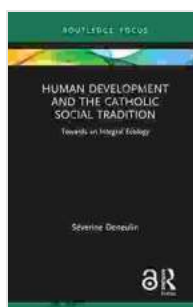


# Towards An Integral Ecology: Routledge Research In Religion And Development

An integral ecology is one that takes into account the interdependence of all beings, both human and non-human, and the need to protect the environment for the well-being of all. This book brings together a diverse group of scholars to explore the concept of integral ecology from a variety of perspectives, including religious, philosophical, and scientific.



## Human Development and the Catholic Social Tradition: Towards an Integral Ecology (Routledge Research in Religion and Development) by Séverine Deneulin

★★★★☆ 4 out of 5

Language : English  
File size : 1930 KB  
Text-to-Speech : Enabled  
Screen Reader : Supported  
Enhanced typesetting : Enabled  
Word Wise : Enabled  
Print length : 118 pages



The book is divided into four parts. The first part, "Foundations of Integral Ecology," provides a theoretical overview of the concept of integral ecology. The second part, "Integral Ecology in Practice," explores how the concept of integral ecology can be applied to a variety of real-world problems, such as climate change, water scarcity, and food security. The third part, "Integral Ecology and Religion," examines the relationship between integral

ecology and religion. The fourth part, "Integral Ecology and Development," explores the role of integral ecology in promoting sustainable development.

This book is a valuable resource for anyone interested in the concept of integral ecology. It provides a comprehensive overview of the field, and it offers a variety of perspectives on how to apply the concept to real-world problems.

## **Part 1: Foundations of Integral Ecology**

The first part of the book provides a theoretical overview of the concept of integral ecology. It begins with a chapter by John Cobb, Jr., who argues that integral ecology is a necessary response to the global environmental crisis. Cobb argues that the current environmental crisis is rooted in our fragmented and dualistic worldview, which separates humans from nature and values economic growth over ecological sustainability. He calls for a new worldview that is holistic, interconnected, and life-centered.

The second chapter, by Mary Evelyn Tucker and John Grim, provides a historical overview of the concept of integral ecology. Tucker and Grim argue that the concept of integral ecology has its roots in a variety of religious and philosophical traditions. They trace the development of the concept from the early Greek philosophers to the present day.

The third chapter, by Thomas Berry, provides a scientific perspective on the concept of integral ecology. Berry argues that the universe is a single, interconnected system, and that humans are an integral part of this system. He calls for a new scientific worldview that is based on the principles of ecology and that recognizes the intrinsic value of all life.

## **Part 2: Integral Ecology in Practice**

The second part of the book explores how the concept of integral ecology can be applied to a variety of real-world problems. The first chapter, by David Korten, explores the relationship between integral ecology and climate change. Korten argues that climate change is a symptom of our unsustainable economic system. He calls for a new economic system that is based on the principles of ecology and that promotes sustainability.

The second chapter, by Vandana Shiva, explores the relationship between integral ecology and water scarcity. Shiva argues that water is a fundamental human right, and that access to water should not be commodified. She calls for a new water ethic that is based on the principles of ecology and that recognizes the rights of all people to water.

The third chapter, by Raj Patel, explores the relationship between integral ecology and food security. Patel argues that the current food system is unsustainable and that it is contributing to hunger and malnutrition around the world. He calls for a new food system that is based on the principles of ecology and that promotes food security for all.

## **Part 3: Integral Ecology and Religion**

The third part of the book examines the relationship between integral ecology and religion. The first chapter, by Seyyed Hossein Nasr, explores the relationship between integral ecology and Islam. Nasr argues that Islam has a long tradition of environmental stewardship, and that the Islamic worldview is compatible with the principles of integral ecology. He calls for a new Islamic environmental ethic that is based on the principles of ecology and that promotes sustainability.

The second chapter, by David Bookbinder, explores the relationship between integral ecology and Christianity. Bookbinder argues that Christianity has a long tradition of environmental stewardship, and that the Christian worldview is compatible with the principles of integral ecology. He calls for a new Christian environmental ethic that is based on the principles of ecology and that promotes sustainability.

The third chapter, by Mary Evelyn Tucker and John Grim, explores the relationship between integral ecology and Buddhism. Tucker and Grim argue that Buddhism has a long tradition of environmental stewardship, and that the Buddhist worldview is compatible with the principles of integral ecology. They call for a new Buddhist environmental ethic that is based on the principles of ecology and that promotes sustainability.

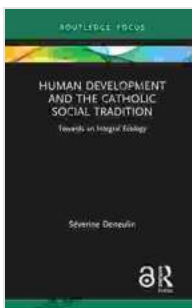
#### **Part 4: Integral Ecology and Development**

The fourth part of the book explores the role of integral ecology in promoting sustainable development. The first chapter, by Walter Brueggemann, explores the relationship between integral ecology and poverty. Brueggemann argues that poverty is a root cause of environmental degradation, and that sustainable development cannot be achieved without addressing poverty. He calls for a new development paradigm that is based on the principles of ecology and that promotes social justice.

The second chapter, by Gustavo Gutierrez, explores the relationship between integral ecology and liberation theology. Gutierrez argues that liberation theology has a long tradition of environmental stewardship, and that the principles of liberation theology are compatible with the principles of integral ecology. He calls for a new liberation theology that is based on the principles of ecology and that promotes sustainable development.

The third chapter, by Leonardo Boff, explores the relationship between integral ecology and indigenous knowledge. Boff argues that indigenous knowledge has a long tradition of environmental stewardship, and that the principles of indigenous knowledge are compatible with the principles of integral ecology. He calls for a new development paradigm that is based on the principles of ecology and that incorporates indigenous knowledge.

This book is a valuable resource for anyone interested in the concept of integral ecology. It provides a comprehensive overview of the field, and it offers a variety of perspectives on how to apply the concept to real-world problems. The book is a must-read for anyone concerned about the future of our planet.



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