

Daoism and Ecology Bibliography

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Annotations by: Forum on Religion and Ecology

Allan, Sarah. *The Way of Water and Sprouts of Virtue*. Albany, N.Y.: State University of New York Press, 1997.

Examining the use of language and analogy for metaphorical purposes and argument, Allan considers a number of fifth to late third-century texts such as the *Analecets*, *Mencius*, *Laozi Daodejing*, and *Zhuangzi*. She utilizes examples of water imagery that signify larger cosmic principles in the natural world and plant imagery as metaphors for specific living things. Remarking on the complementarity of Confucianism and Daoism, she also suggests that early Chinese thinkers grounded their principles and metaphors in the real world rather than in various religious mythologies.

Ames, Roger T. "Putting the Te back into Taoism." In *Nature in Asian Traditions of Thought*, eds. J. Baird Callicott and Roger T. Ames, 113–44. Albany, N.Y.: State University of New York Press, 1989.

In order to illustrate the Taoist concept of interdependence, Ames presents an analysis of the philological histories of the words *tao* and *te* demonstrating the existence of a polar rather than dualistic relationship between the two terms. As an alternative to Western thought, Ames suggests that their polar relationship may provide an ecological ethos having significant implications on human responsibility toward the environment. In what has become known as simply Taoism, Ames reintroduces *te* in order to draw out key concepts such as coextensive participation and the idea of transformative change.

_____, ed. *Wandering at Ease in the Zhuangzi*. Albany, N.Y.: State University of New York Press, 1989.

Stating the *Daodejing* is more concerned with social and political order, Ames demonstrates how this fourth century BCE text rooted in the tradition of philosophical Daoism is intended for purposes of personal realization. While the "outer chapters" are thought to be additions by the lineage, the "inner chapters" are attributed to Master Zhuang himself. He includes sections on the cosmological significance of Daoist metaphors like rivers, fish, water, humor, friendship, and decision-making, and makes comparisons of Daoist, Western, Confucian, and Buddhist senses of "self."

_____. "Taoism and the Nature of Nature." *Environmental Ethics* 8, no. 4 (winter 1986): 317–50.

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the philological histories of the words *tao* and *te* demonstrating a polar rather than dualistic relationship between the two terms. As an alternative to Western thought, Ames suggests that their polar relationship could provide an ecological ethos that may have significant implications on human responsibility for the environment. In what has become known as simply Taoism, Ames reintroduces *te* in order to draw out key concepts such as coextensive participation and the idea of transformative change.

Anderson, Eugene N. *Ecologies of the Heart: Emotion, Belief, and the Environment*. New York: Oxford University Press, 1996.

Written from a Humean point of view, Anderson looks for common themes between resource management and a variety of cultural practices. Using the example of religious sanctions as a method of conservation and resource management, Anderson explores the idea of ecological management in religious terms. He examines the relationship of traditional knowledge and Western science through topics such as: *feng-shui*, Chinese nutritional therapy, traditional resource management, and Mayan agriculture.

_____. *The Food of China*. New Haven, Conn.: Yale University Press, 1988.

Anderson focuses on China, a country that feeds a quarter of the world's population on a relatively small area of cultivable land, in order to address the issue of world hunger. After briefly mentioning the efficiency of the socialist government's agricultural system, Anderson turns his attention from modern industrial technologies to traditional agricultural methodologies. He provides a history of food and its social functions in medieval and imperial China and includes basic cooking strategies and traditional medicinal values.

Anderson, Eugene N., and Marja Anderson. *Mountains and Water: Essays on the Cultural Ecology of South Coastal China*. Taipei: Orient Cultural Service, 1973.

A collection of twelve essays that draw on the authors' field research conducted in 1965–1966 and 1970–1971, the Andersons address the management and adaptation of the Cantonese (south coastal China) to their changing landscapes. They begin with essays on food production and its related social forms and continue with topics such as food consumption, the relation of symbolic systems of land management, changing patterns of land use, traditional aquaculture, lineage atrophy, folk medicine, *feng-shui*, religion in the agricultural landscape, and the dietary strategy of minimax.

Barnhart, Michael, ed. *Varieties of Ethical Reflection: New Directions for Ethics in a Global Context*. Studies in Comparative Philosophy and Religion, no. 1. Lanham, Md.: Lexington Books, 2002.

Barnhill, David, and Roger Gottlieb, eds. *Deep Ecology and World Religions: New Essays on Sacred Ground*. Albany, NY: SUNY, 2001.

This is a collection of thirteen new essays on the relationship between world religions and

deep ecology. In examining how deep ecologists and the various religious traditions can both learn from and critique one another, the following traditions are considered: indigenous cultures, Hinduism, Buddhism, Taoism, Confucianism, Judaism, Catholicism, Islam, Protestantism, Christian ecofeminism, and New Age spirituality. Contributors include Nawal Ammar, David Landis Barnhill, John E. Carroll, Christopher Key Chapple, John B. Cobb Jr., Roger S. Gottlieb, John A. Grim, Eric Katz, Jordan Paper, Rosemary Radford Ruether, Mary Evelyn Tucker, and Michael E. Zimmerman.

Bennet, David. *Ecological Sustainability, Deep Environmental Ethics, and Tao: A Preliminary Conjunction*. Fundamental Questions Paper No. 4. Adelaide, Australia: Centre for Resource and Environmental Studies, 1990.

Bennet critiques the use of the terms such as “environmental sustainability” and “conservation” while maintaining that newer terms such as “ecological sustainability” and “renewable resources” give greater value to environmental factors and are grounded in ecological principles that are indicative of the type of respectful use nurtured in the *Tao* and in deep ecology. He draws on the Taoist notion of the state of nature as “order” and outlines deep ecology at four levels: sources of inspiration, the set of principles derived from the first level, generalized hypotheses or strategic planning, and action or tactical execution. Deep ecological concepts such as self-realization and voluntary simplicity are also addressed in this essay.

Berger, Antony R. *Dark Nature in Classic Chinese Thought*. Victoria, BC: Centre for Studies in Religion and Society, University of Victoria, 1999.

In this work, the author discusses the ways in which destructive and injurious natural phenomena were experienced by the founders of Daoism and Confucianism. In particular, the author considers two views that these Chinese thinkers had of the relationship between benevolent and malevolent forces of nature. One view is said to be anthropocentric insofar as it interprets destructive natural forces as consequences of bad human actions. According to the other view, natural forces are to be accepted as part of the flow of the Dao, regardless of whether they appear painful or injurious to humans.

Bruun, Ole and Arne Kalland, eds. *Asian Perceptions of Nature: A Critical Approach*. Richmond, Surrey: Nordic Institute of Asian Studies, 1995.

This book is a collection of scholarly essays concerned with the variety of ways in which Asian peoples perceive the relationship between humans and the environment. The essays in the volume are interdisciplinary, including research from anthropologists, historians, sociologists, and geographers. In taking a cross-cultural approach, this book includes essays that discuss perceptions of nature among the different religions of Asia, including Hinduism, Buddhism, Confucianism, Taoism, Shinto, and indigenous traditions.

Callicott, J. Baird. *Earth's Insights: A Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback*. Berkeley, Calif.: University of California Press, 1994.

Callicott presents a systematic discussion of Indigenous and traditional environmental ethics and suggests that there are similarities between recent postmodern trends and traditional, ecocentric worldviews. Drawing on the work of Taoist scholars, Callicott outlines how Deep Ecological and contemporary feminist thought on “appropriate technology” and “sustainable development” share Taoist concepts of harmony, aesthetic order, process-orientation, and the ideal of *wu-wei* (non-action).

Callicott, J. Baird and James McRae, eds. *Environmental Philosophy in Asian Traditions of Thought*. Albany, NY: State University of New York Press, 2014.

This anthology is a sequel to the foundational volume in Asian environmental ethics, *Nature in Asian Traditions of Thought*. The book is composed of chapters by leading scholars who draw from the Indian, Chinese, and Japanese traditions of thought to provide a normative ethical framework that can address the environmental challenges being faced in the twenty-first century. Hindu, Buddhist, Confucian, and Daoist approaches are considered along with those of Zen, Japanese Confucianism, and the contemporary philosophy of the Kyoto School.

