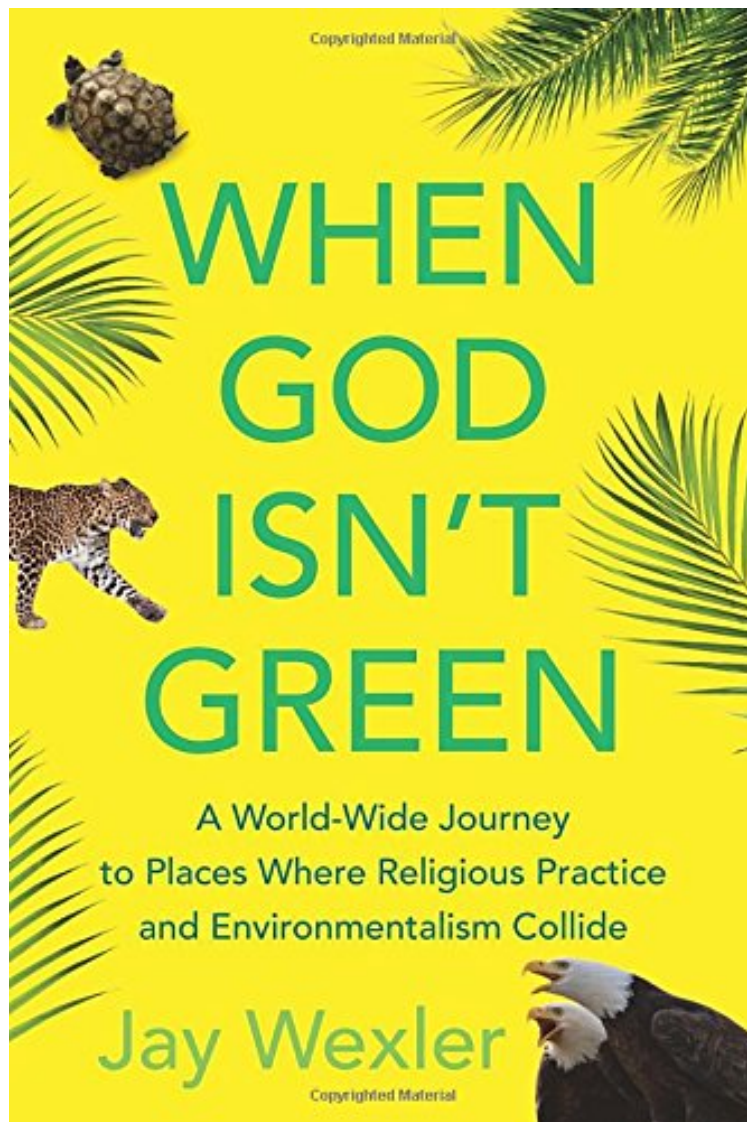


(Mobile pdf) When God Isn't Green: A World-Wide Journey to Places Where Religious Practice and Environmentalism Collide

When God Isn't Green: A World-Wide Journey to Places Where Religious Practice and Environmentalism Collide

Jay Wexler

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Jay Wexler : When God Isn't Green: A World-Wide Journey to Places Where Religious Practice and Environmentalism Collide before purchasing it in order to gage whether or not it would be worth my time, and all praised When God Isn't Green: A World-Wide Journey to Places Where Religious Practice and Environmentalism Collide:

3 of 4 people found the following review helpful. Excellent Book. Written in a respectful and thoughtful way. By Paige SI was extremely excited to win this book from a goodreads giveaway. The subject matter was very interesting, and I appreciated the authors objectivity while writing about religion and environmentalism. Usually people fall on one side or the other in that argument, and it can be hard for people to see the value on both sides. Sometimes, books like this can be a bit dull to read even when the topic is interesting, but the author wrote this book in an incredibly relatable way. There was a lot of story telling, and not just a bunch of facts/statistics. After reading this book, I feel like I have a better understanding, and respect for the necessity of certain religious practices, even though I typically align more with environmentalist views. Definitely recommend this book!

