologies of mastery legitimate, to generate a politics of knowledge sensitive to human and situational diversity.

When we want advice from others, we often casually speak of "getting some feedback." But how many of us give a thought to what this phrase means? The idea of feedback actually dates to World War II, when the term was developed to describe the dynamics of self-regulating systems, which correct their actions by feeding their effects back into themselves. By the early 1970s, feedback had become the governing trope for a counterculture that was reoriented and reinvigorated by ecological thinking. *The Culture of Feedback* digs deep into a dazzling variety of left-of-center experiences and attitudes from this misunderstood period, bringing us a new look at the wild side of the 1970s. Belgrad shows us how ideas from systems theory were taken up by the counterculture and the environmental movement, eventually influencing a wide range of beliefs and

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behaviors, particularly related to the question of what is and is not intelligence. He tells the story of a generation of Americans who were struck by a newfound interest in--and respect for--plants, animals, indigenous populations, and the very sounds around them, threading his tapestry with cogent insights on environmentalism, feminism, systems theory, and psychedelics. The Culture of Feedback repaints the familiar image of the '70s as a time of Me Generation malaise to reveal an era of revolutionary and hopeful social currents, driven by desires to radically improve--and feed back into--the systems that had come before.

The author argues that all forms of life are interconnected and that no being, construct, or object can exist independently from the ecological entanglement, nor does "nature" exist as an entity separate from the uglier or more synthetic elements of life. Realizing this interconnectedness is what the author calls the ecological thought. He investigates the philosophical, political, and aesthetic implications of this interconnectedness.

This book advances an ecologically grounded approach to International Political Economy (IPE). Katz-Rosene and Paterson address a lacuna in the literature by exploring the question of how thinking ecologically transforms our understanding of what IPE is and should be. The volume shows the ways in which socio-ecological processes are integral to the themes treated by students and scholars of IPE – trade, finance, production, interstate competition, globalisation, inequalities, and the governance of all these, notably –

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and further that taking the ecological dimensions of these processes seriously transforms our understanding of them. Global capitalism has always been premised on the extraction, transformation and movement of what have become known as 'natural resources'. The authors provide a synthesis of ecological arguments regarding IPE and weave them into an overall approach to be usable by others in the field. This synthesis draws on basic ecological political ideas such as limits to growth and environmental justice, ideas in ecological economics, practices of ecological movements in the global economy, as well as key ideas from other political economic traditions relevant for developing an ecological approach. Providing a broad and critical introduction to international political economy from a distinctly ecological perspective, this work will be a valuable resource for students and scholars alike.

"Ecology books can be confusing information dumps that are out of date by the time they hit you. Being Ecological doesn't preach to the eco-choir. It's for you even, Timothy Morton explains, if you're not in the choir, even if you have no idea what choirs are. You might already be ecological. After establishing the approach of the book (no facts allowed!), Morton draws on Kant and Heidegger to help us understand living in an age of mass extinction caused by global warming. He considers the object of ecological awareness and ecological thinking: the biosphere and its interconnections. He discusses what sorts of actions count as ecological--starting a revolution? going to the garden center to smell the plants? And finally, in "a Brief History of Ecological Thought," he explores a

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variety of current styles of being ecological--a range of overlapping orientations rather than preformatted self-labeling."--Dust jacket.

Ecological thinking has gained increasing prevalence in recent decades, affecting political, social, and everyday life, sparking great conflicts of interest in public policy areas. In this accessible text, Mark Smith considers these conflicts and proposes a new approach to environmental responsibility. Ecologism addresses how we understand nature and the environment and applies this understanding to current sociological approaches. Smith examines how the core questions raised by a green perspective transform the frame of reference for modern thinking. He then outlines the distinctive features of ecological thought, discussing two areas of contention: the present generation's obligation to future generations and the relationship existing between humans and animals. He then explores the difficulties in applying conventional ideas such as rights or justice to issues of the environment, as well as the possibility that green thinking could lead to a new politics of obligation, one grounded firmly in ecological citizenship. Designed as an essential text for students of environmental studies, politics, and sociology, this book is necessary reading for anyone with an interest in ecology and its social environment.

Sociopolitical Ecology introduces the concept of 'ecological field' to replace that of 'ecosystem' and extends the boundaries of self-referential systems to a new, more complex level of analysis. Ecological field refers to an overarching system that contains many self-referential (or autopoietic) systems that interact in a

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Philosophy  
common space, with human beings placed squarely in the middle of all natural ecological networks. The focus of this fascinating study is the interlocking pattern of relations among human beings within an ecological field - what the author designates as 'sociopolitical ecology'. The book argues that most societies are not self-contained systems, but rather ecological fields, that is complexes of several interacting systems.

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