Callicott, J. Baird, and Roger Ames, eds. *Nature in Asian Traditions of Thought: Essays in Environmental Philosophy*. Albany, N.Y.: State University of New York Press, 1989.

Stating that the field of “environmental ethics” does not belong to the more recent philosophical category of applied ethics nor does it fit neatly into the two other classical categories of natural and moral philosophy, Callicott describes environmental philosophy as holding a unique place in the discipline of philosophy. Through the presentation of five different worldviews (e.g., Chinese, Japanese, Buddhist, Indian, and Ecological), Callicott argues that the emphasis of environmental ethics functions as a criticism and reformulation of Western moral and metaphysical presuppositions. Thus, environmental ethics is not a derivative of these presuppositions and is not meant to address the environmental crisis on a superficial level.

Chen Congzhou. *On Chinese Gardens*. Shanghai: Tongji University Press, 1984.

Compiled from Chen’s personal reflections on Chinese gardens, this book contains Chinese and English translations of the text along with thirty-two pictures illustrating garden building in ancient China. Chen provides poetic quotations, draws on his many garden visits, and refers to influential figures in Chinese garden history while demonstrating developments in conceptual techniques of garden construction. He discusses special terms such as: “in-position,” “in-motion,” and “viewing gardens,” in addition to topics such as potted landscapes, rocks, water, deliberate planning, the implicitness of a garden’s meaning, and the embodiment of a designer’s personality in the production of a successful garden.

Chen, Ellen Marie. “The Meaning of *Te* in the *Tao Te Ching*: An Examination of the Concept of Nature in Chinese Taoism.” *Philosophy East and West* 23, no. 4 (October 1973): 457–70.

Chen conducts an etymological examination of the less studied *te* and generally finds that the term has been wrongly interpreted as “virtue.” For Chen, this misinterpretation of the term implies conscious effort. Chen argues that *te* should not be understood as a conscious human quality because it is actually more closely related to the concept of nature in Western philosophy. In the course of her argument, Chen conducts a valuable comparative analysis between Taoist and Confucian interpretations of *te*, provides constructive critiques of earlier Taoist scholarship focused on this topic, and offers a sound interpretation of *te* that provides new insight into its connections with current environmental ideas.

Cheng Chung-ying. “Approaches to Environment Ethics Reconsidered.” *Journal of Chinese Philosophy* 32, no. 2 (2005): 343-348.

In this essay, the author discusses the implications of Daoism for environmental ethics. In particular, Cheng considers how the principles of Daoism in particular and Classical Chinese philosophy in general can support an environmental ethic that accommodates anthropocentric and non-anthropocentric (or anti-anthropocentric) perspectives.

_____. “On the Environmental Ethics of the Tao and the Ch’i.” *Environmental Ethics* 8, no. 4 (winter 1986): 351–70.

Cheng offers a metaphysical exploration of the *Tao* and *ch’i* that describes the return toward the source, or totality. Seeing *Tao* as process and *ch’i* as structure, Cheng presents four axioms of nature from which he grounds an environmental ethic. This framework recognizes that harmonizing with the *Tao* is both the art of self-realization in nature and an act of the *Tao* itself.

Clarke, John James. *The Tao of the West: Western Transformations of Taoist Thought*. London and New York, NY: Routledge, 2000.

In this book, Clarke discusses how some of the fundamental theories and practices of Taoism have been incorporated into Western traditions. In doing so, Clarke discusses philosophical, religious, political, cosmological, and ecological implications of Taoist principles both for Western traditions (e.g., Christianity, modernism, post-modernism) and for other Chinese traditions (e.g., Buddhism, Neo-Confucianism).

_____. *Oriental Enlightenment: The Encounter Between Asian and Western Thought*. London: Routledge, 1997.

Clarke draws on the hermeneutical philosophy of Hans-Georg Gadamer in order to understand relationships that exist between Western and Oriental intellectual traditions. He gives a historical account of their interactions and critically reflects, rethinks, and reconceptualizes their relationship with respect to contemporary theoretical debates. He addresses Edward Said’s notion of orientalism, knowledge, and power, as well as a variety of other issues such as relativism, interpreting and/or projecting across boundaries, racism, fascism, irrationalism, quietism, modernity, postmodernity, and postcolonialism.

Cooper, David E. *Senses of Mystery: Engaging with Nature and the Meaning of Life*. New York: Routledge, 2018.

David Cooper uses a gentle walk through a tropical garden as an opportunity to reflect on experiences of nature and the mystery of existence. Covering an extensive range of topics, from Daoism to dogs, from gardening to walking, from Zen to Debussy, Cooper succeeds in conveying some deep and difficult philosophical ideas about the meaning of life in an engaging manner, showing how those ideas bear upon the practical question of how we should relate to our world and live our lives.

_____. "Chuang Tzu." In *Fifty Key Thinkers on the Environment*, ed. Joy A. Palmer, 7-12. New York, NY: Routledge, 2001.

This essay provides a concise account of the environmental significance of Chuang Tzu (Master Chuang) and the text of Taoism which is attributed to him, the Chuang Tzu (or Zhuang Zi). The Chuang Tzu speaks of the ideal person as one who follows the Way (Tao) with naturally spontaneous "non-action" (wu wei) rather than artificial or conventional action.

_____. "Is Daoism 'Green'?" *Asian Philosophy* 4, no. 2 (1994): 119-125.

While many scholars associate Daoism with deep ecology by arguing that Daoism attacks "convention," Cooper argues in this article that Daoism promotes a view that has more complex implications for environmental attitudes. According to Cooper, Daoist literature describes the ideal person both in terms of an artisan skilled in convention and in terms of a person who is "at one" with the natural world.

Cooper, David E. and Joy A. Palmer, eds. *Spirit of the Environment: Religion, Value and Environmental Concern*. New York: Routledge, 1998.

This anthology addresses the relationship of the world's religious traditions to environmental concerns. Various chapters focus on the religious traditions of India and China, Abrahamic faiths, and Indigenous cultures. Also included are chapters on the environmental significance of philosophy, pantheism, romanticism, aestheticism, educational practices, and the Gaia hypothesis.

Coward, Harold, ed. *Visions of a New Earth: Religious Perspectives on Population, Consumption, and Ecology*. Albany, N.Y.: State University of New York Press, 2000.

Curtin, Deane. Review of *Daoism and Ecology: Ways within a Cosmic Landscape*. *Environmental Ethics* 26, no. 1 (2004):105-106.

This is a brief review of *Daoism and Ecology*, which was published in 2001 by the Harvard Center for the Study of World Religions as part of the book series on Religions of the World and Ecology.

Dunstan, Helen. "Official Thinking on Environmental Issues and the State's Environmental Roles in Eighteenth-Century China." In *Sediments of Time: Environment and Society in Chinese History*, eds. Mark Elvin and Liu Ts'ui-jung, 585–614. Cambridge: Cambridge University Press, 1998.

Dunstan examines official state documents written by Confucian trained administrators and outlines the environmental policies of a period that was faced with both high population growth and environmental limits on expansion. Issues such as family planning, reclamation of lands, salinization, development planning, and tree planting are included in the author's analysis.

Eliade, Mircea. *The Forge and the Crucible: The Origins and Structures of Alchemy*. 2d ed. Translated by Stephen Corrin. Chicago, Ill.: University of Chicago Press, 1978. Originally published as *Forgerons et alchimistes* (Paris: Flammarion, 1965).

Chinese and Indian alchemy become the perspective through which Eliade explores the ancient interest in the spiritual quest for gold, immortality, beatitude, and cosmological principles. Eliade looks at mythologies, symbolism, initiation rites and rituals, transformation of matter, and metallurgy in light of an alchemist's spiritual experimentation and experience.

Elvin, Mark. *The Retreat of the Elephants: An Environmental History of China*. New Haven, CT: Yale University Press, 2004.

This is an account of over 3,000 years of Chinese history, particularly with a view to the history of the relationships between humans and the environment. Elvin explores a wide variety of environmental phenomena and shows how different aspects of Chinese traditions have contributed to environmental degradation in China. He uses the decline in the elephant population of China as a symbol for the entire history of environmental degradation in China. Elvin's investigation intertwines many threads of Chinese cultural history, including its politics, economics, aesthetics, and religious traditions (particularly Daoism, Buddhism, and Confucianism).

