

Islamic Eco-theology

Islam and eco-theology	<p>'Islamic Ecotheology Based on the Qur'ān' --> Soumaya Pernilla Ouis https://www.jstor.org/stable/20836989</p> <p>"Human Ecology deals with the problems of survival and the mechanisms underlying the environmental problems. One of the most fundamental human ecological issues is the cultural construction of nature, i.e. how man understands and views his environment. Strong voices in the "green" (i.e. ecological or environmental) movements have argued that man needs some kind of eco-ethics. Considering the consequences of the Cartesian dualism, with a mechanistic concept of a "dead" nature, the question has also been raised whether man, for the sake of his own survival, needs to restore God and the sacredness of nature. "</p> <p>"In the Muslim world the ecological crisis is assuming increasing seriousness and yet no attempt has been made so far to avoid the Western model of exploitation of nature and consumerism. It has been suggested that the solutions to the ecological crisis must be found at the local, cultural and religious levels. Thus, it would be of importance to analyse these possibilities and potentials in the context of Islam. As in other religions, there exists an ecotheological movement in Islam which is evident from the several books and articles written on the subject of Islamic ecotheology during the current decade"</p>
Indonesia and Islam and Eco-theology	<p>The Qur'anic Eco-Theology: Seeking Ecological Sustainability Responding to Industrial Modernity Challenges --> https://books.google.com.au/books?hl=en&lr=&id=8B0oEAAAQBAJ&oi=fnd&pg=PA180&dq=eco-theology+and+indonesia&ots=3mKVQNbPNS&sig=9eg6xDoY-QtgFwvGchtluTEmx4o#v=onepage&q=eco-theology%20and%20indonesia&f=false</p> <p>"The issue of environmental damage is a global problem that occurs in this day. Various efforts have been made - from legislation to world level conferences. However, it does not show significant results. It is no longer an ethical-ecological problem. It is an ethical-theological problem. It demands the religion to play a role in finding the solutions. All faiths have views regarding this environmental problem, which generally shows the same level of concern of the earth's damage. Islam, in this case, has the right solution. It is the ecotheology of the Qur'an. Its discussion leads to the need for ecological sustainability to respond to the industrial modernity challenges. Al-Qur'an advocates the importance of responsibility as God's representative on earth by preserving, utilizing but paying attention to its sustainability. Avoiding exploitation causes weather anomalies. Besides that, eco-theology also suggests that a country should also have clear rules to preserve the earth."</p>
South-east Asia and Eco-theology	<p>'Islam and Ecology: Southeast Asia, adat, and Keramat' --> B Davery https://doi.org/10.16995/ane.44</p> <p>"Joseph Meeker's Comedy of Survival suggests that the environmental crisis is caused primarily by a tradition of separation between culture and nature, and the moral elevation of culture over nature. The West Sumatran Minang society derives the rules of their culture (adat) from observing the benign aspects of nature. For them, culture emulates nature in order to learn what supports life as well as what destroys it. The Malay concept of keramat weds culture, religion, and nature seamlessly. Its propitiation is a misappropriation in the name of cultural sensitivity. Both keramat and adat represent models for an interreligious ecotheology that respects the collective memories and traditions that seek harmony with nature rather than dominion over it. It would be a failure for humanity to ignore or deny the traditions based on innate human nature (fitra), and appalling to call them irrational and worthless – in the name of modernity and rationality – as a way to seek to uproot them. Religion was, for the primordial human, a sacred cosmology and a sacred order of nature. Comparative ecotheology, religious ecocriticism, and the study of models of authentic biophilic thought, design, and action in various religious traditions and cultures can lead the way in helping to heal the attitude problems that cause suffering for the earth and all that lies within it."</p>

