

Religious Ecojustice Bibliography

Adamson, Joni. *American Indian Literature, Environmental Justice, and Ecocriticism: The Middle Place*. Tucson, AZ: University of Arizona Press, 2001.

Although much contemporary American Indian literature examines the relationship between humans and the land, most Native authors do not set their work in the “pristine wilderness” celebrated by mainstream nature writers. Instead, they focus on settings such as reservations, open-pit mines, and contested borderlands. Drawing on her own teaching experience among Native Americans and on lessons learned from such recent scenes of confrontation as Chiapas and Black Mesa, Joni Adamson explores why what counts as “nature” is often very different for multicultural writers and activist groups than it is for mainstream environmentalists. This book is one of the first to examine the intersections between literature and the environment from the perspective of the oppressions of race, class, gender, and nature, and the first to review American Indian literature from the standpoint of environmental justice and ecocriticism.

Adler, Joseph A. “Response and Responsibility: Chou Tun-i and Confucian Resources for Environmental Ethics.” In *Confucianism and Ecology: The Interrelation of Heaven, Earth, and Humans*, edited by Mary Evelyn Tucker and John Berthrong, 123–49. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 1998.

Agarwal, Anil. “Can Hindu Beliefs and Values Help India Meet Its Ecological Crisis?” In *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*, edited by Christopher Key Chapple and Mary Evelyn Tucker, 165–79. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Akinade, Akintunde E. “Kinship with All Creation: An African Reflection on Eco-Justice.” *Living Pulpit* 9, no. 2 (June 2000): 22.

Alley, Kelly D. “Separate Domains: Hinduism, Politics, and Environmental Pollution.” In *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*, edited by Christopher Key Chapple and Mary Evelyn Tucker, 355–87. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Ammar, Nawal H. “An Islamic Response to the Manifest Ecological Crisis: Issues of Justice.” In *Visions of a New Earth: Religious Perspectives on Population, Consumption, and Ecology*, edited by Harold Coward and Daniel Maguire, 131–46. Albany, NY: State University of New York Press, 2000.

Utilizing a revelatory methodology, Ammar proposes the concept of hay’a (shyness with reverence and respect) as a guiding principle for Muslim environmental action. She focuses on issues such as Muslim economic and political livelihood, distributive justice, rights of the community over the individual, just leadership, attitudes toward women, and women’s relationship to population control.

———. “Ecological Justice and Human Rights for Women in Islam.” In *Islam and Ecology: A Bestowed Trust*, edited by Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin, 377–89. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2003.

Apffel-Marglin, Frederique, and Pramod Parajuli. “‘Sacred Grove’ and Ecology: Ritual and Science.” In *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*, edited by Christopher Key Chapple and Mary Evelyn Tucker, 291–316. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Bahá’í International Community. “Unity in Action: Reclaiming the Spirit of the Sustainable Development Agenda.” New York, NY: Bahá’í International Community, 2019.
https://iefworld.org/bic_unity2019.

Baker-Fletcher, Karen. *Sisters of Dust, Sisters of Spirit: Womanist Wordings on God and Creation*. Minneapolis, MN: Fortress, 1998.

Baker-Fletcher writes from the heart as a Black feminist Christian who values the natural world and is concerned with issues of environmental justice. Humans are both earthy and spiritual creatures and God as Spirit is immanent in them and in all creation. Jesus Christ, as the embodiment of the Spirit in Creation, fully represents our human connectedness to creation. Baker-Fletcher asserts that our survival requires realistic visions of a new order within which all people, together with the rest of creation, can flourish in freedom. Although Black theologians have not written extensively on ecology, Baker-Fletcher affirms that women of color have a deep appreciation for creation due to their historical connections with the land. Her essays reflect on both her own experiences with nature and the black community’s struggles with issues such as racism and environmental injustice.

Barbour, Ian G. “Scientific and Religious Perspectives on Sustainability.” In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, 385–401. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Barnes-Davies, Rebecca. “Environmental Racism: An Ecumenical Study Guide.” National Council of Churches USA, n.d.
https://www.pcusa.org/site_media/media/uploads/racialjustice/enviromentalracismecumenicalstudyguide.pdf.

Barns, Ian. “Eschatological Hope and Ecological Justice.” *Ecotheology: Journal of Religion, Nature, and the Environment* 5.5, no. 6 (1999): 173–85.

This article focuses on practical theology of environmental justice within the corporate life of Christian community. It touches on the green credentials of Christianity and sustained theological reflection on liturgical worship.

Barrie, Fatoumata, Niki Nguyen, Ashutosh Syngal, Lukas Ungar, Melissa Vargas, and Jonathan Pruitt. “Stories of Environmental Justice in Stockton.” Environmental Justice Project, June 29, 2021. https://issuu.com/ejpstockton/docs/stockton_ejp_zine.

Basu, Pratyusha, and Jael Silliman. “Green and Red, Not Saffron: Gender and the Politics of Resistance in the Narmada Valley.” In *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*, edited by Christopher Key Chapple and Mary Evelyn Tucker, 423–50. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Baugh, Amanda. *God and the Green Divide: Religious Environmentalism in Black and White*. Oakland, CA: University of California Press, 2017.

American environmentalism historically has been associated with the interests of white elites. Yet religious leaders in the twenty-first century have helped instill concern about the earth among groups diverse in religion, race, ethnicity, and class. How did that happen and what are the implications? Building on scholarship that provides theological and ethical resources to support the “greening” of religion, *God and the Green Divide* examines religious environmentalism as it actually happens in the daily lives of urban Americans. Baugh demonstrates how complex dynamics related to race, ethnicity, and class factor into decisions to “go green.” By carefully examining negotiations of racial and ethnic identities as central to the history of religious environmentalism, this work complicates assumptions that religious environmentalism is a direct expression of theology, ethics, or religious beliefs.

Bell, John. “Developing a Mindful Approach to Earth Justice Work.” *Kosmos Journal*, Summer 2019. https://www.kosmosjournal.org/kj_article/developing-a-mindful-approach-to-earth-justice-work/.

The story one tells oneself about climate change shapes individual feelings and actions. For example, are we on the verge of breakdown or breakthrough? There is ample evidence for both. What if the climate crisis we face offers humans the necessary conditions to move to a higher stage of collective evolution? How might we then view this situation?

Benedict XVI, and Woodeene Koenig-Bricker. *Ten Commandments for the Environment: Pope Benedict XVI Speaks out for Creation and Justice*. Notre Dame, IN: Ave Maria Press, 2009.

Journalist Woodeene Koenig-Bricker weaves together Pope Benedict's key statements on environmental justice into one volume. Additionally, she offers commentary that helps to unpack the Ten Commandments for the Environment, which were recently released by the Pontifical Council for Justice and Peace. Koenig-Bricker helps us understand an environmentally responsible lifestyle as a moral responsibility to protect the poor, who suffer most when climate change creates a shortage of resources.

Beringer, Almut, and Steven Douglas. “On the Ethics of International Religious/Spiritual Gatherings and Academic Conferencing in the Era of Global Warming: A Case Study of the

Parliament of the World's Religions Melbourne 2009 - Part 1." *Worldviews* 16, no. 2 (2012): 179–95.

———. "On the Ethics of International Religious/Spiritual Gatherings and Academic Conferencing in the Era of Global Warming: A Case Study of the Parliament of the World's Religions Melbourne 2009 - Part 2." *Worldviews* 17, no. 3 (2013): 187–204.

Global climate change and its impacts have ethical dimensions, for instance carbon footprint equity concerns. World issues, including the state of the ecosphere and biodiversity, regularly see political leaders, NGOs, business representatives, religious/spiritual organizations, academics, and others engage in international aviation-dependent meetings to address critical challenges facing humanity and the planet. Yet, climate scientists and associated advocates call for an 80% reduction in greenhouse gas (GHG) emissions by 2050 to cap the increase in global temperatures to 2°C. Aviation emissions resulting from international meetings raise questions that are not silenced by GHG emissions offsetting. The era of climate change and "peak oil" poses ethical challenges for holding international in-person religious and academic events, especially when the events propound an environmentalist concern and when aviation use is assumed. This paper raises questions regarding the ecological impacts of large international events and focuses on the "inconvenient truths" associated with international aviation in the era of global warming. The Parliament of the World's Religions, the largest multifaith gathering in the world, serves as a case study. The paper emphasizes the view that faith-based/faith-inspired organizations have a special responsibility for leadership in policy and praxis on the moral imperatives of sustainability, sustainable development and climate justice.

Bernal, Lisa. "Embodied Relations and Good Human Action: Bases for a Christian Eco-Justice Ethic of Creation." Ph.D. Dissertation, Princeton Theological Seminary, 2001.

This dissertation seeks to provide criteria-setting elements for an "ethic" that is based on an "eco-justice" framework. It takes Sallie McFague's doctrine of the "world as God's body" and Karl Barth's doctrine of *imago dei* as prime sources for this task. It aims to advance an ethic that purports to adjust traditional theological and doctrinal statements on the doctrine of creation, redemption and "man," by emphasizing the relationality of human beings amongst themselves and with the rest of creation.

Berry, Thomas. *The Christian Future and the Fate of Earth*. Edited by Mary Evelyn Tucker and John Grim. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 2011.

This book collects Berry's signature views on the interrelatedness of both Earth's future and the Christian future. He ponders why Christians have been late in coming to the issue of the environment. He reflects insightfully on how the environment must be seen as a religious issue, not simply a scientific or economic problem. Berry presents a compelling vision of the sacredness of the universe and the interrelatedness of the Earth community.

Drawing on Thomas Aquinas and Teilhard de Chardin he brings the Christian tradition into a cosmology of care for the whole of creation.

Birch, Charles, William Eakin, and Jay B. McDaniel, eds. *Liberating Life: Contemporary Approaches to Ecological Theology*. Maryknoll, NY: Orbis Books, 1990.

This book covers the themes of scripture and sacramental tradition, ethical perspectives, spirituality, and interreligious dialogue as they concern the connections between justice and environmental sustainability. Each essay contains the theme that liberation is significant to all facets of contemporary approaches to ecological theology.

Bjelland, Mark D. "Until Justice and Stewardship Embrace: Or, How a Geographer Thinks About Brownfield Sites." *Christian Scholar's Review* 31, no. 4 (Summer 2002): 393–412.

In this essay, Mark D. Bjelland notes how the geographical integration of the realms of society, nature, and meaning serves as a corrective to the lack of social awareness in ecological thought and the lack of ecological awareness in social thought. A case study of brownfield sites in Minneapolis-St. Paul explores the interrelationships between places and the interconnections between social and ecological processes. Geography's integrated view of the world provides a framework for bringing together social justice and ecological concerns and developing a more integrated Christian vision of peoples, places, and the earth.

Blackford, Mansel. "Environmental Justice, Native Rights, Tourism, and Opposition to Military Control: The Case of Kaho'olawe." *Journal of American History* 91, no. 2 (2004): 544–71.

This essay discusses environmental movements made by Hawaiians against the use of the Kaho'olawe island in Hawaii as a bombing target range by the U.S. Navy and their struggles to restore the island from the 1960s to 1970s. It covers the establishment of a postcolonial variant of the U.S. environmental justice campaign by native Hawaiians, the importance of the island as a spiritual center and navigation marker to native Hawaiians, the efforts of Elmer Cravalho in leading an initial charge against the navy and the changes in navy policies regarding the use of the island.

Bodhi, Bhikkhu. "Climate Change as a Moral Call to Social Transformation." *One Earth Sangha*, November 20, 2015.
<http://www.oneearthsangha.org/articles/call-to-social-transformation/>.

Boff, Leonardo. *Cry of the Earth, Cry of the Poor*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 1997.

This book links the spirit of liberation theology with the urgent challenge of ecology. Focusing on the threatened Amazon of his native Brazil, Boff traces the ties that bind the fate of the rain forests with the fate of the Indigenous peoples and the poor of the land. The title of this book is quoted extensively in *Laudato Si*. Indeed, it became the basis for the idea of "integral ecology" in the encyclical that is concerned for both people and

planet. Thomas Berry said to Boff before this book was published “There is no liberation of humans without including the Earth.” That had a profound influence on Leonardo who subsequently began to weave humans and nature together. Up to that point liberation theology was solely human focused. Leonardo picked up this point (beyond anthropocentrism) as well as Berry’s universe story approach and included these perspectives in his future writings.

———. *Ecology and Liberation: A New Paradigm*. Maryknoll, NY: Orbis Books, 1995.

These essays represent a significant attempt by a leading Latin American liberation theologian to fuse liberationist, ecological, and mystical perspectives into a new religious paradigm for the post-Cold War era. The first part of the book develops Boff’s holistic, trinitarian, panentheistic “ecological paradigm,” a paradigm that extends the liberationist “option for the poor” to include other threatened beings and species. He argues that the blame for environmental and social problems lies within a global capitalistic system that serves the interests of the rich and notes that the solution lies not with forms of environmentalism that reflect those same interests, but with an “ecologico-social democracy” that includes all creatures and seeks both social and ecological justice for all. The second part of the book primarily examines issues of global justice after the collapse of communism. The final section of the book presents Boff’s basis for this new social and ethical order through his presentation of the “mental ecology” of mysticism.

———. “Social Ecology: Poverty and Misery.” In *Ecotheology: Voices from South and North*, edited by David Hallman. Geneva and Maryknoll, NY: WCC Publications and Orbis Books, 1994.

According to Boff, individual crises such as the economic crisis, energy crisis, social crisis, educational crisis, ecological crisis, and spiritual crisis are all part of a larger crisis of the global society that has been created over the past four hundred years. In response, he offers a new theological worldview that sees the planet as a sacrament of God, the temple of the Spirit, the place of creative responsibility for human beings, and a dwelling place for all beings created in love. As such, Boff borrows heavily from liberationist thinking to show that ecological justice proposes a new attitude towards the earth; one of benevolence and mutual belonging.

Bouma-Prediger, Steven. “Environmental Racism.” In *Handbook of US Theologies of Liberation*, edited by Miguel A. De La Torre. St. Louis, MO: Chalice Press, 2004.

Bratton, Susan P. “The Natural Aryan and the Unnatural Jew: Environmental Racism in Weimar and Nazi Film.” Ph.D. Dissertation, University of Texas, 1997.

Weimar and Nazi films extend historic anti-Jewish metaphors associating Christ with the tree of life and the providence of nature, and Jews with the inorganic realms of hell and of money-centered finance, into an inherent spiritual and physical dicotomy between the natural Aryan and the unnatural Jew. The process of separating Jewish stereotypes from

the natural argues that Jews are neither living beings nor normal humans and frees their antagonists from societal responsibilities to protect Jewish rights, safety, health, and lives.

Brush, Stephen, and Doreen Stabinsky, eds. *Valuing Local Knowledge: Indigenous People and Intellectual Property Rights*. Washington, DC: Island Press, 1996.

The book is separated into three parts, “Equity and Indigenous Rights”; “Conservation, Knowledge, Property” (case studies); and, “Policy Options and Alternatives.” The first chapter reviews the highly debated terminology that is utilized throughout the volume. The authors also suggest options for addressing conservation and equity for Indigenous peoples who are stewards of our biological resources. A range of topics (e.g., conservation biology, cultural survival, cultural knowledge, indigenous land management practices, the loss of biological diversity, Indigenous knowledge of wild and domesticated plants, etc.) are presented. The authors also argue that cultural or Indigenous knowledge should be treated as a form of intellectual property in order to increase economic return from biological resources that are maintained by peasants and tribal people. Connections between cultural knowledge and land management practices are presented, contemporary epistemological frameworks utilized by capitalist societies are examined, and the privatization of public resources is dismissed as an ineffective conservation strategy.