Elvin, Mark, and Liu Ts'ui-jung, eds. *Sediments of Time: Environment and Society in Chinese History*. Cambridge: Cambridge University Press, 1998.

This is a collection of scholarly essays exploring the relationship between humans and the environment throughout the history of China. The essays deal with a variety of topics, including the ecological significance of Chinese religions (including Confucianism, Daoism, and Buddhism).

Finnane, Antonia. "Water, Love and Labor: Aspects of a Gendered Environment." In *Sediments of Time: Environment and Society in Chinese History*, eds. Mark Elvin and Liu Ts'ui-jung, 657–90. Cambridge: Cambridge University Press, 1998.

By critically examining sexual, geological, aesthetic, and occupational structures of women's lives in the Hu'nan and Guangdong provinces of China, Finnane describes how environmental differences coincide with cultural variances. She notices how the life experiences of these women were conditioned by the environment and how these women have interpreted the environment in relation to their own lifeways.

Foltz, Richard. *Worldviews, Religion, and the Environment*. Belmont, CA: Thomson/Wadsworth, 2003.

This anthology explores current environmental and ecological issues amidst the various worldviews, cultures, and traditions that constitute the world's major religions. Part one presents the global conceptual landscape with selections that focus on the spiritual and environmental crises associated with modernity. Part two distills all of the major world religions' perspectives--Eastern, Western, and newly emerging--on contemporary ecological issues. Part three rounds out this collection with an exploration of other cross-cutting motifs in today's enviro-cultural criticism, including radical environmentalism, ecofeminism, ecojustice, and the rising voice of the Global South.

Fox, Alan. "Process Ecology and the 'Ideal' Dao." *Journal of Chinese Philosophy* 32, no. 1 (2005): 47-57.

Fox argues that a process-oriented understanding of dao has much to contribute to ecological and environmental issues, particularly insofar as Daoism promotes normative attitudes of non-interference. According to Fox, a process sense of dao reconciles the problem of interference that takes place between different daos (i.e., different ways, different processes) with the ideal of non-interference with the natural flow of the eternal dao.

Fox, Warwick. "Deep Ecology: A New Philosophy for Our Time?" *The Ecologist* 14, nos. 5-6 (1984): 194-200.

Fox outlines the basic tenets of deep ecology, the concept of inherent value of all species and ecological sustainability, and distinguishes it from shallow ecology with a critique of the metaphysics of mechanistic materialism. He finds a strong connection to religious mystical traditions and the "new physics" in the central deep ecological principle of there being no firm ontological divide in the field of existence. However, he warns against conflating principle and practice by urging remembrance of the "in process" aspect of deep ecology's metaphysics of "unity in process."

Girardot, Norman J. *Myth and Meaning in Early Taoism: The Theme of Chaos (Hun-tun)*. Berkeley, Calif.: University of California Press, 1983.

With a clearly defined notion of religion, Girardot asserts that all texts of early, classical, philosophical, and mystical Taoism are essentially and properly "religious" in nature. He then focuses on the themes of *hun-tun* (chaos) and order, and their cultural relativity. Drawing on Taoist texts (e.g., *Tao Te Ching*, *Chuang Tzu*, *Huai Nan Tzu*, *Lieh Tzu*),

Girardot demonstrates Taoism's distinctive contribution in providing a metaphysically necessary role for chaos while still having it remain categorically different from nature, which Girardot views as fluidity rather than an absence of order.

_____. "Taoism." In *Encyclopedia of Bioethics*, vol. 4, ed. Norman J. Girardot, 1631–38. New York: Macmillan, 1978.

Girardot defines Taoism with respect to its history as a "medicinal" principle for prolonging human health and life in terms of a unitive biological and spiritual order. The historical connections between Taoism, Confucianism, Buddhism, and Chinese medicine are described along with their fundamental understanding of disease as a human-nature disequilibrium caused by ignorance of nature's laws. The author also discusses the function of the saint-sage and the Taoist physician as healers using concepts like *wu-wei* (selfless motivation) and *te* (personal potency).

Girardot, Norman J., James Miller, and Liu Xiaogan, eds. *Daoism and Ecology: Ways Within a Cosmic Landscape*. Cambridge, Mass.: Harvard Divinity School Center for the Study of World Religions, 2001. Distributed by Harvard University Press.

This is a collection of essays on the ecological implications of the philosophy and history of Daoism. This book was published by the Harvard Center for the Study of World Religions as part of the book series on Religions of the World and Ecology. It contains supplemental bibliographies appended to the essays.

Goldin, Paul R. "Why Daoism is Not Environmentalism." *Journal of Chinese Philosophy* 32, no. 1 (2005): 75-88.

Goldin considers the implications of the Zhuangzi (or Chuang Tzu) for contemporary environmental challenges. Although the Chuang Tzu does not provide conclusive answers to environmental questions, it promotes harmonious and healthy relationships between humans and nature.

Goodman, Russell. "Taoism and Ecology." *Environmental Ethics* 2, no. 1 (1980): 73-80.

In considering the ecological significance of Taoism, Goodman argues that Taoism is not merely otherworldly or mystical, but that it also encourages the practice of observing natural phenomena. Goodman discusses some of the basic principles of Taoism, including *wu wei* ("actionless activity"), the relationship between cyclical change and constancy, and the Taoist concept of power (*te*). Goodman argues that Taoists would probably have supported contemporary ecological initiatives like organic farming and passive solar energy.

Gottlieb, Roger S., ed. *This Sacred Earth: Religion, Nature, Environment*. New York: Routledge, 1996.

Gottlieb provides the reader with many illustrative quotations and passages in order to

demonstrate traditional religious perspectives on nature that explain how contemporary theologians and religious institutions are responding to the ecological crisis. Selections are chosen from prominent nature writers, religious authorities, and scholars on the subjects of ecotheology, ecofeminist spirituality, nature and spirit, and religious practice. Suggested readings and contact organizations are also listed in the book's appendices.

Hall, David L. "On Seeking a Change of Environment." In *Nature in Asian Traditions of Thought: Essays in Environmental Philosophy*, eds. J. Baird Callicott and Roger T. Ames, 99–112. Albany, N.Y.: State University of New York Press, 1989.

Hall cites the separation of *theoria* and *praxis* in the Western philosophical tradition as the contemporary crisis of ethics and moral theory prompting him to look at alternative Taoist meanings of order. Hall compares a Taoist ethic derived from a unified notion of *tao* and *te* (field and focus) to the Western philosophical tradition which, according to Hall, appears to offer a split between the aesthetic and rational orders.

Hassoun, Nicole J., and David B. Wong. "Conserving Nature; Preserving Identity." *Journal of Chinese Philosophy* 42.1/2 (2015): 176-196.

This paper identifies two broad approaches to environmental ethics. The 'conservationist' approach on which we should conserve the environment when it is in our interest to do so and the 'preservationist' approach on which we should preserve the environment even when it is not in our interest to do so. The authors propose a "relational" approach that tells humans to preserve nature as part of what makes us who we are or could be. Drawing from Confucian and Daoist texts, this paper argues that human identities are, or should be, so intimately tied to nature that human interests evolve in relationship to nature.

Ho, Ping-Ti. *The Cradle of the East: An Inquiry into the Indigenous Origins of Techniques and Ideas of Neolithic and Early Historic China, 5000–1000 B.C.* Hong Kong: Chinese University of Hong Kong Press; Chicago, Ill.: University of Chicago Press, 1975.

Ho uses paleo-archeological evidence to investigate the potential Indigenous origins of the Shang civilization. His analysis begins by examining early fifth millennium BCE agriculture, pottery, bronze metallurgy, numerals, and script and proceeds to topics such as Chinese literature, ancestor worship, and contemporary technological advances.

Houten, Richard Van. "Nature and Tzu-Jan in Early Chinese Philosophical Literature." *Journal of Chinese Philosophy* 15, no. 1 (1988): 33–49.

Houten analyzes the use of the term *Tzu Jan* (self-so) in Pre-Han texts such as the writings of Chuang-Tzu and Lao-Tzu as well as in texts of the syncretistic Han period. Important in establishing Taoism's character as a systematized nature religion, the philosophical term *tzu-jan* begins with a meaning simply denoting spontaneous action; however, it later evolves into a notion that connects both Confucian and Taoist ideas on culture and nature.

