

# Encounter part ii– john mcphree

[Religion](#), [Christianity](#)



Encounter Part II--John Mcphee An Island introduces Charles Fraser and David Brower, the two on a tour of Cumberland Island, Georgia. Charles Fraser, a real estate developer in Hilton Head Island, South Carolina with David Brower, a conservationist, the leader of a conservation organization called Friends of the Earth, the most effective single person on the cutting edge of conservation in this country.

Charles Fraser has obtained 3000 acres of undeveloped Cumberland Island and he has bent over backwards in previous developments to preserve as much of the original landscape as he could, but he considers all environmentalists to be " druids" who will sacrifice people to save trees. Fraser considers himself a true conservationist, and he will say that he thinks of most so-called conservationists as " preservationists" but that he prefers to call them " druid. " " Ancient druids used to sacrifice human beings under oak trees," " Modern druids worship trees and sacrifice human beings to those tree.

They want to save things they like, all for themselves. " Fraser's characterization of environmentalists as modern druids who " worship trees and sacrifice human beings to those trees" provides the charge against Brower that forms the title of the book. Brower came to Georgia in order to stop Fraser's plan to develop Cumberland Island. Actually, Brower agreed that it would be a better candidate if Fraser developed Cumberland Island with federal protection. I think that both of them have common sense.

Even though Fraser is a businessman, but he cares about the environment. I agree with Brower and I believe everyone has their own responsibility to get involved with environmental issues. Developing and environmental issue are <https://assignbuster.com/encounter-part-ii-john-mcphee/>

always conflicted in current. Maybe we will find out the best solution to solve this puzzle. According to environmental ethic, we have to protect our environment first. I agree with that it is priority to protect our Earth Planet. I think it might be human nature, we always realize our mistake after we actually have made the mistake.

For example in China, compare to 20 years ago, China's economy has been developing to a very higher level, but the environment condition is going down to the hell. China has been studying and learning economic developing from Western for a long while and realized that economy is the most important thing for the country. Most of Chinese think that America is the superpower state in the world because of our super economy and technology. Previous Chinese President, Mr. Deng Xiaoping, after his economic reforms, the whole country's living standard has been increased enormously.

During developing, Chinese has realized that economic developing has destroyed the country's environment. Now it is the payback time for Chinese, even they want to spend 10 times more it won't get the nature environment back. I don't think that all the Chinese realize how important environment it is. I agree with most of Brower's opinion and I like to protect our green earth, but I believe that developing is very important too. Some of Fraser's thoughts are right to me. I would like to see the developing with good environmental protection. The best asset religion offers is the moral framework by which practitioners must abide. 3] Since many environmental problems have stemmed from human activity, it follows that religion might hold some solutions to mitigating destructive patterns. Buddhism idealizes and emphasizes interconnection,[4] thereby creating a mindset that creates

a productive and cooperative relationship between humans and nature. That all actions are based on the premise of interconnection makes the Buddhist mindset affective in generating modesty, compassion, and balance among followers, which may ultimately mitigate the harm done to the environment.

One benefit of the Buddhist interconnected mindset is the inevitable humility that ensues. Because humans are entwined with natural systems, damage done upon the Earth is also harm done to humans. [5] This realization is quite modifying to a human race that historically pillages the Earth for individual benefit. When rational humans minimize the split between humanity and nature and bridge the gaps,[3] only then will a mutual respect emerge in which all entities coexist rather than fight.

Buddhism maintains that the reason for all suffering comes from attachment. [6] When release from the tight grasp humanity has on individuality and separateness occurs, then oneness and interconnection is realized. So rather than emphasizing winners and losers, humanity will understand its existence within others; this results in a modesty that ends egoic mind. Another benefit of Buddhist practice to the environment is the compassion that drives all thinking. [3] When humans realize that they are all onected, harm done to another will never benefit the initiator. [5] Therefore, peaceful wishes for everyone and everything will ultimately benefit the initiator. Through accepting that the web of life is connected[4]—if one entity benefits, all benefit[5]—then the prevailing mindset encourages peaceful actions all the time. If everything depends on everything else, then only beneficial events will make life situations better. Acceptance of compassion takes training and

practice, which is also encouraged by Buddhist moral conduct in the form of mediation.

This habitual striving for harmony and friendship among all beings creates a more perfect relationship between humanity and nature. Lastly, Buddhist mindset relies on taking the middle road or striving for balance. Siddhartha Gautama, the founder of Buddhism, spent his life searching for the outlet of human suffering, eventually concluding that a balance must be established between self-destruction and self-indulgence. [7] While modern, industrial humans emphasize economic and social aspects of life and lastly environmental aspects, this view is lopsided. [5] When human preferences are leveled with environmental preferences—giving a voice to natural systems as well as human systems—then can balance and harmony be realized. Therefore, using this idealized and disciplined framework that Buddhism has to offer can create lasting solutions to amending the broken relationship between humanity and nature. What ensues is an ethic, rather than a short-term policy or technological fix. [5] When never-ending consumption patterns cease for the betterment of the world as a whole, then all systems will harmoniously interact in a non-abusive way. [5] Without needing to adopt a new religion, just recognizing and accepting this mindset can help to heal the environmental injuries of the past. Buddhists today are involved in spreading environmental awareness. In a meeting with the U. S Ambassador to the Republic of India Timothy J. Roemer, the Dalai Lama urged the U. S to engage China on climate change in Tibet. [8] The Dalai Lama has also been part of a series of discussions organised by the Mind and Life

Institute; a non profit organisation that specializes on the relationship between science and Buddhism.

The talks were partly about ecology, ethics and interdependence and issues on global warming were brought up [9] According to some social science research, Christians and members of the Christian right are typically less concerned about issues of environmental responsibility than the general public. [1][2] Green Christianity is a broad field that encompasses Christian theological reflection on nature, Christian liturgical and spiritual practices centered on environmental issues, as well as Christian-based activism in the environmental movement. [citation needed] Within the activism arena, green Christianity refers to a diverse group of Christians who emphasize the biblical or theological basis for protecting and celebrating the environment. [citation needed] The term indicates not a particular denomination, but a shared territory of concern. [citation needed] [http://en.wikipedia.org/wiki/Religion\\_and\\_environmentalism#Religions\\_and\\_the\\_environment](http://en.wikipedia.org/wiki/Religion_and_environmentalism#Religions_and_the_environment)