Islamic eco-theology	<p>'Transformative Islamic Ecology-Beliefs and Practices of Muslims for Sustainable Agriculture and Permaculture' --> IV Härmälä (2014) https://lup.lub.lu.se/luur/download?func=downloadFile&recordId=4587278&fileId=4628020</p> <p>"According to Nasr, religion plays a crucial role in the solution of the existing crisis between man and nature (Nasr 1996). He announces the need for an interreligious study of the "Earths" of various religions, as has been done with the religious concepts of "Heavens". He criticizes the West's response to the ecological crisis for dealing primarily with ethics rather than attempting to reestablish sacredness into the sciences (ibid.). Like many other scholars Nasr argues that the environmental crisis is tied to the spiritual crisis in the world. The environmental crisis is merely an external sign of a crisis within us and therefore the crisis cannot be solved without the removal of this inner crisis (ibid.). Nasr claims that it is modern secularized sciences, the removal of their ethical and social aspects and the negation of other understandings of reality which leads to a reduced understanding of the world (ibid.)." (pg. 19)</p> <p>"Among the different ecological worldviews, the Islamic one can be understood as everything from a very anthropocentric one, where environmental ethics are based on the wellbeing of humankind at the expense of all other life forms, to an almost pandemic ecocentric worldview where all creation is seen as Muslim and therefore in need of similar rights as humans. Most of the works of Islamic ecotheologists highlight the importance of central Islamic ethical principles and concepts, such as tawḥīd (divine oneness), khalīfa (vicegerency or stewardship) and mizān (balance) in the formation of an Islamic ecological worldview (Khalid & O'Brien 1992)." (pp 19-20)</p>
Ecotheology and Indonesia	<p>'Ecotheology: environmental ethical view in water spring protection' --> Maksum et al. https://doi.org/10.3354/ese00205</p> <p>"Ecotheology involves the fundamental awareness of local communities and their social solidarity to protect the sustainability of nature. Therefore, it is critical to address problems in nature caused by increasing tourism industry development. This article discusses social movements sparked by religious and critical awareness of the development issue in conservation zones. This research employed qualitative participatory interviews with 9 key actors in Batu, Indonesia, using an ecotheological approach. Group discussions were held with the participants during demonstrations, festivals, and cultural rituals. This research found that individuals who rely for their daily needs only on water springs have significant connections to ecological and spiritual values, and they resist with their cultural capital when the government's actions threaten the sustainability of the springs. Environmental ethics as a theological belief has shaped the community's traditions and cultural traits. Thus, the current study serves as the basis for policymakers in planning development, prioritizing a cultural approach, and considering the possibility of environmental degradation."</p>

Christian Eco-theology

Christian Eco-theology	<p>'Eco-Theology' --> Celia Deane-Drummond https://library.oapen.org/handle/20.500.12657/58951</p> <p>"Concern for the environment has developed and intensified over the last few decades to the point where it now dominates much of our contemporary political landscape and culture. The rise of religious environmentalism adds its own distinctive voice to the debate, for it seeks to trace both the malaise and a potential solution to environmental understanding."</p>
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	<p>"Ecotheology seeks to uncover the theological basis for a proper relationship between God, humanity and the cosmos." (pg. 12)</p>
<p>Historical roots of Eco-theology within dominant Western society</p>	<p>Laurel Kearns --> 'The Content of Eco-theology' (Chapter 29) In <i>The Blackwell Companion to Modern Theology</i>, edited by Gareth Jones, John Wiley & Sons, Incorporated, 2004. http://ebookcentral.proquest.com/lib/unimelb/detail.action?docID=214234.</p> <p>"In the late sixties, Lynn White's infamous article "The Historical Roots of Our Ecological Crisis" appeared in <i>Science</i> (White 1967), in which White concluded that 'Christianity bears a huge burden of guilt for the ecologic crisis.'"</p> <p>"As did White, much scholarly attention focuses on certain biblical concepts such as to have dominion, to subdue, and the ideal relationship of humanity to nature, and on the corresponding interpretive issues that reappear again and again in theological and philosophical thought. It is in the two contradictory and contrasting Genesis creation stories that we can see the roots of very different understandings of the human/nature relationship. For many, the term 'dominion over all the earth' sums up the religious roots of a destructive, anti-ecological, Western world-view that, as White (1967) charged, 'insisted that it is God's will that man exploit nature for his proper ends.' In response to such charges, many scholars and religious ecologists point out that dominion is more accurately interpreted as stewardship, or the caring and keeping of the earth, because it is the Lord's (DeWitt 1987, Granberg-Michaelson 1987, Hessel 1992). Other scholars de-emphasize the importance of this text by emphasizing the instructions in Genesis 2 to keep and till the Garden of Eden."</p>