Inada, Kenneth K. "The Cosmological Basis of Chinese Ethical Discourse." *Journal of Chinese*

Philosophy 32, no. 1 (2005): 35-46.

Reflecting on the work of the scholar of Chinese philosophy and religion Wing-tsit Chan (1901-1994), Inada shows how Chinese ethics are based on the cosmological and ecological principles implied in the concept of Dao (“the Way”). Inada considers Daoist, Confucian, and Buddhist contributions to the Chinese understanding of Dao.

Ip Po-keung. “Taoism and the Foundation of Environmental Ethics.” *Environmental Ethics* 5, no. 4 (winter 1983): 335–43.

Committed to maintaining a close relationship with science, Ip demonstrates how Taoist metaphysics can be the basis of an environmental ethic. He primarily draws on Lao Tzu and Chuang Tzu while discussing science and ethics, the idea of minimally and maximally coherent environmental ethics, and the concept of *wu-wei* (nonaction). Ip suggests that Taoist philosophy answers the metaphysical and ontological barriers set up by Descartes and the Enlightenment.

Jenkins, T. N. “Chinese Traditional Thought and Practice: Lessons for an Ecological Economics Worldview.” *Ecological Economics* 40, no. 1 (2002): 39-52.

Noticing that the Western paradigm in economics is lacking a moral dimension in relationship to nature, Jenkins argues that the Chinese worldview offers conceptual resources that make it possible to place economics within a more encompassing socio-ecological context. Jenkins looks at Confucian, Taoist, Buddhist, and popular religious practices that contribute to the Chinese worldview. Although these traditions contain ideals of harmony and the perfectibility of human nature, Jenkins notes that they also contain utilitarian impulses that have been quite problematic insofar as they have contributed to increases in environmental degradation.

Jenkins, Willis, Mary Evelyn Tucker, and John Grim, editors. *Routledge Handbook of Religion and Ecology*. London and New York: Routledge, 2017.

The *Routledge Handbook of Religion and Ecology* provides the most comprehensive and authoritative overview of the field of religion and ecology. Several chapters addressed topics relevant to the study of the ecological implications of the traditions, communities, attitudes, and practices comprising Daoism, especially chapters on “Daoism,” “Asia,” and “China.”

Johnston, R. Stewart. *Scholar Gardens of China: A Study and Analysis of the Spatial Design of the Chinese Private Garden*. Cambridge: Cambridge University Press, 1991.

Johnston begins with a historical overview of the Han, Tang, and Song dynasties during which the Chinese garden tradition flowered. The book is filled with photographs, prints, diagrams, design concepts, and techniques that illustrate the Chinese love for physical enclosure and nature. Johnston demonstrates how scholar gardeners, grounding their aesthetic expressions in Daoist philosophy, also experienced simultaneous influences

from Buddhist and Confucian philosophy.

Jullien, Francois. "La conception du monde naturel, en Chine et en Occident, selon Tang Junyi." *Extreme-orient Extremeoccident* 3 (1983).

Kim, Heup Young. *A Theology of Dao*. Maryknoll, NY: Orbis Books, 2017.

The author claims that East Asian theological perspectives can present an alternative hermeneutic to the dualism inherited from Greek philosophy that still prevails in Western theologies. Contemporary theologies (including Asian theologies), heavily influenced by this dualism, are often divided by two macro-paradigms; namely, *theo-logos* (classical theology) and *theo-praxis* (liberationist theology). Heup Young Kim argues for a third way, the Dao paradigm of theology, which can encompass these disparate traditions but also move beyond them into more fruitful theological, scientific, and philosophical areas of reflection.

Kinsley, David. *Ecology and Religion: Ecological Spirituality in Cross-Cultural Perspective*. Englewood Cliffs, N.J.: Prentice Hall, 1995.

Kinsley presents a textbook overview of traditional and contemporary forms of ecological spirituality. Part one focuses on Indigenous cultural traditions that include the Aboriginal Australian, Ainu, Koyukon, Mistassini Cree, and other Native North American religions. Part two looks at three Asian religions—Hinduism, Buddhism, and Chinese. Part three examines the Bible, Christianity (as both ecologically harmful and ecologically responsible), the modern "disenchantment" of nature, and the ecological spirituality of nature writers (e.g., Henry David Thoreau, John Muir, and Aldo Leopold) as having formatible contributions to contemporary ecological discussions. Part four surveys the contemporary discussion, from contemporary ecotheology (represented by Wesley Granberg-Michaelson, Matthew Fox, Douglas John Hall, Thomas Berry, and Sallie McFague) through the animal rights, deep ecology, ecoactivist, and ecofeminist movements. This section concludes with reflections from four "ecological visionaries": Murray Bookchin, Wendell Berry, Gary Snyder, and Barry Lopez.

Kirkland, Russell. "Self-Fulfillment through Selflessness: The Moral Teachings of the Daode jing." In *Varieties of Ethical Reflection: New Directions for Ethics in a Global Context*, ed. Michael Barnhart. Lanham, Md.: Lexington Books, 2002.

_____. "Taoism." In *Encyclopedia of Bioethics*, 2d ed., vol. 5, ed. Russell Kirkland, 2463–69. New York: Macmillan, 1995.

Kirkland begins with a brief but thorough overview of the history of Taoism including its classical themes, alchemical traditions, and religious/liturgical aspects. Arguing that the term "Taoist ethics" is an inaccurate term within the Taoist context, Kirkland concedes that it may have been used in an effort to describe Taoism's unique orientation toward moral and spiritual cultivation and notions of "fostering life." He addresses Taoist ideals of balance and harmony, attitudes toward sexuality and death, and personal responsibility in

the universal healing and restoration of health and wholeness to the individual, society, nature, and cosmos.

_____. "The Roots of Altruism in the Taoist Tradition." *Journal of the American Academy of Religion* 54, no. 1 (1986): 59–74.

Recognizing that Taoism has been traditionally branded in the West as an egocentric and individualistic philosophicoreligious tradition, Kirkland uncovers the altruistic elements of early and medieval Taoism. He draws on the *T'ai-p'ing* (Grand Tranquility) text, and discusses concepts like *wu-wei* and the Taoist salvific figure, Celestial Master. In addition to providing a history of the soteriological value of altruism, Kirkland discusses the social commitment to altruism espoused by the T'ang dynasty and demonstrated by Yeh Fa-Shan, a wonder-worker who perceived his altruism as an activity in the natural order of things ordained by Heaven.

Kiyohiko Munakata. *Sacred Mountains in Chinese Art: An Exhibition Organized by the Krannert Art Museum and Curated by Kiyohiko Munakata: Krannert Art Museum, November 9–December 16, 1990, The Metropolitan Museum of Art, January 25– March 31, 1991*. Urbana, Ill.: University of Illinois Press, 1991.

A beautiful exhibition catalogue with a thorough introduction to mountains and mountain worship in early China through the Late Zhou and Han dynasty to the Six Dynasties and Tang Periods, this text presents a compilation of print images and artifacts that help illustrate the text on topics of mountains and ritualistic vision, cosmic order, sacred geography and topography, early symbolic images, Daoistic images of the immortals' realm, and the human dimension in the mystical realm.

Kohn, Livia. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004.

In this work, Kohn discusses the ethical implications of the Daoist understanding that "humanity lives in perfect alignment with the forces of nature and the cosmos" (p. 57). Kohn elucidates the relationship between community, nature, the cosmos, and human morality. This work also includes translations of and introductions to various Daoist texts that present guidelines for moral human conduct.

Koichi, Obi. *Chugoku bungaku ni arawareta shizen to shizenkan* (Nature and the Conception of Nature as Expressed in Chinese Literature). Tokyo: Iwanami Shoten, Showa 37, c1962.

Lai, Karyn L. "Conceptual Foundations for Environmental Ethics: A Daoist Perspective." *Environmental Ethics* 25, no. 3 (2003): 247-266.

Lai suggests that Daoism supports an ethical holism, according to which individuals attempt to exist in mutually beneficial relationship to other in the environment. Such ethical holism is evident insofar as the Daodejing presents individuals and wholes not in mutually exclusive terms, but in terms of symbiotic relation. This holism is also said

to be found within the Daoist concepts of wuwei (non-action) and ziran (spontaneity).