Bührig, Marga. “Issues of Justice, Peace and the Integrity of Creation.” *Ecumenical Review* 41 (1989): 489–602.

Burbank, James. “Can Eco-Justice Go Mainstream?” *National Catholic Reporter* 33, no. 1 (June 6, 1997): 4–6.

This essay focuses on ecotheology and the efforts of New Mexico Catholic and Protestant leaders in formulating ways to move concerns on ecological crises to the center of Christian rule and practice. It includes details on crimes against creation, information on Charles E. Little, head of the National Resources Policy Group, and the views of John Haught, a Catholic theologian on the recovery of religious vision.

Cain, Clifford. “Regarding Nature as Thou: A Reorientation Toward Eco-Justice.” *Encounter* 52 (1991): 21–32.

Cantzler, Julia Miller. *Environmental Justice as Decolonization: Political Contention, Innovation and Resistance Over Indigenous Fishing Rights in Australia, New Zealand, and the United States*. London & New York: Routledge, 2020.

This book corrects the tendency in scholarly work to leave Indigenous peoples on the margins of discussions of environmental inequality by situating them as central activists in struggles to achieve environmental justice. Drawing from archival and interview data, it examines and compares the historical and contemporary processes through which Indigenous fishing rights have been negotiated in the United States, Australia and New Zealand, where three unique patterns have emerged and persist. It thus reveals the

agential dynamics and the structural constraints that have resulted in varying degrees of success for Indigenous communities who are struggling to define the terms of their rights to access traditionally harvested fisheries, while also gaining economic stability through commercial fishing enterprises. Presenting rich narratives of conquest and resistance, domination and resilience, and marginalization and revitalization, the author uncovers the fundamentally cultural, political and ecological dynamics of colonization and explores the key mechanisms through which Indigenous assertions of rights to natural resources can systematically transform enduring political and cultural vestiges of colonization.

Carbine, Rosemary P. “Rival Powers: US Catholics Confront the Climate Crisis.” In *Theologies of Failure*, edited by Sirvent Roberto and Reyburn B. Duncan, 197–215. Cambridge, UK: Lutterworth Press, 2019.

Castillo, Daniel P. *An Ecological Theology of Liberation: Salvation and Political Ecology*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 2019.

What is the relationship between salvation, human liberation, and care for creation? To answer this question Daniel Castillo expands on the ideas presented in Gustavo Gutiérrez’s classic work *A Theology of Liberation* and proposes a novel concept: green liberation theology. In this original work, Castillo places Gutiérrez in dialogue with a diverse array of theological, ecological, and socio-scientific discourses, drawing upon the work of Jon Sobrino, Willie James Jennings, Walter Brueggemann, Ellen Davis, and others, paying special attention to Pope Francis’ encyclical *Laudato Si’*.

Chandrasekhar, Sripati. “The Hindu Understanding of Population and Population Control.” In *Ethical Perspectives on Environmental Issues in India*, edited by George A. James, 189–216. New Delhi, India: A.P.H. Publishing Corporation, 1999.

Surveying the Hindu tradition in order to present “the Hindu view of population control,” Chandrasekhar writes that the concept of birth control dates back to the Upanisads, although scientific and reliable methods emerged only in the twentieth century. Finding evidence to support both sides of the contemporary debate about population control, the author discusses the Hindu view of marriage, the cultural desire for sons, the ideal of abstinence, scriptural injunctions and customs governing reproduction, and conflicting views on abortion. After considering different perspectives on the sanctity of life, Chandrasekhar explains why contraception and abortion are legitimate in the Hindu view.

Chapple, Christopher Key, and Christopher Key Chapple. “Introduction.” In *Jainism and Ecology: Nonviolence in the Web of Life*, xxxi–xliii. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2002.

Cheng, Chung-ying. “The Trinity of Cosmology, Ecology, and Ethics in the Confucian Personhood.” In *Confucianism and Ecology: The Interrelation of Heaven, Earth, and Humans*, edited by Mary Evelyn Tucker and John Berthrong, 211–35. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 1998.

Christiansen, Drew. "Ecology, Justice, and Development." *Theological Studies* 51, no. 1 (1990): 64–82.

Christiansen examines the relationship between global environmental problems and economic development, including the parallels between ecological movements and Catholic teaching, Pope John Paul II's encyclical letter "Sollicitudo rei socialis," ecological dimensions of development, and objectives of the deep ecology movement.

———. "Moral Theology, Ecology, Justice, and Development." In *Covenant for a New Creation*, edited by Carol S. Robb and Carl Casebolt, 251–71. Maryknoll, NY: Orbis, 1991.

Clarke, Chris. "Defending Mother Earth: Native American Perspectives on Environmental Justice." *Ecotheology: Journal of Religion, Nature and the Environment* 7 (July 1999): 118–20.

Clifford, Paula. *All Creation Groaning: A Theological Approach to Climate Change and Development*. London, UK: Christian Aid, 2007.

Taking the idea that climate change is a serious justice issue, Clifford sets out to report on the progress of how Christian churches are dealing with climate-related injustices imposed upon the poor. By proposing a theological model based on relationships, which is founded in her interpretation of the New Testament, Clifford additionally puts forward some practical theories on how Christians can take action against impending global disaster.

Cobb, John B. *Is It Too Late?: A Theology of Ecology*. Minneapolis, MN: Fortress Press, 1971.

As the first book-length philosophical and theological analysis of the environmental crisis, this work introduced a generation to the key elements of the crisis while suggesting ways that religion can be a force for hope rather than an instrument of despair. Covering an ambitious range of issues--from deforestation to abortion, from religious views of the natural world to the need for technological innovation to avoid nature's destruction--John Cobb moves from philosophical to theological to scientific learning and integrates these interdisciplinary insights into a vision for what he calls "a new Christianity." *Is It Too Late?* provides the scholar and the student alike with a readable and compelling orientation to the philosophical and theological stakes of ecology.

———. *Sustainability: Economics, Ecology, and Justice*. Maryknoll, NY: Orbis Books, 1992.

In "Sustainability," John Cobb argues that reflections on ecological issues inevitably raise religious questions as well. Admittedly, traditional Christian teaching to subdue the earth had contributed to the mindset responsible for the crisis we are facing today. But Christianity can contribute to the discussion of how to keep the planet from ecological disaster. For one thing, Christianity can keep ecological issues closely tied to those of social justice -- a necessity for a sustainable society. Christianity can also make clear the need for individual change of heart (conversion) that is a prerequisite to real social and economic change. As the Earth Summit testified, our world stands in need of new

visions, to nurture new ways of integrating its human, mineral, animal, vegetable, and energy components.

Commission for Racial Justice, United Church of Christ. “Toxic Wastes and Race in the United States: A National Report on the Racial and Socioeconomic Characteristics of Communities with Hazardous Waste Sites.” New York, NY: United Church of Christ, 1987.

This report by a national church-based civil rights agency comprehensively documented the presence of hazardous waste sites in racial and ethnic communities throughout the United States (US) and was a major stimulus to the growing environmental justice movement. The data are from two studies, an analytical study focusing on commercial hazardous waste facilities and a descriptive study focusing on uncontrolled toxic waste sites. The report concludes that race is a major factor related to the presence of hazardous wastes in residential communities in the US. The report recommends that addressing the issue of hazardous wastes in minority communities has become a priority at all levels of government and has become the concern of churches, corporations, universities, and community organizations.

Cone, James H. “Whose Earth Is It Anyway?” *Cross Currents*, Spring/Summer 2000.

Conlon, Jim. *Geo-Justice: The Emergence of Integral Ecology*. JTT Marketing, 2017.

In 1990, an independent publisher out of Canada called Woodlake Books, Inc. published the title *Geo-Justice: A Preferential Option for the Earth* by Jim Conlon. The book melded profound insights from mystical theology with lively and passionate calls to action from prominent community organizers and environmentalists. In that book and others, Conlon’s faith-based exhortations to care for our planet combined with those of Teilhard de Chardin, Thomas Berry, and a small cadre of environmental prophets to help pave the way 25 years later for the landmark encyclical of the current pope, *Laudato Si’*. Dedicated to Pope Francis, this new edition of *Geo-Justice* boasts not only a foreword by Thomas Berry and a new foreword by fellow priest and earth-rights activist, Sean McDonagh, but also a fully revised text. The new edition contains fresh poetry from Conlon, reflections on *Laudato Si’*, and updated practices that incorporate another 25 years’ worth of experience in preparing lay people for community work and ministry.

Conradie, E.M., D.N. Field, and Western Cape Provincial Council of Churches. *A Rainbow Over the Land: A South African Guide on the Church and Environmental Justice*. Western Cape Provincial Council of Churches, 2000.

Cooperman, Courtney. “Four Cups of Wine: A Climate and Environmental Justice Haggadah Insert.” *Reform Judaism*, 2021.
<https://reformjudaism.org/four-cups-wine-climate-and-environmental-justice-haggadah-insert>.

Cort, John E. “Green Jainism? Notes and Queries toward a Possible Jain Environmental Ethic.” In *Jainism and Ecology: Nonviolence in the Web of Life*, edited by Christopher Key Chapple, 63–94. *Religions of the World and Ecology*. Cambridge, MA: Harvard University Press, 2002.

Coward, Harold G., and Daniel Maguire, eds. *Visions of a New Earth: Religious Perspectives on Population, Consumption, and Ecology*. Albany, NY: State University of New York Press, 2000

In this book, eight world religion scholars and two creative international economists address the linked problems of overpopulation, overconsumption, and environmental degradation by bringing religious perspective into conversation with economics. They conclude that religion and other cultural forces must be mobilized to force humankind toward an epochal birthing of bio-reverence. Traditions discussed include Christianity, Judaism, Islam, Buddhism, Hinduism, and Chinese, Native American, and African religions.

Cowdin, Daniel. "The Moral Status of Otherkind in Christian Ethics." In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, 261–90. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Dahl, Arthur Lyon. "Ecological Models of Social Organization: A Bahá'í Perspective." In *Proceedings of the First International Conference*, edited by Irena Hanousková, Miloslav Lapka, and Eva Cudlínová. Ceske Budejovice, Czech Republic, 1994. <http://iefworld.org/ddahl94b.htm>.

———. "Human Rights and Environment," 2019. <https://iefworld.org/ddahl19a>.

———. "Science, Governance, and Ethics in Environmental Migration." London, UK, 2012. <http://iefworld.org/ddahl12e>.

———. "Using the New UN 2030 Agenda to Work for Justice at the Local Level." Netherlands, 2016. <https://iefworld.org/ddahl16b>.

Daneel, Marthinus L. "Earthkeeping Churches at the African Roots." In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, 531–52. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Darlington, Susan Marie. "Sacred Protests and Buddhist Environmental Knowledge." In *Buddhism, Modernity, and the State in Asia: Forms of Engagement*, edited by John Whalen-Bridge and Pattana Kittiarasa. New York, NY: Palgrave Macmillan, 2016.

Deane-Drummond, Celia. "Environmental Justice and the Economy: A Christian Theologian's View." *Ecotheology: Journal of Religion, Nature, and the Environment* 11, no. 3 (2006): 294–310.

This article presents the case for a Christian understanding of justice as one that is inclusive of environmental issues. I concentrate, in particular, on economic market practices that serve to exacerbate environmental harms. Justice has commonly been considered in the first place as a value principle that is more often than not confined to the human community. I argue in the second place for the relevance of a Christian understanding of the virtues, incorporating the classic tradition of justice understood as a

virtue alongside prudence and temperance. The first, principled approach, opens up the possibility of a critical discussion of Rawls' theory of justice in relation to the concerns of environmental justice movements and the need for further broadening out into ecological justice. The second, virtue approach, opens up the need to take into account Christian concern for the poor and mediating economic strategies that demonstrate how the cardinal virtues of prudence, justice and temperance can, together, be expressed in practical terms prior to more radical and more idealistic revisions in the global economy.

deBary, Theodore. "‘Think Globally, Act Locally,’ and the Contested Ground Between." In *Confucianism and Ecology: The Interrelation of Heaven, Earth, and Humans*, edited by Mary Evelyn Tucker and John Berthrong, 23–34. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 1998.

Delgado, Sharon. *Love in a Time of Climate Change: Honoring Creation, Establishing Justice*. Minneapolis, MN: Fortress Press, 2017.

Love in a Time of Climate Change challenges readers to develop a loving response to climate change, which disproportionately harms the poor, threatens future generations, and damages God's creation. This book creatively adapts John Wesley's theological method by using scripture, tradition, reason, and experience to explore the themes of creation and justice in the context of the earth's changing climate. By consciously employing these four sources of authority, readers discover a unique way to reflect on planetary warming theologically and to discern a faithful response. The book's premise is that love of God and neighbor in this time of climate change requires us to honor creation and establish justice for our human family, for future generations, and for all creation. From the introduction: "As we entrust our lives to God, we are enabled to join with others in the movement for climate justice and to carry a unified message of healing, love, and solidarity as we live into God's future, offering hope in the midst of the climate crisis that 'another world is possible.' God is ever present, always with us. Love never ends."

Desmet, Ellen. *Indigenous Rights Entwined with Nature Conservation*. UK & US: Intersentia, 2011.

With an increasing loss of biodiversity, the call for effective nature conservation becomes louder and louder. Most remaining biodiversity-rich areas are inhabited or used by Indigenous peoples and local communities. In recent years, a new paradigm of nature conservation, with respect for the rights of Indigenous peoples and local communities, was put forward. Two questions arise: What does this policy shift exactly mean in terms of international human rights law? And how has this new paradigm been translated at the national and local level? Taking a human rights and legal anthropological perspective, this study investigates how nature conservation initiatives interact with the rights of Indigenous peoples and local communities. The book is distinctive in that it provides a comprehensive review of international human rights law in the context of nature conservation. It also offers a critical appraisal of Peruvian nature conservation legislation

in relation to the rights of Indigenous peoples and local communities. Additionally, it includes a thorough analysis of the interaction between three levels of regulation: the international level of human rights, the national level of Peru, and the local level of a specific protected area (the Gueppi Reserved Zone).

Dhillon, Jaskiran. *Indigenous Resurgence: Decolonization and Movements for Environmental Justice*. New York and Oxford: Berghahn Books, 2021.

From the Standing Rock Sioux Tribe's resistance against the Dakota Access pipeline to the Nepalese Newar community's protest of the Fast Track Road Project, Indigenous peoples around the world are standing up and speaking out against global capitalism to protect the land, water, and air. By reminding us of the fundamental importance of placing Indigenous politics, histories, and ontologies at the center of our social movements, Indigenous Resurgence positions environmental justice within historical, social, political, and economic contexts, exploring the troubling relationship between colonial and environmental violence and reframing climate change and environmental degradation through an anticolonial lens.

Diefenbacher, Hans. "Environmental Justice: Some Starting Points for Discussion from a Perspective of Ecological Economics." *Ecotheology: Journal of Religion, Nature, and the Environment* 11, no. 3 (2006): 282–93.

