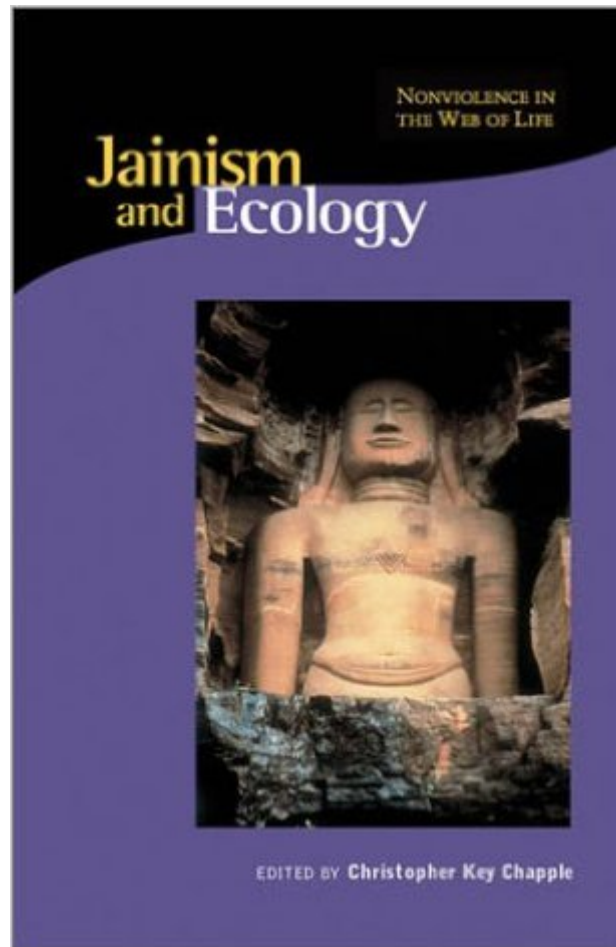


The book was found

Jainism And Ecology: Nonviolence In The Web Of Life (Religions Of The World And Ecology)



Synopsis

The twenty-five-hundred-year-old tradition of Jainism, which emphasizes nonviolence as the only true path leading to liberation, offers a worldview seemingly compatible with the goals of environmental activism. But can Jainism adopt a sociocentric environmentalism without compromising its own ascetic principles and spiritual tradition? How does traditional Jain cosmology view the natural world? How might a Jain ethical system respond to decisions regarding the development of dams, the proliferation of automobiles, overcrowding due to overpopulation, or the protection of individual animal species? Can there be a Jain environmental activism that addresses both the traditional concern for individual self-purification and the contemporary dilemma of ecosystem degradation? The voices in this volume reflect the dynamic nature of the Jain faith and its willingness to engage in discussion on a modern social issue.

Book Information

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Customer Reviews

Review by Dr. Andrea Diem-Lane This Harvard three year series explores World Religions and Ecology, asserting in the preface that religion and ecology are intimately webbed together. Religion's role in impacting our attitudes, motives and actions toward the earth is a very significant one. While Buddhism, Christianity, Hinduism, Taoism, etc., are explored in different volumes of this series, in this text, Jainism and Ecology, Jainism is the focus. The Western anthropocentric world view with a creator God offers a challenge concerning divine-human-earth

relations and developing a posture as sacred. The Eastern religions, especially Taoism and Confucianism argue the authors in the book's forward, seem to fit more a life affirming appreciation of the world. However, despite the rich diversity and complexity of the Eastern and Western traditions, this series hopes to highlight the commonalities and establish some sense of a global ethic among the world religions (even though in one section the writers claim this was not the primary goal). The authors go as far as to suggest that the fate of the earth as a religious responsibility, and so a new consciousness of the multiform religious traditions of humankind needs to be developed. Jainism, it seems, has a lot to offer in this regard. The collection of essays in Jainism and Ecology represents a variety of views on the topic of Jainism and Environmental Studies. Similar to the Jain's doctrine of anekantavada, which prescribes one to entertain multiple views of Reality, this study investigates Jainism's contribution to this topic from assorted perspectives, including essays which argue that Jainism fits with the environmental movement to ones that argue its world denying approach does not.

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