_____. "Classical China." In *A Companion to Environmental Philosophy*, ed. Dale Jamieson, 21-36. Oxford: Blackwell Publishing, 2001.

This is a general overview of environmental implications of some of the main philosophical concepts of traditions present in ancient China, including Confucianism, Daoism, and Buddhism. Lai describes how Confucian and Daoist texts express a correlative thinking that interprets nature in terms of balance and harmony with humanity, while ancient Chinese Buddhist texts tend not to discuss the natural world.

Lau, D. C., and Roger T. Ames, trans. *Yuan Dao: Tracing Dao to its Source*. New York: Ballantine, 1998.

The *Yuandao* opens the early Han Dynasty text *Huainanzi* and challenges the emperors' power in terms of Daoist sensibilities. Ames writes the introduction to the translation and provides the historical and intellectual context of the Han dynasty. The text elaborates the correlation between *de* (particular details) and *dao* (the cosmos as a whole). Other topics include: water imagery, the continuity between heaven and humanity, and stilling the heart and mind. The Chinese text is included opposite the translation.

Lévi, Jean. "L'abstinence des céréales chez les Taoïstes." *Études chinoises* 1 (1982): 3–47.

This study describes elements of religious and ancient Taoism that deal with practical diet and metaphysics in order to demonstrate how they are complementary aspects of one structure. As grains are known to be "the scissors that cut life," Lévi draws on well-known Taoist biographies and texts for insight into practices of abstaining from grains. While making occasional comparisons with Buddhism, she pays close attention to the connections between these practices and the apprehension of the unity of the Tao and the achievement of immortality.

Li, Huey-li. "A Cross Cultural Critique of Ecofeminism." In *Ecofeminism: Women, Animals, Nature*, ed. Greta Gaard, 272–94. Philadelphia, Pa.: Temple University Press, 1993.

Arguing that the association of women and nature is not a transhistorical and transcultural phenomenon, Li disagrees with popular feminist perspectives that directly relate the human exploitation of nature with sex and gender differences. She specifically argues against ideas presented by Rosemary Radford Ruether, Carolyn Merchant, and Elizabeth Dodson Gray, stating that Chinese misogyny coexisted with an organic worldview. Asserting that sex and gender roles are constructed by both women and men, Li concludes her argument by expanding the theoretical boundaries of ecofeminist concerns to include exploitation and oppression of all kinds.

Lu, Shuyuan. *The Ecological Era and Classical Chinese Naturalism: A Case Study of Tao Yuanming*. Singapore, China: Springer, 2017.

Reflecting the currently growing eco-movement, this book presents to western readers Tao Yuanming, an ancient Chinese poet, as a representative of classical oriental natural philosophy who offered lived experience of “dwelling poetically on earth.” Drawing on Derrida’s specter theory, it interprets Tao Yuanming in a postmodern and eco-critical context, while also exploring his naturalist “kindred spirits” in other countries, so as to urge the people of today to contemplate their own existence and pursuits. The book’s “panoramic” table of contents offers readers a wonderful reading experience.

Major, John S. *Heaven and Earth in Early Han Thought: Chapters Three, Four, and Five of the Huainanzi*. Albany, N.Y.: State University of New York Press, 1993.

Major provides a translation and commentary for chapters three, four, and five of the *Huainanzi*, a treatise on astronomy and astrology, topography, and ritual/astrological order. Never reaching “classic” status, the *Huainanzi* was included in the *Daozang* (Daoist Patrology). It presents a cosmology in terms of *yin-yang*/five-phase categorical reasoning that explains how the myriad things are produced by a process of species differentiation in plants, animals, and minerals.

Miller, James. *China's Green Religion: Daoism and the Quest for a Sustainable Future*. New York & London: Columbia University Press, 2017.

How can Daoism, China's indigenous religion, give us the aesthetic, ethical, political, and spiritual tools to address the root causes of our ecological crisis and construct a sustainable future? In this book, James Miller shows how Daoism orients individuals toward a holistic understanding of religion and nature. Explicitly connecting human flourishing to the thriving of nature, Daoism fosters a “green” subjectivity and agency that transforms what it means to live a flourishing life on earth.

_____. *The Way of Highest Clarity: Nature, Vision and Revelation in Medieval China*. St. Petersburg, Florida: Three Pines Press, 2009.

The Way of Highest Clarity was a Daoist religious movement that flourished for a thousand years in medieval China. This book explains its chief religious ideas and practices through three key texts, translated into English for the first time. With the introductory essays on the concepts of nature, vision and revelation, this book provides an overview of a unique and fascinating religious imagination, which will be of interest to anyone who seeks a deeper understanding of China's cultural heritage.

_____. “Daoism and Ecology.” In *Handbook of Religion and Ecology*, ed. Roger Gottlieb. Oxford: Oxford University Press, 2006.

In this essay, Miller shows how the philosophical and religious insights of Daoism intersect with current scientific research in evolution, ecology, and the environment. Miller argues that Daoism presents a sustainable alternative to the worldviews of monotheistic religion and secular humanism.

_____. "Daoism and Nature." In *Nature Across Cultures: Non-Western Views of Nature and Environment*, ed. Helaine Selin, 393-410. The Hague: Kluwer Academic Publishers, 2003.

In discussing the meaning of nature in Daoism, Miller provides an overview of some of the basic principles of Daoism, including Dao ("Way"), ziran ("natural spontaneity"; lit. "self-so"), and qi (the energetic field constituting the entire universe). Miller focuses particularly on the importance of microcosm-macrocosm correspondences in Daoist accounts of the body and of phenomena in the natural world.

_____. "Envisioning the Daoist Body in the Economy of Cosmic Power." *Daedalus* 130, no. 4 (2001): 265-282. (<http://www.amacad.org/publications/fall2001/miller.aspx>)

Considering the ecological implications of Daoism, Miller discusses the Daoist many of the basic principles of Daoism, showing how they envision an organic unity wherein humans, societies, and the natural environment are mutually implicated in one another. Miller argues that Daoism is anthropocentric, but that it is also anthropocosmic insofar as it is rooted in the dynamics of the natural world, which he calls the economy of cosmic power.

_____. "Daoism and Ecology." *Earth Ethics* 10, no. 1 (1998): 26-27.

A concise and clear overview of the cosmic ecological sensibilities found within classical philosophy and the religious practice of Daoism, this text builds on a Daoist hermeneutical principle grounded in the mutual interpenetration of all dimensions of being. Miller suggests that the refinement of one's physical existence can lead to the healing of the environment and provide a platform for understanding one's embeddedness in the larger, cosmic ecology.

Naquin, Susan, and Chun-fang Yu, eds. *Pilgrims and Sacred Sites in China*. Berkeley, Calif.: University of California Press, 1992.

This volume is the result of a 1989 conference addressing problems in the study of pilgrimage and sacred sites in Chinese scholarship, methodology, and unsuitable Western categories. A background on Chinese religion is included in a comprehensive introductory chapter on scholarly literature that has, to date, examined typological schemes, social analyses, individual motivations, and the psychological aspects of Chinese pilgrimage. This chapter concludes with a helpful list of areas and questions in need of further study. Specific topics include pilgrimage circuits, visions of the deity, performance of penance, cures for ailments, travel, and sacred sites, many of which have been claimed and disputed as simultaneously Taoist, Buddhist, and Confucian.

Needham, Joseph. *Science and Civilisation in China*. Vol. 6, Part 1: Botany. Cambridge: Cambridge University Press, 1986.

Needham states that the Chinese have a wealth of tractates and books without parallel in

the world that document the genera and species that they have encountered on travels, conquests, or at home. He traces the development of Chinese botany from proto-scientific times in order to determine how far it progressed before its unification with modern science, a time of approximately two millennia. Includes woodcuts, illustrations, diagrams, and tables.

Needham, Joseph, and Nathan Sivin. "The Theoretical Background of Elixir Alchemy." In *Science and Civilisation in China*, Vol. 5, Part 4, ed. Joseph Needham, 210–322. Cambridge: Cambridge University Press, 1980.