1 of 6 people found the following review helpful. Environmentalists = Western Imperialists. Mind your own business. By M. Heiss Well this is interesting. Cultural Imperialist Westerners think everyone should adopt their earth-worship habits and attitudes. Haven't we had enough of this already? Jay Wexler's book clearly reveals that environmentalism is a religious system competing for the hearts and souls of humanity. Many people, all over the world, resist converting. This is a problem for environmentalists: how can they use government force to coerce obedience to the tenets of environmentalism? The religion of Environmentalism imposes negative externalities. For example, Environmentalism: - kills people through DDT restrictions - kills eagles and other endangered birds through wind powered guillotines placed on migration paths - kills national economies through high energy prices and irresponsible regulations - harms the minority poor by killing jobs - harms the minority poor by driving up rents - wastes land through zoning restrictions, ethanol mandates, and organic farming demands. How can we reconcile these dangerous religious practices with responsible governance? How do we let Environmentalists practice their nutty religion without imposing too much on society? We must put limits on Environmentalism in order to preserve lives and liberty. Laughably lambastes the "religious right's skepticism towards science" (p.6) while overlooking environmentalism's outright rejection of science. Environmentalists nuttily believe the following: vaccines cause autism; 9-11 was an inside job; Hillary Clinton is trustworthy; chemtrails!; peak oil; global climate change is caused by people; GMO is killing the planet; DDT is bad for the environment; wind and solar power generation can supply the world's energy needs. The mind boggles: how can people who believe the above call ANYONE a science skeptic? Does anyone need to be reminded of Environmental pronouncements that turned out to be absolute rubbish, or negligent, or deliberately fraudulent? Environmentalism is just another death cult that, seeing the comet in the sky, shout "ooga ooga" and wait for the end to come. It's fun and exciting for its practitioners, it's lucrative for the top clergy, and making converts is a holy endeavor. But as Western Imperialist Environmentalists are shown in this book, often people have their own belief systems and don't plan to convert. Many Environmentalist "holy rollers" cross the line into EcoTerrorism or plain bad manners - these people should be constrained by government to prevent the harm they cause. Jay Wexler seemingly desires "pristine habitats" (p. 8, p. 49, p. 70) - an unattainable goal. A world without people? Habitats are crafted symbiotically with their inhabitants. We see this everywhere. Therefore, a suburb is as natural a thing as a beaver dam or a beehive, and similarly innocent. Wexler does not get this. Unfortunately, the book is also plagued with childish writing, more suited for a twitter comment than an book: "super awesome", "awesomeness", "gross", "muy crappy", "weirdo", "or whatever", "super fun!", "crazy Expensive", "barfing". (pp. 43, 33, 10, 46, 50, 67, 87, 130, 138) When it comes to religious freedom, we should all be equal. We shouldn't have to convert to environmentalism by the sword. Highly entertaining look at un-self-aware western imperialism.

2 of 16 people found the following review helpful. Stick to law, buddy. By Customer In this offensive, round-the-third world trip, law professor and humorist Jay Wexler explores the intersection of religion and the environment while managing to completely dismiss the intersection of western-fiction and white supremacy.

In this lively, round-the-world trip, law professor and humorist Jay Wexler explores the intersection of religion and the environment. Did you know that • In Hong Kong and Singapore, Taoists burn paper money to appease "hungry ghosts," filling the air with smoke and dangerous toxins? • In Mumbai, Hindus carry twenty-foot-tall plaster of Paris idols of the elephant god Ganesh into the sea and leave them on the ocean floor to symbolize the impermanence of life, further polluting the scarce water resources of western India? • In Taiwan, Buddhists practicing "mercy release" capture millions of small animals and release them into inappropriate habitats, killing many of the animals and destroying ecosystems? • In Central America, palm frond sales to US customers for Palm Sunday celebrations have helped decimate the rain forests of Guatemala and southern Mexico? • In New York, Miami, and other large US cities, Santeria followers sprinkle mercury in their apartments to fend off witches, poisoning those homes for years to come? • In Israel, on Lag B'omer, a holiday commemorating a famous rabbi, Jews make so many bonfires that the smoke can be seen from space, and trips to the emergency room for asthma and other pulmonary conditions spike? Law professor and humorist Jay Wexler travels the globe in order to understand the complexity of these problems and learn how society can best address them. He feasts on whale blubber in northern Alaska, bumps along in the back of a battered jeep in Guatemala, clambers down the crowded beaches of Mumbai, and learns how to pluck a dead eagle in Colorado, all to answer the question "Can religious practice and environmental protection coexist?"

"If you've ever wondered where fronds for Palm Sunday came from or what to do if you find an expired bald eagle,

your questions will be answered in this illuminating book.”—Booklist“Witty and engaging, this book simultaneously celebrates and challenges spiritual traditions.”—Kirkus s“Highly entertaining and eye-opening.”—Publishers WeeklyAbout the AuthorJay Wexler is a professor at the Boston University School of Law, where he has taught environmental law and church-state law since 2001. He is the author of three previous books, including Holy Hullabaloo and The Odd Clauses.