This article discusses ecological justice from the perspective of ecological economics. It departs from two questions: How to apply justice in a model of economy? How to connect economy and ecology? The classical neoliberal economy does not include human and social values and it fails to reflect the natural dimension. While the contemporary neoliberal economy produces costs, which are not paid, increasing problems of injustice are produced constantly. If we do not want to let future generations pay, we need to find intelligent limits to our economic system. How can we develop the concept of ecological justice as a guiding principle for global governance, through which we could perceive and integrate the limits of the economy in a constructive manner?

Dien, Mawil Izzi, Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin. "Islam and Environment: Theory and Practice." In *Islam and Ecology: A Bestowed Trust*, 107–20. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2003.

Drew, Georgina. *River Dialogues: Hindu Faith and the Political Ecology of Dams on the Sacred Ganga*. Tucson, AZ: The University of Arizona Press, 2017.

Georgina Drew offers a detailed ethnographic engagement with the social movements contesting hydroelectric development on the Ganga. The book examines the complexity of the cultural politics that, on the one hand, succeeded in influencing an unprecedented reversal of government plans for three contested hydroelectric projects, and how, on the other hand, this decision sparked ripples of discontent after being paired with the declaration of a conservation zone where the projects were situated. Drew offers a nuanced understanding of the struggles that communities enact to assert their ways of

knowing and caring for resources that serves as an example for others critically engaging with the growing global advocacy of the “green economy” model for environmental stewardship.

Duchrow, Ulrich, and Gerhard Liedke. *Shalom: Biblical Perspectives on Creation, Justice & Peace*. Geneva: WCC Publications, 1989.

Dunaway, Finish. *Defending the Arctic Refuge: A Photographer, an Indigenous Nation, and a Fight for Environmental Justice*. Chapel Hill, NC: University of North Carolina Press, 2021.

Tucked away in the northeastern corner of Alaska is one of the most contested landscapes in all of North America: the Arctic National Wildlife Refuge. Considered sacred by Indigenous peoples in Alaska and Canada and treasured by environmentalists, the refuge provides life-sustaining habitat for caribou, polar bears, migratory birds, and other species. For decades, though, the fossil fuel industry and powerful politicians have sought to turn this unique ecosystem into an oil field. *Defending the Arctic Refuge* tells the improbable story of how the people fought back. At the center of the story is the unlikely figure of Lenny Kohm (1939–2014), a former jazz drummer and aspiring photographer who passionately committed himself to Arctic Refuge activism. With the aid of a trusty slide show, Kohm and representatives of the Gwich'in Nation traveled across the United States to mobilize grassroots opposition to oil drilling. From Indigenous villages north of the Arctic Circle to Capitol Hill and many places in between, this book shows how Kohm and Gwich'in leaders and environmental activists helped build a political movement that transformed the debate into a struggle for environmental justice. In its final weeks, the Trump administration fulfilled a long-sought dream of drilling proponents: leasing much of the Arctic Refuge coastal plain for fossil fuel development. Yet the fight to protect this place is certainly not over. *Defending the Arctic Refuge* traces the history of a movement that is alive today—and that will continue to galvanize diverse groups to safeguard this threatened land.

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*, edited by Mark Elvin and Liu Ts’ui-jung. Cambridge, UK: 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.

Dwivedi, O.P., and Lucy Reid. “Women and the Sacred Earth: Hindu and Christian Ecofeminist Perspectives.” *Worldviews: Global Religions, Culture, and Ecology* 11 (2007): 305–23.

The authors show how women’s voices within the Christian and Hindu traditions contain resources for dealing with ecological issues. Drawing on Hinduism’s teachings about

Mother Earth and newly crafted eco-feminist theories in Christianity, Dwivedi and Reid focus on two movements. First, the Chipko movement, organized by local Indian women, prevented the commercial harvesting of lumber in the Uttarakhand Province. The second movement comes from Christian women's religious orders in North America, which have converted many of their properties into organic gardens and wildlife sanctuaries.

Eco-Justice Ministries. "Congregational Self-Assessment," 2020.
<http://www.eco-justice.org/assess.asp>.

Engel, J. Ronald, Joan Gibb Engel, and Peter Bakken, eds. *Ecology, Justice and Christian Faith: A Critical Guide to the Literature*. Portsmouth, NH: Greenwood Press, 1995.

A comprehensive and critical overview of Christian perspectives on the relationship between social justice and ecological integrity. This annotated bibliography focuses on works that include ecological issues, social-ethical values and problems, and explicitly theological or religious reflection on ecological and social ethics and their interrelations. The work consists of an introductory review essay followed by over 500 complete annotations.

Engel, J.R. "The Post-World War II Eco-Justice Movement in Christian Theology: Patterns and Issues." *American Journal of Theology and Philosophy* 18, no. 1 (January 1997): 9–19.

Estes, Nick. *Our History Is the Future: Standing Rock versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance*. London & New York: Verso Books, 2019.

In 2016, a small protest encampment at the Standing Rock Reservation in North Dakota, initially established to block construction of the Dakota Access oil pipeline, grew to be the largest Indigenous protest movement in the twenty-first century. Water Protectors knew this battle for native sovereignty had already been fought many times before, and that, even after the encampment was gone, their anticolonial struggle would continue. In *Our History Is the Future*, Nick Estes traces traditions of Indigenous resistance that led to the #NoDAPL movement. *Our History Is the Future* is at once a work of history, a manifesto, and an intergenerational story of resistance.

Estes, Nick, and Jaskiran Dhillon, eds. *Standing with Standing Rock: Voices from the #NoDAPL Movement*. Minneapolis, MN: University of Minnesota Press, 2019.

Amid the Standing Rock movement to protect the land and the water that millions depend on for life, the Oceti Sakowin (the Dakota, Nakota, and Lakota people) reunited. Through poetry and prose, essays, photography, interviews, and polemical interventions, the contributors reflect on Indigenous history and politics and on the movement's significance. Their work challenges our understanding of colonial history not simply as "lessons learned" but as essential guideposts for activism.

Faramelli, Norman. "Eco-Justice and the Church." *Christian Ministry* 4 (1973): 17–20.

———. “Ecological Responsibility and Economic Justice: The Perilous Links Between Ecology and Poverty.” *Andover Newton Quarterly* 11 (1970): 81–93.

———. “Missio Dei and Eco-Justice and Earth Care: Asking Hard Questions.” In *Creation Care in Christian Mission*, edited by Kaoma J. Kapya, 148–64. Eugene, OR: Wipf and Stock, 2015.

———. “Role of the Church in Eco-Justice.” *Church & Society* 64 (N-D 1973): 4–15.

Field, David. “Ecology, Modernity, and the New South Africa: Towards a South African Theology of Eco-Justice.” *Journal of African Christian Thought* 2, no. 1 (June 1999): 45–53.

Fisher, William F. “Sacred Rivers, Sacred Dams: Competing Visions of Social Justice and Sustainable Development along the Narmada.” In *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*, edited by Christopher Key Chapple and Mary Evelyn Tucker, 401–21. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Foltz, Richard C. “Islamic Environmentalism: A Matter of Interpretation.” In *Islam and Ecology: A Bestowed Trust*, edited by Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin, 249–79. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2003.

Foltz, Richard C., Frederick M. Denny, and Azizan Baharuddin, eds. *Islam and Ecology: A Bestowed Trust*. Cambridge, MA: Harvard University Press, 2003.

This book contains twenty-three essays on sustainability, justice, conceptions of God and nature, gardens and notions of paradise. It draws on the Qur’an and Hadith texts and locates environmental perspectives in Sharia law.

Forbes, Jack D. “Indigenous Americans: Spirituality and Ecos.” Edited by Mary Evelyn Tucker and John A. Grim. *Daedalus*, no. Religion and Ecology: Can the Climate Change? (Fall 2001). <https://www.amacad.org/publication/indigenous-americans-spirituality-and-ecos>.

French, William C. “Ecological Security and Policies of Restraint.” In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, 473–97. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Fried, Stephanie. “Shoot the Horse to Get the Rider: Religion and Forest Politics in Bontian Borneo.” In *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, edited by John A. Grim, 71–99. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Gardner, Gary. *The Earth Cries Out: How Faith Communities Meet the Challenges of Sustainability*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 2021.

The Earth Cries Out describes best practices of faith communities responding to the impending climate and sustainability emergency, and presents the next steps for people of belief in the years following *Laudato Si’*. Twelve sustainability challenges, ranging from

energy and water consumption to land use and socially responsible investing, are each introduced by the cutting-edge sustainability practices of a faith tradition, followed by discussion of the issue's global importance. Far from a litany of sustainability woes, the book is inspired by a vision of communities of faith that are models of sustainable living.

Gibson, William E. "Ecojustice: Burning Word; Heilbroner and Jeremiah to the Church." *Foundations* 20, no. 5 (December 1977): 318–28.

This article points to the church's response to the "eco-justice crisis" as a test of faithfulness. The crisis is compounded of ecological peril and distributive injustice. Robert Heilbroner provides an accurate analysis and a pessimistic prognosis, which in the perspective of the prophetic words of Jeremiah become God's burning call for repentance and change. The church can offer a critique of the suicidal mania for economic growth, and a vision of a just and sustainable global community. In response to the gospel some will discover spiritual resources for the self-abnegation that frees them to let go of present privileges.

———, ed. *Eco-Justice: The Unfinished Story*. Albany, NY: State University of New York Press, 2004.

This book links ecological sustainability and social justice from an ethical and often theological perspective. Eco-justice, defined as the well-being of all humankind on a thriving earth, began as a movement during the 1970s, responding to massive, sobering evidence that nature imposes limits-limits to production and consumption, with profound implications for distributive justice, and limits to the human numbers sustainable by habitat earth. This collection includes contributions from the leading interpreters of the eco-justice movement as it recounts the evolution of the Eco-Justice Project, initiated by campus ministries in Rochester and Ithaca, New York. Most of these essays were originally published in the organization's journal, and they address many themes, including environmental justice, hunger, economics, and lifestyle.

———. "Strengthening the Web: Where Do We Go From Here?" *Network News*, Winter 1994.

The article focuses on the destructive effects on the environment of human beings' pursuit of development and progress. It includes an ethos of expansion and consumption, signs that some people are driven towards consuming everything that can be consumed, the role of faith communities in changing destructive beliefs and policies, nature as a victim of oppression, and the meaning of eco-justice.

Gilio-Whitaker, Dina. *As Long As Grass Grows: The Indigenous Fight for Environmental Justice, From Colonization to Standing Rock*. Boston, MA: Beacon Press, 2019.

Through the lens of "Indigenized environmental justice," Indigenous researcher and activist Dina Gilio-Whitaker explores the fraught history of treaty violations, struggles for food and water security, and protection of sacred sites, while highlighting the important leadership of Indigenous women in this centuries-long struggle. *As Long As*

Grass Grows gives readers a history of Indigenous resistance to government and corporate incursions on their lands and offers new approaches to environmental justice activism and policy. Throughout 2016, the Standing Rock protest put a national spotlight on Indigenous activists, but it also underscored how little Americans know about the longtime historical tensions between Native peoples and the mainstream environmental movement. Ultimately, she argues, modern environmentalists must look to the history of Indigenous resistance for wisdom and inspiration in our common fight for a just and sustainable future.

Gnanadason, Aruna. “Yes, Creator God, Transform the Earth!” *Ecumenical Review* 57, no. 2 (2005): 159–70.

The article discusses the earth as God’s body in an age of environmental violence. It gives background on the concepts developed by ethicist theologian Larry Rasmussen regarding ecumenical earth and earth ethics based on an earth community as an essential theological principle, lays out the contribution of the World Council of Churches to address various environmental problems, and explains the impact of industrialization and the profligate use of resources on the quality of life of women.

Gold, Ann Grodzins. “‘If You Cut a Branch You Cut My Finger’: Court, Forest, and Environmental Ethics in Rajasthan.” In *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*, edited by Christopher Key Chapple and Mary Evelyn Tucker, 317–36. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Gonzales, Tirso A., and Melissa K. Nelson. “Contemporary Native American Responses to Environmental Threats in Indian Country.” In *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, edited by John A. Grim, 495–538. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Gorringe, Timothy. *A Theology of the Built Environment: Justice, Empowerment, Redemption*. New York, NY: Cambridge University Press, 2002.

This book reflects theologically on the built environment. After considering the divine grounding of constructed space, he looks at the ownership of land, the issues of housing (both urban and rural) and considers the built environment in terms of community and art. The book concludes with two chapters that set everything within the current framework of the environmental crisis and question directions the Church should be pursuing in building for the future.

Gosling, David. *A New Earth: Covenanting for Justice, Peace, and the Integrity of Creation*. London, UK: Council of Churches for Britain and Ireland, 1992.

Gottlieb, Roger S. *A Greener Faith: Religious Environmentalism and Our Planet’s Future*. New York, NY: Oxford University Press, 2006.

This book surveys the successes and significance of religiously and spiritually inspired environmentalism. Gottlieb provides an interdisciplinary, interfaith look into the intersection of religious issues and political life and asserts that the environmental movement is an indispensable part of a just and sustainable world.

———. “The Transcendence of Justice and the Justice of Transcendence: Mysticism, Deep Ecology, and Political Life.” *Journal of the American Academy of Religion* 67, no. 1 (1999): 149–66.

Grazer, Walter E. *Catholics Going Green: A Small-Group Guide for Learning and Living Environmental Justice*. Notre Dame, IN: Ave Maria Press, 2009.

This small-group resource examines basic environmental justice themes through the lens of Catholic social teaching and scripture. The compact, ninety-minute session format is perfect for busy adults who want to stay connected with environmental topics in a meaningful, engaged way. Did you know? facts, profiles of Catholics engaged in environmental ministries, discussion questions, and prayers combine to assist group members in forming local strategies for environmental renewal. Also ideal for interfaith dialogue, campus ministry groups, and themed retreats.

———. “Environmental Justice: A Catholic Voice.” *America* 190, no. 2 (January 2004): 12–15.

This text reports on the participation of Catholic institutions across the U.S. in environmental justice programs and activities in 2004. It includes the issuance of a major pastoral reflection on the Columbia River from the bishops in the Northwest and the efforts of diocese in Florida to urge community-wide efforts to protect limited water supplies and details of the church’s contribution to the environmental debate, all through the lens of environmental justice.

Greaves, Tom. “Contextualizing the Environmental Struggle.” In *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, edited by John A. Grim, 25–45. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Green, Ronald Michael. *Population Growth and Justice: An Examination of Moral Issues Raised by Rapid Population Growth*. Harvard Dissertations in Religion. Missoula, MT: Scholars Press for Harvard Theological review, 1976.

Grey, Mary. “Cosmic Communion: A Contemporary Reflection on the Eucharistic Vision of Teilhard de Chardin.” *Ecotheology: Journal of Religion, Nature and the Environment* 10, no. 2 (2005): 165–80.

One of the most poetic expressions of Teilhard de Chardin’s Christic mysticism is found in his Mass on the World, and other eucharistic texts. But of what value could they be today, given their over-optimistic tone, in a world where the very future of the earth is at stake? In a context where his work is frequently set aside, by emphasizing the role of the Holy Spirit, this article tries to reclaim Père Teilhard’s eucharistic vision as part of a

contemporary movement of reconversion to the earth and the dedication to ecological justice of the Christian community.