Immediately following a discussion on the chemical and proto-chemical accomplishments of ancient Chinese alchemists, this essay examines assumptions and concepts that underpin alchemical aims and methods. Fundamental notions of Chinese natural philosophy such as the Five Elements, *Yin* and *Yang*, *ch'i*, and trigram and hexagram systems in the *Book of Changes* are described while the elixir for material immortality is examined through an investigation of rituals, incantations, medical therapeutics, and metallurgy. Specific attention is given to the overarching notion of the organic totality of space and time in Taoist thought.

Neville, Robert C. "Units of Change-Units of Value." *Philosophy East and West* 37, no. 2 (1987): 131–34.

Neville develops his conception of environmental ethics from centuries-old Taoist and Confucian philosophical discourses. His ideas center on the question of how individual integrity and relations with the whole coexist and affect conceptions of value. He concludes by arguing that if value is given to an existential integration of things then, in terms of *yin-yang*, change is valuable.

Novak, Philip. "Tao How? Asian Religions and the Problem of Environmental Degradation." *ReVision* 16 (1993): 77–82.

A reflective response to Huston Smith's 1972 article, "Tao Now," which advocated seeking guidance from the Taoist tradition in order to alter Western attitudes and perceptions of the environment, Novak utilizes China and India as examples in order to argue that positive environmental activities in these countries do not necessarily establish a direct correlation between good stewardship and religious belief. Providing a brief overview of the Upanishadic tradition, Chinese and Indian language and philosophical styles, Chinese religious thought regarding the environment, and contemporary ecological realities such as deforestation and pollution, Novak concludes by championing Thomas Berry's call to create a "New Story" that universally addresses our collective need to protect the environment.

Palmer, David A. and Elijah Siegler. *Dream Trippers: Global Daoism and the Predicament of Modern Spirituality*. Chicago, The University of Chicago Press, 2017.

The authors of this book draw on more than a decade of ethnographic work with Daoist monks and Western seekers to trace the spread of Westernized Daoism in contemporary China. David A. Palmer and Elijah Siegler take us into the daily life of the monastic community atop the mountain of Huashan and explore its relationship to the socialist state. The book untangles the anxieties, confusions, and ambiguities that arise as Chinese and American practitioners balance cosmological attunement and radical spiritual individualism in their search for authenticity in a globalized world.

Palmer, Martin. "Saving China's Holy Mountains." *People and the Planet* 5, no. 1 (1996), 12–13. <http://www.oneworld.org/patp/vol5/feature.html>

Palmer describes the effects of tourism and big business on sacred mountains and mountain ranges previously protected by Taoist and Buddhist monasteries and pilgrims. He outlines the Sacred Mountains Project and its official position statements on consumerism and ecology as well as its activities coordinating major ecological surveys. He concludes by describing the project's plans to expand its activities.

Palmer, Martin and Victoria Finlay. *Faith in Conservation: New Approaches to Religions and the Environment*. Washington, DC: The International Bank for Reconstruction and Development/ The World Bank, 2003.

In looking at the impact of global development on the environment, the authors of this book consider the role that religious traditions can play in initiating conservation movements. The book considers the environmental implications of the basic principles and major statements of some of the world's major faiths, including Judaism, Christianity, Islam, Hinduism, Jainism, Buddhism, Daoism, and Shinto. The authors gather together research from joint projects undertaken by the World Bank with various NGOs, including the Alliance of Religions and Conservation (ARC).

Paper, Jordan. "Chinese Religion and Ecology." Boston, Mass.: Boston Research Center for the 21st Century. Spring Lecture Series, Spiritual Ecology, 2000.

Paper, Jordan, and Li Chuang Paper. "Chinese Religions, Population, and the Environment." In *Population, Consumption, and the Environment: Religious and Secular Responses*, ed. Harold Coward, 173–91. Albany, N.Y.: State University of New York Press, 1995.

The Papers demonstrate how religion is embedded in Chinese culture, therefore making specific ideas on the topic of religion, population, and the environment difficult to pinpoint. Adding to this difficulty is contemporary state policy directed against religious aspects of culture. Drawing on Chinese philosophical and literary traditions, the authors discuss how Chinese religion began within a context of underpopulation and proceeded toward its modern predicament of overpopulation. They conclude by examining the religious implications of familicide.

Parkes, Graham. "Human/Nature in Nietzsche and Taoism." In *Nature in Asian Traditions of Thought: Essays in Environmental Philosophy*, eds. J. Baird Callicott and Roger T. Ames, 79–98.

Albany, N.Y.: State University of New York Press, 1989.

Parkes identifies and compares similar perspectives on the human/nature relationship in the works of Nietzsche and Taoism. With a sustained critique of anthropocentrism, Parkes analyzes Zarathustra, Chuang-tzu, and Lao-tzu in order to demonstrate how similarities between Western and Eastern philosophical thought may provide new ideas for contemporary environmental situations.

Patterson, John. *Back to Nature: A Daoist Philosophy for the Environment*. Aotearoa, New Zealand: Campus Press, 1997.

Peerenboom, R. P. "The Rational American and the Inscrutable Oriental as seen from the Perspective of a Puzzled European: A View (and Response) in Three Stereotypes—A Reply to Carine Defoort." *Philosophy East and West* 44, no. 2 (April 1994): 368–79.

Peerenboom, responding to charges of not taking metaphor seriously and imposing Western dualistic thinking on his translation of Huang-Lao's *Boshu*, emphatically responds with a counter-accusation of "reverse cultural imperialism." A reply by Carine Defoort follows.

_____. "Beyond Naturalism: A Reconstruction of Daoist Environmental Ethics." *Environmental Ethics* 13, no. 1 (spring 1991): 3–22.

Peerenboom finds no overall solution for environmental concerns in Daoism, however he does outline an environmental ethic based on pragmatic as opposed to natural Daoism. Refusing to engage in absolutist metaphysics or in a search for certainty, he challenges popular notions of Daoism and the concept of *wu-wei* while preferring to use a hermeneutical principle of value-relative human interpretation which he ultimately views as protection against dogmatism with regard to environmental issues.

Peipei Qiu. "Onitsura's Makoto and the Daoist Concept of the Natural." *Philosophy East and West* 51, no. 2 (2001): 232-246.

In this essay, the author considers the role of the Daoist understanding of nature in the works of the haiku poet Uejima Onitsura (1661-1738). The author shows how the ethical implications of Onitsura's poetry are grounded in the simplicity and spontaneity of the natural world as expressed in the Daoist concept of *ziran*.

Qing Shitai. "The Eco-Ethical Thoughts of Daoism and its Modern Implication." *Journal of Sichuan University* 1 (2002).

Ripley, Gregory. *Tao of Sustainability: Cultivate Yourself to Heal the Earth*. St. Petersburg, Florida: Three Pines Press, 2016

This book presents the traditional Daoist path of self-cultivation as a framework for bringing humans back into a sustainable relationship with the Earth. It also explores how

our health, both mental and physical, is impacted by nature, drawing on research in the fields of Green Exercise, Nature and Forest Medicine, and Ecopsychology. Part philosophy, part meditation manual, part nature awareness guide, the *Tao of Sustainability* offers numerous pathways towards reconnecting with nature and the Dao through mind, body, and spirit.

Rolston, Holmes, III. "Can the East Help the West to Value Nature?" *Philosophy East and West* 37, no. 2 (1987): 172–90.

Remaining critical of the direct appropriation of Buddhism, Taoism, and Hinduism by the West, Rolston describes the value of their varying perspectives for the purpose of opening contemporary environmental discourse in the fields of science, philosophy, and human behavior. He utilizes a mixed methodology of "hard-nosed" philosophy of science and the "gentler discipline" of comparative religion in order to discuss the implications of Eastern thought for new conceptions of the biological world. Examples cited include: Taoism's yin/yang opposition, Hinduism's *advaita vedanta*, and Buddhism's *sunyata*.

Rowe, Sharon and James D. Sellmann. "An Uncommon Alliance: Ecofeminism and Classical Daoist Philosophy." *Environmental Ethics* 25, no. 2 (2003): 129-148.

Rowe and Sellmann elucidate the convergence of philosophical tenets of ecofeminism and Daoism. The authors argue that ecofeminism and Daoism both have frameworks that promote nondualistic frameworks that interpret oppositions as complementary terms of a dynamic, transformative, cosmological process rather than in terms of essentialist binary oppositions. The transformative element of ecofeminist and Daoist philosophies has relevance for promoting movements toward sustainable relationships with the environment.

Santangelo, Paolo. "Ecologism versus Moralism: Conceptions of Nature in Some Literary Texts of Ming-Qing Times." In *Sediments of Time: Environment and Society in Chinese History*, eds. Mark Elvin and Liu Ts'ui-jung, 617–56. Cambridge: Cambridge University Press, 1998.

In an effort to understand the view of nature at the time, Santangelo analyzes literary works of the Ming-Qing Period. He describes two complementary ways of interpreting nature, first as metaphor expressing emotions and, second as an opportunity for aesthetic and/or religious contemplation. Providing excerpts from a variety of texts, he discusses topics such as the concept of unity and personal perfection, hostile "wilderness," Daoist simplicity, Confucian social behavior, and the use of gardens and flowers in novels.

Schipper, Kristofer. *The Taoist Body*. Translated by Karen Duval. Berkeley, Calif.: University of California Press, 1993.

Schipper is the first Western master of the liturgical arts of religious Taoism and in this text he provides a unique description of Taoism from both participant and scholarly perspectives. Included are sections on history, ritual, cosmology, and the spirit world in

addition to others on Lao-Tzu and daily life.

Selin, Helaine, ed. *Nature Across Cultures: Views of Nature and the Environment in Non-Western Cultures*. The Hague and London: Kluwer Academic Publishers, 2003.

This book contains various scholarly articles that account for the role of the natural environment in non-Western worldviews. Some essays deal with general problems in this area of study, including problems relating to the study of indigenous knowledge, the environmental implications of other worldviews, and the problematic distinction between "Western" and "non-Western." Other essays deal specifically with the significance of the environment for particular indigenous communities, including discussions about indigenous peoples from Japan, Sub-Saharan Africa, Australia, Oceania, and the Americas. This book also includes essays on the role of nature in Daoism, Confucianism, Buddhism, Hinduism, Judaism, and Islam.

Shepherd, Robert J. *Faith in Heritage: Displacement, Development, and Religious Tourism in Contemporary China*. London & New York: Routledge, 2013.

Using the example of China's Wutai Shan—recently designated both a UNESCO World Heritage site and a national park—Robert J. Shepherd analyzes Chinese applications of western notions of heritage management within a non-western framework. What does the concept of world heritage mean for a site practically unheard of outside of China, visited almost exclusively by Buddhist religious pilgrims? What does heritage preservation mean for a site whose intrinsic value isn't in its historic buildings or cultural significance, but for its sacredness? Buddhism, Confucianism, and Daoism are all addressed in this volume, although it is framed primarily in terms of Buddhism.

Shunxun, Nan, and Beverly Foit-Albert. *China's Sacred Sites*. Honesdale, PA: Himilayan Institute Press, 2007.

The ancient Chinese developed building techniques that are astounding in their ability to match nature and endure for centuries. China's Sacred Sites presents a vision of architecture as a harmonious interaction of human culture and the natural world. Over 300 color photos and architectural drawings document some of the most remarkable achievements of mountainscape feng shui. The wisdom of these ancient builders is particularly relevant today as sustainable building practices and green design take architecture in new directions.

Sivin, Nathan. *Medicine, Philosophy, and Religion in Ancient China: Researches and Reflections*. Aldershot, Hants.: Variorum, 1995.

Intended as a companion volume to *Science in Ancient China*, this collection of essays compares Greek and Chinese philosophy, examines neo-Confucianism and the limits of empirical knowledge, and devotes two chapters to the examination of Taoism. The first essay distinguishes between two kinds of Taoism, one with no sociological meaning that he terms philosophical, and another with a liturgical practice focused on the divinity of the

Tao that he views as religious. The focus of the second essay is on Taoism and science. This volume also contains an introductory bibliography of traditional Chinese medicine.

Smil, Vaclav. *China's Environmental Crisis: An Inquiry into the Limits of National Development*. Armonk, N.Y.: M. E. Sharpe, 1993.

Poverty and neglect of the environment are evidence for Smil's skepticism of any reality supporting the Western perception of a mystical, mythical land and culture in China. Commending new scientific achievements in China that are not influenced by Maoist propaganda, Smil engages interdisciplinary challenges by analyzing Chinese environmental concerns in terms of population growth and control, long-term plans of socioeconomic modernization, and energy and food needs. Replete with diagrams, maps, and quotations from Taoist and Confucian proverbs, the author addresses issues of famine, population increase, soil erosion, and industrial agriculture.

Smith, Huston. "Tao Now: An Ecological Testament." In *Earth Might be Fair: Reflections on Ethics, Religion, and Ecology*, ed. Ian G. Barbour, 62–82. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1972.

Calling for a new consciousness to undergird environmental calls to action, Smith does not recommend beginning from a *tabula rasa* but rather prefers to look to our ancestors for guidance. He contrasts Western Hebraic/Hellenic epistemologies that distance humans from nature with Chinese cosmology and a Taoist metaphysics of unity and divine ecology. Warning against the danger of misinterpreting Taoism as quietism, Smith describes Tao-identification, the fundamental concept of *wu-wei* (no action), as having been interpreted as emergence from a place beyond the self/other divide.

Soulé, Michael E., and Gary Lease, eds. *Reinventing Nature?: Responses to Postmodern Deconstruction*. Washington, D.C.: Island Press, 1995.

This edited volume contains essays by top scholars in fields such as ethnobiology, history, literature, art, philosophy, sociology, and zoology, and asserts that the world is distinct from and independent of human perception. This ideology runs counter to some radical postmodern trends in academia. The contributors respond to the way trends are being utilized by both the conservative Wise Use Movement and various liberal animal rights groups to support their strikingly different agendas. Topics include wilderness conservation, human ecology, and philosophies of nature from Eastern and Western perspectives.

Spiegel, Richard. *The Last World. The Taoist and Native American Philosophies as a Way of Living in Harmony with Nature*. Hod Hasharon, Israel: Astrolog Publishing House, 2002.

This book is a philosophical narrative wherein the author discusses his experiences of struggling with his suburban lawn and all the organisms living there. In discussing his own domestic struggles with the natural world, Spiegel suggests that the teachings of Taoism and Native American life-ways can help people learn to live in harmony with the nature.

Furthermore, Spiegel considers how Taoist and Native American life-ways can bridge the gap between Eastern and Western cultures in general.

Spring, David, and Ellen Spring, eds. *Ecology and Religion in History*. New York: Harper Torchbooks, 1995.

Composed of essays in conversation with Lynn White, Jr.'s 1967 article on the environmental crisis entitled, "The Historical Roots of Our Ecologic Crisis," this volume adds religious and ecological depth to questions concerning nature and technology in the East and West. The article by Yi-fu Tuan entitled, "Discrepancies between Environmental Attitude and Behaviour: Examples from Europe and China," is particularly noteworthy as it contextualizes White's article in a cultural perspective.

Stein, Rolf A. *The World in Miniature: Container Gardens and Dwellings in Far Eastern Religious Thought*. Translated by Phyllis Brooks. Stanford, Calif.: Stanford University Press, 1990.

Stein provides a general overview of the religious and literary features implied in the structure of miniature gardens in China, Vietnam, and Japan. He also gives many illustrations of their ties to painting and calligraphy. Going beyond the traditional macro-microcosm analysis of gardens, Stein offers an historical perspective detailing specific garden images and customs that have remained alive across vast historic periods.

Stikker, Allerd. *Sacred Mountains: How the Revival of Daoism Is Turning China's Ecological Crisis Around*. London: Bene Factum Publishing, 2014.

Author Allerd Stikker witnessed and actively participated in the Daoist resurgence in China, together with the Alliance of Religions and Conservation (ARC). Here Stikker shares his fascination for Daoism, and explains how nature conservation is deeply rooted in its philosophy and practice. He tells the story of his cooperation with the ARC in helping Daoist masters build the first Daoist Ecology Temple in China, and how this ecology movement has spread throughout China in recent years. This book is accompanied by a rich variety of unique photos and illustrations.

Sylvan, Richard, and David Bennett. *Of Utopias, Tao and Deep Ecology*. Canberra: Australian National University, 1990.