Grossman, Zoltan, and Alan Parker, eds. *Asserting Native Resilience: Pacific Rim Indigenous Nations Face the Climate Crisis*. Corvallis, OR: Oregon State University Press, 2012.

Indigenous nations are on the front line of the climate crisis. With cultures and economies among the most vulnerable to climate-related catastrophes, Native peoples are developing twenty-first century responses to climate change that serve as a model for Natives and non-Native communities alike. Using tools of resilience, Native peoples are creating defenses to strengthen their communities, mitigate losses, and adapt where possible. *Asserting Native Resilience* presents a rich variety of perspectives on Indigenous responses to the climate crisis, reflecting the voices of more than twenty contributors, including tribal leaders, scientists, scholars, and activists from the Pacific Northwest, British Columbia, Alaska, and Aotearoa / New Zealand, and beyond. Also included is a resource directory of Indigenous governments, NGOs, and communities and a community organizing booklet for use by Northwest tribes.

Gupta. “Ganga: Purity, Pollution, and Hinduism.” In *Ecofeminism and the Sacred*, edited by Carol J. Adams, 99–116. New York, NY: Continuum, 1994.

Gupta writes as a Hindu ecofeminist and therefore perceives the pollution of the Ganga as having a direct connection to the proliferation of Indian patriarchy—not just the imported Western variety, but also patriarchal values located in Hindu culture and religion. She discusses the connectedness of women to the Ganga, and, after summarizing the Ganga myth, suggests ways in which patriarchal Hinduism may have contributed to the pollution of the river. She mentions religious notions such as purity and pollution in addition to prakrti, dharma, the Laws of Manu, the significance of the symbol of the lotus, and the immanence and transcendence of Brahman, in order to identify resources within Hinduism that could help Hindus form an ecological strategy suitable for a contemporary culture that finds itself with a polluted, sacred river.

Habel, Norman. “The Challenge of Ecojustice Readings for Christian Theology.” *Pacifica: Australasian Theological Studies* 13, no. 2 (June 2000): 125–41.
<https://doi.org/10.1177/1030570X0001300202>

This article expounds the principles of interpretation and praxis that have inspired the Earth Bible project. It first sets out a general hermeneutic of ecojustice, showing how it embodies and applies to the Earth the principles of suspicion and retrieval currently operative in biblical interpretation from a social justice and feminist standpoint. The paper then expounds the six principles of an ecojustice hermeneutic: the principles of intrinsic worth, interconnectedness, voice, resistance, purpose, and mutual custodianship. In each case the paper shows how interpretation from an ecojustice standpoint requires radical reassessment in the interpretation of familiar texts and poses challenges to theology.

———. *The Origins and Challenges of an Ecojustice Hermeneutic*. Edinburgh, UK: T and T Clark Ltd, 2003.

———. “The Silence of the Lands: The Ecojustice Implications of Ezekiel’s Judgement Oracles.” In *Ezekiel’s Hierarchical World: Wrestling with a Tiered Reality*, edited by Stephen L. Cook and Corrine L. Carvalho, 127–40. Society of Biblical Literature Symposium Series 31. Atlanta, GA: Society of Biblical Literature, 2004.

———. “What Kind of God Would Destroy Earth Anyway? An Ecojustice Reading of the Flood Narrative.” In *Voyages in Uncharted Waters: Essays in the Theory and Practices of Biblical Interpretation in Honor of David Jobling*, edited by Wesley Bergen and Emin Siedlecki, 203–11. Sheffield, UK: Sheffield Phoenix Press, 2006.

Habito, Ruben L. “Mountains and Rivers and the Great Earth: Zen and Ecology.” In *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, edited by Mary Evelyn Tucker and Duncan Ryuken Williams, 165–75. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 1997.

Hall, David L. “From Reference to Deference: Daoism and the Natural World.” In *Daoism and Ecology: Ways Within a Cosmic Landscape*, edited by N.J. Girardot, James Miller, and Liu Xiaogan, 245–64. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Hallman, David G. “Climate Change: Ethics, Justice, and Sustainable Community.” In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, 453–71. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

———. *Ecotheology: Voices from South and North*. Geneva: WCC Publications, 1994.

A new and urgent item on the agenda of churches around the world is the theological and ethical dimensions of the ecological crisis. Highlighted by the United Nations “Earth Summit” in Brazil, the issues covered in this volume raise unavoidable and fundamental questions of the life-style and Christian witness in the face of threats to the very survival of humankind and planet Earth. The groundbreaking essays by more than two-dozen contributors in this book are divided into five sections: biblical witness, theological challenges, insights from ecofeminism, insights from Indigenous people, and ethical implications.

Haq, S. Nomanul, Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin. “Islam and Ecology: Toward Retrieval and Reconstruction.” In *Islam and Ecology: A Bestowed Trust*, 121–54. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2003.

Harris, Melanie L. *Ecowomanism: African American Women and Earth-Honoring Faiths*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 2017.

Scholarship on African American history and culture has often neglected the tradition of African American women who engage in theological and religious reflection on their ethical and moral responsibility to care for the earth. Melanie Harris argues that African American women make distinctive contributions to the environmental justice movement in the ways that they theologize, theorize, practice spiritual activism, and come into religious understandings about our relationship with the earth. Incorporating elements of her family history to set the stage for her argument, Harris intersperses her academic reflections with her own personal stories and anecdotes. This text stands at the intersection of several academic disciplines: womanist theology, eco-theology, spirituality, and theological aesthetics.

———. “Ecowomanism: An Introduction.” *Worldviews* 20, no. 1 (2016): 5–14.

This essay provides a definition and theoretical frame for ecowomanism. The approach to environmental justice centers the perspectives of women of African descent and reflects upon these women’s activist methods, religious practices, and theories on how to engage earth justice. As a part of the womanist tradition, methodologically ecowomanism features race, class, gender intersectional analysis to examine environmental injustice around the planet. Thus, it builds upon an environmental justice paradigm that also links social justice to environmental justice. *Ecowomanism* highlights the necessity for race-class-gender intersectional analysis when examining the logic of domination, and unjust public policies that result in environmental health disparities that historically disadvantaged communities of color. As an aspect of third wave womanist religious thought, ecowomanism is also shaped by religious worldviews reflective of African cosmologies and uphold a moral imperative for earth justice. Noting the significance of African and Native American cosmologies that link divine, human and nature realms into an interconnected web of life, ecowomanism takes into account the religious practices and spiritual beliefs that are important tenets and points of inspiration for ecowomanist activism.

———. “Ecowomanism: Buddhist-Christian Dialogue from a Womanist and Ecological Perspective.” *Journal of Feminist Studies in Religion* 36, no. 1 (2020): 123–29.
<https://doi.org/10.2979/jfemistudreli.36.1.11>.

Hart, John. “The Poor and the Sacramental Commons: A Roman Catholic Perspective.” In *Creation Care in Christian Mission*, edited by Kaoma J. Kapyra, 85–104. Eugene, OR: Wipf and Stock, 2016.

Harvey, Graham. “Environmentalism in the Construction of Indigeneity.” *Ecotheology: Journal of Religion, Nature and the Environment* 8, no. 2 (2003): 206–23.

Environmentalism has been a major aspect of the construction of Indigenous identities. Understood broadly, this might always have been true in the sense that Indigenous elders have attempted to inculcate respectful engagement with “all our relations” and demonstrated methods for tending the lands in which people have lived. It is also true of

the European construction of indigenous “others” as either “noble savages” or “ignoble savages” dwelling in “paradise” or “wilderness”. Recently this debate has focused on whether Indigenous people before European contact were ecologically sensitive or damaging. This article is interested in Indigenous uses of environmentalism as one part of attempts to gain healthier life and livelihood. It engages with indigenous novels, activism and cosmologies as an introduction to some of the ways in which better ways of being human alongside “all our relations” might be possible in the future.

Hathaway, Mark, and Leonardo Boff. *The Tao of Liberation: Exploring the Ecology of Transformation*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 2013.

Today, humanity stands at an historic crossroads. Deepening poverty and accelerating ecological destruction challenge us to act with wisdom and maturity: How can we move toward a future where meaning, hope, and beauty can truly flourish? Drawing on insights from economics, psychology, science, and spirituality, *The Tao of Liberation* seeks wisdom leading to authentic liberation, a path toward ever-greater communion, diversity, and creativity for the Earth community. It describes this wisdom using the Chinese word Tao both a way leading to harmony and the unfolding process of the cosmos itself.

Hay, Amy M. “A New Earthly Vision: Religious Community Activism in the Love Canal Chemical Disaster.” *Environmental History* 14, no. 3 (2009): 502–26.

The Love Canal chemical disaster marked a signal moment in the American environmental movement. The disaster was “discovered” in 1978, when residents and the public realized that over 22,000 tons of hazardous wastes had been buried in the LaSalle neighborhood of Niagara Falls, New York. Contrary to accepted understandings of the disaster, an interfaith coalition called the Ecumenical Task Force of the Niagara Frontier offered the first arguments for state intervention on the basis of social justice principles, and called for governmental and corporate responsibility in resolving the environmental damage. The group gave significant aid to Love Canal residents under the guise of disaster relief, a traditional religious activity. In the process, the Task Force evolved from simply offering monetary aid to advocating for the community, affecting local and state environmental policy, and connecting the disaster to broader issues. This research recovers a mostly forgotten actor involved in Love Canal’s grassroots activism, one whose presence significantly alters our understanding of the event. The group’s presence marks an important development in postwar social activism with one of the first appearances of religiously based environmental activism. The research contributes to environmental history, religious history, and modern U. S. history.

Hendershot, Susan. “Morality and Religion in the Climate Crisis: An Interview with Rev. Susan Hendershot.” *Journal of International Affairs* 73, no. 1 (2019): 225–30.

Rev. Susan Hendershot is the president of Interfaith Power and Light (IPL), a nationwide interfaith climate action organization. Prior to Iowa IPL, Hendershot served as a pastor in both Disciples of Christ and United Methodist congregations, focusing on social justice

ministries. *The Journal of International Affairs* spoke to her about the religious and ethical implications of the climate crisis.

Herman, Jonathan R. “Daoist Environmentalism in the West: Ursula K. Le Guin’s Reception and Transmission of Daoism.” In *Daoism and Ecology: Ways Within a Cosmic Landscape*, edited by N.J. Girardot, James Miller, and Liu Xiaogan, 391–406. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Hernandez, Jessica, and Michael S. Spencer. “Weaving Indigenous Science into Ecological Sciences: Culturally Grounding Our Indigenous Scholarship.” *Human Biology* 92, no. 1 (2020): 5–9. <https://doi.org/10.13110/humanbiology.92.1.05>.

Hessel, Dieter. *After Nature’s Revolt: Eco-Justice and Theology*. Eugene, OR: Wipf and Stock Publishers, 2003.

Living with the consequences of modern Western abuse of the environment has alerted many to the need to change not simply their habits but also their worldview. A true faith-centered eco-justice ethic, assert the contributors to this volume, will recognize the intrinsic links between social justice questions and environmental ones. It will also demand reassessment of fundamental assumptions - many of them from Christian theology - that stand behind Western social, economic, and technological patterns. Introduced by Hessel’s illuminating assessment of specific environmental challenges, the theologians in this volume rethink aspects of Christian doctrines, lifestyle, and spirituality. They tackle key environmental issues. And together they pioneer a theological perspective that moves beyond anthropocentrism to a new center in creation itself.

———. “Becoming a Church for Ecology and Justice.” In *The Prophetic Call: Celebrating Community, Earth, Justice, and Peace*. St. Louis, MO: Chalice Press, 2004.

———. *For Creation’s Sake: Preaching, Ecology, and Justice*. Louisville, KY: Westminster John Knox, 1985.

———, ed. *Theology for Earth Community: A Field Guide*. Maryknoll, NY: Orbis Books, 1996.

Hessel, Dieter, and Larry Rasmussen, eds. *Earth Habitat: Eco-Injustice and the Church’s Response*. Minneapolis, MN: Fortress Press, 2001.

This volume gathers theologians from around the world to address three pressing questions: How can Christianity and Christian churches rethink themselves and their roles in light of the endangered earth? What “earth-honoring” elements does justice-oriented Christianity have to contribute to the common good? And how can communities and churches respond creatively and constructively on a local level to these vast global forces? It captures the chief themes and presentations from the October 1998 conference on social justice, ecology, and church entitled “Ecumenical Earth” and held at Union Theological Seminary.

Hessel, Dieter, and Rosemary Radford Ruether. "Introduction: Current Thought on Christianity and Ecology." In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, xxxiii–xlvii. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Hollenbach, David. *Humanity in Crisis: Ethical and Religious Response to Refugees*. Washington, DC: Georgetown University Press, 2019.

In this book, Rev. David Hollenbach, S.J., examines the causes of and presents ethical solutions to the global refugee crisis responsible for seeing the greatest number of forced migrants and internally displaced persons in modern history. Hollenbach uses a rich corpus of texts—from the Bible and writings of various popes to the latest scholarship on international development—to argue that providing effective assistance to refugees is a sovereign responsibility. According to Hollenbach, faith-based organizations and religious communities have played key roles in addressing the refugee crisis because religion often makes such humanitarian work a duty, in addition to providing hope to refugees and aid workers on the ground. By drawing from foundational religious and philosophical texts, Hollenbach ultimately presents an ethical and religious framework aimed to inform policy decisions on how to address the current refugee crisis and to prevent future influxes in the number of forced migrants and internally displaced persons.

Horrell, Dana. "Reclaiming the Covenant: The EcoJustice Movement as Practical Theology." Ph.D. Dissertation, The University of Chicago, 1993.

Horrell, David. "Ecojustice in the Bible? Pauline Contributions to an Ecological Theology." In *Bible and Justice: Ancient Texts, Modern Challenges*, edited by Matthew J.M. Coomber. London, UK: Routledge, 2011.

Horrell attempts here a constructive exercise in which a rereading of the Pauline tradition is explicitly shaped by the perceived priorities of the contemporary context, yet at the same time draws on and develops potential latent in the Pauline texts. His main proposal is that God's act of cosmic reconciliation in Christ should stand as a doctrinal lens at the center of an ecologically reconfigured Pauline theology. As such, the contemporary engagement with Paul should help to move the tradition away from a focus on the justification and salvation of human beings and towards a focus on God's reconciliation of the entire created order. In this way, Horrell writes, an ecojustice hermeneutic can find its roots in the writings of Paul, despite his limited focus upon human relationships in the church and his generally anthropocentric sphere of concern.

Hough, Joseph. "Land and People: The Eco-Justice Connection." *Christian Century* 97 (October 1980): 910–14.

Howitt, Richard. *Rethinking Resource Management: Justice, Sustainability and Indigenous Peoples*. London & New York: Routledge, 2001.

This book offers students and practitioners a sophisticated and convincing framework for rethinking the usual approaches to resource management. It uses case studies to argue that professional resource managers do not take responsibility for the social and environmental consequences of their decisions on the often vulnerable indigenous communities they affect. It also discusses the invisibility of indigenous people's values and knowledge within traditional resource management. It offers a new approach to social impact assessment methods which are more participatory and empowering. The book employs a range of case studies from Australia, North America and Norway.

Huey-li, Li. "Some Thoughts on Confucianism and Ecofeminism." In *Confucianism and Ecology: The Interrelation of Heaven, Earth, and Humans*, edited by Mary Evelyn Tucker and John Berthrong, 291–311. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 1998.