_____. "Taoism and Deep Ecology." *Ecologist* 18, nos. 4/5 (1988): 148-159.

In this article, Sylvan and Bennett suggest that Taoism's emphasis on following nature makes it possible to adjust the principles of Deep Ecology, making them richer and more satisfactory for environmental living. Rather than favoring biocentric thinking over egocentric, or nonhierarchical thinking over hierarchical, Taoism promotes a wider view, which is impartial to the artificial opposition between humans and nature, and engenders fluid hierarchies without power struggle.

Tu Wei-ming. "The Continuity of Being: Chinese Visions of Nature." In *Nature in Asian Traditions of Thought: Essays in Environmental Philosophy*, eds. J. Baird Callicott and Roger T. Ames, 67–78. Albany, N.Y.: State University of New York Press, 1989.

Tu identifies the Chinese commitment to the continuity of being as the source of their seeing nature in three primary motifs: wholeness, dynamism, and continuity. Rather than focusing on the lack of a Chinese creation myth or personal god, Tu finds explorations of concepts regarding *ch'i* (the creative and unifying factor of the universe) more compelling. He emphasizes, however, that it is the continuous effort of self-cultivation that allows one to ultimately experience all three aspects of nature's being.

Tuan Yi-fu. *Topophilia: A Study of Environmental Perception, Attitudes, and Values*. Englewood Cliffs, N.J.: Prentice Hall, 1974.

Written in the early stages of the environmental movement, this book is one of the first studies on environmental perception, attitudes, and values that depicts humans as simultaneously biological organisms, social beings, and unique individuals. Topophilia, the author's own neologism, describes the different ways that a love of place can develop in human beings. Drawing heavily on both Greek and Chinese thought, Tuan examines psychological structures, symmetry, space, culture, and urban lifestyles.

Tucker, Mary Evelyn. *Worldly Wonder: Religions Enter Their Ecological Phase*. Chicago, IL: Open Court, 2003.

This book brings together some of the insights of what it might mean for the world's religions to take our emerging "cosmic context" seriously in reforming these traditions to attend to the contemporary ecological crisis. In a section on the "Transformative Context", Tucker describes how Dogma, Rituals and Symbols, Moral Authority, Soteriology, and Ethics are the major areas that the world religious traditions can be most effective in transforming the human community toward a realization of "worldly wonder."

_____. "Ecological Themes in Taoism and Confucianism." In *Worldviews and Ecology: Religion, Philosophy, and the Environment*, eds. John Grim and Mary Evelyn Tucker, 150–60. Maryknoll, N.Y.: Orbis Books, 1994.

Addressing what she perceives as a gap between theoretical and practical applications regarding the environment, Tucker searches the principal texts of Taoism and Confucianism for phenomenological descriptions of ecological worldviews. Focusing on ideas rather than religious practices, Tucker draws attention to the two traditions' organic understanding of natural, social, and political ecology which may be helpful for contemporary discussions across the disciplines of ecology, cosmology, and ethics.

Tucker, Mary Evelyn, and John A. Grim, eds. *Worldviews and Ecology: Religion, Philosophy, and the Environment*. Maryknoll, N.Y.: Orbis, 1994.

Amidst the many voices clamoring to interpret the environmental crisis, some of the most important are the voices of religious traditions. Long before modernity's industrialism began the rape of Earth, premodern religious and philosophical traditions mediated to untold generations the wisdom of living as a part of nature. These traditions can illuminate and empower wiser ways of postmodern living. The original writings of Worldviews and Ecology creatively present and interpret worldviews of major religious and philosophical traditions on how humans can live more sustainably on a fragile planet.

Valder, Peter. *Gardens In China*. Portland, OR: Timber Press, 2002.

This book contains descriptions of over 200 hundred Chinese gardens, public and private. The author considers the ways in which Confucian, Daoist, and Buddhist ideals have influenced ethical and aesthetic aspects of Chinese gardening practices. Along with historical and cultural information, this book contains hundreds of photographs of Chinese gardens.

Van Wie Davis, Elizabeth. *Ruling, Resources and Religion in China: Managing the Multiethnic State in the 21st Century*. New York: Palgrave Macmillan, 2013.

China is growing in importance to the economies and governments of the world, and it has been run by men with very different ideas. How China copes with the pressures for good governance with the Asian economic model, treats its ethnic minorities under scrutiny, and gathers resources to fuel its dynamic economy, impacts us all.

Wang, Aihe. *Cosmology and Political Culture in Early China*. Cambridge: Cambridge University Press, 2000.

This work accounts for the political and cosmological dimensions of the early Chinese worldview. The author accounts for the role of Confucian and Daoist principles in shaping political and cosmological ideals. Furthermore, the author shows how the political and cosmological dimensions of early Chinese culture affected and transformed one another.

Wang Fengnian and Li Zhengfeng. "The Eco-Ethical Implication of Daoist Consumption Idea." *Journal of Tsinghua University* 6 (2002).

Wang, Zhongjiang. *Daoism Excavated: Cosmos and Humanity in Early Manuscripts*. St. Petersburg, Florida: Three Pines Press, 2015.

This book explores issues of cosmogony and cosmology, notably the understanding and political application of oneness in the light of newly excavated Daoist manuscripts. They include the Hengxian, Taiyi shengshui, Fanwu liuxing, and the Four Classics of the Yellow Emperor as well as the various new finds of Laozi versions from Guodian, Mawangdui, and the Peking University Han edition. The work is meticulous and examines character variants and specific phrases in great detail, opening new understanding and powerful insights into the thinking and dynamics of early Daoist masters.

Watts, Alan. *Nature, Man, and Woman*. New York: Vintage Books, 1991.

This book is an investigation into the relationship between humans and the natural world. Watts argues that a Taoist perspective can help humans cultivate a harmonious relationship to nature. Furthermore, Watts argues that a more harmonious relationship with nature will help heal the rift between men and women and between self and other.

Wawrytko, Sandra A. "The Viability (Dao) and Virtuosity (De) of Daoist Ecology: Reversion (Fu) as Renewal." *Journal of Chinese Philosophy* 32, no. 1 (2005): 89-103.

In looking at the Dao De Jing, Wawrytko discusses the ecological significance of Daoist principles, including Dao (viability), De (virtuosity), fu (reversion or return), wei-wu-wei (action without action), and zi-ran (natural flow). Wawrytko argues that the principles of Daoism facilitate the deconstruction of conventional constructs that cause interference with the natural process.

Woo, Franklin J. Review of *Daoism and Ecology: Ways within a Cosmic Landscape*. *China Review International* 9, no. 1 (2002): 112-118.

This is a review of *Daoism and Ecology*, which is a collection of essays that was published in 2001 by the Harvard Center for the Study of World Religions as part of the book series on Religions of the World and Ecology.

Xie Yangju. "Western Recognition of Daoism as Environmental Philosophy." *Jiangxi Social Sciences* 6 (2001).

Yan Yunxiang. *The Flow of Gifts: Reciprocity and Social Networks in a Chinese Village*. Stanford, Calif.: Stanford University Press, 1996.

Yan provides a detailed ethnographic field study of a north Chinese village that challenges well-accepted anthropological theories on gift-giving such as the principle of reciprocity and calls attention to the role of sentiment and emotional response. Yan looks at *guanxi* (personal networks) and *renqing* (ethics) of gift-giving in marriage transactions, concepts of power and prestige, and gift economics. Evaluating current practices of gift-giving in light of China's recent history, Yan does not ignore four decades of Chinese socialism.

Yang, Mayfair. *Gifts, Favors, and Banquets: The Art of Social Relationships in China*. Ithaca, N.Y.: Cornell University Press, 1994.

Yang presents the practice of *guanxi* (a relationship) between objects, forces, or as her fieldwork demonstrates, persons. It is a "gift economy" that has effectively subverted the socialism of Maoist China and upholds a civil society embedded culturally in a redistributive economy. Describing *guanxi's* scope and use as well as its contexts, ethics, tactics, and etiquette, Yang suggests that this practice challenges state-centered ideology with that of a subjectivity found in the "art of social relationships."

Zimmerman, Michael E. *Contesting Earth's Future: Radical Ecology and Postmodernity*. Berkeley, Calif.: University of California Press, 1994.

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.