Hughes, Krista E., Dawn Martin, and Elaine Padilla, eds. *Ecological Solidarities: Mobilizing Faith and Justice for an Entangled World*. University Park, PA: The Pennsylvania State University Press, 2019.

Operating on the premise that our failure to recognize our interconnected relationship to the rest of the cosmos is the origin of planetary peril, this volume presents academic, activist, and artistic perspectives on how to inspire reflection and motivate action in order to construct alternative frameworks and establish novel solidarities for the sake of our planetary home. The selections in this volume explore ecologies of interdependence as a frame for religious, theological, and philosophical analysis and practice. Contributors examine questions of justice, climate change, race, class, gender, and coloniality and discuss alternative ways of engaging the world in all its biodiversity. Each essay, poem, reflection, and piece of art contributes to and reflects upon how to live out entangled differences toward positive global change.

Jacobs, Mark X. "Jewish Environmentalism: Past Accomplishments and Future Challenges." In *Judaism and Ecology: Created World and Revealed World*, edited by Hava Tirosh-Samuels, 449–80. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2002.

Jaini, Padmanabh S. "Ecology, Economics, and Development in Jainism." In *Jainism and Ecology: Nonviolence in the Web of Life*, edited by Christopher Key Chapple, 141–56. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2002.

James, George A. "Ethical and Religious Dimensions of Chipko Resistance." In *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*, edited by Christopher Key Chapple and Mary Evelyn Tucker, 499–530. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Jarratt-Snyder, Karen L., and Marianne O. Nielsen, eds. *Indigenous Environmental Justice*. Tucson, AZ: University of Arizona Press, 2020.

This volume clearly distinguishes Indigenous environmental justice (IEJ) from the broader idea of environmental justice (EJ) while offering detailed examples from recent history of environmental injustices that have occurred in Indian Country. With focused essays on important topics such as the uranium mining on Navajo and Hopi lands, the Dakota Access Pipeline dispute on the Standing Rock Indian Reservation, environmental cleanup efforts in Alaska, and many other pertinent examples, this volume offers a timely view of the environmental devastation that occurs in Indian Country. It also serves to emphasize the importance of self-determination and sovereignty in victories of Indigenous environmental justice. The book explores the ongoing effects of colonization and emphasizes Native American tribes as governments rather than ethnic minorities. Combining elements of legal issues, human rights issues, and sovereignty issues, *Indigenous Environmental Justice* creates a clear example of community resilience in the face of corporate greed and state indifference.

Jenkins, Willis. "After Lynn White: Religious Ethics and Environmental Problems." *Journal of Religious Ethics* 37, no. 2 (2009): 283–309.

———. *The Future of Ethics: Sustainability, Social Justice, and Religious Creativity*. Washington, DC: Georgetown University Press, 2013.

The Future of Ethics interprets the big questions of sustainability and social justice through the practical problems arising from humanity's increasing power over basic systems of life. Willis Jenkins develops lines of practical inquiry through "prophetic pragmatism," an approach to ethics that begins with concrete problems and adapts to changing circumstances. This brand of pragmatism takes its cues from liberationist theology, with its emphasis on how individuals and communities actually cope with overwhelming problems. Can religious communities make a difference when dealing with these issues? By integrating environmental sciences and theological ethics into problem-based engagements with philosophy, economics, and other disciplines, Jenkins illustrates the wide understanding and moral creativity needed to live well in the new conditions of human power. He shows the significance of religious thought to the development of interdisciplinary responses to sustainability issues and how this calls for a new style of religious ethics.

Jiyu, Zhang. "A Declaration of the Chinese Daoist Association on Global Ecology." In *Daoism and Ecology: Ways Within a Cosmic Landscape*, edited by N.J. Girardot, James Miller, and Liu Xiaogan, 361–72. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Johnson, Elizabeth A. "Losing and Finding Creation in the Christian Tradition." In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, 3–21. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Jones, Eileen Kerwin. “Weaving Perspectives: An Exploration of Economic Justice Based on the Work of Beverly Wildung Harrison and Marilyn Waring.” *Ecotheology: Journal of Religion, Nature and the Environment* 6, no. 1–2 (2002 2001): 92–108.

This article underlines the relevance of economic analysis in Christian social ethical deliberations on issues of justice. It shows how connections are made between theological ethics, economics and ecology when Beverly Wildung Harrison, a Christian social feminist ethicist, and Marilyn Waring, a feminist economist, are in dialogue. It demonstrates how Waring’s approach meets the four criteria of Harrison’s adequate social theory, and then suggests that Waring’s economic insights provide critical data for theological reflection. Central to this article is the idea that conventional economic emphasis on the market presents only a partial analysis of the economy; it omits significant data, such as the work performed in the informal sector (work done mostly by women), and any costs due to environmental damage.

Jones, Ken. *Beyond Optimism: A Buddhist Political Ecology*. Oxford, UK: Jon Carpenter, 1993.

Jones examines how ecological devastation has been compounded by economic, political, cultural, and military crises affecting the Third World, the “Overdeveloped” World, and the recently “liberated” Second World. He investigates contemporary trends toward “green growth” sustained by “clean” technologies, which he suggests actually could be contributing to our environmental problems. Following his criticism of various ecological movements including green parties, ecofeminism, and deep ecology, Jones advocates a return to community that would support individual and minority rights instead of hyper-individualism. He then suggests ways to establish a green society that would pay attention both to the inner work (psycho-spiritual liberation) and outer work (eco-social liberation) necessary for such change.

Kaur, Sumeet. “Social Justice, the Environment, and Sikhs.” *Tikkun* (blog), April 13, 2015.
<https://www.tikkun.org/social-justice-the-environment-and-sikhs-by-sumeet-kaur/>.

Kay, Jeanne. “Human Dominion Over Nature in the Hebrew Bible.” *Annals of the Association of American Geographers* 79, no. 2 (June 1989): 214–32.

This paper demonstrates that the Bible’s most persistent environmental message is that God confers human dominion over nature to righteous or faithful people, whereas God punishes transgressors with natural disasters. Recent advances in studies of the Bible as literature reveal ways to interpret the theme of human dominion over nature, with the resulting evolution of that concept throughout the books of the Bible. The biblical notions of natural justice and righteous individuals in harmony with animals find current expression in the modern environmentalist movement. A comparison of contemporary American personal beliefs with modern geography suggests further research on the disparity of a secular discipline addressing a largely religious American public.

Kaza, Stephanie. “American Buddhist Response to the Land: Ecological Practice at Two West Coast Retreat Centers.” In *Buddhism and Ecology: The Interconnection of Dharma and Deeds*,

edited by Mary Evelyn Tucker and Duncan Ryuken Williams, 219–48. *Religions of the World and Ecology*. Cambridge, MA: Harvard University Press, 1997.

———. “To Save All Beings: Buddhist Environmental Activism.” In *Engaged Buddhism in the West*, edited by Christopher S. Queen, 159–83. Boston, MA: Wisdom Publications, 2000.

Kearns, Laurel. “Saving the Creation: Christian Environmentalism in the United States.” *Sociology of Religion* 57, no. 1 (1996): 55–71.

In the mid 1980s, religious environmental activism in the United States increased dramatically. Based on field study of this emerging movement, this paper proposes three models or ethics of Christian-related eco-theology: Christian stewardship, eco-justice, and creation spirituality. As a portrait of the boundaries of this movement, the paper focuses in detail on Christian stewardship and creation spirituality. It then examines religious environmentalism through the cultural shift/change frameworks of McLoughlin, Swidler, Inglehart, Beckford, and Robertson.

Keller, Catherine. *Political Theology of the Earth: Our Planetary Emergency and the Struggle for a New Public*. New York, NY: Columbia University Press, 2018.

Keller calls for dissolving the opposition between the religious and the secular in favor of a broad planetary movement for social and ecological justice. When we are confronted by populist, authoritarian right wings founded on white male Christian supremacism, we can counter with a messianically charged, often unspoken theology of the now-moment, calling for a complex new public. Such a political theology of the earth activates the world’s entangled populations, joined in solidarity and committed to revolutionary solutions to the entwined crises of the Anthropocene.

Keller, Robert H. Jr., and Michael F. Turek. *American Indians and National Parks*. Tucson, AZ: University of Arizona Press, 1999.

American Indians and National Parks details specific relationships between Indigenous peoples and national parks, including land claims, hunting rights, craft sales, cultural interpretation, sacred sites, disposition of cultural artifacts, entrance fees, dams, tourism promotion, water rights, and assistance to tribal parks. Beginning with a historical account of Yosemite and Yellowstone, this book reveals how the creation of the two oldest parks affected native peoples and set a pattern for the century to follow. Keller and Turek examine the evolution of federal policies toward land preservation and explore provocative issues surrounding park/Indian relations. The authors traveled extensively in national parks and conducted over 200 interviews with Native Americans, environmentalists, park rangers, and politicians. They meticulously researched materials in archives and libraries, assembling a rich collection of case studies ranging from the 19th century to the present. Keller and Turek tackle a significant and complicated subject for the first time, presenting a balanced and detailed account of the Native-American/national-park drama.

Kim, Grace Ji-Sun, and Hilda P. Koster, eds. *Planetary Solidarity: Global Women's Voices on Christian Doctrine and Climate Justice*. Minneapolis, MN: Fortress Press, 2017.

Planetary Solidarity brings together leading Latina, womanist, Asian American, Anglican American, South American, Asian, European, and African women theologians on the issues of doctrine, women, and climate justice. Because women make up the majority of the world's poor and tend to be more dependent on natural resources for their livelihoods and survival, they are more vulnerable when it comes to climate-related changes and catastrophes. Representing a subfield of feminist theology that uses doctrine as interlocutor, this book asks how Christian doctrine might address the interconnected suffering of women and the earth in an age of climate change. While doctrine has often stifled change, it also forms the thread that weaves Christian communities together. Drawing on postcolonial ecofeminist/womanist analysis and representing different ecclesial and denominational traditions, contributors use doctrine to envision possibilities for a deep solidarity with the earth and one another while addressing the intersection of gender, race, class, and ethnicity. The book is organized around the following doctrines: creation, the triune God, anthropology, sin, incarnation, redemption, the Holy Spirit, ecclesiology, and eschatology.

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

East Asian theological perspectives, as an antidote to Western modes of thinking, 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, that can encompass these disparate traditions but also move beyond them into more fruitful theological, scientific, and philosophical areas of reflection. Offering insights for interreligious dialogue, Kim also addresses a number of subfields of theology including Comparative Theology, Christology, Pneumatology, Liberation Theology, and Ecclesiology.

Kirkland, Russell. "'Responsible Non-Action' in a Natural World: Perspectives from the Neiye, Zhuangzi, and Daode Jing." In *Daoism and Ecology: Ways Within a Cosmic Landscape*, edited by N.J. Girardot, James Miller, and Liu Xiaogan, 283–304. *Religions of the World and Ecology*. Cambridge, MA: Harvard University Press, 2001.

Koehrsen, Jens. "Muslims and Climate Change: How Islam, Muslim Organizations, and Religious Leaders Influence Climate Change Perceptions and Mitigation Activities." *WIREs Climate Change* 12, no. 3 (February 24, 2021): e702.

A growing body of research stresses the importance of religion in understanding and addressing climate change. However, so far, little is known about the relationship

between Muslim communities and climate change. Globally, Muslims constitute the second largest faith group, and there is a strong concentration of Muslims in regions that are particularly affected by global warming. This review synthesizes existing research about climate change and Muslim communities. It addresses (a) Islamic environmentalism, (b) Muslim perceptions of climate change, and (c) mitigation strategies of Muslim communities. The analysis shows that there is no uniform interpretation of climate change among Muslims. Based on their interpretations of Islam, Muslims have generated different approaches to climate change. A small section of Muslim environmentalists engages in public campaigning to raise greater concern about climate change, seeks to reduce carbon emissions through sociotechnological transition efforts, and disseminates proenvironmental interpretations of Islam. However, it remains unclear to what extent these activities generate broader changes in the daily activities of Muslim communities and organizations. Contributions to this research field are often theoretical and stress theological and normative aspects of Islam. Empirical studies have particularly addressed Indonesia and the United Kingdom, whereas knowledge about Muslim climate activism in other world regions is fragmented. Against this backdrop, there is a need for comparative studies that consider regional and religious differences among Muslims and address the role of Muslim environmentalism in climate change mitigation and adaptation at the international, national, and local scales.

Kohn, Livia. "Change Starts Small: Daoist Practice and the Ecology of Individual Lives." In *Daoism and Ecology: Ways Within a Cosmic Landscape*, edited by N.J. Girardot, James Miller, and Liu Xiaogan, 373–90. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Kothari, Smitu. "Sovereignty and Swaraj: Adivasi Encounters with Modernity and Majority." In *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, edited by John A. Grim, 453–64. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Kraft, Kenneth. "Nuclear Ecology and Engaged Buddhism." In *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, edited by Mary Evelyn Tucker and Duncan Ryuken Williams, 269–90. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 1997.

Kureethadam, Joshtrom. *Creation in Crisis: Science, Ethics, Theology*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 2014.

When we speak of the "environmental crisis" facing the planet, we reduce the coming catastrophe to a physical problem. In *Creation in Crisis*, Joshtrom Kureethadam seeks to extend the current understanding of what is truly an ecological crisis to include ethical and spiritual perspectives, arguing that the crisis is not merely an environmental problem, but is truly 'eco-logical' (a discourse about our common home - oikos) in nature. In its careful incorporation of the latest science around issues such as environmental

degradation, pollution, climate change, and food production, this book also enters into dialogue with various disciplines in understanding the contemporary ecological crisis.

LaDuke, Winona. *The Winona LaDuke Chronicles: Stories from the Front Lines in the Battle for Environmental Justice*. Black Point, Nova Scotia: Fernwood Press, 2017.

Chronicles is a major work, a collection of current, pressing and inspirational stories of Indigenous communities from the Canadian subarctic to the heart of Dine Bii Kaya, Navajo Nation. *Chronicles* is a book literally risen from the ashes—beginning in 2008 after her home burned to the ground—and collectively is an accounting of Winona’s personal path of recovery, finding strength and resilience in the writing itself as well as in her work. Long awaited, *Chronicles* is a labor of love, a tribute to those who have passed on and those yet to arrive.

Lagerwerf, Leny. “Justice, Peace, and Integrity of Creation.” *Exchange*, 1988.

Lai, Chi-tim. “The Daoist Concept of Central Harmony in the Scripture of Great Peace: Human Responsibility for the Maladies of Nature.” In *Daoism and Ecology: Ways Within a Cosmic Landscape*, edited by N.J. Girardot, James Miller, and Liu Xiaogan, 95–111. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Lal, Vinay. “Too Deep for Deep Ecology: Gandhi and the Ecological Vision of Life.” In *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*, edited by Christopher Key Chapple and Mary Evelyn Tucker, 183–212. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Limouris, G. *Justice, Peace, and the Integrity of Creation: Orthodox Perspective*. Geneva: WCC Publications, 1990.

This text includes selected papers from the two consultations of the Eastern Orthodox and the Oriental Orthodox member churches of the W.C.C., one in Sofia, Bulgaria (1987) and the other at Minsk, Belarus (1989).

Llewellyn, Othman Abd-ar-Rahman, Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin. “The Basis for a Discipline of Islamic Environmental Law.” In *Islam and Ecology: A Bestowed Trust*, 185–247. Cambridge, MA: Harvard University Press, 2003.

MacDonald, Mary N. “Changing Habits, Changing Habitats: Melanesian Environmental Knowledge.” In *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, edited by John A. Grim, 591–617. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Maguire, Daniel C. “Population, Consumption, Ecology: The Triple Problematic.” In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, 403–27. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Majeed, Abu Bakar Badul Majeed. "Islam in Malaysia's Planning and Development Doctrine." In *Islam and Ecology: A Bestowed Trust*, edited by Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin, 463–75. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2003.

Martin, Julia, ed. *Ecological Responsibility: A Dialogue with Buddhism*. New Delhi, India: Tibet House, 1997.

The anthology is a collection of essays originally presented at a conference in New Delhi that addressed the dialogical relationship between Buddhism and ecology. Considering global desire and development, as well as Buddhist compassionate engagement, this book focuses on how Buddhist teachings and practices can help alleviate the suffering involved with the environmental crisis, and how the environmental crisis can influence the limits of Buddhism.

Martin-Schramm, James B. "Incentives, Consumption Patterns, and Population Policies: A Christian Ethical Perspective." In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, 439–52. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Martin-Schramm, James, Daniel Spencer, and Laura Stivers. *Earth Ethics: A Case Method Approach*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 2015.

A revision of the highly successful textbook *Christian Environmental Ethics: A Case Method Approach*, this volume introduces new topics in environmental ethics, including hydraulic fracturing, greenhouse gasses, food consumption, and resource stewardship, and revisits traditional topics in environmental ethics, while expanding beyond a specifically Christian hermeneutic. Employing a tried-and-true method first used at Harvard Business School, the authors present material both old and new in a clear and pertinent fashion. In addition, the structure of the book allows teachers (both high school and university) to separate out discrete issues for study and discussion.

McAnally, Elizabeth. *Loving Water Across Religions: Contributions to an Integral Water Ethic*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 2019.

Elizabeth McAnally strikes a remarkable balance in this academically rigorous and spiritually rich approach to the myriad global issues related to water. She draws from Christianity's sacramental consciousness of baptism, loving service of the Yamuna River in Hinduism, and the compassionate wisdom of the bodhisattva to develop "an integral approach to water ethics."

McDuff, Mallory. *Sacred Acts: How Churches Are Working to Protect Earth's Climate*. Gabriola, British Columbia: New Society Publishers, 2012.

Sacred Acts documents the diverse actions taken by churches to address climate change through stewardship, advocacy, spirituality and justice. Contributions from leading

Christian voices such as Norman Wirzba and the Reverend Canon Sally Bingham detail the concrete work of faith communities.

McFague, Sallie. “An Ecological Christology: Does Christianity Have It?” In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, 23–45. *Religions of the World and Ecology*. Cambridge, MA: Harvard University Press, 2000.

McGee, Mary. “State Responsibility for Environmental Management: Perspectives from Hindu Texts on Polity.” In *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*, edited by Christopher Key Chapple and Mary Evelyn Tucker, 59–100. *Religions of the World and Ecology*. Cambridge, MA: Harvard University Press, 2000.

McGregor, Deborah, Steven Whitaker, and Mahisha Sritharan. “Indigenous Environmental Justice and Sustainability.” *Current Opinion in Environmental Sustainability* 43 (April 2020): 35–40. <https://doi.org/10.1016/j.cosust.2020.01.007>.

A distinct formulation of Indigenous environmental justice (IEJ) is required in order to address the challenges of the ecological crisis as well the various forms of violence and injustices experienced specifically by Indigenous peoples. A distinct IEJ formulation must ground its foundations in Indigenous philosophies, ontologies, and epistemologies in order to reflect Indigenous conceptions of what constitutes justice. This approach calls into question the legitimacy and applicability of global and nation state political and legal mechanisms, as these same states and international governing bodies continue to fail Indigenous peoples around the world. Not only do current global, national and local systems of governance and law fail Indigenous peoples, they fail all life. Indigenous peoples over the decades have presented a distinct diagnosis of the planetary ecological crisis evidenced in the observations shared as part of Indigenous environmental declarations.

McRipley, Bernadine, and William Somplatsky-Jarman, eds. “For the Beauty of the Earth: Restoring Creation for Ecology and Justice.” *Church & Society* 86 (August 1996): 1–152.

Melchart, Charles. “Creation and Justice Among the Sages.” *Religious Education* 85, no. 3 (Summer 1990): 368–82.

This article examines how Israel’s sages see the connections between ecological responsibility and justice among peoples of the world. It covers the association of the regularities of nature with ethical issues of human justice and injustice and the educational implications of prophetic and historical traditions.

Meyer, Art, and Jocele Meyer. *Earth-Keepers: Environmental Perspectives on Hunger, Poverty, and Injustice*. Scottdale: Herald Press, 1991.

Art and Jocele Meyer examine the root causes of environmental degradation. They analyze each major ecological concern: global greenhouse warming, ozone depletion,

squandering natural resources, pollution, and toxic wastes. They help answer the question: What can Christians do to make a difference?

Mickey, Sam. *Integrating Ecology and Justice in a Changing Climate*. San Francisco, CA: University of San Francisco Press, 2020.

Drawing on Jesuit values as well as perspectives from disciplines across the humanities and sciences, this volume is oriented toward care for the people, communities, and ecosystems that make up our common home. Caring for our planetary home means responding to the multifaceted challenges of the current historical moment. As unprecedented changes are happening around the planet, the climate emergency poses an existential threat to humankind and to all life on Earth. This is a problem of survival and sustainability, but it is also more than that. It raises questions about justice. Ecological destruction cannot be adequately understood without addressing the systemic inequalities of social systems, and likewise, those inequalities cannot be understood apart from their ecological context. Engaging with a wide range of topics, from Pope Francis to Zen Buddhism, from the Global North to the Global South, from personal practice to systemic change, *Integrating Ecology and Justice in a Changing Climate* provides tools for thinking through these complex issues and facilitating the emergence of healthy, convivial, contemplative, and just ways of being in the world.

Miller, James, Richard G. Want, and Edward Davis. "Sectional Discussion: What Ecological Themes Are Found in Daoist Texts?" In *Daoism and Ecology: Ways Within a Cosmic Landscape*, edited by N.J. Girardot, James Miller, and Liu Xiaogan, 149–53. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Miller, Richard W., ed. *God, Creation, and Climate Change: A Catholic Response to the Environmental Crisis*. Maryknoll, NY: Orbis Books, 2010.

This book is a collection of essays by various scholars of Catholicism, who are interested in exploring connections between the current environmental crisis and the theology and biblical traditions of Christianity, particularly in light of the immense challenges of global climate change. The book includes an introductory essay by the editor, followed by seven essays, the first six of which are written by individual scholars, and the last of which is a panel discussion. The book touches on numerous topics, including social justice, economics, creation, incarnation, sin, resurrection, sustainability, and more.

Miller-Travis, Vernice. "Social Transformation through Environmental Justice." In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, 559–72. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Mische, Patricia M. "The Integrity of Creation: Challenges and Opportunities for Praxis." In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, 591–602. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Mitra, Piyali. "Jainism and Environmental Ethics: An Exploration." *Journal of Indian Council of Philosophical Research* 36 (2019): 3–22. <https://doi.org/10.1007/s40961-018-0158-6>.

Mohamed, Najma. "Revitalizing an Ecojustice Ethic of Islam by Way of Environmental Education: Implications for Islamic Education." PhD Dissertation, Stellenbosch University, 2012. <https://core.ac.uk/download/pdf/37348584.pdf>.

Moore, Ellen. *Journalism, Politics, and the Dakota Access Pipeline: Standing Rock and the Framing of Injustice*. London & New York: Routledge, 2019.

This book explores tensions surrounding news media coverage of Indigenous environmental justice issues, identifying them as a fruitful lens through which to examine the political economy of journalism, American history, human rights, and contemporary U.S. politics.

Murray, Robert. *The Cosmic Covenant: Biblical Themes of Justice, Peace, and the Integrity of Creation*. Heythrop Monographs 7. London, UK: Sheed and Ward, 1992.

Murray's study of the covenant theme begins with a chronological survey of the concept, beginning at the creation itself. He traces this theme through the Bible, noting its key components of justice and peace. The concept is a shared one between Judaism and Christianity, and Murray suggests that it continues to have ecological as well as spiritual relevance to the world today.

Myers, Ched, ed. *Watershed Discipleship: Reinhabiting Bioregional Faith and Practice*. Eugene, OR: Cascade Books, 2016.

This collection introduces and explores "watershed discipleship" as a critical, contextual, and constructive approach to ecological theology and practice. Features emerging voices from a generation that has grown up under the shadow of climate catastrophe. Watershed Discipleship is a "triple entendre" that recognizes we are in a watershed historical moment of crisis, focuses on our intrinsically bioregional locus as followers of Jesus, and urges us to become disciples of our watersheds. Bibliographic framing essays by Myers trace his journey into a bioregionalist Christian faith and practice and offer reflections on incarnational theology, hermeneutics, and ecclesiology. The essays feature more than a dozen activists, educators, and practitioners under the age of forty, whose work and witness attest to a growing movement of resistance and reimagination across North America. This anthology overviews the bioregional paradigm and its theological and political significance for local sustainability, restorative justice, and spiritual renewal. Contributors reread both biblical texts and churchly practices (such as mission, baptism, and liturgy) through the lens of "re-place-ment." Herein is a comprehensive and engaged call for a "Transition church" that can help turn our history around toward environmental resiliency and social justice, by passionate advocates on the front lines of watershed discipleship.

Nasr, Seyyed Hossein. "Islam, The Contemporary Islamic World, and the Environmental Crisis." In *Islam and Ecology: A Bestowed Trust*, edited by Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin, 85–105. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2003.

Nickell, Jane Ellen, and Lawrence Troster. "Cries of Creation, Ground for Hope: Faith, Justice, and the Earth Interfaith Service." In *Ecospirit: Religions and Philosophies for the Earth*, edited by Laurel Kearnsand and Catherine Keller, 517–30. New York, NY: Fordham University Press, 2007.

Niles, D. Preman, ed. *Between the Flood and the Rainbow: Interpreting the Conciliar Process of Mutual Commitment (Covenant) to Justice, Peace, and the Integrity of Creation*. Geneva: WCC Publications, 1992.

Nilsen, Tina Dykesteen, and Anna Rebecca Solevåg. "Expanding Ecological Hermeneutics: The Case for Ecolonialism." *Journal of Biblical Literature* 135, no. 4 (2016): 665–83.

Nipkow, Karl Ernst. "Integrity of Faith, Social Justice, and an Environmentally Friendly Future: What Kind of Interfaith Encounter Is Needed in Our Schools?" *British Journal of Religious Education* 22 (Autumn 1999): 25–34.

Owensby, Walter L. "Economic Justice within Environmental Limits: The Need for a New Economic Ethic." *Church & Society* 67 (1976): 5–78.

Ozdemir, Ibrahim. "Toward an Understanding of Environmental Ethics from a Qu'ranic Perspective." In *Islam and Ecology: A Bestowed Trust*, edited by Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin, 3–37. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2003.

Parajuli, Pramod. "Learning from Ecological Ethnicities: Toward a Plural Political Ecology of Knowledge." In *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, edited by John A. Grim, 559–89. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Parrish. "From Dominion to Eco-Justice: Rereading Selected Creation Texts in the Hebrew Bible." *Memphis Theological Seminary Journal* 29 (Summer 1991): 52–64.

Persaud, Winston. "Towards a Trinitarian Theology of Justification and Vision of Eco-Justice." *Dialog* 31 (Autumn 1992): 294–302.

Peterson, Anna L. *Seeds of the Kingdom: Utopian Communities in the Americas*. New York, NY: Oxford University Press, 2005.

Through her study of the Amish and Salvadoran communities, which challenge contemporary ethical and economic norms of industrialized society, Peterson shows that through a deep commitment to the land and the flourishing of all its inhabitants, such communities succeed in achieving ecological sustainability and social justice.

Peterson, Anna L., and Todd LeVasseur, eds. *Religion and Ecological Crisis: The “Lynn White Thesis” at Fifty*. New York, NY: Routledge, 2018.

This collection of original essays by leading scholars in a variety of interdisciplinary settings, including religion and nature, environmental ethics, animal studies, ecofeminism, restoration ecology, and ecotheology, considers the impact of White’s arguments, offering constructive criticism as well as reflections on the ongoing, ever-changing scholarly debate about the way religion and culture contribute to both environmental crises and to their possible solutions. *Religion and Ecological Crisis* addresses a wide range of topics related to White’s thesis, including its significance for environmental ethics and philosophy, the response from conservative Christians and evangelicals, its importance for Asian religious traditions, ecofeminist interpretations of the article, and which perspectives might have, ultimately, been left out of his analysis.

Pinn, Anthony. “Of God, Money, and Earth: The Black Church on Economics and Environmental Racism.” *Journal of Religious Thought* 56–57, no. 1–2 (Spring 2000-Fall 2001): 43–61.

Pope Francis, and Sean McDonagh. *On Care for Our Common Home, Laudato Si’: The Encyclical of Pope Francis on the Environment*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 2016.

This volume joins the full text of *Laudato Si’* with reflections by Sean McDonagh, one of the foremost Catholic proponents of ecological awareness. Aside from reviewing the history of Catholic teaching and the environment, he elaborates on several of the specific themes in the encyclical—climate change, biodiversity, water scarcity, the threats to the ocean, and the crisis of food. He concludes with prescriptions about what must be done to turn the pope’s vision into a program of effective action.

Prabhu, Pradip. “In the Eye of the Storm: Tribal Peoples of India.” In *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, edited by John A. Grim, 47–69. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Preston, Noel. *Exploring Eco-Justice: Reframing Ethics and Spirituality in an Era of Globalisation*. Milton, Australia: St. Francis’ Theological College, 2002.

Ranck, Lee. “Environmental Justice Issues.” *Christian Social Action* 2 (March 1989): 4–24.

Rao, K.L. Seshagiri. “The Five Great Elements (Pancamahabhuta): An Ecological Perspective.” In *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*, edited by Christopher Key Chapple and Mary Evelyn Tucker, 23–38. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Rasmussen, Larry. *Earth Community, Earth Ethics*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 1998.

Earth Community, Earth Ethics provides a comprehensive approach to issues of social cohesion and ecological concern, synthesizing insights from religion, ethics, and environmental sciences in a single vision for creating a sustainable community of the Earth. With a primary focus on environmental ethics, this book brings together insights from diverse sources on the state of the environment--and on what can be done, now, to halt the degradation of life.

———. *Earth-Honoring Faith: Religious Ethics in a New Key*. New York, NY: Oxford University Press, 2013.

Thoughtful observers agree that the planetary crisis we now face—climate change; species extinction; the destruction of entire ecosystems; the urgent need for a more just economic-political order—is pushing human civilization to a radical turning point: change or perish. But precisely how to change remains an open question. In *Earth-honoring Faith*, Larry Rasmussen answers that question with a dramatically new way of thinking about human society, ethics, and the ongoing health of our planet. Rejecting the modern assumption that morality applies to human society alone, Rasmussen insists that we must derive a spiritual and ecological ethic that accounts for the well-being of all creation, as well as the primal elements upon which it depends: earth, air, fire, water, and sunlight. He argues that good science, necessary as it is, will not be enough to inspire fundamental change. We must draw on religious resources as well to make the difficult transition from an industrial-technological age obsessed with consumption to an ecological age that restores wise stewardship of all life. *Earth-honoring Faith* advocates an alliance of spirituality and ecology, in which the material requirements for planetary life are reconciled with deep traditions of spirituality across religions, traditions that include mysticism, sacramentalism, prophetic practices, asceticism, and the cultivation of wisdom. It is these shared spiritual practices that can produce a chorus of world faiths to counter the consumerism, utilitarianism, alienation, oppression, and folly that have pushed us to the brink.

———. “Environmental Racism and Environmental Justice: Moral Theory in the Making?” *Journal of the Society of Christian Ethics* 24, no. 1 (2004): 3–28.

This essay provides an analysis of environmental racism and the environmental justice movement with a view to implications for Christian moral theory. Three topics are analyzed: the collective and systemic nature of injustice, the presentation of the ecocrisis, and environmental justice as social transformation. The outcome for Christian ethics turns on the boundaries of moral community - who is in, who is out, on whose terms - and on revisions in theories of justice.

———. “Global Eco-Justice: The Church’s Mission in Urban Society.” In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, 515–29. *Religions of the World and Ecology*. Cambridge, MA: Harvard University Press, 2000.

———. “Is Eco-Justice Central to Christian Faith?” *Union Seminary Quarterly Review* 54, no. 3–4 (2000): 107–24.

Religious Action Center of Reform Judaism. “Brit Olam Environmental Justice Cohort: Jewish Texts and Values,” 2021.

<https://rac.org/brit-olam-environmental-justice-cohort-jewish-texts-and-values>.

Riley, Shamara Shantu. “Ecology Is a Sistah’s Issue Too: The Politics of Emergent Afrocentric Ecowomanism.” In *This Sacred Earth: Religion, Nature, Environment*, edited by Roger S. Gottlieb, 346–60. New York, NY: Routledge, 1996.

Robins, Nicholas A., and Barbara J. Fraser, eds. *Landscapes of Inequity: Environmental Justice in the Andes-Amazon Region*. Lincoln, NE: University of Nebraska Press, 2020.

Landscapes of Inequity explores the debate over rights to and use of resources and addresses fundamental questions that inform the debate in the western Amazon basin, from the Andes Mountains to the tropical lowlands. Beginning with an examination of the divergent conceptual interpretations of environmental justice, the volume explores the issue from two interlocking perspectives: of indigenous peoples and of economic development in a global economy. The volume concludes by examining the efficacy of laws and policies concerning the environment in the region, the viability and range of judicial recourse, and future directions in the field of environmental justice.

Robyn, Linda. “Indigenous Knowledge and Technology.” *American Indian Quarterly* 26, no. 2 (2002): 198–221.

This article discusses the relationship between American Indigenous people and environmental justice. It provides details of sustainability and technology transfer of Native knowledge and information on colonization with a focus on the trust relationship between the federal government and Native American tribes. It also discusses racial conflicts between the Chippewa and non-Indigenous people in Wisconsin.

Rockefeller, Steven C. “Buddhism, Global Ethics, and the Earth Center.” In *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, edited by Mary Evelyn Tucker and Duncan Ryuken Williams, 313–24. *Religions of the World and Ecology*. Cambridge, MA: Harvard University Press, 1997.

Roosvall, Anna, and Matthew Tegelberg. *Media and Transnational Climate Justice: Indigenous Activism and Climate Politics*. *Global Crises and the Media*. Pieterlen, Switzerland: Peter Lang, 2018.

Media and Transnational Climate Justice captures the intriguing nexus of globalization, crisis, justice, activism and news communication, at a time when radical measures are increasingly demanded to address one of the most pressing global issues: climate change. Anna Roosvall and Matthew Tegelberg take a unique approach to climate justice by focusing on transnational rather than international aspects, thereby contributing to the

development of theories of justice for a global age, as well as in relation to media studies. The book specifically explores the roles, situations and activism of indigenous peoples who do not have full representation at UN climate summits despite being among those most exposed to injustices pertaining to climate change, as well as to injustices relating to politics and media coverage. This book thus scrutinizes political and ideological dimensions of the global phenomenon of climate change through interviews and observations with indigenous activists at UN climate summits, in combination with extensive empirical research conducted on legacy and social media coverage of climate change and indigenous peoples. The authors conclude by discussing transnational solidarity and suggest a solidaritarian mode of communication as a response to both the global crisis of climate change and the broader issues of injustice faced by indigenous peoples regarding redistribution, recognition and political representation.

Ruether, Rosemary Radford. "Conclusion: Eco-Justice at the Center of the Church's Mission." In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Rosemary Radford Ruether and Dieter T. Hessel, 603–14. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

———, ed. *Women Healing Earth: Third World Women on Ecology, Feminism, and Religion*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 1996.

This book brings together writings of fourteen Latin American, Asian, and African women who explore the meaning of ecological issues in their own contexts - and the implications for women in the North. In addressing the intertwining issues of ecology, of class, race, and gender, of religion and its liberative elements, the book offers profound insights for those engaged in the struggles to overcome violence against women and nature, and to work for ecological preservation and social justice.

Saler, Robert, Whitney Bauman, and Cynthia Moe-Lobeda. "Time for an Eco-Justice Reformation? Introduction to the Issue." *Dialog: A Journal of Theology* 55, no. 2 (2016): 106-108.

Santmire, Paul. "Ecology, Justice, and Theology: Beyond the Preliminary Skirmishes." *Christian Century* 93 (May 12, 1976): 460–64.

Out of these environmental issues a theological dispute has arisen - one that could bode serious ill for the life and mission of the church if it gives rise to a full-fledged polarization. The debate between those who maintain an interest in "ecological theology" and the more firmly established exponents of "political theology" must be resolved without delay. At a time when spiritual discouragement, pietistic fervor, narcissistic monetary preoccupation, and quietistic political withdrawal are increasingly in evidence within the churches, we can ill afford a frenetic dispute between two theological movements dedicated, overall, to radical re-formation of both church and society.

Schipper, Kristofer. "Daoist Ecology: The Inter Transformation: A Study of the Precepts of the Early Daoist Ecclesia." In *Daoism and Ecology: Ways Within a Cosmic Landscape*, edited by

N.J. Girardot, James Miller, and Liu Xiaogan, 79–93. *Religions of the World and Ecology*. Cambridge, MA: Harvard University Press, 2001.

Shapiro, Judith. *Mao's War Against Nature: Politics and the Environment in Revolutionary China*. Cambridge, UK: Cambridge University Press, 2001.

In this book, Shapiro considers the impact of Mao Zedong's political rule on the Chinese people as well as the Chinese land, showing how abuses of the natural environment are often interrelated with abuses of human beings. This book considers the role of Maoist ideology in supporting industrial development while suppressing the ancient Chinese traditions, including Confucianism, and ignoring the cautious procedures of Western scientific method.

Shepard, Philip T. "Turning On the Environment Without Turning Off Other People." *Buddhism at the Crossroads*, Fall 1990.

Shilapi, Sadhvi. "The Environmental and Ecological Teachings of Tirthankara Mahavira." In *Jainism and Ecology: Nonviolence in the Web of Life*, edited by Christopher Key Chapple, 159–67. *Religions of the World and Ecology*. Cambridge, MA: Harvard University Press, 2002.

Shinn, Larry D. "The Inner Logic of Gandhian Ecology." In *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*, edited by Christopher Key Chapple and Mary Evelyn Tucker, 213–41. *Religions of the World and Ecology*. Cambridge, MA: Harvard University Press, 2000.

Shoemaker, Dennis. "Loving People, Loving Earth: The Unity of Eco-Justice." *Christianity and Crisis*, August 3, 1987.

Shrader-Frechette, Kristin. "The Sky Is Falling. No, Really." *U.S. Catholic* 71, no. 4 (April 2006): 18–23.

This article presents an interview with Kristin Shrader-Frechette, a researcher and scholar working for environmental justice. It includes an outlook on how Catholics view environmental justice, a comparison of the level of pollution in the U.S. and in Japan and European nations, the costs of pollution control, and the importance of recycling and buying organic foods.

Siddiq, Mohammad Yusuf. "An Ecological Journey in Muslim Bengal." In *Islam and Ecology: A Bestowed Trust*, edited by Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin, 451–62. *Religions of the World and Ecology*. Cambridge, MA: Harvard University Press, 2003.

Sintado, Carlos. "Social Ecology, Ecojustice, and the New Testament: Liberating Readings." Ph.D. Dissertation, Drew University, 2010.

Ecojustice is a concern that people of faith articulate in order to find in the sources of their own religious traditions guiding principles and resources to confront the current world situation. In this context, people of faith ask whether the Bible has anything to say

or contribute to this particular situation. Through history, the Bible has been used, misused, and abused to justify almost anything, even the worst evils humanity has ever known, such as wars, slavery, racism, patriarchy, colonization, marginalization, and exploitation. Nevertheless, the Bible, as witness of the story of God's good creation and of the pilgrimage of God's people, has also been seen by many as providing a critical contribution to justice and peace and to the 2007 people's commitment to safeguard God's creation. This dissertation reads selected New Testament texts--The Gospel of Mark, the letter to the Romans, and the Book of Revelation--using the key tenets of Social Ecology and ecojustice as a basic hermeneutical framework. It deals with three different genres--gospel, letter, and apocalypse--and suggests liberating readings that can inspire and sustain people's commitment in the struggle to build a sustainable and more humane society, based on justice and peace for all God's creatures.

Somplatsky-Jarman, William, Walter E. Grazer, and Stan L. LeQuire. "Partnership for the Environment among U.S. Christians: Reports from the National Religious Partnership for the Environment." In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, 573–90. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2000.

Sponsel, Leslie E., and Porance Natadecha-Sponsel. "Nonviolent Ecology: The Possibilities of Buddhism." In *Buddhism and Nonviolent Global Problem-Solving: Ulan Bator Explorations*, edited by Glenn D. Paige and Sarah Gilliat. Honolulu, Hawaii: Center for Global Nonviolence Planning Project, 1991.

This article examines principles from Buddhism that may have the potential to become the foundation for a nonviolent, ecologically sustaining society based on principles of economic and social justice, ecological sustainability, non-killing, and compassion. By setting limits on resource consumption to the basic needs of food, clothing, shelter, and medicine, Buddhism emphasizes the Middle Way and upholds the intrinsic value of nature. Finally, Sponsel and Natadecha-Sponsel emphasize a Buddhist perspective that understands the environmental crisis as a product of the collective behavior of individuals who are driven by greed and ignorance rather than by the Buddhist principles of moderation and compassion.

Spretnak, Charlene. "Critical and Constructive Contributions of Ecofeminism." In *Worldviews and Ecology*, edited by Mary Evelyn Tucker and John A. Grim, 181–89. London and Toronto: Associated University Presses, 1993.

Stavenhagen, Rodolfo. *Pioneer for Indigenous Rights*. New York, NY: Springer, 2013.

Steele, Michayln, and Stephanie Hall Barclay. "Rethinking Protections For Indigenous Sacred Sites." *Harvard Law Review* 134, no. 4 (February 2021): 1294–1359.

Meaningful access to sacred sites is among the most important principles to the religious exercise of Indigenous peoples, yet tribes have been repeatedly thwarted by the federal government in their efforts to vindicate this practice of their religion. The colonial, state,

and federal governments of this Nation have been desecrating and destroying Native American sacred sites since before the Republic was formed. This Article focuses on the similarities between government coercion with respect to Indigenous religious exercise and other non-Indigenous religious practices. We illustrate how the debate about sacred sites unwittingly partakes in longstanding philosophical debates about the nature of coercion itself — a phenomenon that has previously gone unnoticed by scholars. This Article argues that whether or not one formally labels the government’s actions as “coercive,” the important question is whether the government is bringing to bear its sovereign power in a way that inhibits the important ideal of religious voluntarism — the ability of individuals to voluntarily practice their religious exercise consistent with their own free self-development.

Stivers, Robert. “Justice, Participation, and Sustainable Sufficiency.” In *Public Vocation of Christian Ethics*, edited by Beverly Harrison, Robert Stivers, and Robert Stone, 179–91. New York, NY: Pilgrim Press, 1986.

Stone, Jeremy. “Eco-Justice and the Environment.” *American Journal of Theology and Philosophy* 18, no. 1 (January 1997): 3–87.

Sujato, Bhante. “Things As They Are: A Buddhist Monk’s View of the Climate Emergency.” *The Monastery at the End of the World* (blog), February 22, 2020.
<https://lokanta.github.io/2020/02/22/things-as-they-are/>.

Swearer, Donald K. “Sulak Sivaraksa: Engaged Buddhist Activist and Environmentalist.” In *Social Engaged Spirituality: Essays in Honor of Sulak Sivaraksa on His 70th Birthday*, edited by David W. Chappell. Bangkok, Thailand: The Sathirakoses-Nagapradipa Foundation, 2003.

Swimme, Brian Thomas. *Hidden Heart of the Cosmos: Humanity and the New Story*. Revised Edition. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 2017.

First published in 1996, *Hidden Heart of the Cosmos* sought to answer the question: What does it mean to be human, to live on planet Earth, in the universe as it is now understood? In this new and updated edition, evolutionary cosmologist Brian Thomas Swimme takes us on a journey through the cosmos in search of the “new story” that is developing in response to this age-old question.

Tanner, Kathryn. “Christianity and the New Spirit of Capitalism.” Lecture presented at The Gifford Lectures, University of Edinburgh, 2016.
<https://www.giffordlectures.org/file/prof-kathryn-tanner-%E2%80%93-christianity-and-new-spirit-capitalism>.

The current configuration of capitalism, in which finance plays a dominant role, has the capacity to shape people in ways that hinder the development of any critical perspective on it. This series of lectures will explore the various cultural forms of finance-dominated capitalism and suggest how their pervasive force in human life might be countered by Christian beliefs and practices with a comparable person-shaping capacity. In this way,

these lectures reverse the project of the German sociologist Max Weber in his *Protestant Ethic and the Spirit of Capitalism*, while employing much the same methods as he used. Weber showed how Christian beliefs and practices could form persons in line with what capitalism required of them. These lectures will demonstrate the capacity of Christian beliefs and practices to help people resist the dictates of capitalism in its present, finance-dominated configuration.

———. “Creation, Environmental Crisis, and Ecological Justice.” In *Reconstructing Christian Theology*, edited by Rebecca C. Chopp and Mark L. Taylor, 99–123. Minneapolis, MN: Fortress, 1997.

Taylor, Adam Russell, and John Lewis. “Environmental Stewardship.” In *A More Perfect Union: A New Vision for Building the Beloved Community*, 195–206. Minneapolis, MN: Fortress Press, 2021.

Thompson, Andrew R.H. “Environmental Justice as Counterpublic Theology: Reflections for a Postpandemic Public.” *American Journal of Theology and Philosophy* 41, no. 2–3 (2020): 114–32.

———. *Sacred Mountains: A Christian Ethical Approach to Mountaintop Removal*. Lexington, KY: University of Kentucky Press, 2015.

On a misty morning in eastern Kentucky, cross-bearing Christians gather for a service on a surface-mined mountain. They pray for the health and renewal of the land and for their communities, lamenting the corporate greed of the mining companies. On another day, in southern West Virginia, Andrew Jordon hosts Bible study in a small cabin overlooking a disused 1,400-acre surface mine. He believes his efforts to reclaim sites like these represent responsible environmental stewardship. In *Sacred Mountains*, Andrew R. H. Thompson highlights scenes such as these in order to propose a Christian ethical analysis of the controversial mining practice that has increasingly divided the nation and has often led to fierce and even violent confrontations. Thompson draws from the arguments of H. Richard Niebuhr, whose work establishes an ideal foundation for understanding Appalachia. Thompson provides a thorough introduction to the issues surrounding surface mining, including the environmental consequences and the resultant religious debates, and highlights the discussions being carried out in the media and by scholarly works. He also considers five popular perspectives (ecofeminism, liberation theology, environmental justice, environmental pragmatism, and political ecology) and offers his own framework and guidelines for moral engagement with the subject.

Tinker, George. “Community and Ecological Justice: A Native American Response.” In *Earth at Risk: An Environmental Dialogue Between Religion and Science*, edited by Rodney Petersen and Donald Conroy, 239–59. Amherst, MA: Humanity Books, 2000.

Tippins, D.J., M.P. Mueller, M. van Eijck, and J.D. Adams, eds. *Cultural Studies and Environmentalism: The Confluence of EcoJustice, Place-Based (Science) Education, and Indigenous Knowledge Systems*. New York, NY: Springer, 2010.

As the first book to explore the confluence of three emerging yet critical fields of study, this work sets an exacting standard. The editors' aim was to produce the most authoritative guide for ecojustice, place-based education, and indigenous knowledge in education. Aimed at a wide audience that includes, but is not restricted to, science educators and policymakers, *Cultural Studies and Environmentalism* starts from the premise that schooling is a small part of the larger educational domain in which we live and learn. Informed by this overarching notion, the book opens up ways in which home-grown talents, narratives, and knowledge can be developed, and eco-region awareness and global relationships can be facilitated. Incorporating a diversity of perspectives that include photography, poetry and visual art, the work provides a nuanced lens for evaluating educational problems and community conditions while protecting and conserving the most threatened and vulnerable narratives. Editors and contributors share the view that the impending loss of these narratives should be discussed much more widely than is currently the case, and that both teachers and children can take on some of the responsibility for their preservation. The relevance of ecojustice to this process is clear. Ecojustice philosophy is a way of learning about how we frame, or perceive, the world around us—and why that matters. Although it is not synonymous with social or environmental justice, the priorities of ecojustice span the globe in the same way. It incorporates a deep recognition of the appropriateness and significance of learning from place-based experiences and indigenous knowledge systems rather than depending on some urgent “ecological crises” to advocate for school and societal change. With a multiplicity of diverse voices coming together to explore its key themes, this book is an important starting point for educators in many arenas. It brings into better focus a vital role for the Earth's ecosystems in the context of ecosociocultural theory and participatory democracy alike.

Tirosh-Samuels, Hava. “Introduction: Judaism and the Natural World.” In *Judaism and Ecology: Created World and Revealed World*, edited by Hava Tirosh-Samuels, xxxiii–lxii. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2002.

Titon, Jeff Todd. “Ecojustice, Religious Folklife, and a Sound Ecology.” *Yale Journal of Music and Religion* 5, no. 2 (2019). <https://doi.org/10.17132/2377-231X.1142>.

Folk, traditional, and indigenous ecological knowledges have a significant role to play in ecojustice. A case study in the traditional ecological knowledge among one of the religious communities with whom I have spent several decades illustrates how they embody the main principle and three fields of an ecological rationality: the community of inter-related beings; the ways the beings participate in that community or place; and the relations of nature and the nonhuman world to humans and human nature. Ecological rationality stands in contrast to economic rationality, a branch of instrumental reason exemplified by what economists call rational choice theory. An ecological rationality is based on the principles of connection, relation, engagement, cooperation and interdependence, in contrast to the economic rationality of separation, distance, individualism, and self-interest. I conclude with a gesture to my current project of a sound ecology, a thought experiment in which sounds rather than texts or objects enable

the connections that lead to sound experience, sound communities, sound economies, and a sound ecology. A sound ecology embodies an ecological rationality aimed at who we think we are, how we know what we know, and what we can do to bring about ecojustice in a sustainable world.

Todrýs, Katherine Wiltenburg. *Black Snake: Standing Rock, the Dakota Access Pipeline, and Environmental Justice*. Lincoln, NE: University of Nebraska Press - Bison Books, 2021.

Black Snake is the story of four leaders—LaDonna Allard, Jasilyn Charger, Lisa DeVille, and Kandi White—and their fight against the Dakota Access Pipeline. It is the story of Native nations combating environmental injustice and longtime discrimination and rebuilding their communities. It is the story of a new generation of environmental activists, galvanized at Standing Rock, becoming the protectors of America’s natural resources.

Tucker, Mary Evelyn, and John Grim, eds. *Living Cosmology: Christian Responses to Journey of the Universe*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 2016.

Journey of the Universe is both a book, a film, and a conversation series by Mary Evelyn Tucker and Brian Swimme that offers a rich unfolding of “the universe story”—a moving narrative of cosmic evolution from the origins of the cosmos to the present. This volume explores the Christian responses to the Universe Story and its implications for the contemporary environmental crisis. Beginning with excerpts from recent statements by Pope Francis and the Ecumenical Patriarch Bartholomew, the book draws on the contributions of leading theologians, ethicists, scientists, and activists, including John Haught, Ilia Delio, Catherine Keller, Larry Rasmussen, and more than twenty-five others.

———, eds. *Worldviews and Ecology: Religion, Philosophy, and the Environment*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 1994.

The original writings included in *Worldviews and Ecology* present and interpret worldviews of major religious and philosophical traditions on how humans can live more sustainably on a fragile planet. Insights from traditions as diverse as Jain, Jewish, ecofeminist, deep ecology, Christian, Hindu, Bahai, and Whiteheadian will interest all who seek an honest analysis of what religious and philosophical traditions have to say to a modernity whose consciousness and conscience seems tragically narrow, the source of attitudes that imperil the biosphere.

Venkatachalam, Hari. “Anubhavan: A Call to Hindus to Support Environmentalism and Combat Global Warming.” *Berkley Forum at Georgetown University* (blog), August 2, 2018.
<https://berkeleycenter.georgetown.edu/responses/anubhavam-a-call-to-hindus-to-support-environmentalism-and-combat-global-warming>.

Wade, Davis. “Death of a People: Logging in the Penan Homeland.” In *State of the Peoples: A Global Human Rights Report on Societies in Danger*, edited by Marc S. Miller, 23–32. Boston, MA: Beacon, 1993.

Davis provides a personal account of his experience with the nomadic Penan in their Malaysian forest homeland which is threatened by state-run logging projects. Filled with his field-note descriptions of the land and its people, Davis describes how the Penan depend on the forest for their home, food, medicine, and spiritual well-being. He discusses the sophistication of Indigenous knowledge and provides photographs, diagrams, and statistics within the text that illustrate the forest's rapid destruction. Davis concludes by outlining the details of Indigenous and international protests against the Malaysian government's forestry policy and by providing the names and contact information for related organizations.

Walker, Paulette. "Promoting Environmental Justice." *Chronicle of Higher Education* 42, no. 30 (April 5, 1996): A7.

This article profiles Larry L. Rasmussen, a professor of social ethics at Union Theological Seminary in New York, and describes his interest in eco-social justice. It also details the similarities between the poorest neighborhoods in Cape Town, South Africa, and in New York, the association between suffering and the exhaustion of resources, social justice in large cities, and the formation of a bi-national coalition on eco-social justice.

Wallace, Mark I. *Finding God in the Singing River: Christianity, Spirit, and Nature*. Minneapolis, MN: Fortress, 2005.

In this book the author develops an ecological pneumatology, drawing on the history of the various metaphors for "spirit" in the Christian tradition. He describes how metaphors for the spirit in the tradition often offer us immanent, enfleshed metaphors for God. The author also brings this theology into conversations on issues such as: environmental justice, wilderness, humanism and anthropocentrism, and postmodern and deconstructionist discussions of "nature."

Weaver, Jace, ed. *Defending Mother Earth: Native American Perspectives on Environmental Justice*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 1996.

Defending Mother Earth brings together important Native voices to address urgent issues of environmental devastation affecting indigenous peoples through the Americas. These essays document a range of problems, including the devastating effects of mining, nuclear power facilities, toxic waste dumps, and water pollution. As the contributors demonstrate, the struggles to stop these threats are intimately tied to the assertion of Indigenous sovereignty and the affirmation of Native culture: the Earth is, indeed, Mother to all these nations. In his concluding reflection, George Tinker argues that the affirmation of Indian spiritual values, especially the attitude toward the Earth, may hold out a key to the survival of the planet, and all its peoples.

Weller, Robert P., and Peter K. Bol. "From Heaven-and-Earth to Nature: Chinese Concepts of the Environment and Their Influence on Policy Implementation." In *Confucianism and Ecology: The*

Interrelation of Heaven, Earth, and Humans, edited by Mary Evelyn Tucker and John Berthrong, 313–41. *Religions of the World and Ecology*. Cambridge, MA: Harvard University Press, 1998.

Westra, Laura. *Environmental Justice and the Rights of Indigenous Peoples: International and Domestic Legal Perspectives*. London & New York: Routledge, 2013.

More than 300 million people in over 70 countries make up the world's indigenous populations. Yet despite ever-growing pressures on their lands, environment and way of life through outside factors such as climate change and globalization, their rights in these and other respects are still not fully recognized in international law. In this incisive book, Laura Westra deftly reveals the lethal effects that damage to ecological integrity can have on communities. Using examples in national and international case law, she demonstrates how their lack of sufficient legal rights leaves indigenous peoples defenseless, time and again, in the face of governments and businesses who have little effective incentive to consult with them (let alone gain their consent) in going ahead with relocations, mining plans and more. The historical background and current legal instruments are discussed and, through examples from the Americas, Africa, Oceania and the special case of the Arctic, a picture emerges of how things must change if indigenous communities are to survive. It is a warning to us all from the example of those who live most closely in tune with nature and are the first to feel the impact when environmental damage goes unchecked.

White Jr., Lynn. "The Historical Roots of Our Ecological Crisis." *Science*, March 1967, 1203–7.

Wiebe, Sarah Marie. *Everyday Exposure: Indigenous Mobilization and Environmental Justice in Canada's Chemical Valley*. Vancouver, Canada: University of British Columbia Press, 2016.

Near the Ontario-Michigan border, Canada's densest concentration of chemical manufacturing surrounds the Aamjiwnaang First Nation. Living in the polluted heart of Chemical Valley, members of this Indigenous community express concern about a declining rate of male births in addition to abnormal rates of miscarriage, asthma, cancer, and cardiovascular and respiratory illnesses. While starvation policies and smallpox-laced blankets might be an acknowledged part of Canada's past, this book reveals how the colonial legacy of inflicting harm on Indigenous bodies persists through a system that fails to adequately address health and ecological suffering in First Nations communities. *Everyday Exposure* uncovers the systemic injustices faced on a daily basis in Aamjiwnaang. By exploring the problems that Canada's conflicting levels of jurisdiction pose for the creation of environmental justice policy, analyzing clashes between Indigenous and scientific knowledge, and documenting the experiences of Aamjiwnaang residents as they navigate their toxic environment, this book argues that social and political change requires an experiential and transformative "sensing policy" approach, one that takes the voices of Indigenous citizens seriously.

Wink, Walter. "Ecobible: The Bible and Ecojustice." *Theology Today* 49, no. 4 (January 1993): 465–77.

Although he finds little specific environmental guidance in the Bible, Wink argues that the basic message of the Gospel is the critique of all forms of domination. He explains that the history of systematic domination arose 5,000 years ago in the Near East and notes that Judaism and Christianity have often expressed complicity with that system. Wink argues against these notions saying that Jesus presented a vision of God's alternative, domination-free order. Wink concludes that environmental degradation is part of our contemporary system of domination and argues that this system is to be resisted not only for the sake of justice, but also for the love of God's body, the Earth.

Winter, Christine J. *Subjects of Intergenerational Justice: Indigenous Philosophy, the Environment and Relationships*. Routledge Environmental Humanities. London & New York: Routledge, 2021.

Divided into three parts, the book begins by examining the framing of Western liberal environmental, intergenerational and indigenous justice theory and reviews decolonial theory. Using contemporary case studies drawn from the courts, film, biography and protests actions, the second part explores contemporary Māori and Aboriginal experiences of values-conflict in encounters with politics and law. It demonstrates the deep ontological rifts between the philosophies that inform Māori and Aboriginal intergenerational justice (IJ) and those of the West that underpin the politics and law of these two settler states. Existing Western IEJ theories, across distributional, communitarian, human rights based and the capabilities approach to IJ, are tested against obligations and duties of specific Māori and Aboriginal iwi and clans. Finally, in the third part, it explores the ways we relate to time and across generations to create regenerative IJ. Challenging the previous understanding of the conceptualization of time, it posits that it is in how we relate—human to human, human to nonhuman, nonhuman to human—that robust conceptualization of IEJ emerges. This volume presents an imagining of IEJ which accounts for indigenous norms on indigenous terms and explores how this might be applied in national and international responses to climate change and environmental degradation. Demonstrating how assumptions in mainstream justice theory continue to colonise indigenous people and render indigenous knowledge invisible, this book will be of great interest to students and scholars of environmental and intergenerational philosophy, political theory, indigenous studies and decolonial studies, and environmental humanities more broadly.

Wolpert, Daniel. *Creation's Wisdom: Spiritual Practice and Climate Change*. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 2020.

Using scripture and theology through the lens of modern science, *Creation's Wisdom* explores the concept of the Tibetan Five Wisdoms teaching to address such questions as: What is a Christian spirituality that speaks to the needs of people in an era of climate change? What practices can guide us? What is a helpful perspective? The answers lie in the elements of creation.

Xiaogan, Liu. “Non-Action and the Environment Today: A Conceptual and Applied Study of Laozi’s Philosophy.” In *Daoism and Ecology: Ways Within a Cosmic Landscape*, edited by N.J. Girardot, James Miller, and Liu Xiaogan, 315–39. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2001.

Yamauchi, Jeff. “The Greening of Zen Mountain Center: A Case Study.” In *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, edited by Mary Evelyn Tucker and Duncan Ryuken Williams, 249–65. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 1997.

Yugar, Theresa A., Sarah E. Robinson, Lilian Dube, and Teresia Mbari Hinga, eds. *Valuing Lives, Healing Earth: Religion, Gender, and Life on Earth*. Vol. 3. ESWTR Studies in Religion. Bristol, CT: Peeters Publishing, 2021.

Zenner, Christiana. *Just Water: Theology, Ethics, and Fresh Water Crises*. Revised Edition. Ecology and Justice Series. Maryknoll, NY: Orbis Books, 2018.

Just Water explores the necessity and availability of a supply of fresh water from the perspective of Christian ethics. This revised edition includes new data and updates on social developments related to water crises, insights from Pope Francis’s encyclical *Laudato Si’*, and a discussion of water justice from the perspective of the events at Standing Rock.